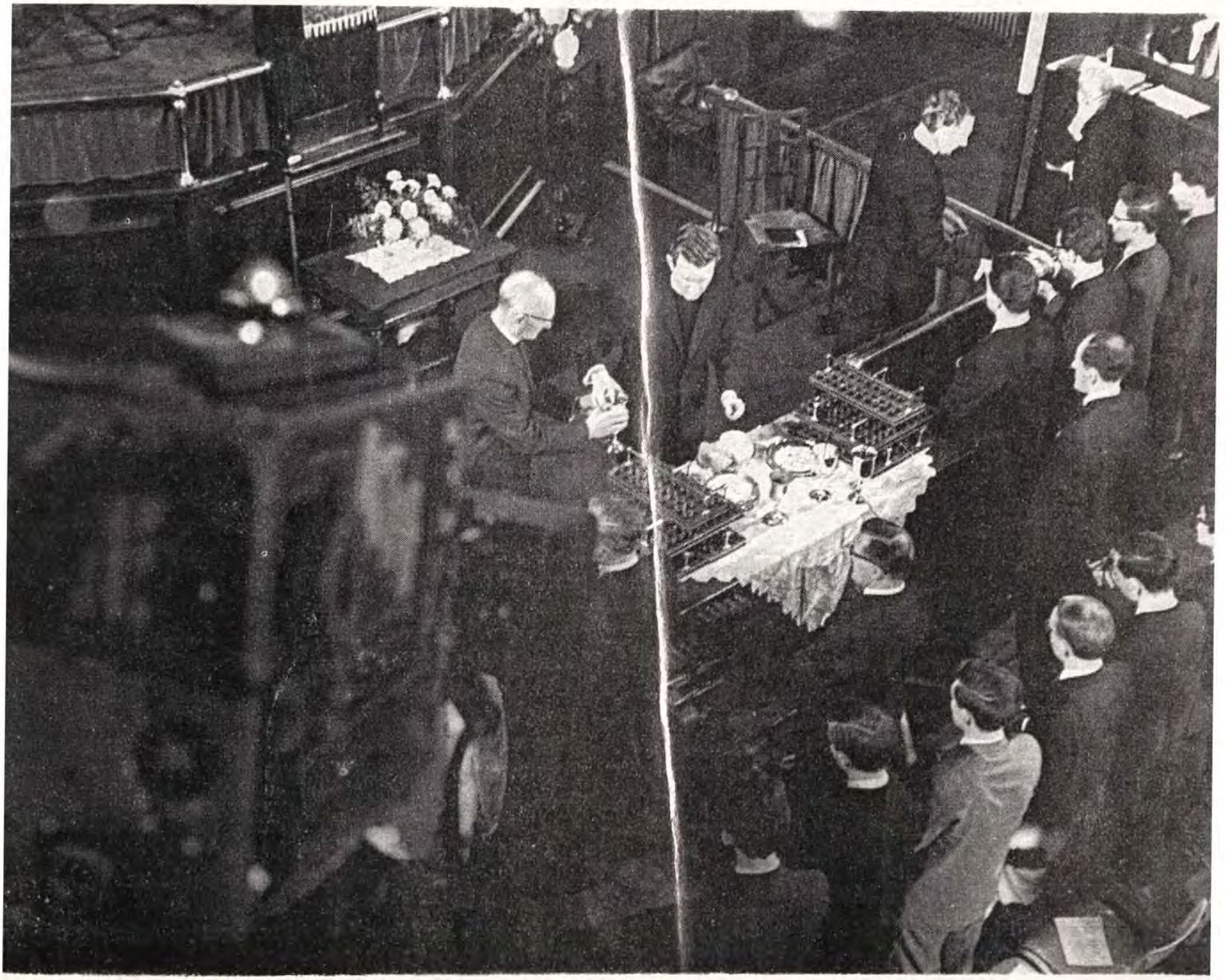
THE ELIM EVANGEL

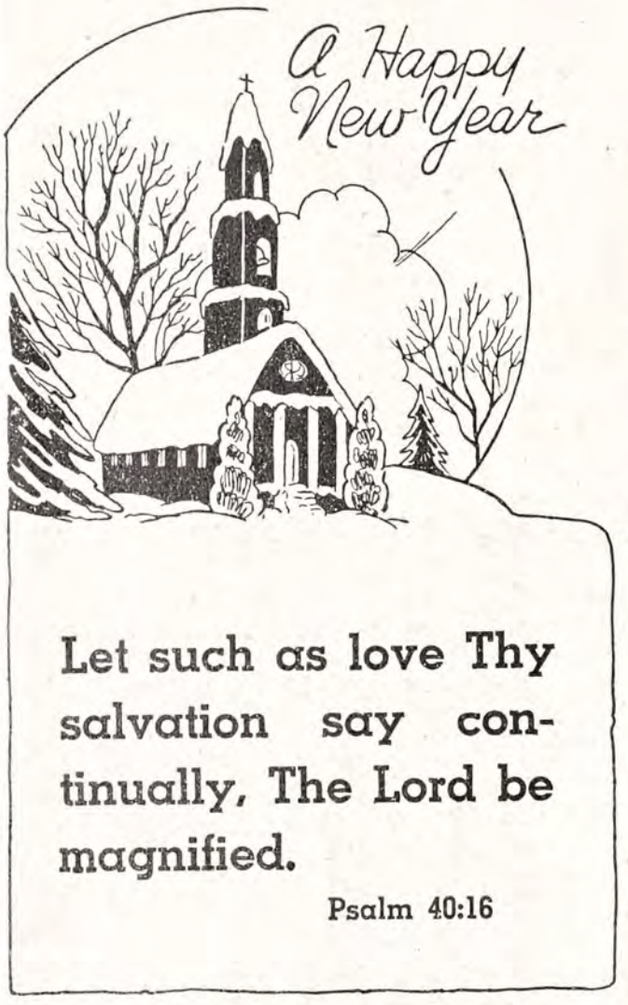
Vol. XLVII No. 1 JANUARY 1st, 1966 6d



The breaking of bread service televised from Kensington Temple. On the left is one of the cameras directed from the side of the gallery. See page 8.

BEGINNINGS AND ENDINGS

by
E. J. Jarvis



JANUARY is the month that opens the door of the new year. It is named after the Roman god Janus, who had two faces looking in different directions, one into the past and the other into the future.

Janus was considered to be the god of new beginnings and happy endings, for the eastern and western doors of his temple indicated the beginning and ending of day—sunrise and sunset.

However, we know that it is not Janus of the Romans but Jehovah of the Hebrews who is truly the God of beginnings and endings. The Bible begins with these words: "In the beginning God . . ." Again, the Scripture declares: "Thus saith the Lord the King of Israel, and His redeemer the Lord of hosts; I am the first; and I am the last; and beside me there is no God" (Isaiah 44:6).

REVELATION

This God has revealed Himself to us through His Son, Jesus Christ, who is "the author and finisher of our faith" (Hebrews 12:2). He is the great Alpha and Omega, the A and Z, the beginning and the ending, to whom we look for life and immortality.

In Christ Jesus we may have a new beginning, for He said "Ye must be born again" (John 3:7). This spiritual birth is the most glorious beginning anyone on earth can experience and enjoy. This is not inspired by a powerless Roman god, but by the everliving Christ of God.

According to Roman superstitition Janus looked on the beginning and the end, but it is God alone who declares the end from the beginning.

"We are standing on the threshold,
We are in the open door;
We are treading on the borderland
We never trod before.
Another year is opening, and
Another year is gone;
We've passed the darkness of the night;
We're in the early morn."

LIGHT AND HOPE

Not Janus of the Romans but Christ of the Christians is the God of open doors. He closes doors of darkness and despair and opens doors of light and hope. The gates of Eden were closed because of man's transgression, but when Christ died upon the cross of Calvary He opened the door of paradise to the dying thief (Luke 23:43) and to all who will come to God through Him. It is by Him that we may safely make the passage from earth to heaven, from mortality to immortality; for He is the Way, the Truth and the Life.

The old year is gone, the new is beginning. The perplexities of yesterday must give place to the problems of today. Likewise the blessings of the past are repeated in the joys of the present. The old year was with both joy and sorrow; the new year will bring its share of tears and triumphs.

If the Christ of God is with us, our joys and blessings will far outweigh the sorrows and tears which are our portion in this world.

May you be blessed with the abiding presence of our Lord Jesus Christ during 1966.

THE WISE BUILDER

The Dawn

THE MAIN body of our Lord's teaching and the clearest of all His instructions on practical living are embodied for ever in the Sermon on the Mount; and His whole revelation in the sermon is based on a studied contrast of the Church's grace with Israel's law, thus launching a new dispensation which is still in full force. And the emphasis with which our Lord stresses the necessity of obedience—an emphasis of "solemn awfulness," as Archbishop Trench calls it—is expressed in a vivid figure. "These sayings of Mine," He says—*these* sayings, that is the Sermon on the Mount just uttered—are the foundation rock on which every believer is to construct his living; for any other foundation of conduct will, to a certainty, the Lord says, hopelessly crash in the coming storms. "These sayings of Mine—these words, these utterances, testimonies, as I have now given them in one entire and perfect harmony; the whole discourse appealing to the conscience as the word of the future Judge" (Rudolf Stier).

As a writer has said: "Literally hundreds of volumes have been written about the Sermon on the Mount, yet I read it through recently in eleven minutes. You can read it quickly, but you must take a lifetime to try to live it; and even then you will fail."

Now a brief summary of our Lord's main points will reveal at once both the reason of their rejection and the stupendousness of the consequences. For example, if obeyed they would make a "State Church" an impossibility and a worldly Christian unknown. In these words Christ claims absolute sovereignty: every main section is not a counsel, or an ideal, but a command; His word is law. Here are seven of the main sections:

> *"The Sermon on the Mount can be read in eleven minutes, but you must take a lifetime to try to live it"*

It is first of all extremely important for all of us to master the fact that our Lord is not distinguishing between believers and unbelievers of the word He has uttered, but between *hearers* and *doers* of it. "Hearing" is a word He uses of faith. "He that is of God *heareth* the words of God: for this cause ye hear them not, *because ye are not of God*" (John 8:47). Both groups which the Saviour is visualising listen attentively to their Lord speaking; both recognise that these are commands to be obeyed by *someone*; both then leave the mount to live their lives—that is to build their houses of conduct: one group reproduces the Lord's words in action; the other—possibly believing and warmly applauding them—nevertheless acts, in the points named by our Lord, on other principles of conduct, so building another house, a house on another foundation than the Sermon on the Mount. It is extraordinarily illuminating of our Lord's words that a large section of some of the most scriptural Christians in the world pronounce the Sermon on the Mount as not for the Church, *and therefore not to be obeyed by us at all.* The fact is, the difficulty of living it is enormous.

(1) "It was said to them of old time, Thou shalt not kill; but I say unto you, That every one who is angry with his brother shall be in danger of the judgment" (Matthew 5:21).

(2) "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you" that a look can be adultery (5:27).

(3) "Ye have heard that it was said to them of old time, Thou shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all" (5:33).

(4) "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth [exact justice]: but I say unto you, Resist not him that is evil"—utter grace (5:38).

(5) "Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies" (5:43).

(6) "Lay not up for yourselves treasures upon earth; but lay up for yourselves treasures in heaven" (6:19).

(7) "All things whatsoever ye would that men should do unto you, so do ye also unto them" (7:12).

Our Lord summarises the sermon as the standard of right conduct for entrance into the kingdom. "I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees [the standard of the law, immeasurably excelled by the

standard of the sermon] ye [the disciples whom He is addressing] shall in no wise enter into the kingdom of heaven."

Over against this marvellous revelation, embodying love in action, we are met with every reason why we should not obey: it is a noble ideal, but impracticable; it is for Jewish disciples before the Church was founded, and therefore it is not for us; it is a revelation of world-law when the millennial kingdom shall be established; the commands in it are to be taken figuratively, not literally—the complete difference of these reasons for non-obedience proving at once that they are merely attempted escapes from the obvious. The warning of the apostle James (1:23) springs into light: "Be ye doers of the word, and not hearers only, *deluding your own selves.*"

Now this sermon, preached wherever Christ is preached throughout the whole world and identified with Him throughout all time, faces every hearer; and every Christian hearer is constructing a building —his religious conduct, enshrining his life—and *some* believers are building *on* the sermon, that is living it. In this case the life is built, all down the years, out of these sayings; it is not believing them, or accepting them, or admiring them, or even expounding and teaching them, which our Lord describes as wise architecture, but *doing* them: "Every one which heareth these words of Mine, *and doeth them,* shall be likened unto a wise man, which built his house upon the rock." All the hearers are able to build, and all as a matter of fact *are* building; the foolish believer builds as carefully on the sand as the wise man on the rock (sand can look like rock), and the house we build reveals our wisdom or our folly. If our conduct is to stand on rock we must simply obey Christ. "Ye are My friends, if ye [not quote or approve or even preach, but] *do* the things which I command you" (John 15:14).

The Lord most carefully reveals the consequences of how we build. "The rain descended, and the floods came, and the winds blew, and beat upon that house." Throughout all the ages the believer has had to stand up against the brunt of a hostile world, the subtle floods of the flesh, the hurricanes of Satan, and countless buildings, within the Church of God, crash. Rain assails the roof, winds assail the walls, and floods attack the foundations: rain—the attacks of evil spirits out of the heavenlies; winds—the sagging pressure of false doctrines, "carried about with every wind of doctrine" (Ephesians 4:14); floods — doubt sweeping our foundations into apostasy.

The Lord's tremendous revelation of the value of living the sermon now shines out simply priceless. "The rain descended, and the floods came, and the winds blew, and beat upon that house; *and it fell not*: for it was founded upon *the rock.*" This believer "digs deep": the Sermon on the Mount deals with the depths of our being—cutting away our lusts, our ambitions, our worldliness, and introducing an amazing standard of spiritual life. The safe depth of the structure is specially revealed in Luke. "He is like a man building an house, who digged *and went deep*; and when a flood arose, the stream brake against that house, *and could not shake it*: because it had been well builded" (6:48). He only digs deep whose living gets down to the central realities of the spirit as expressed in our Lord's commands; and sustaining grace confirms obedience, all the way: God's grip on our conduct corresponds with our grip on Christ's words. And the Lord's summary reveals the enormous revelation that if we build on the sermon, *and even if we are in the great tribulation,* our house stands. No storm can wreck it.

So the Saviour warns us of the consequence of hearing, believing, admiring, but not *doing* these sayings. "Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and [the elements] smote upon that house, and it fell: *and great was the fall thereof.*" All the hearers are equally skilled in building; where alone they differ is *on what* they build; and the second class—building on anything but the Sermon on the Mount, however high the ethics or sublime the philosophy—build, our Lord says, on sand. "We may build, as our little children do on the seashore, our sand houses, and we may pile them up very quickly too, and be very pleased with them, but they will all come down as the tide advances" (C. H. Spurgeon). The consequent crash is terrific. "*Great was the fall thereof.*" What Christ says is rock: what man says is sand.

Thus, dropping our Lord's figure, we have the unutterably solemn dual truth expressed elsewhere, by Christ Himself, in plain language: (1) "That servant *which knew his lord's will,* and made not ready, *nor did according to his will,* shall be beaten with many stripes"; (2) "but he that knew not, and did things worthy of stripes, shall be beaten [for, naturally, it is the duty of the servant of God to find out his Lord's will] with few stripes" (Luke 12:47)—for the other servant consciously disobeyed, he unconsciously. And here is the golden reverse: "He that hath My commandments, *and keepeth them, he it is that loveth Me*; and I will love him, and will manifest Myself unto him" (John 14:21).

The happy occasion of the marriage of Michael Greenway and Peggy Evans. The bridal party at Elim Bible College, Capel.

THE SNARE OF INCESSANT ACTIVITY

by OLIVER G. WILSON

TOO much business has robbed many a man of deep spirituality and caused him to live on the borderline between righteousness and unrighteousness. It has stolen away the sweetness of Christian love, while the conjugal love of home has burned to a smouldering ember.

Too many calls, meetings, conventions and committee meetings, besides the ceaseless round of duties, have stolen from many a minister's soul the sweetness of prayer and have caused the Bible to become dull and uninteresting. The romance of the ministry is gone, and the joy of being a soul-winner is buried in the dust of present activities.

We are in an age in which speed, production, achievement and creation are the measuring rods by which all men are judged. These, however, are false standards. The eternal God is concerned with growing a forest of oaks rather than filling the back-yard with toadstools. He is more concerned with character than He is with production, and demands quality rather than quantity. Sainthood is produced by long hours in meditating upon God. It takes time spent alone with the Eternal to learn His secrets. Wait upon God; continue to look into His face if you would become like Him.

E. Bustard wrote of the saintly life of Bishop Asbury: "Communion with God through prayer was his very life: 'Having a day of rest from public exercises, I spent it in meditation, prayer and reading.' He was always planning to secure more time for prayer: 'I feel more determined to use more private prayer, and may the Lord make me more serious, more watchful and more holy. My desire is that prayer should mix with every thought, with every wish, with every word and with every action, that all might ascend as a lowly, acceptable sacrifice to God.'"

This "prophet of the long road," although pressed with a thousand cares and wearied to the point of exhaustion by constant travel, never forgot the closet with the closed door. The great business of Satan is to draw us away from communion with God. Activity absorbs the attention, and self forces Christ from the throne of the soul. It is easier to spend two hours studying figures, blueprints, scientific books and philosophers than it is to wait quietly upon God in self-abasement.

Ministers who are orthodox, devoted and busy need to lay aside many things and rekindle the holy glow within their own souls. Do not be so busy running a programme that you have no time to wait upon Christ.

MACCLESFIELD **Pastor: R. Hughes**

At the second baptismal service last year five more converts were baptised. The church was full for this joyous occasion.

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.

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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: 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."

CONTENTS

Beginnings and endings *E. J. Jarvis*
The wise builder *The Dawn*
The snare of incessant activity *Oliver G. Wilson*
Editorial: Dead sea scrolls
Elim church reports
This same Jesus *H. W. Greenway*
"It helps to pass the time" *Gladys Gorton*
The spies *Aunty Dorothy*
Youth page *Elim missionaries testify*
Scripture Union portion notes *The Editor*

The television service photographs are by Carol Acworth.

EDITORIAL

WE have had, ever since they were discovered, a lurking suspicion that what was claimed for them was not necessarily fact, but unfortunately we did not possess the technical facilities or the scholastic know-how either to confirm or allay our suspicions. The trouble with experts is that so often they pass opinions on new matters that are brought to their notice without sufficient attention being given to the all-important logical necessity of verification of their conjectures.

Unfortunately the opinion of an expert can bedevil all subsequent investigation. This, according to Canon C. B. Mortlock's review of Dr. G. R. Drivers's *The Judean Scrolls,* is what happened in the case of the Dead Sea scrolls.

Says Canon Mortlock: "It appears that soon after their discovery Professor W. F. Albright, now professor emeritus of Semitic languages, John Hopkins University, Baltimore, 'after a cursory study of a photograph of the scroll containing Isaiah A, announced that it must be assigned to about 100 B.C. (between 175 B.C. and 75 B.C. as extreme limits).' This conjecture has 'bedevilled all subsequent discussions,' says Dr. Driver. The explanation of the facts contained in the scrolls will, he says, be seen to be closely related to the Jewish revolt against Rome in A.D. 63—73."

The two words "cursory" and "conjecture" claim our attention. What an amount of literature has been turned out on the Dead Sea scrolls based upon a *cursory* study of them and a *conjecture* by an expert concerning them.

They may now be not 200 B.C. but at the earliest A.D. 100, something we suspected.

Those who accept the Bible as the voice of God and relate everything to it are in an enviably advantageous position, for they are always thinking about the world from a position of strength—the strength of truth. Two premises are always major for such: the premise that when God said "Let Us make man in Our image" He put an end to all originality (for in spite of the fall there is none higher than he once he gets on to the Way, Jesus Christ), and the premise that Jesus Christ is the unique Person of time *and eternity* and that He cannot be accounted for by any creation, angelic or human.

Arguing from this unassailable position of strength the Bible believer is able to assess the real merit, and very frequently the truth or otherwise, of most things that come to his attention, and is able to relate all things of time to the eternal reality (2 Corinthians 4:18).

ELIM CHURCH PROGRESS

SIXTEEN HUNDRED PEOPLE ATTEND JUBILEE RALLY IN CARDIFF

Many accept Jesus Christ as their Saviour

ONE of the finest Elim efforts held in Wales was the final Jubilee rally held in the Sophia Gardens Pavilion, Cardiff. There was a 100 per cent attendance of ministers from the presbytery and nearly every church in the area sent a bus load of people.

There were a male voice choir of 150 led by Pastor Willie Bell, a children's choir dressed in Welsh national costume, a teenage trio, and a gospel duet by the sisters Barbara and Jean. The meeting will be long remembered for its enthusiasm and for the strong messages given by Alex Tee and Ron Jones. The President, P. S. Brewster, convened the rally.

A conference was held in the City Temple, Cardiff, during the afternoon, and over 600 people attended. A discussion was held on evangelism, the counselling of converts, the making of a gospel appeal, the raising of evangelists, and a school for evangelists. The answers given by the Evangelistic Council were forthright, enlightening and Biblical. H. W. Greenway, the Secretary-General, and J. J. Morgan, the Field Superintendent, were in charge of the afternoon meeting.

BARNSLEY **Pastor: Alan Caple**

Barnsley was recently the venue of a crusade conducted by Ron Jones and his party. Many Elim friends had prayed for this effort, and much preparation preceded the first meeting. The *Barnsley Chronicle and South Yorkshire News* reports: "At the end of the first week of the Barnsley revival and divine healing crusade which is being conducted by the Elim Church, campaign leader Rev. Ron Jones reported 'Successful beyond expectations.'

"The Elim church, Nelson Street, has been packed every night of the week.

"'The campaign has gone exceptionally well in Barnsley,' said Mr. Jones. 'Attendances have been very encouraging, for it is not often these days that one hears of extra chairs having to be hired to seat all the people who want to attend a church service.'"

Testimonies of salvation and healing at the crusade

"I fell down some steps and fractured my wrist. . . . I could not use it . . . but God healed me completely."—Mrs. Barr.

"I had a stroke twelve months ago . . . could not move or speak, great things have happened to me in the campaign . . . my speech is champion."—Mrs. Robinson.

"I found Christ as my Saviour during the crusade and I feel great."

"I have felt so very different since making my decision for Christ and want to serve Him."—Carol.

"I'm feeling champion. . . . God definitely spoke to me tonight and I just had to decide for Christ. . . . It feels as if a load has gone."—Mr. L. Jobson.

"These are tears of joy. . . . I've been praying for my husband to be saved for twelve years . . . and tonight it has happened."—Mrs. Jobson.

"I've only just been converted and this crusade has been a great help to me. . . . I want to go out and tell everybody about Jesus."—June.

"I have had a cyst on my hand for as long as I can remember . . . but it just disappeared during the service . . . so great was the presence of Christ."—Mr. Rose.

"God has done wonderful things for me during the crusade. . . . The most wonderful of all is that our Nigel has been saved. . . . I never thought that he would ever come to church, let alone come right out to the front to decide for Christ. It's absolutely marvellous."—Mrs. Duckworth.

"It has been thrilling to witness those making their decision for Christ night after night coming right out to the front."—Alan Caple.

PORTADOWN **Pastor: T. W. Jacobs**

"Over the past fortnight the revival and divine healing crusade conducted by Charles Brookes has drawn crowded congregations each night to the Elim church, Portadown, where a special feature has been the prayer for the sick at the close of each service.

"Night after night men, women and young people have attended to dedicate their lives to Jesus Christ. Some remarkable healings were witnessed on the opening night as God's power came upon those who came for prayer. One woman claims to have been healed of asthma and another whose limbs were locked with arthritis wept as her fingers opened. In every subsequent service there have been others who received a touch of divine healing."—Report from the *Portadown News*.

We rejoice that over fifty professed conversion at this campaign.—T.W.J.

(*continued on page 11*)

THIS S

Sermon preached at Kensington Temple by Pastor H. W. Greenway (Secretary-General) on the occasion of the first Elim Pentecostal television service broadcast on Sunday morning, November 28th.

Jesus Christ the same yesterday, and today, and for ever (Hebrews 13 : 8)

The changing scene

THERE is a phrase in the Anglican Book of Common Prayer which speaks of the changes and chances of this mortal life. One has only to turn the pages of history to discover that this is certainly true of human society. Man is changing, the social order is changing, our philosophy of life is changing, our behaviour is changing. Even our fashions change, as any reference to the family picture album discloses. Our living standards change—we have advanced from the simple cottage habitation to towering sky-scrapers, from a house which was once a comfortable home to somewhere to live next door to the garage. And the process of change has accelerated within the last century at greater speed than ever before. Those of us who have reached or have passed middle age can still remember the thrill of reading Jules Verne's *Round the World in Eighty Days*. Now the astronauts can circle the earth in eighty minutes.

Even the physical universe is changing. Stars once considered fixed are now known to be racing apart at phenomenal speeds. From the gigantic monuments of Egypt to the microscopic particles of matter, the whole of creation is changing its structure every day. One writer tells us that " the history of science is a history of superseded theories," in other words a history of change.

Well might the hymn writer pen the words " Change and decay in all around I see."

The unchanging Saviour

Now it is against this background that our text has its setting. In an impermanent world this is the one permanent factor. In a constantly moving universe this is the one fixed star. The text is therefore unique. Christ stands at the centre of three natural divisions of time, past, present, future, and by His unchanging nature He is also at its circumference.

The first division relates to His mission, the second to His ministry, the third to His manifestation.

If I look over the shoulder of the years I discover Him however far I may go. Our yesterdays are but a brief twenty, thirty, forty years ; His yesterdays go back beyond creation. This is how John describes the opening scene in his story of Christ: " In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him ; and without Him was not anything made that was made " (John 1 : 1-3). He is co-existent with God, and He is co-equal with God.

It was from this early stage of divine revelation that the plan of man's salvation was conceived, and it was His existence in the past that gave to the prophets their accuracy of prediction regarding His coming into the world. They foretold His character, His mission, His achievements. He is the only one of whom it could be said that " His portrait was sketched before He was born." All other personalities throughout the ages have introduced the unpredictable, but everything about Him was known before He was born. Someone has said that were we to lose the New Testament we could rewrite the story of Jesus from the ancient prophecies. Thus He could challenge the Jews : " Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of Me " (John 5 : 39). He was unrestricted by the passage of time as we know it : to Him the past was as the present ; indeed, when He referred to the past He used the present tense : " Before Abraham was, I am " (John 8 : 58). No schoolboy would dare to mix his tenses like that, yet Christ could do so and be justified.

Now what the prophets declared concerning the Lord Jesus Christ is of fundamental importance, because they reveal the divine intent to save man from his sin and the ultimate consequences of his sin. The apostle Paul writes of the moment God had appointed for the appearance of His Son : " When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law " (Galatians 4 : 4, 5). Jesus Himself told His hearers that this was His purpose in coming into the world : " The Son of man is come to seek and to save that which was lost " (Matthew 18 : 11). Men are described as lost ; they are sinners who need saving.

The human situation

It is here that many people in our generation take issue with the Bible : they argue that we can get along quite well without God, that we do not need

'E JESUS

saving, all of which boasting is contradicted by the events around us. Man's need is as great as ever. Fundamentally he is a sinner—torn by internal stresses and troubled by unresolved fears. Our modern psychiatric institutions and the increasing use of tranquillisers and stimulants, which the World Health Organisation informs us has reached epidemic proportions, are evidences of the inner tensions that disturb man in his quieter moments. Man is dissatisfied however much he may try to bluff his contemporaries that he is enjoying the experience of "living it up." The politician and the scientist prepare weapons of such fearful potential that we feel we can only refer to them in muffled undertones. The moral morass into which we are sinking bids fair to engulf us in complete social chaos. Even our young people are subjected to pressures from which they seek to escape either in a round of wild activities or in experiments with dope. We need saving from the tragic world we have made and from our own sinfulness.

Our attempts to cover up our real condition have been vividly described in Ezekiel's picture of his own generation. Moffatt's translation is of interest: "Since these daubers whitewash any flimsy wall run up to safeguard the people, tell such daubers that a deluge of rain is coming . . . and a stormy blast shall break out, till down falls the flimsy wall; and then you will ask, will you not, 'What about your whitewash?'" (Ezekiel 13 : 10-12).

It is obvious from our reading of the Bible and from our knowledge of events around us that sin and death go together, they are the twin enemies to which man is prone, and it was from these that Jesus came to save us. He took our sin and He took our death: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5 : 21). Another writer in the epistle to the Hebrews says: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil" (Hebrews 2 : 14).

This is the supreme paradox of the Christian faith: He was made sin to destroy it; He was subjected to death to destroy it. The cross where Jesus died has therefore become the terminal point of sin; it has become the gallows of man's last enemy, death. The mission of Christ was undertaken to set us free from a dual bondage, and this He accomplishes for all who will call upon Him for help.

H. W. Greenway ministering the Word.

The ministry of Christ

Does all that we have said seem too distant—a story that is told from an old-fashioned book? It is natural to ask "Is Jesus Christ relevant today?" "What does He do for us now in our struggles and needs?" If these are the thoughts that trouble us, we are encouraged to ask what He was like when here on earth, for if He is the same today we must find out whether He fits into our modern society.

The first thing we learn about Him personally is that He went about doing good. He healed the sick, comforted the fallen, taught men how to live, rebuked hypocrisy, demonstrated the power of prayer.

He had compassion on the needy. These are His eternal qualities.

There has been a tendency recently to sneer at the "do-gooders." We have reached a stage where we extol smart practice and political hypocrisy and reject the help of well-intentioned people. But is it so wrong to help those who have been hard hit in life? Have you seen the torments of the main-line drug addict? Is it wrong to help him overcome the dreadful habit? Is it meddlesome interference to help a neighbour in need? Is it undesirable for a Sunday school teacher to give up her Sunday afternoon in an effort to direct children along the path of honesty and kindliness? Are we to ridicule the Church for its work of pioneering the educational system from the ninth to the fourteenth centuries in this country, for founding hospitals for leprosy in the eleventh century, for founding St. Bartholomew's Hospital in the twelfth century and St. Thomas's Hospital in the thirteenth century? Some of the finest social measures in our country were initiated by men and women inspired by the spirit of Christ.

We also learn in the gospels that part of Christ's ministry was to heal the sick by supernatural power. That was surely commendable. If He is the same today it is not unreasonable to claim that He is willing to heal by the same process of divine intervention. And the history of the Church bears testimony to the fact that He does heal today. Healing takes many forms, but of one thing we can be sure —we can come to Him direct and receive at His hands the same deliverance. Faith is never unrewarded.

Christ's relationship to men was friendly. Though He was Lord of all, such was His manner of life that His own generation charged Him as a "friend of publicans and sinners." Indeed, He Himself told His disciples on one occasion: "Henceforth I call you not servants; for the servant knoweth not what His Lord doeth: but I have called you friends" (John 15 : 15). There can be no loneliness to those who know Jesus Christ as Lord and Saviour, for He has promised to be with us to the very end. Many earthly friends fail us at a critical moment; He never will.

His manifestation

And what of the future? The light of our text shines down the pathway ahead. It is one of the commonest habits of man to try to peer into the future. Most of us are like that. We plan for tomorrow, for next week, for next year, for old age, and as we plan we are full of anxiety; we fear sickness, poverty, failure, war, old age, death. We feel insecure however much the affluent society offers to take care of our welfare. Jesus knew these fears and assures us in these words: "Seek first His kingdom and righteousness, and these things shall all be given you in addition. Do not be anxious, therefore, about tomorow."

Jesus Christ has been raised in the power of an endless life and promises us: "Lo, I am with you alway, even unto the end of the world" (Matthew 28 : 20). This is the guarantee of the continuity of the Church, despite the forecasts of the gloomy prophets who have predicted the demise of the Church within the twentieth century. We have the assurance that His life is now our life, and the confirmation of this promise was given on the day of Pentecost, when Jesus, as He had promised, sent the Holy Spirit to His waiting disciples. The Holy Spirit still indwells the Church, and there are millions of Christians throughout the world who now enjoy this mighty baptism, which is evidence that Christ is still active in the affairs of men.

His second coming

There is another aspect of the future which is vital to all mankind. When Jesus spoke of the future He spoke with historic certainty, He described coming world disorder, but promised that He would come again, and in this connection it is interesting to note that the two men who appeared to the disciples on the Mount of Olives when Jesus was taken up into heaven said "This *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1 : 11). This second advent of Christ is the only real hope of the world, tormented as it is by wars and rumours of wars. Just as He came to save men from sin and death, so He will come to save the nations from total disaster, as we discover if we take a look through the Bible telescope of prophecy: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Revelation 11 : 15).

Can we doubt that this second advent of Christ is very near? We have had peace palaces for years where sincere efforts have been made to establish concord among nations, yet almost every pact is shattered, witnessing to man's inability to keep on terms with his neighbours. Even the crisis of "the bomb" has not had a sobering or unifying effect. The very intelligence that man boasts and his instinct for self-preservation should bring him into close association with his rivals in order to stave off impending doom; yet this has not happened.

Man drifts on, seeking the shelter of power-politics, and every day approaching nearer the abyss of destruction.

Only the Prince of Peace, with almighty power, will be able to set the world in order ; and this He will do by dramatic intervention when He comes again.

For our final scripture we have the glorious thought that if we suffer with Him we shall also reign with Him. In that age the despotism of vice and suffering will be banished for ever ; Jesus will appear to assure of His undying love and lordship.

" Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ " (1 Peter 1 : 13).

CHURCH REPORTS *(continued)*

NEWTOWNARDS — **Pastor: J. Kay**

Sisterhood rally

At our recent annual praise service the church was packed to capacity.

The Lord richly blessed from the commencement. Mrs. Warden, our president, warmly welcomed everyone present. Pastor John Gardiner, of the Ulster Temple, Belfast, acted as chairman for the evening and Mrs. Gardiner was the speaker.

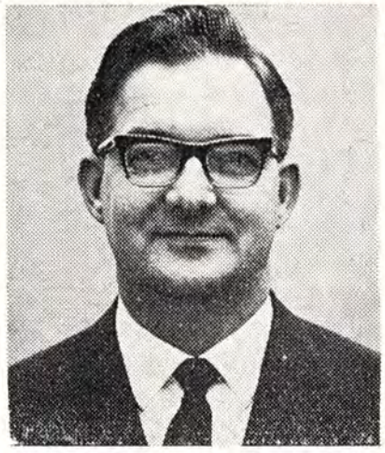
The Donegall Road male gospel singers from Belfast brought much blessing and the other items included solos, duets and recitations. Two nurses from the local hospital thrilled all with their bright testimonies.

Many of our Elim churches were well represented, including Annaghanoon, Bangor, Belfast, Millisle and Rathfriland. It was a great encouragement to see so many of the local churches represented. We do praise God that His presence was felt, and we press on to greater things in His name.

The offering of £25 was given for famine relief in Tanzania.

WEST BROMWICH — **Pastor: F. H. Birkett**

A campaign was held in November by the Birmingham Children's Service Union as a reunion of the campaign conducted by them last year. The opening night saw eighty-five children in the church, including many who attended last year. The team of workers organised a very attractive and varied programme throughout the week and God mightily blessed the hard work they put in. About fifteen new scholars attended the first Sunday school following the campaign, and the Sunshine Corner and Junior Crusader meetings saw even greater increases in numbers.



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Women's column

By GLADYS GORTON

"IT HELPS TO PASS THE TIME"

WE stepped into a small tea-shop in a quiet country town. I noticed four elderly women seated round a table drinking tea. They were the only people in the shop apart from ourselves. Their tongues were going "nineteen to the dozen" (this will amuse the men readers!). To be more candid, their talk sounded more like the cackle of hens! Or was it because I was tired with an aching head after a long journey and their excited conversation affected me this way? I would not want to be too hard on my own sex.

They were talking about "getting their hair done," and one explained with enthusiasm why she preferred a certain hairdresser's. "There are about half a dozen hair-dryers in the salon and you are not alone like you used to be. I like it much better. You can see what is going on around you and you don't get bored half as much. It helps to pass the time." I glanced quickly at her. She was easily the oldest, probably in her seventies.

This is a common remark, I know, expressed more by the lonely and the bored. I felt sorry for her; she was so near the end of her life, and eternity was very near.

"Eternity, eternity,
Where will you spend eternity?"

Time can be squandered, but it cannot be borrowed or bought. It can be laughed at, played with, but it is impossible to hold one moment of time for a moment longer. God's time is always *now*, the Devil's is always tomorrow. Procrastination is called "the thief of time," therefore "take time by the forelock, because he is bald behind." "Now is the accepted time; now is the day of salvation" (2 Corinthians 6:2). Today is given us by God. We have power to use it as we please. We can seal our salvation or our damnation within it. We can travel twenty-four hours of time nearer heaven or hell.

I have before me an editorial cutting from a national newspaper dated February 1st, 1950. The heading is "Eleventh hour." It begins: "President Truman has made his decision. The hydrogen bomb will go into development in America. This is one of the most fateful acts in the whole of human history, but it is hard to see how the President could have made a different choice." It ends with a dread-

(*continued on facing page*)

SUNSHINE CORNER

HELLO SUNBEAMS.

Until a few weeks ago the children in Warton hadn't heard our Elim choruses and they didn't know anything about Sunshine Corner. Everything is changed now. On Sunday afternoons and Friday evenings they come to the Warton Elim church to sing. When the district superintendent came to visit them they sang to him. "Round the walls of Jericho" they sang, and it was quite obvious that they loved singing.

One of their favourite choruses is about spies, and another is called "I spy with my little eye." We have some spies among them too. First of all they spy out to get other boys and girls to join them. Our spies are good ones.

Pastor is a spy, too. He has been spying out teachers, because you can't have a Sunday school without teachers. First of all he found Uncle Richard and then Mrs. Lane. The two Auntie Margarets come when they can get away from their hospital; they are both nurses, so it isn't very easy. Last week he found a new Aunty Jacky, and the little boys were very proud of their new teacher.

Spying can be a very useful occupation. I love to spy new verses in the Bible. Our new teachers love to spy out a new Sunday school lesson. Uncle Richard is very good at spying out naughty boys. He says that they all seem to land up in his class. In fact our new Sunday school came into being because someone spied out a little church with no Sunday school.

Are you spies, sunbeams? Jesus needs boys and girls to spy for Him. If there are those in need of help we can bring them to Elim.

When Miss Mac came to our Sunshine Corner she told us how God had healed her. She had to lie in a spinal carriage and was unable to walk. There were those who spied her out in her need, and now she is able to come and help boys and girls wherever she can. We have spied her out and she is coming to help us now. No wonder we love the "I spy" chorus.

Twelve spies were sent to spy in Canaan,
Ten were bad, two were good;
What did they see to spy in Canaan?

(*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.

DUNDEE. December 31—January 2. Elim Tabernacle, Dudhope Crescent Road. New year convention. Friday, 7.30 and 11 p.m. Reopening and rededication of church, Saturday at 3 and continuing at 7.30. Sunday at 7.30. Preacher: H. W. Greenway. Convener: F. F. L. Frost.

EALING. January 8, 9. Elim Church, Northfields Avenue. At 7, divine healing service. Sunday at 11 and 6.30. Preacher: A. Tee.

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).

GREENOCK. December 31—January 6. Elim Church, Belville Street. New year convention. New Year's Eve at 7 and 11.15. Saturday at 7.30. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Preachers: Dennis Anthony (Chelmsford) and Alan Caple (Barnsley). Convener: W. J. Patterson.

MOTHERWELL. December 31—January 3. Elim Church, Airbles Road. New year convention. Watch-night service at 11. Saturday at 7. Sunday at 11.30 and 6.30. Monday at 3 and 7. Preachers include A. J. K. Magee (Ealing).

ITINERARIES

Joseph Smith:
January 1, Lurgan; 2-6, Armagh; 8-13, Alexandra Park Avenue; 15-20, Beersbridge Road; 22-27, Melbourne Street.

London Crusader Choir:
January 23, St. Andrew's Presbyterian Church, West London;
January 29, Ilford Elim Church (thirty-seventh anniversary services of the London Crusader Choir).

F. Newey:
January 8, Finchley; 9, Ilford; 10, Chesham; 11, Waltham Abbey; 12, Kensington Temple; 13, Barking; 14, Rye Park; 16, East Ham; 17, Letchworth; 18, Watford; 19, Leyton; 20, Canning Town; 21, Woolwich; 22, 23, Rochester; 24, Wood Green; 25, Romford; 26, Ealing; 27, Hayes.

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SUNSHINE CORNER (*continued*)

Ten were bad, two were good;
Some saw giants tough and tall,
Some saw grapes in clusters fall,
Some saw that God was in it all;
Ten were bad, two were good.

Let us all be good spies, shall we?

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

YOUTH PAGE (*continued*)

on the field. God never makes a mistake. His ways are perfect.

Commencing in this sphere of labour in 1954, I am now on my second furlough.

CORALIE PAINT writes:

I was born in the island of Guernsey, and learned the blessedness of tithing from my father, who was a farmer. Every tenth sheaf of corn, every tenth piglet was the Lord's.

As there were ten children in the family, Marion the firstborn was the tithe and I was the love-offering.

When eight years of age I learned that I was not too young to come to Christ, for His word said "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." There was no need for me to wait until I was older; a child of eight years of age could come and could believe. I came that night, and my conversion was real, praise God.

Baptised in the Holy Spirit at the age of sixteen, I received power for service. At home, in the Crusader meetings, I learned to witness for Christ, but I also had pen friends in India, Egypt, Africa, Malaya, New Zealand and the United Kingdom. One letter from Malaya containing a snap of a man walking barefooted on nails protruding from wooden blocks drove me to my knees in prayer, and I prayed that the Lord of the harvest would thrust forth labourers to preach the gospel.

Not long after this God showed me that He wanted me to go to India to reach women and children for Him. He confirmed this call again and again. In 1945, after years of testing and training, He led me to that land, where it has been my privilege to serve Him ever since.

WOMEN'S COLUMN (*continued*)

ful warning note: "We are at the crossroads now. We go on to destruction or to salvation. At last there is no middle way. From now on unless we achieve control we *live on borrowed time.*"

Stated sixteen years ago! Space will not permit me to dilate on the rapid panorama of these past years, but two Bible texts challenge my own heart as I commence to travel along the untrodden road of 1966: "Make the best use of your time, despite all the difficulties of these days" (Ephesians 5:16, J. B. Phillips); "It is time to seek the Lord, till He come and rain righteousness upon you" (Hosea 10:12).

Youth page

by Alex Tee

MOST ELIM MISSIONARIES ARE CALLED WHEN YOUNG

Space permits only five testimonies to be given from our missionary ranks. Many others could be given to show that God is looking out for young people to be missionaries both at home and overseas. Perhaps your testimony will be added to the others one day, for God is calling you into His service. Remember, to resist God's call spells tragedy. At the beginning of this new year you could do no better than completely dedicate your life to the Lord for His service.

A.T.

FRIEDA GROSSEN says:

My call to the mission field dates back to my conversion. I had not had the privilege of being brought up in a Christian home and was most ignorant of spiritual things in spite of my attending church.

But when I left home to earn my living at the age of sixteen I came in contact with a Pentecostal assembly and met people who had a personal experience. *Had the pull of the things of the world not been so strong I would have surrendered immediately to the claims of Christ.* But one evening at a prayer meeting God Himself confronted me. I knew without anyone speaking to me that the time of decision had come and that I must make up my mind. A fearful battle ensued, during which Christ and the Devil seemed to make bids for my soul. Afraid of losing my soul, I asked the Lord to defeat the enemy for me, promising Him my life for full-time service, although I had no idea how that could ever come to pass. God accepted the offer of that life.

RON GULL writes:

As the train rattled and plunged westwards there was time enough for me to reconsider the steps of the last few days. Why was I here swaying perilously in this bunk, the drab grey mosquito net a few inches from my face and beneath me the stentorian snores of a bewhiskered Sikh enjoying his blissful slumbers? What real reason could I give for leaving a career behind me and burying myself in the African bush to work among a primitive tribe 500 miles into the interior?

Was it only that I could find happiness and peace no other way? Could I not claim a vision, a concrete cause, an audible voice, a *call*? "Jesus constrained his disciples . . . ," and surely within me burned that same constraint, a compelling urge that knew no satisfaction outside of this step of faith.

Today, after serving God as a missionary for twelve years in Africa, I can find no other reason for returning to that land again.

BETTY GULL says:

The realisation that God was calling me into His service was so gradual, like the growth of any flower. I remember the sense of utter brokenness in spirit which often marked my prayer times, and how through my tears I became increasingly aware of God's presence.

Belonging to a Christian family, I had been given every encouragement to follow Christ, and in the Leicester Elim Crusader branch, of which I was a member, there was ample opportunity for Christian witness. When I was sixteen there came a day when it occurred to me that I must offer myself to God for full-time service, and just how a flower will suddenly become alive and colourful so my call to become a missionary became wonderfully real.

God placed His permanent seal upon my heart that day, claiming me for His very own, and this divine claim is still just as real today, sufficing to engage me wholly in His service.

WINNIE LOOSEMORE says:

I was converted in the Salvation Army at the age of eight. Later I attended the Elim Sunday school, Cadets and Crusaders in Southampton. Towards the end of nursing training the Lord spoke to me regarding the mission field and I prayed for a definite call. Consequently He led me to Andover to do district nursing. Six months later I consecrated my life to God and soon afterwards my call was confirmed through the gifts of the Spirit. I was broken low at His feet. The way did not open immediately, but there followed seven years of testing and trial in my experience. Eventually the way was made clear. There was a vacancy for a nurse to work with the Doctors Brien at Inyanga North, Rhodesia. I was accepted to go and within five months was

(*continued on page 13*)

FAMILY ALTAR

Scripture Union Portions — **Notes by Editor**

Monday, January 3rd — Psalm 34:1-22

" The eyes of the Lord are upon the righteous, and His ears are open unto their cry " (v. 15).

This psalm, like psalms 37 and 119, is an alphabetical psalm, with in this case each verse in the Hebrew Bible beginning with a consecutive letter of the Hebrew alphabet. It is a psalm of rejoicing written by David after his deliverance from the king of Gath (see 1 Samuel 21:10; 22:2). In desperation he cried to God for deliverance (v. 6) and He delivered him. Out of his ecstasy he cries, " O magnify the Lord with me " (v. 3), " O taste and see that the Lord is good " (v. 8), " O fear the Lord, ye His saints " (v. 9). What assurance of divine vigilance the words of our text convey ! In the midst of his predicament in Gath David may have had momentary doubts, but now he knows that God was caring for him even then. The very call of God had brought the danger upon him; had Samuel not anointed him he would have remained an obscure shepherd in the quiet fields of Bethlehem.

Tuesday, January 4th — Psalm 36:1-12

" They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures " (v. 8).

Conversion is evidenced by, among other things, our love for God's house. How many Christians have testified to the complete emptiness of the world, which they had tasted to the full, and their sheer delight in attending the house of the Lord, once they have accepted Christ as their Saviour. The psalmist's words " abundantly satisfied " exactly describe our experience. God ministers to the depths of our being when we are in His house meeting with Him. It is He whom we go there to meet; it is His presence that blesses; it is there that He meets with us and fills our souls with His own blessing. None of us ever sits in the house of the Lord, with the consciousness of His presence there, without spiritual enrichment to our souls.

Wednesday, January 5th — Psalm 37:1-20

" He shall bring it to pass " (v. 5).

This psalm emphasises God both in its use of the Hebrew alphabet and in the use of the title Jehovah (Lord) sixteen times. The psalm is in twenty-two stanzas, each beginning with a letter of the Hebrew alphabet from **aleph** to **tau,** corresponding to the **Alpha** and **Omega** of the New Testament (Revelation 1:8). The fivefold exhortation to " trust in the Lord " (v. 3), " delight in the Lord " (v. 4), " commit thy way unto the Lord " (v. 5), " rest in the Lord " (v. 7) and " wait on the Lord " (v. 34) points the lesson of the psalm. The **recognition** of our relationship with God and of His relationship with us will keep us from fretting (vv. 1, 7, 8), envy (v. 1), and fear (vv. 39, 40); the **reality** of our relationship with Him is the fulfilment of God's eternal purpose in Christ (Ephesians 1:9-11).

Thursday, January 6th — Psalm 37:21-40

" But the salvation of the righteous is of the Lord " (v. 39).

The righteous are mentioned, as such, in our portion six times. They are merciful and generous (vv. 21, 26); they are never forsaken (v. 25); they shall inherit the earth (v. 29); they speak wisdom (v. 30); their salvation is of the Lord (v. 39). What a wealth of meaning lies in that last sentence ! Our salvation is not of our goodness or any merit that we can achieve; our salvation is of the Lord. In fact we can take a further step as did Isaiah and say " God is my salvation " (Isaiah 12:2). The righteousness of the truly righteous is a God-imparted gift; it is none other than the righteousness of God (Romans 3:22). The salvation of the saved is a Person, not an effort.

Friday, January 7th — Psalm 39:1-13

" While I was musing the fire burned " (v. 3).

This can apply in more ways than one. Musing upon imaginary slights can increase them to huge wrongs; locking up all spontaneity can create undesirable complexes. On the other hand, musing upon the blessings of life, upon the goodness of God, upon His Word, can enlarge them too and generate in our hearts a fervour to declare them abroad. David seems to have had some unfortunate experience that caused him to be resentful, making him determined to bottle up his words in every circumstance: " I held my peace, even from good." But the fire broke through in honest confession and prayer, the opening up of his mind to the Lord, a free expression in God's presence of all his feelings and thoughts. Much prayer may be like this, not so much petition as conversation with God about the matters affecting our daily lives.

Saturday, January 8th — Galatians 1:1-10

" Paul, an apostle . . . by Jesus Christ " (v. 1).

The early Church was no more immune to attacks by false teachers than the Church of today, nor were the leaders free from attacks on them. Paul, in particular, because he was converted after our Lord's resurrection, was the victim of prolonged attacks on his apostleship. It is for that reason that in his letters he insists upon his apostleship as being of divine origin. In this letter in particular, his first letter that we have, if the Galatian churches were those he formed on his first missionary journey, he is emphatic: " an apostle, not of men, neither by man "; that is, he was not ordained by men, nor by Jesus Christ through men, but directly " by Jesus Christ, and God the Father."

So he plunges right into the defence of his apostleship without any of the normal salutations and greetings (see the beginnings of his other letters), so important does he consider this to be.

Sunday, January 9th — Galatians 1:11-24

" I . . . received [the gospel] . . . by the revelation of Jesus Christ " (v. 12).

Having declared that his apostleship was received directly from Jesus Christ, Paul now goes on to show that he also received the gospel direct from Jesus Christ. He has in mind those who stated that what he preached he received from the other apostles. He states that after his conversion he went into Arabia and then returned to Damascus (v. 17). Then, after three years, he went to Jerusalem (see Acts 9:19-30). He spent only a fortnight there and then the apostles sent him home to Tarsus (vv. 18-22); it was after fourteen years that he returned to Jerusalem, so he had been preaching the gospel for more than seventeen years and had seen the other apostles for only a fortnight during that time; how then could his opponents state the he had received his teaching from the other apostles ?

Elim missionaries returning to the field

Leaving for South Africa, Pastor and Mrs. R. A. Gull and family, by *Pendennis Castle* on Friday, January 7th.

The Elim Youth Movement acknowledges the anonymous gift of £10 for the work of evangelism among young people.

A.T.

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ENGAGEMENT

WIGGINS—ABRAHAM. The engagement was announced on November 19th, 1965, between Margaret Wiggins and Samuel Abraham, both Elim Crusaders of Portadown.

MARRIAGES

COOK—INGRAM. On November 20th, at Elim Church, Kidderminster, Stephen James Cook to Patricia Mary Ingram. Officiating minister: G. Harpin.

PRINCE—BARTLETT. On November 27th, at Elim Church, Kidderminster, Frederick Benjamin Prince to Hilda Mary Bartlett. Officiating minister: G. Harpin.

SILVER WEDDING

BARBOUR—FOWLER. At Elim Church, Dundee, on December 31st, 1940, Robert Barbour to Georgina Fowler. Present address: 5 Macdonald Street, Dundee. Officiating minister: Rev. A. J. K. Magee. Thanks be unto God for His continued faithfulness.

BIRTH

MUDGE. On November 18th, to Les and Christine Mudge, Exeter, a daughter, Angela Susan.

WITH CHRIST

ALEXANDER. On November 25th, John William Alexander, aged 84 years, a beloved founder-member of the Vazon Elim Church. Officiating ministers at funeral: A. J. Downes, S. Penney and W. J. Martin.

McCOY. On November 13th, Edith McCoy, aged 83 years, one of the founder-members of the Exeter Church. Officiating minister at funeral: T. E. Francis.

MEARS. On December 2nd, Alfred Edward Mears, aged 58 years, devoted son-in-law of Mrs. Heather. Officiating minister at funeral: William J. Maybin, Th.B.

RILEY. On December 5th, Beatrice Ellen Riley, aged 87 years, beloved member of Stanley Road (Croydon) Elim Church for many years. Officiating minister at funeral: William J. Maybin, Th.B.

BARKER. On November 22nd, Cyril Ernest Barker, aged 66 years. Husband of Mrs. A. Barker, faithful member of Graham Street Elim Church. Officiating minister at funeral: Frank Shadlock.

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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. XLVII No. 2 JANUARY 8th, 1966 6d

ST. PETER PORT, GUERNSEY, ELIM SUNDAY SCHOOL
(see page 26 for report)

A LETTER TO A JEHOVAH'S WITNESS FROM A BRISTOL ELIM CRUSADER

Personal testimony is often the best approach, as this letter shows.

I HAVE had an experience this past week which I would like to share with you. You may or may not know that both Mr. P—— and myself are members of the Elim Church, which is one of the few Pentecostal movements in this country. One of the fundamental beliefs of the movement is that of the baptism in the Holy Spirit accompanied by the charismatic manifestation of speaking with tongues as the Spirit gives utterance (Acts 2 : 4, Mark 16 : 17, 18, etc.).

We have recently come into contact with a young lady who is training to be a missionary with the Church Missionary Society (Church of England) but who has also come face to face with this experience, namely the baptism in the Holy Spirit, with the result that now almost half the college where she was training have had this experience too. This is not an experience which one has and it is left at that, but it begins to have an effect on your Christian life. The word of God becomes more real and alive, Christ becomes more real, and one has more power to witness to others about Jesus Christ. I could not begin to tell you of the wonderful way in which God has been using this young lady and also her friend. Many people have been led to have an experience with God which they have never had before. This is where I come in.

Although I had this initial experience about seven years ago, when I received the baptism in the Holy Spirit, its effect on my life gradually became limited to the odd occasion of perhaps just a special meeting or when I felt inclined to let God have His way in my life. This was because of my own failings, in that I was allowing things to come into and stay in my life which should not be there. Still in my middle teens, I was being influenced by wrong company and wrong habits, so it is not to be wondered at that the Lord could not really use me and fill me with Himself, as there was so much debris and filth blocking up my life. After hearing this young lady I became really convicted, and began earnestly to seek the Lord and to ask for complete cleansing in His precious blood, so freely shed for us on Calvary. For a whole day after asking the Lord for this I felt as if I was up against a " wall " around me and I could not get anywhere with the Lord. On the evening of that day, however, we began talking about the Lord, that is my mother and myself, and then we had our usual reading from God's Word. It was as we were talking and then reading about the Lord that I began to feel strangely " warmed " and moved in the depth of my own soul, and after we had prayed together I began to feel God's presence in a way that I have never felt before. I became absolutely broken before God, realising that it was only through His atoning death that we were able to stand before God, with Christ's righteousness upon our sinful hearts. I could do nothing but praise and magnify God in my own tongue, and also in one completely unknown to myself, as we read in Acts 2 of the experience that changed the fearful, powerful servants of God, who, instead of hiding away, stood up in front of multitudes speaking the " wonderful works of God " (Acts 2 : 11).

As this experience had an effect on the disciples, so it has had on me in an entirely new way. The Lord Jesus, His Word and prayer have taken on a new perspective that I can only try to explain. Other people too have testified to seeing a difference in my life since this wonderful experience. The purpose of telling you all this is not to appear all " holy and righteous," but to urge you too to seek the Lord for this really tremendous experience. You too can find in this experience the joy, power and peace that are the answer to this world's need today. As I send this letter I shall be praying that the Lord will anoint it, and not only yourself but many others will come to find out the real wonderful meaning of being constantly filled with the Spirit of God. As this was the answer to the disciples' need, so it can meet our every need too. Christ is " the same yesterday, to day, and for ever " (Hebrews 13 : 8) and is able to do the same mighty works today as were done in the days of the early Church if only we will let Him have every part of us to fill with Himself. I close with the assurance of my prayers on your behalf that you will take Christ at His word and prove that " He is the rewarder of them that diligently seek Him " (Hebrews 11 : 6).

PAUL FISHLOCK.

Bristol.

Comments on Television Service at Kensington Temple

"I SIMPLY felt I had to write to you. My husband and myself and our three children go to ——. We go most Sunday mornings, but my husband is a maintenance engineer. We were unable to go this morning, so I switched the television on to B.B.C. It was quite a good service, but at 11.15 a.m. I tuned to London and it was marvellous to hear the lovely hymns we know so well, also the choruses. My children joined in right away. In fact I was so lost in the presence of God that the swede was burnt. But it was wonderful to join in with God's people." (Southampton.)

"Thank you for the wonderful service. . . . It seemed that the hand of God was upon everything: Mr. Corsie's convening, the singing of the L.C.C., the outstanding message by Mr. Greenway, and that final beautiful hymn by Mr. Boulton and Mr. Gray. Often on television one gets a distortion of the true spirit of things by reason of the tensions caused by the unusual circumstances, but this service was one divinely led and inspired throughout. . . . If only we could have more such services on television." (Walderslade.)

"I feel I must write and thank you for your wonderful sermon on the television on Sunday morning. I think yours was a sermon that will do good." (Liverpool.)

"Thank you and your congregation for a most spiritually refreshing service. It brought tears to my eyes when I remembered how my daughter was dedicated there eighteen years ago. . . . It was wonderful to me to hear the same good old choruses. I was raised in the Elim Church." (Wantage.)

"While I am not a religious man, it was my good fortune to hear the service this morning on television from your lovely church. Particularly was I impressed with the really lovely singing, and the address by the Secretary. . . . How nice, too, to see so many teenagers present with intelligent tonsorial styles!" (Dormansland, Surrey.)

"Would you please tell me what is meant by the baptism in the Holy Ghost? I would very much like to know about this. . . . I was very much blessed by the singing." (Romford.)

We had the television broadcast at church. Reception excellent. . . . We had communion synchronised with yours, so felt one with you in worship." (Bolton.)

"I thoroughly enjoyed the television service and thought it well organised and conducted. I loved the reverence and the hymns were well chosen." (W.14.)

"It was good to hear the name of the Lord Jesus Christ so boldly proclaimed." (Alton.)

"Owing to confinement to house following an attack of pleurisy I was not at church this morning, so had the pleasure of viewing the service from your church. I thoroughly enjoyed it and thought it was a splendid service, all three of you doing your parts excellently. . . . It is to be hoped that other opportunities will be granted by the television authorities." (Eastbourne.)

"My wife and I would like to thank you most sincerely for the wonderful address given, also for the beautiful rendering of the Sunday morning service from Kensington Temple given on television over the A.T.V. network. . . . Having temporarily been laid aside by sickness, it was a great joy to see this service on television." (Southampton.)

"We were unable to be present as we had to take our own service. Some of our people were, and a number stayed at home to view, and my congratulations are based on their report. Now I understand that a film was made of the service, and in due course will be released for use among our churches. Can I herewith make application for use of same at an early date?" (Reading.)

"I have just watched the service from Kensington Temple and feel I must let you know straight away the wonderful sense of the Lord's presence that has been with me throughout. The beauty and dignity with the honest presentation of what Elim is will be one of the unforgettable experiences of this year. . . . Your text was so apposite, it was good to be reminded again of the unchanging Christ." (Cattistock, Dorset.)

EDITORIAL (*continued from page 22*)

bitter?" Poisoned water betrays a poisoned source whatever else we may say about the water.

Is the answer then to segregate our youth, or to make them strong, like Joseph, Daniel, Shadrach, Meshach and Abed-nego, to withstand any onslaught by guiding them, giving them certain convictions and training them to follow the Lord Jesus Christ, as Joseph, following the God whom he knew, said in his memorable words in Genesis 39:9?

BOOK REVIEWS

Twelve Angels from Hell, by David Wilkerson. Publishers: Oliphants Ltd., at 13/6.

From David Wilkerson's pen comes a further thrilling instalment in the story of what must surely be one of the most important advances in Christian witness among young people, namely "Teen challenge." The lives of twelve drug addicts are unfolded step by step, and one is gripped by the marvel of the transforming power of the gospel of Christ.

The book is, if anything, slightly less dramatic in character than its predecessor, being written in more matter-of-fact style. There seems also to be a shift of emphasis from the effect of the baptism in the Holy Spirit on drug addicts. Nevertheless, it is a book which all who have read the beginning of the story in *The Cross and the Switchblade* will want to read. Its pages reveal the extent to which this vital ministry has now spread, and will doubtless encourage those who seek to do similar work in this country.

T. J. BROOMHALL.

CHRISTIAN YOUTH GROUPS

Publishers: Scripture Union. Price 6/-

This paperback, the fourth book in the "School of Service" series published by Scripture Union and written by two men with wide experience in youth work, Rev. Michael Saward, warden of Holy Trinity Inter-Church Centre, Liverpool, and Michael Eastman, school groups secretary of the Scripture Union, is excellent.

This is no superficial study, but results from varied experience and extensive research and deals thoroughly with various aspects of youth work. Particularly good is the section which deals with the problems confronting the youth of today. The authors probe into the whys and wherefores of today's problems, and conclude that this teen generation is at considerable disadvantage, with little or no family influence for good, with weak religious influence, and with no help either on the social front.

Youth workers will find great benefit in studying the section "The challenge of the adolescents," with its emphasis on emotional, mental and spiritual development. Here indeed is a challenge. The aims of all types of youth work are closely examined and a plea is made for leadership of the highest to help in laying foundations of character and integrity. "Leaders must have clear vision, strong conviction, infectious enthusiasm, filled with the Spirit"; they must be called of God. The authors very strongly make out the case that any type of youth work that does not issue a call to disciplined living, costly fellowship, active evangelism and training in the Lord's service falls desperately short of God's requirements, however bright the programmes or up-to-date the facilities. Youth work must produce young Christians able to stand up to the secularisation and materialism of modern society.

Other chapters dealing with youth work administration, the "long-term programme," assisting young converts in the path towards maturity and stability, help to make this book a "must" for all who are engaged in work among young people.

WYNNE LEWIS.

LETTER TO THE EDITOR

In reply to my fellow minister Ray Hughes's letter, in which he correctly quoted me as referring to a recent Elim crusade as "our chief way of seeking to save the lost," Mr. Hughes declares that "personal evangelism is and always has been the chief way." Plainly, the context of my comment was in reference to Elim as a denomination, and in this respect I repeat that such crusades or campaigns are "our" chief way. The establishment of almost every Elim church is the testimony to such efforts. I gave no hint of the respective merits of methods of evangelism, which I consider are complementary to each other, not competitive or even comparative. Mr. Hughes is more dogmatic, in that he states that personal evangelism "is and always has been the chief way." For excellent reasons it is certainly the most common way, and I would not dispute that "for every public address given by our Lord there are seven personal contacts recorded in the gospel." I hope that evangelists also have many more personal contacts than the limited number of crusades they may be able to conduct. In our Lord's public ministry one gathering alone consisted of "about five thousand men, beside women and children," a number greater than could be reached by personal contact during His brief earthly ministry. Relative to the fact that every soul is equally precious, it would be difficult to evaluate the worth of even one such public meeting. However, Paul had the ideal when he wrote "that I might by all means save some."

Yours sincerely in Christ,

T. H. STEVENSON.

THE SERMON ON THE MOUNT

The Sermon on the Mount contains the principles of the kingdom of God and its code of laws. It forms the rule of Christian life to us, to whom the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost. May nothing rob the Church of these most precious chapters of precept and promise ; for the Lord here unfolds the character of God as Father in a way He does nowhere else ; and of this He says in John 17 : " I have declared unto them in Thy name, and will declare it." The precepts of Matthew 5, 6 and 7 are very clear and they cut very close. The sword is two-edged, a sword sharp and piercing, separating and dividing ; and the flesh trembles as we read it. But the higher the calling (in this case to a place in the family of God) the profounder will be the perceptive word that is connected with it, and the richer and the sweeter the promises. Let us not get drawn away from the unworldly simplicity of Christ shown to us in these chapters ; and may the prayer the Lord has therein taught be our model and our guide, in matter, in order, in character, and in end.

J. N. DARBY.

" But I say unto you, Swear not at all."

False swearing was forbidden of old ; but every kind of swearing is forbidden now by word of our Lord Jesus. He mentions several forms of oath and forbids them all ; and then prescribes simple forms of affirmation or denial as all that His followers should employ. Notwithstanding much that may be advanced to the contrary, there is no evading the plain sense of this passage that every sort of oath, however solemn or true, is forbidden to a follower of Jesus. Whether in court of law or out of it, the rule is *" Swear not at all."* Yet in this Christian country we have swearing everywhere, and especially among law-makers. Our legislators begin their official existence by swearing. By those who obey the law of the Saviour's kingdom all swearing is set aside, that the simple word of affirmation or denial, calmly repeated, may remain as the simple bond of truth. Believers should not yield to an evil custom, however great the pressure put upon them ; but they should abide by the plain and unmistakable command of their Lord and King.

C. H. SPURGEON.

Our Lord reviews in the Sermon on the Mount much of the law, and sets up a new and higher standard. The law generally taught as its principle righteousness, or strict justice. Man was to render to God His dues ; and then he might exact what was due to himself from his neighbours and fellow man. If injured, he was to seek and obtain redress. " If men strive . . . and if mischief follow, then thou shalt give life for life ; eye for eye, tooth for tooth, hand for hand, burning for burning, wound for wound, stripe for stripe " (Exodus 21 : 22-25).

This rule Jesus expressly repeals. The Christian is not to resist the evil man, but to be patient under injury, whether that be inflicted on our person or on our property, by an individual or by the oppression of a government (Matthew 10 : 38-41). We are to forgive without limit the evil world in the midst of which we are set, that God may also without limit forgive us (Matthew 6 : 12, 14). As the law taught justice, the gospel teaches grace.

Now this is an answer to those who would distinguish between a Christian's personal enemies and those of his country. We are to resemble our heavenly Father ; and He is not making any such distinction of countries. He is calling men of all nations to be reconciled with Himself. And the Christian is one who has left his standing as one of the nations of the world to become a member of Christ, and one of the Church, which is Christ's body. We are no longer of the world, even as Christ was not (John 8 : 23 ; 15 : 19). We are pilgrims and strangers on earth, seeking a better country, even a heavenly (Hebrews 11 : 13-16).

This one principle then, that *we are to resemble God the Father and His Son Jesus Christ, and to exhibit them to the world,* seems to me to settle this question for those who are candid. Under the law God took as His title " Jehovah, God of *armies* " (Psalm 80 : 7-14 ; Amos 5 : 27, etc.). Then war was lawful: and the courage of Jonathan and David and Samson glorified Him. What says the Son of God concerning Himself ? The Spirit of God came on Him " to *heal the broken-hearted, to preach deliverance to the captives,* and to *set at liberty the bruised* " (Luke 4 : 18). How then can any resemble Christ in warfare—breaking the hearts of wives and families, seizing prisoners of war, and detaining the wounded?

ROBERT GOVETT.

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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."

CONTENTS

A letter to a Jehovah's Witness *Paul Fishlock*

Comments on the televised service from Kensington Temple

Book reviews

The Sermon on the Mount *J. N. Darby, C. H. Spurgeon, Robert Govett*

Editorial

Comment, opinion and review

The downfall of a respectable family *Elmer A. Martens*

Church reports

The fight against crime *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

The importance of school teaching *John Braine, Cert.Ed., L.Mus.T.C.L.*

Notes on the Scripture Union portions *The Editor*

EDITORIAL

THE value of censorship of plays and books lies more in its being a means of making known that there are those who believe in the maintenance of moral standards amid the widespread tendency to decadence than in any power it may have as a protector of public morals. Whether private or public morality can be maintained by protecting the community is a moot point.

As regards the use of bad language, for example, all parents know that as soon as a child goes to school his potential vocabulary increases both for good and ill. Nor does there seem to be any method of avoiding this if a child or adult is to live a normal life of contact with his fellows.

The maintenance of purity of mind cannot be ensured by segregating children, or adults, from an immoral society, however desirable we may think that to be. Our children are subjected to such a society nowadays from the time they are toddlers, and the problem is accentuated when they go off to school and more accentuated when they are plunged into the maelstrom of the world of business. The alternative is to prepare children by training and example in certain convictions and attitudes. This is the duty of parents.

Children are far more understanding than most adults appear to think them to be and, fortunately for them, and us adults, more resilient—for the common attitude of most of us British adults to children, whether our own or others, strikes one as horrifying.

Because of their understanding and resilience children soon assess the kind of thinking a person indulges in by his conversation, and learn very quickly, as we adults do, to classify both adults and children according to the language they use, from those who would not use even vulgar terms to those who use the worst kind of swearing. A child will choose his company according to his training, convictions and character. Training, we repeat, is the responsibility of parents. A child's convictions, once instilled, must be supported by parental guidance and encouragement, and development of character will result from the interplay of these with the problems of his adapting himself to the new environment which he has to face on going to school or, when he is older, on going to business.

In the adult world many adults make it their business to sully the minds of young people who come among them and, when they are able to, will use the mass media of press, radio and television for this purpose. So we find that certain persons will use filthy swear words on radio or television, but the point is that everyone knows by the language they are prepared to use the type of thinking they indulge in. The question, so often brought up to sidetrack us from the main issue, as to what constitutes swearing is irrelevant. Always a person's use of the language at his disposal betrays him. As the Holy Spirit states in James 3:11 on this very subject of the use of language, "Doth a fountain send forth at the same place sweet water and

(*continued on page 19*)

COMMENT, OPINION AND REVIEW

The Christian Agnostic, by Leslie D. Weatherhead, D.D.

THIS is a book highly charged with emotion and sentiment, but hardly remarkable for cogency of argument. Dr. Weatherhead shows himself to be agnostic about some Christian verities but not others. For example, he knows that it is nonsense to say "without the shedding of blood there is no remission of sins" (Hebrews 9:22). He knows that "although we hear words rendered in the great music of Handel about 'the Lamb of God who *taketh away* the sins of the world' the trouble is that they are not 'taken away.'" He knows that John saw the redeemed like a bride adorned for her husband (Revelation 21:2), but he also knows that John's vision of the redeemed who have "washed their robes and made them white in the blood of the Lamb" was picked up from the mystery religions "apart from the slip, which any schoolmaster would correct in a boy's essay, that robes washed in blood would be red, not white."

In his chapter on "Authority and Certainty" Dr. Weatherhead has this: "Truth . . . has no authority with me until I perceive it to be true," using "me" and "I" in a general sense. But this is arrant nonsense. Even the doctor feels its weakness by making the comment "The reader may counter all this by saying 'Truth is whatever *you* happen to think about it, and it is conceited and egotistical of you so to stress *your* apprehension of it.'"

The world fought an expensive war in 1939 to 1945 to knock this kind of nonsense out of one nation's thinking. And let the doctor try this interpretation of truth's authority in a British court of law and find out what magistrates and judges have to say about truth having no authority for a person until he perceives it to be true.

Dr. Weatherhead states by way of illustrating this theme that you cannot impose Beethoven's authority on a non-musical person, and that you cannot say he *must* enjoy music because it is by Beethoven. But the doctor misses the point of his own illustration, which is that Beethoven would know that the non-musical person was non-musical; in other words, he (Beethoven) would know that he possessed "truth" the other did not possess. Furthermore, if the non-musical person were not an incorrigibly conceited ass he would, in a realm that he knew nothing about, recognise and accept Beethoven's authority.

Virgin birth. Dr. Weatherhead states at some length G. A. Wainwright's sordid theory of the birth of the Lord Jesus that Zacharias, the father of John the Baptist, was also the father of Jesus, and then goes on: "It is, of course, speculation, but for those who reject the virgin birth and are asked what alternative is possible it seems to me a solution which meets such evidence as we possess." This apparently is where Christian agnosticism can lead.

In his chapter on the Bible and its inspiration he has this: "It is no good saying, as Billy Graham repeatedly does, 'the Bible says . . .'" Well, well, well! Dr. Billy Graham would be the best one to answer the question of how hundreds of thousands the world over have listened to his message and tens of thousands been saved if it is no good repeating "the Bible says." Dr. Weatherhead finds his ultimate authority in himself, Dr. Graham in the Bible; it is not hard to discover who has the more authoritative message.

In the same chapter we read this: "Taking the Bible as we have it, it begins with a local storm god who lives on the top of Mount Sinai, and when the Israelites get too far from the mountain he has to be carried with them." As sixty-five chapters of the Bible covering 2,600 years are written before ever Sinai is mentioned (Exodus 16:1) this is complete misrepresentation. The Bible begins "in the beginning" with Elohim, who is the creator of the heavens and the earth (Genesis 1:1). We assume that the doctor has in mind the now exploded, and never proven, theory that Genesis was written about King Saul's time and that by that time the storm god had become the God of the heavens and the earth though He had created them millions of years before. J.T.B.

The Holy Spirit is particularly active when the Church is at prayer. He assists us in our prayers. The apostle Paul speaks of praying "with the spirit." P.S.B.

THE RUIN

LOT'S family came to ruin; he lost his possessions in Sodom through the judgment God brought on that place; he lost his two daughters and their families. His wife, left unnamed, turned into a pillar of salt, and Lot himself is left on the pages of history as a drunken man in a cave in the company of two immoral daughters.

And yet Lot was a respectable man. He travelled with Abraham and shared religious convictions with this saint. He was a peaceable man ready to settle strife. Like Abraham he was a wealthy man. As to his spiritual condition, we must accept the New Testament verdict of him in 2 Peter 2:7, 8 that he was a just man, vexed with the filthy conversation of the wicked. He is called a righteous man.

The picture we get of him is that of a respectable man, but respectability did not keep his family from ruin; we can trace certain factors in Lot's life which account for his family's ruin; let these be instructive for all family heads.

Father colours the family outlook

Lot was called on one day to make a decision. He needed to choose whether to settle in the grassy Jordan plain or locate in the hill country. This choice, like every choice, was set against the backdrop of certain considerations, a certain outlook, a scale of values. As in some movie cameras there are three lenses from which to choose—the regular, the wide-angle and the close-up—so also the outcome of Lot's decision was influenced by his frame of reference. Lot used the close-up lens. He chose by the standard of the selfish, the standard of the material. He saw the rich pasture lands and concluded that he could become rich quickly. True, the nearby cities were exceedingly wicked, and Lot had four daughters. But markets for his beef were of greater importance at the moment than the morals of his daughters.

Contrast Abraham. He was using a different lens. He "looked for a city which hath foundations, whose builder and maker is God." Abraham lifted up his eyes to look beyond the plains. The basic outlook of these men influenced the place where they lived, the kind of family they raised, and the heritage they left that family. By what principles are your decisions made? Remember that as family head you will give direction not only to your own life but to your family as well.

Father sets the family atmosphere

Lot pitched his tent toward Sodom. He could not be accused of anything that might be directly labelled wrong. Had you interviewed Lot you would have heard him say he had no intention of ever living in that wicked city of Sodom.

But his tent door is open, facing Sodom. And into that tent door drifts the exciting aroma of a wicked Sodom. It lures the growing girls. Conversation at the meal is all about the gay events, the games, the beauty contests, the fine eating places in Sodom. Lot comes to speculating a little on Sodom's Stock Exchange. The tone-colour of Sodom is being absorbed by this family.

The tent is pitched toward Sodom. No, Lot has not surrendered all his religious convictions. Family devotions are held occasionally. The sabbath is observed sometimes. But the door is left open to a Sunday morning vacation in the nearby mountains or sea resorts. The door is left open to movies and television, questionable amusements, and any magazines. Families today are gazing toward Sodom and are absorbing, little by little, the spirit of the world.

And while Lot is pitching the tent toward Sodom and thus setting the family atmosphere, Abraham is at Hebron building an altar to the Lord. He too is setting the family atmosphere; his household knows the meaning of family worship; the scent of animal sacrifice is familiar. And when Abraham's servant journeys to find a bride for Isaac he prays in far-off Mesopotamia to the God of heaven to send him good speed. The influence of a family altar has reached to a foreign land.

Are you as a family head building family altars or are you busy pitching your tent toward Sodom? If it is the latter, won't you break up camp?

It was not long before Lot had moved inside the city. Perhaps Abraham cautioned Lot on this move! Can you not hear the argument? Lot protests that he can be a real witness to those wicked people; he can help them think on godly things; he can win them to the Lord. But look at Lot's record; how many did he win? Abraham prayed that there would be ten righteous. But Lot had not won a single soul; worse than that, he had not even kept his family. Abraham in one prayer of intercession out there in the plains of Mamre did more for that city than Lot had done in years.

God sought to jolt Lot into recognising this danger. An enemy came and carried his family away captive. Abraham came to the rescue. Might not this be a good time to settle elsewhere? Yes, Lot is distressed concerning the wickedness of that place. His

A RESPECTABLE FAMILY

A message to fathers

by ELMER A. MARTENS

daughters are keeping late hours. But they are well-respected girls and will be all right. What a commentary on Lot—at home in Sodom!

Father makes family friendships

The story becomes sordid in chapter 19, for there the wickedness of the Sodomites is revealed. It is the story of the men of Sodom storming Lot's house in order to mistreat the guests shamefully. It is shocking moral perversity. Lot goes out to appease them. Listen to him: "I pray you, brethren, do not so wickedly." He addresses the sinful crowd as brethren.

Lot had traded the friendship of Abraham for the friendship of the Sodomites. He would rather have the praise of worldly people than the fellowship of saints.

Off in the hill country Lot's uncle, Abraham, had earned himself the title "Friend of God." Abraham's circle of friends was quite different from Lot's.

And what is your circle of friends? Do you choose to entertain ungodly men in your homes rather than fellowship with Christians? Would you sooner take your family to the roller-skating rink than to a Wednesday prayer meeting? Would you rather your children associated with the fashionable set than have them attend the youth meeting? Are you in business partnerships with unbelievers and think nothing of it? If you as a father have traded the fellowship of saints—no matter how poor a lot of saints they may be—for the company of unbelievers you have driven a bad bargain.

Father directs family training

Now it is late evening and the angels have warned Lot of the cities' overthrow. His immediate family must be notified at once. It is midnight as Lot comes to the home of his son-in-law. The light is still burning. Lot rushes in and explodes with the news: "The Lord will destroy Sodom. We must get out at once."

His son-in-law answers, speaking to his dance-weary wife, "What's wrong with the old man? He's gone crazy on religion."

Lot hurries to the second home and is greeted there with the caustic answer "Since when do you know what the Lord is going to do?" He is thrown out of the door. He is not wanted at this drinking party. Lot returns to his waiting wife alone.

Only he, his wife and two daughters leave Sodom. The Bible is bluntly plain in outlining the daughters' later infamy. Lot might take his daughters out of Sodom, but he could not take Sodom out of his daughters. What training had these daughters had that they should act as they did? It is but a commentary on Lot's miserable failure as a father to train up his children in the way they should go. Lot and his wife put social and economic advancement before spiritual nurture. Doing homework and participating in school sports was more important than the midweek prayer service.

He failed in marriage education, too. Abraham took great pains to see that his son married a godly woman. Apparently Lot was not at all perturbed to see his daughters on dates with the Sodomites. It spoke well for their popularity index to see them with the wealthier set.

Of Abraham God could say "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Genesis 18:19). Lot, in turn, looked more to his business than to his family.

It was a respectable family, this family of Lot's. Lot himself was successful, but in the end a victim of his success. He was prosperous and prominent, but as a father he was a failure. It is true he himself was saved as a brand from the burning, but what a salvation! Gone was his property in Sodom. Gone was his position. Gone was half his family. Gone was his wife. Gone was his own dignity. He was not a criminal, yet he left behind him a train of crimes, mostly against his own family. He was a respectable man, but he came to ruin.

What direction is your family taking? Think of Abraham, Isaac, Jacob and his descendants. Then think of Lot and his family. Think of the influence you hold over generations yet unborn. For the sake of yourself, but more for the sake of those sheltering behind you, will you not come clean for the Lord, keep your sights on that eternal city, live in the place of communion with God, command your children in the way of the Lord, and seek for the title "Friend of God," lest, failing here, yours should be a respectable family but in ruins?

Christian Leader.

ELIM CHURCH PROGRESS

MISS OLIVE GARBUTT'S FAREWELL

MISS GARBUTT'S farewell service in the Bridge Street Foursquare church, Leeds, was her fourth in the last nineteen years, and she now faces a further term on the Rhodesian field.

What an applicable text Miss Garbutt took, and what a challenge she gave us! "The street shall be built again, and the wall, even in troublous times" (Daniel 9:25). "Let us see in all difficulties opportunities that can be taken advantage of," she said.

How we thank God for such a life completely devoted to His service, for the years of labour in Congo and now in Rhodesia.

It was good to have with us on the platform Pastor R. B. Chapman, in place of Pastor L. Wigglesworth, and Pastors Jarvis, Mills and Woodhead. We were blessed by their contributions. Pastor J. E. Moore convened the meeting, and Pastor D. G. Miles spoke on 2 Corinthians 9:8: "All grace . . . all sufficiency in all things."

The Lord's presence was very real as hands were laid on Miss Garbutt, committing her into His keeping.

OLIVE M. ROBERSON.

ORDINATION AT HOVE

ON Saturday, October 30th, 140 people turned out to witness the ordination of Pastor H. W. Holdstock, minister of the Newhaven church.

During his relatively short time at Newhaven Pastor Holdstock had seen the church grow to an assembly of considerable proportions, with a new building and a large branch Sunday school. Many have been grateful for his work there and have been blessed by his forthright ministry.

However, Pastor Holdstock threw new light on his success when he said that the two factors responsible for the growth of the church were the enabling power of God and the faithfulness of the members of the congregation; and this was no modest platitude on his part but the statement of a fact which can be a lesson to all our assemblies.

The service was convened by J. J. Morgan, and the challenge was given by H. W. Greenway—a challenge for minister and members alike to pray, to read the Scriptures and to communicate them to others, as was the custom of the Lord Himself.

Others taking part in the service were A. S. Brewster, D. J. Ayling, B. Hayes, and brother Bill Holdstock, who sang "Known only to Him."

J. J. HARWOOD.

ABERYSTWYTH **Pastor: A. Birchall**

After a number of years without much apparent growth in the church it has been my privilege to baptise fourteen candidates in water during the past two years, ten of whom were men. A number of those who have been baptised are students in the university and afford a great potential for the kingdom of God in the future.

On December 5th three young people gave testimony to their faith in Christ and were then baptised.

These young people have banded themselves together to form an outreach in the district and meet every night for prayer.

A. BIRCHALL.

DELANCEY **Pastor: W. J. Martin**

DURING the recent absence of our resident minister, who was campaigning in Exeter, Pastor J. S. Matts, of the Jersey Elim church, conducted one week's gospel crusade. One young man was converted on the opening night. Early-morning prayer meetings were held during the crusade, and are still being held.

The Junior Crusader meetings were well attended. This work has been going on for many years under the capable leadership of Mr. and Mrs. E. V. Martel, and we trust the campaign will have caused an increase in this group.

At the adult services the ministry of God's Word was rich and powerful, the pastor himself being richly anointed with the Holy Spirit. Eleven were baptised in the Holy Spirit and two were brought to the Lord, one of these being graciously restored to blessing and baptised in the Holy Spirit the same evening. A young man from the Brethren was among those baptised in the Spirit.

T. E. NICOLLE.

ST. PETER PORT, GUERNSEY **Pastor: S. Penney**

SUNDAY SCHOOL REPORT

We indeed praise God for His goodness to us through another year of Sunday school activity. In the early months of the year Mr. P. L. du Garis, our superintendent, relinquished his post for health reasons, and we welcomed Mr. A. L. Bourgaize as our new superintendent.

Among the main features of the Sunday school are open Sundays, when all parents and friends are invited and the scholars take part and present the gospel message in a novel form. The special Mothers'

Day service was combined with the annual prize-giving. The scholars rendered appropriate items in recitation and song, and Mrs. S. Penney was the special speaker.

The Sunday school anniversary services always bring much blessing, and this year the afternoon programme took the form of a descriptive service entitled "God's manifold blessings," the speaker being Pastor A. J. Downes from the Vazon Elim church. The evening service took the form of an illuminated demonstration entitled "The Light of the world," and culminated in the choral march "In His steps."

For some time the Sunday school superintendent and staff have felt the need to recruit more boys and girls, and in order to do this it was decided to purchase a van for conversion into a minibus. Through the generosity of many friends we were able to purchase a new Ford Thames van. This was converted, under the leadership of our superintendent and the direction of one of our deacons, into the minibus shown on the front cover of the EVANGEL. Pastor S. Penney dedicated the vehicle, and because of the additional transport we praise God for an increase in the numbers of scholars attending each Sunday.

(MISS) M. E. KEYHO.

KINGSTON-UPON-THAMES **Pastor A. P. Thomas**

ONE of the churches founded by George Jeffreys during the growth of the Elim movement was the Kingston Elim church, and in the year of Jubilee we celebrated our thirty-fifth anniversary.

We did so by having the church redecorated and refurnished by the gifts of the church members and by holding special services. Pastor Aubrey Whittall was the preacher, and decisions were made for Christ and believers were baptised in the Holy Spirit.

We still have some of the foundation members active in service and worshipping with us, a healthy missionary interest is maintained, and as a fitting climax to the year a record church income of £2,260 has been received.

We give God the glory for all that has been accomplished and seek to continue to promulgate the old-time gospel in old-time power.

(*continued in next column*)

"CROYLANDS"

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L. G. Hawes presenting to Pastor and Mrs. J. Keates a cheque on the occasion of their farewell from Colchester. Their son Stephen is with them.

COLCHESTER

It was with mixed feelings that we gathered for the retirement service of Pastor and Mrs. John Keates. These dear ones came to us five years ago and their ministry has been much blessed of the Lord. There were those present ready to testify of personal blessing received. Pastor Keates is a real shepherd, and often when so ill himself has led the praises of God's people. In much weakness he has ministered in the strength of the Lord.

During the last two years he has been very ill, and at one time particularly at the point of death; but God in a wonderful way undertook for him and restored him to his dear wife and his son Stephen, and to us. We had hoped he would have been able to return to minister to us, but because of extreme weakness he has decided to retire. We pray and believe that God has great things in store for him.

At the retirement services many expressed their appreciation of so loving and devoted a ministry.

As a mark of love and gratitude to God, a standard lamp and a cheque were presented to Pastor and Mrs. Keates by Pastor L. G. Hawes on behalf of the church.

Pastor Keates and his family are continuing to reside in Colchester, so it is not farewell to them; we look forward to continuing in sharing worship and fellowship with them.

HILDA M. HAWES.

Women's column

By GLADYS GORTON

FIGHT AGAINST CRIME

RECENTLY the police launched a campaign against crime, and special appeals are being made to the public to lock all doors and windows, to leave no tell-tale milk bottles on the door-step when going away, etc., and if seeing anybody committing a petty theft to inform the police immediately.

A friend of mine sauntered around a Marks and Spencer store and came to the stands where slips were displayed. A girl of about twelve years of age took an under-slip from a stand, looked at it admiringly, and then pulled it on under her skirt. At the sweet counter adjacent stood a couple of youths about fourteen years old. My friend watched, and then saw the girl join the boys and amble through the store on their way out. The assistants had not noticed all this, so before my friend had time to think of herself she was after them and challenged the girl, who was already on the other side of the road mingling with shoppers.

"I saw you try on that under-slip and walk out without paying," she said hurriedly. "Now you come back or I'll call the police." The girl endeavoured to deny it and the boys only stood smirking, but realising it was useless she turned back to the store with my friend. Through my friend's intervention that girl may have been saved from becoming a common thief. In all probability she will remember this incident all her life.

The good Samaritan said to the innkeeper "Take care of him." He was referring, of course, to the man robbed by thieves. And to every parent, teacher, Sunday school teacher and youth worker the Saviour says these same words, "Take care of him," because He knows that every child is a target for all the evils that are prevalent in this present-day society.

The five members of the Elim Youth Committee all testify that they were converted in their childhood. (Read ELIM EVANGEL, November 27th, 1965.) In the same issue Mrs. Withey writes of child conversion. Yes, we who labour in this way are fighting against crime—to save a child from becoming a sure target for the enemy of souls.

The following is taken from the *Telescopic-Messenger*: "Little Patricia, only eighteen months

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

Simon was feeling very sore; he had received a stern lecture from dad. He didn't mind going to bed early, but he hated the way they all were on to him. That was the worst of grown-ups, they never did understand. They could do silly things and it was quite all right for them, but they made such a fuss over anything that he did. If John had been careful their midnight adventure might have gone on, and his parents wouldn't have been any the wiser. Now they kept reminding him that as the older one he was supposed to set a good example.

Uncle John seemed to understand. He had taken the Bible reading that day. It was about Nicodemus and *his* midnight adventure. At least the children understood how he felt when he was creeping out at night. Fancy a great man like that doing anything so silly! And he didn't get put to bed early. It must have been very funny indeed when he tried to be so very polite to Jesus. Jesus must have been smiling when He teased him about being a master. Simon imagined Nicodemus to be something like his headmaster at school—very, very learned indeed.

It was good to know that Jesus understood. He knew that these grown-ups were just as silly as boys and girls at times. The only difference was that they tried to hide it, as they were expected to set a good example because they were so old. Jesus was very patient with their strange ways and He could forgive them. Fancy telling someone like his headmaster that he needed to be born again. The Bible always put things in their right place. It showed people as they really were: grown-ups who tried to be good and couldn't manage it; Zacchæus, for example, who climbed trees in his best clothes, and Nicodemus, who had a midnight adventure.

Jesus was the only one who really helped. He didn't expect boys and girls to be extra special. He loved them as they were, and He was willing to help them when they needed help. He helped grown-ups too, and he knew when they were only pretending to be good all the time. Jesus loved grown-ups as much as children, and everyone needed Him.

Simon felt very sorry for dad really. It must be very hard work being a father. When he said his prayers he said a very special one for dad. He

(*continued on facing page*)

COMING EVENTS

CLAPHAM. January 22. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Billy Graham film at 7.30. The new feature film, "The Restless Ones." Young people specially asked to bring unsaved youth.

EALING. January 8, 9. Elim Church, Northfields Avenue. At 7, divine healing service. Sunday at 11 and 6.30. Preacher : A. Tee.

WESTCLIFF-ON-SEA. January 29, 30. Elim Church, Electric Avenue, near Fairfax Drive. Sixth anniversary of the opening of the new church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : H. Burton-Haynes. Convener : George Backhouse.

WEYMOUTH. January 29. Elim Church, Belle Vue. At 7.30. Visit of Bournemouth Youth for Christ choir. Local support welcomed.

Women's column (*continued*)

old, already with a pony tail! How tireless, curious, innocent you are! How full of open-eyed wonder! Your fingers delight in probing cupboards and exploring shelves. Your eyes dance as you watch birds feeding. Your ears alertly listen for familiar voices, particularly when your daddy and mother speak. Your mind reaches out hungrily, beginning a lifelong quest. Today you absorb everything, good and bad. Tomorrow will come discrimination. Busy with the daily round of a happy eighteen-month-older, how little you realise you are a target—an important target! Death-dealing missiles are directly aimed at you from the other side of the North Pole. Closer home you are the target of nefarious and crafty forces. Slick exploiters will cleverly use depth psychology and subliminal techniques to take advantage of you. Beer barons have you in mind as a future customer. Tobacco interests are planning to get a cigarette between your lips at the earliest possible moment. Pornographic publications are displayed with the hope one day of catching your eye. Entrepeneurs of feverish amusements will try to ensnare you almost before you have outgrown babyhood. Gamblers soon will be tugging at your sleeve. Narcotics pushers soon will be doing their diabolical utmost to enslave you. You see, little Patricia, you are indeed a target. God help you!"

Sunshine corner (*continued*)

asked Jesus to help him to be good, so that dad wouldn't have to be cross. He asked Jesus to help dad too just as He had helped Nicodemus. Somehow Simon understood why Jesus had taught everyone to say "Our Father." God was good all the time, and it was a good thing with all these grown-ups and children to look after.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

ITINERARIES

Joseph Smith :

January 8-13, Alexandra Park Avenue ; 15-20, Beersbridge Road ; 22-27, Melbourne Street.

London Crusader Choir :

January 23, St. Andrew's Presbyterian Church, West London ;

January 29, Ilford Elim Church (thirty-seventh anniversary services of the London Crusader Choir).

F. Newey :

January 8, Finchley ; 9, Ilford ; 10, Chesham ; 11, Waltham Abbey ; 12, Kensington Temple ; 13, Barking ; 14, Rye Park ; 16, East Ham ; 17, Letchworth ; 18, Watford ; 19, Leyton ; 20, Canning Town ; 21, Woolwich ; 22, 23, Rochester ; 24, Wood Green ; 25, Romford ; 26, Ealing ; 27, Hayes.

ANONYMOUS GIFTS

To the following who have helped us by their anonymous gifts we extend our grateful thanks on behalf of the Elim Church.

Elim Missionary Society

Receipt No.		£	s.	d.
3092	Sheffield member		2	6
3094	Liverpool		8	0
3098	Clapton, "From a believer in God"	1	0	0
3310	Dorking, designated	6	0	0
3313	Anon., per H. W. Greenway ...	10	0	0
3327	Anon., per Mrs. Cawston, Colchester		10	0
3318	Anon.		3	9
3334	London, W.C.	2	0	0
3362	London, W.C.	2	0	0
3370	Plaistow	3	0	0
3376	R. and C.A., Birmingham	10	0	0
3387	Coleshill, old member		4	0
3104	Anon., per E. M. Preston, Southampton, designated	10	0	0
3109	Debtor	3	0	0
3112	Worcester	5	0	0
3124	Eldad church member	10	0	0
3142	Chiswick	1	0	0
3154	Swindon	1	0	0

ELIM EVANGEL CIRCULATION

THE following churches have increased their ELIM EVANGEL sales this week:

Armagh
Camberwell
Coulsdon
East Ham
Mountain Ash

This continues the trend of steadily rising circulation throughout the year just closed, resulting in over 250 more EVANGELS being sold in December than in January. To all who have contributed to this notable achievement—ministers, EVANGEL secretaries and members—we send a hearty thank you.
—EDITOR.

John Braine, Cert.Ed., L.Mus.T.C.L., writes on

YOUTH PAGE

Conducted by the National Youth Director

THE IMPORTANCE OF SCHOOL TEACHING

IN a recent article on this page Pastor Hobbs pointed to the need for young Christians as teachers of religious education in our junior and secondary schools. One sentence he used was: " 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." One of the reasons why this is sometimes true is that, like any subject, such as maths, where the teacher has not a personal understanding of the material, it is badly taught and become boring and unfathomable to the student. Bright children survive despite the teaching methods used.

Of course, this is very true with regard to teaching the Scriptures. Imagine the difficulty of sounding convincing when teaching the first commandment neither knowing nor caring whether there be a God. Yet it happens. But what a glorious opportunity for those who have experienced this same God active in their lives.

The kind of opportunities

You might consider the kind of openings which confront a young person who enters the teaching profession as a born-again Christian.

First there is the period of training, usually three years, at one of the teacher training colleges. Here Christians have wonderful opportunities for service. One meets every shade of religious and ethical opinion, from Roman Catholic to Pentecostal, Humanist to Spiritist. What better surroundings for a child of God to grow in grace, to discuss, defend, expound what he believes and why? Nearly all training colleges have some sort of Christian society, and if not you can always start one. I cannot stress too strongly the outstanding value of three years spent in this environment, preferably a long way from home. There are the added advantages of making many new friends, of fellowship in another Elim assembly, of sharpening one's " spiritual wits."

Once in a school there are several possibilities of being influential. In a junior school you would teach most subjects, including religious education. More than likely you would have responsibility for the education and welfare of thirty-five to forty children for a year; thus you would be able to get to know each one individually (and often their parents), and you can be sure they would know you very well before many months had passed. Circumstances differ, but I have known one Crusader teach choruses in the music lesson, conduct Sunshine Corner in the R.E. lesson, and hold Bible studies and prayer meetings after school, for juniors! While this may be an extreme example it shows what can be done.

At secondary-school level

At secondary-school level the best place for a Christian is in the R.E. department. What a splendid field of service this is, for teenagers are beginning to ask searching questions about life and its meaning. You have the answer. Ideals are being formed—this is the greatest period of " hero-worship," as the Beatles well know. While it is illegal to be dogmatic about " sectarian " beliefs, there is much scope for downright evangelism. Are you content to let hundreds of teenagers be taught that Jonah is a myth, Job a religious drama, Daniel a national saga, Genesis a mixture of legends, the crucifixion a disaster, the resurrection an improbability?

Also there are out-of-school activities such as Bible reading and prayer groups, films, visits and discussions—you could well be providing material for your local Crusader branch. There is, too, the morning assembly, usually a very dull, formal and sometimes irreverent affair, but transformed in the hands of an enthusiastic believer who can persuade the head to let him " have a go."

Time is getting short; sin is becoming more and more rampant, more and more respectable and " with it "; the Christian's image is becoming more and more twisted and confused; the Devil is having a high old time. I do seriously urge you to think and pray about your future, that if the Lord wants you in this field you will be willing to say " Here am I; send me."

If you would like further information, please write to me c/o the Youth Director.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, January 10th — Galatians 2:1-10

" For He . . . was mighty in me toward the Gentiles " (v. 8).

Paul continues, in this passage, to show that he received his commission and message direct from the Lord Jesus Christ. The visit to Jerusalem in verses 1-3 would seem to be that recorded in Acts 15. Verses 6-10 show that the apostles at Jerusalem, Peter and John, with James, recognised that the ministry Paul had received was of the Lord and confirmed their recognition by giving to him and Barnabas the right hand of fellowship, that they should go to the Gentiles (v. 9). Verse 8 is particularly emphatic that Paul's apostleship was as valid as Peter's. The argument may seem remote to us, but it touched most important realities for the early Church.

Tuesday, January 11th — Galatians 2:11-21

" For if righteousness come by the law, then Christ is dead in vain " (v. 21).

This is a wonderfully effective passage, in which the Holy Spirit shows the complete sufficiency of faith in Christ for salvation without the law. The principle as to whether the law of Moses was binding as a means of salvation in addition to faith is dealt with in this letter, and circumcision was the matter upon which the doctrinal battle was fought. Today the same battle is fought on the question of keeping Saturday as the sabbath day, but the principle is the same. No one who understands the teaching of Galatians would consider it necessary to keep Saturday as the sabbath any more than Paul considered it necessary for a believer in Christ to be circumcised as the legalists taught.

Wednesday, January 12th — Galatians 3:1-14

" Christ hath redeemed us from the curse of the law " (v. 13).

In order to demonstrate the all-sufficiency of faith in Christ for salvation four questions are asked in verses 2-5: (1) How did they receive the Spirit? (2) Having begun in the Spirit was their salvation perfected by the works of the flesh? (3) Had they suffered for the law's sake or for Christ's sake? (4) He who ministered the gifts of the Spirit and worked miracles, was it by the law? The answer is that the law gave them none of these blessings; they had come as a consequence of faith in Christ. The law provides a curse; Jesus Christ brings the blessing (vv. 13, 14).

Thursday, January 13th — Galatians 3:15-29

The word " mediator " occurs twice in today's passage (vv. 19, 20). Association of ideas with 1 Timothy 2:5 might lead us to suppose that the reference here is to our Lord. However, in neither case here is it so. The reference in verse 19 is to Moses, who mediated, as the conveyor of the old covenant, between God and Israel. He may be taken here as a type of Him who mediated the new covenant.

The reference in verse 20 is to the fact that the law of Moses was a parenthesis between the two periods of promise, Abraham and Christ, its parenthetical character emphasising its temporary nature. The temporary law cannot save or help to save; only the eternal Christ, " the seed to whom the promise was made," can save.

Friday, January 14th — Galatians 4:1-11

The Holy Spirit uses four illustrations in chapter four to show the inferiority of the legal position and the superiority of the gospel position. Two of these occur in today's portion: a son, until he comes of age, is no different from a servant but is under tutors and governors; but now, having been redeemed, we are sons, and God has sent forth the Spirit of His Son into our hearts, crying, " Abba, Father." How then can this state be improved by turning to the " weak and beggarly elements," the tutelage and governance, of the law (vv. 9, 10) ? In fact the second illustration (v. 8) infers the argument that to return to the law is hardly different from returning to the practices of heathenism in order to complete one's salvation.

Saturday, January 15th — Galatians 4:12-20

The next illustration in this chapter is in today's portion. They had lost their love and blessing by going into legality (vv. 11-15). The losing of love and blessing must always cause the spiritual Christian to examine his heart to trace the reason of such a loss. The presence or absence of love and blessing is indeed a true test of one's Christian life. On his first visit to them they had welcomed him as an angel of God and would have done anything to help him in his infirmity (vv. 13-15), but they had changed (v. 16), though he had not changed; he still " travailed in birth " for their souls (v. 19).

Sunday, January 16th — Galatians 4:21-31

We come now to the fourth illustration, that of Ishmael and Isaac, Abraham's sons, the former " born after the flesh," the latter " the son of promise." The former stands for unbelief, bondage, enmity and persecution; the latter for faith, liberty, peace and blessing. This liberty in Christ is given by Him; it is developed by the Word of God (John 8:32) and brought to its fulness by the baptism of the Holy Spirit (2 Corinthians 3:17). The application of the illustration is found in verses 28-31 and 5:1. It is not only the law that can take away our liberty in Christ, but secret sin, prejudices, unbelief, fear of what man will say; hence the exhortation " Stand fast therefore in the liberty . . . "

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. COLEMAN

So often we want God to answer prayer and do not consider whether what we ask is His will or otherwise. Not all that we want and ask for is good for us. So often God wants us to glorify Him in some experience or another, and in going through we grow in grace.

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HARVEY. On December 12th, Christopher George Harvey, aged 81 years, secretary and treasurer of Leyton Elim Church, 1929-55. Officiating ministers at funeral at Eastbourne: John Lancaster and Arthur Harvey.

NOAKES. On December 11th, William Percival Noakes, aged 66 years, brother of Miss Noakes, of Newcastle. Officiating minister at funeral: F. Lavender.

OGIER. On December 9th, James John Ogier, beloved member of Eldad Elim Church, St. Peter Port, Guernsey, passed to be with his Lord. Officiating ministers at funeral: S. Penney (Elim) and F. King (Methodist).

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THE ELIM EVANGEL

Vol. XLVII No. 3 JANUARY 15th, 1966 6d

A shepherd leads his flock back to Findelen, in the shadow of the Matterhorn

Photograph by courtesy of the Swiss National Tourist Office

THE ELIM FUNDAMENTALS

THE CO.

THIS fundamental statement of the Elim Church presupposes that our Lord Jesus Christ has been here before. This is true ; the first advent of Christ is an established fact, and a comparison of Bible prophecy and world affairs today makes it also very evident that His second coming is very near.

God in His word, with unerring accuracy, foretold and fulfilled the first coming of Christ, and therefore we have every right to expect that prophecies made by Christ himself and the early apostles concerning His second appearance will also be fulfilled.

The Bible says " Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself, and unto them that look for Him shall He appear the second time without sin unto salvation " (Hebrews 9 : 26, 28). The salvation referred to here is not conversion to Christ, but the final and complete salvation of the body when we are raptured and translated : " waiting for the adoption, to wit, the redemption of our body " (Romans 8 : 23). We do not have to wait for the salvation of the soul ; we enjoy that immediately we believe in Christ.

It is worth noting that although both advents are vastly different neither can be explained on natural grounds ; they both constitute miracles. His birth was no ordinary birth ; the virgin birth of Jesus was one of the major miracles of history. The visible return of Jesus will be no less a miracle. At the ascension of Jesus the two men in white apparel told the bewildered disciples : " This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven " (Acts 1 : 11). For Christ to appear in the heavens and meet his blood-bought Church will be a miracle unparalleled in human history. The very thought of this, apart from our implicit faith in Him, staggers our imagination, for naturally speaking it is an impossibility. However, He is God the Son, and with Him nothing is impossible.

This will be the arrival of the King of kings. He will come for His saints and subsequently with His saints, to reign on the earth in equity and righteousness. Jude 14 says " Behold He cometh with ten thousands of His saints." These saints, both the resurrected and the raptured, will reign with Him for 1,000 years, a period known to the Christian Church as the millennium (Revelation 20 : 6).

The hope of the second coming of our Lord has been an integral part of Christian belief since His ascension. This view became so strong in one of the early churches that Paul had to correct some of its members for throwing up their jobs and not taking an active part in the essential things of life (1 Thessalonians 3 : 11, 12). They went to the extreme. Nevertheless, believing as we most assuredly do in the personal return of Christ, we should order our lives most carefully. In view of the end of the age, Peter said " What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God " (2 Peter 3 : 11, 12).

We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive to Himself the Church and afterwards set up His throne as King.

If we genuinely believe His coming to be imminent, life will take on a new meaning. We will certainly not get too involved in material things ; on the contrary, we will become deeply absorbed in heavenly things. The Bible leaves us in no doubt as to how we should conduct ourselves profitably until He comes.

1. We are told that we must WORK until He comes

(Luke 19 : 12, 13).

" A certain nobleman went into a far country to

NG KING

by E. J. Jarvis

receive for himself a kingdom, and to return, and he called ten servants, and delivered unto them ten pounds, and said unto them, *Occupy till I come.*" When Jesus was a boy of about ten years of age, Archelaus, one of Herod's sons, went to Rome to defend and secure his title as king before Augustus the emperor. Because of protest about his behaviour made by the Jews and Samaritans he never fully inherited the title of king.

Jesus too made His claims. The majority of people protested and objected to them. They said " We will not have this man to reign over us." He was persecuted and eventually killed. On the third day He rose from the dead and later ascended back to His Father, that He might defend and secure His rights. One day He will return the second time, fully credentialled by His Father, to be the rightful King of this earth. In the meanwhile His command to His servants is " Occupy till I come."

The only servant who stands condemned in this parable is the man who did nothing, the man who did not work. He did not misuse or abuse his money like the prodigal son did. He just did nothing and the outcome was that he lost everything. How tragic to live a dull, uninteresting life as a supposed steward of the King and then finally lose everything through negligence !

There is much work to be done—interesting, vital and adventurous work that will bring in eternal dividends. Let us not stand idle, but be fully engaged in the Master's service.

2. We are commanded to WITNESS until He comes

(1 Corinthians 11 : 26).

" For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." The word " shew " actually means " to tell thoroughly." It is the word used by Paul in Acts 13 : 38 when preaching at Antioch, where he said " Through this man is *preached* unto you the forgiveness of sins." On this and several other occasions the word " preach " is synonymous with " shew." In its fullest meaning it is to witness. The breaking-of-bread service is a witness to the death of Christ till He comes. It witnesses to the world that we are identified with the despised Son of God. Various aspects of the cross are set forth at this memorial service. It witnesses against man's sin, for the cross reveals not only God's love at its best but man's hatred at its worst. It testifies to the glorious truth that by death He conquered death. This regular witness is a constant reminder that only by giving complete allegiance to the Christ of the cross can we profitably occupy ourselves until His return.

Before sending the disciples forth He told them " Ye shall be witnesses unto Me." A witness is one who is in full possession of the facts and can relate them truthfully and thoroughly, otherwise his evidence is not accepted. We have the facts at our disposal, so let us not hesitate to witness about Him and for Him until He returns.

3. We are also told to WAIT until He comes

(1 Corinthians 1 : 7).

" So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ." On the surface waiting and working may seem incompatible. The full text implies that the saints were expected to wait and at the same time use their gifts—gifts to operate and assist in the work ; gifts to edify, exhort and comfort, very essential work ; they were expected to work and wait.

It is possible for us to get so absorbed in the work that we forget we are waiting for the Master's return. In other words there is a danger that we might get to love our service more than we love the Saviour. We must serve and wait.

Paul commends the saints at Thessalonica for three things : their work of faith, their labour of love and their patience of hope (1 Thessalonians 1 : 3). In verses 9 and 10 of the same chapter he classifies these three recommendations in the same order as " how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven." Here we see that working, witnessing and waiting are a way of life for all those who are expecting His return.

We should be, said Jesus, " like unto men that wait for their Lord, when he will return " (Luke 12 : 36). It is a strange thing but it is very often

(*continued on page 37*)

I REMEMBER

Pioneers recall the early days of Elim

by W. G. HATHAWAY

It was in the early days of January 1927 that the first Elim revival campaign by Principal George Jeffreys and his revival party was held in Scotland, in the citadel of western Scotland's commercial life, the city of Glasgow.

The campaign was well advertised by means of sixteen-sheet posters on hoardings all over the city, and was to be held in the St. Mungo Halls on the south side of the Clyde. This great industrial city, with its extensive dockyards, its tenements and its slummy suburbs, as well as its " residential " areas, all housing the great variety of people who proudly called themselves " Glaswegians," was the venue of this great evangelistic effort.

Into this smoky, foggy and yet fascinating city came the revivalists to launch their attack on the sin and the sinners as well as on the respectable and their respectability. Of churches—whether Presbyterian, Church of Scotland or Wee Frees, or the more southern Methodists and Baptists and the host of others—there were many. Glasgow was and is a city of kirks. Now this daring, adventurous crusading team with all their charm (and there was plenty of that), with all their techniques applicable to mass evangelism—the publicity, the press, the photographers—brought all the people crowding in to see this " new thing in evangelism." To see folk prayed for and then to see these cripples and lame folk rise up healed of their infirmities was indeed a wonder in those days. Curiosity, too, played a part in attracting the crowds, and from those came the converts and the cures. Glasgow, that city of self-restrained Scotsmen, was to see some remarkable sights before this campaign was over. The evangel that had stirred the sons of Scotland in the days of yore was still strong enough to wield the same influence upon her sons of today and to stimulate again the waning glory of her past.

The opening meeting was on a Saturday afternoon. Maybe because of the pull of the football crowds, or maybe because they were not aware of what was impending in this famous city, there were only about twenty-five people present at that first service. The caretaker kindly advised the campaigner to hold the services in the smaller hall and leave the larger hall seating some 2,000 for the later and larger gatherings. But no! The revivalist himself said " Don't worry about us; we'll soon see this hall filled to capacity." How true his prophecy was, too. Before the campaign had been running for a week or ten days it was impossible to find a vacant seat and long queues made their rendezvous all around the building waiting for the doors to open.

Those were the days. The power of God simply swept over the meetings night after night, bringing hundreds of converts to the feet of Christ. When the sick were invited to come forward it was nothing unusual to see dozens of people prostrate on the floor after the hands of the campaigner had been laid upon them in prayer for healing. Many rose to their feet praising God for miraculous healing. Cripples threw away their crutches and sticks and walked with arms held aloft praising God for His healing power. Others burst forth speaking with new tongues when hands were laid on them for healing. Yes, those were the days, glorious days. The singing of R. E. Darragh and the other members of the party was like a breath of heaven as night after night they pressed home the message of salvation in their singing.

Each night those who had been healed in the earlier meetings were brought to the platform to witness to the healing power of Christ, bringing spontaneous bursts of praise to God from the crowded gathering. My, how those people sang, and how they fell in love with Jesus in this new *joie de vivre* which they had found in Christ. " If tonight you will receive this gift of eternal life from the risen Son of God, raise your right hand and put it down again."

They did, dozens, hundreds of them, as the campaign went on day after day, growing in its intensity, in its power and in its glory. This was revival, just to see the Spirit of God at work in His surprising, wonder-working, miraculous acts on and in the bodies and souls of those who came under His sway.

The climax of the campaign came with the last two weekends in the great St. Andrew's Hall. Half an hour before the evening meeting was due to commence there was not an empty seat anywhere in that vast auditorium, and crowds waited outside in the hope that they might

eventually get in. We talk of floods; this was a flood of humanity pressing gracefully, graciously forward in the hope that they might be partakers in the blessing of that triumphant service and come under the touch of the Spirit of God that hovered over those tremendous gatherings. To sit on the platform and watch the faces of those who looked and listened spellbound while the message was going forth was itself an inspiration. Here was indeed wonderful evidence of the Spirit of God at work. Time and time again I had seen during those meetings differences between sections of believers, and indeed between individuals, melt away in the intensity of the fires of revival that burned in that city of Glasgow in this revival campaign. As Billy Graham's team long afterwards recorded of their own campaign, it was truly " fire on the heather," a fire that burned for God, that blazed the trail for further campaigns and conventions, and which not only brought into being another crowded Elim church but lifted the spiritual life of this " city of kirks " on to a higher level, as modernism —then rife in many of the churches—was routed by the sheer display of divine omnipotence in the miracles of healing wrought and the thousands of converts swept into the kingdom of God during this wonderful campaign.

Looking back to those marvellous days and remembering the thrill of it all, we can only say with a great sense of thankfulness:

" To God be the glory,
Great things He has done."

THE COMING KING *(continued)*

easier to work than it is to wait. Joshua did not seem to get as exhausted wielding the sword in battle as Moses did waiting upon God in prayer (Exodus 17 : 12). Moses had to have extra support on either side so that his hands were steady until the going down of the sun. Yes, waiting can be more exacting and more tedious than working. It calls for determination and patience. The Bible says " Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh " (James 5 : 8).

4. Finally, we are exhorted to WATCH until He comes

" Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh " (Matthew 25 : 13). It was a sad reflection on Israel that when the longed-for Messiah appeared the first time only a handful of people recognised Him and accepted His claim. If the ecclesiastical world of His day made this grave mistake, how watchful ought we to be.

The failure of the foolish virgins was that they were unprepared. They were fully aware that the bridegroom intended to come, but they were still taken unawares. They were uncertain of the time of his arrival, and presumed that at the last moment they could reshuffle their resources and secure themselves. This unpreparedness had alarming results. They were shut outside and disowned by the bridegroom. The absence of oil in their lamps, a symbol of light and testimony, revealed that they had no active spiritual life. Let us not repeat their error, but let us *watch* and be spiritually prepared for His coming.

Prophecy is called by Peter " a light that shineth in a dark place " (2 Peter 1 : 19). The world is finding very little light today in its effort to solve its pressing problems and secure lasting peace. It seems that only the intervention of God can save this present civilisation from total collapse. The true Church believes that this intervention will be the second coming of Christ. It is obvious to Bible students that the development of world affairs today is rapidly leading up to the most dramatic event of the ages, namely the visible return of Christ.

A careful comparison of present-day happenings with Bible prophecy cannot fail to convince the believer that our Lord's coming is very near indeed. However, let us not look for dramatic signs only and get involved in intricate interpretations of scripture, but let us watch for *Him*. Prophecy is an intriguing and fascinating study, but the vital thing is to watch for the Saviour and not for the signs.

Let us fix our gaze toward heaven, and while we are very conscious of many wonderful and impressive signs let us be most concerned with the glorious fact of His coming. Jesus himself said " When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh " (Luke 21 : 28).

The very last promise in the Bible, immediately before the benediction, is *" Surely I come quickly."* May we make the same response as John did and say "Amen. Even so, come, Lord Jesus."

A WESTERN rancher had asked the district superintendent that a pastor be assigned to his community. " How big a man do you want ? " the district superintendent asked. " Well, elder," the wiry man of tan replied, " we're not overly particular, but when he's on his knees we'd like him to reach heaven."

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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: 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).

CONTENTS

The coming King *E. J. Jarvis*
I remember *W. G. Hathaway*
Editorial: The reason why
Comment, opinion and review
Church reports
Sleeplessness *Gladys Gorton*
The dragon *Aunty Dorothy*
Post-jubilee years' challenge *A. Tee*
Scripture Union portion notes *The Editor*

EDITORIAL

YOUNG people, on occasion, discuss with us the problems they have in answering criticisms of their stand for the truth of the whole Bible. They will be encouraged to know that these problems are not peculiar to the present day; they also belonged to the youth of Paul's day (1 Timothy 6:20), as they have done to each succeeding generation. We are exhorted by the Holy Spirit to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). We are not told that we are to be able to answer every question, solve every problem or satisfy every critic in the matter of our acceptance of the Bible as the Word of God, but to be able to give a reason for our position.

We fundamentalists claim that we can give reasons for our stand on the Bible which are at least as good as, and some of us would claim are better than, the reasons agnostics and modernists give for their position. If the present modernist position is that set out by Dr. J. B. Phillips's introduction to his *Letters to Young Churches*, or by Dr. L. Weatherhead in *The Christian Agnostic*, we would say that the fundamentalist position is much superior. This is different from saying what our belief is: namely that modernism is error.

But to give a reason, that is to be able to say to our inquirer "My position is so-and-so, and I claim that while I cannot answer every question you ask, or resolve every difficulty you present, logically my reasons for believing what I do are better than your reasons for believing as you do."

The fundamentalist should begin by remembering *always* that the chief enemy of Biblical truth is unproved theories and untested hypotheses.

Let us take the theory of evolution as an example. The following procedure one finds never to have failed—simply to ask your believer in evolution which theory of evolution he accepts. Usually the reply is "*the* theory of evolution," with the implication that there is only one theory. But if you have done your homework you can show him that there are six theories and, what is more to the point, that they are mutually exclusive; that is if one theory is accepted the rest must be rejected. You may not be able to convince him of the error of evolution, but you can show him that your reason for rejecting evolution is better than his reasons for accepting it.

But the king-pin of the last statement is "if you have done your homework." We recently took a survey on what some young men Crusaders had been reading lately in the way of theological books. It showed that it was biographical rather than theological.

The idea is widespread that the ability to give a reason for the hope that is in us can be achieved by the cursory reading of a few tracts on any given subject. Young Christians are well warned that if they

(*continued on page 43*)

On behalf of our readers we would express, through the medium of the "Elim Evangel," our sympathy with the Assemblies of God and with Mrs. Barrie and their family at the sudden home-call of Robert Barrie, Principal of Kenley Bible College and a member of their Executive Council, and assure them of our prayers in their bereavement.

COMMENT, OPINION AND REVIEW

THE REASON WHY OF U.D.I.

Land

In Rhodesia roughly half of the total area of the colony is assigned to 200,000 Europeans, predominantly in the fertile high veld. About forty-two per cent of the land is for the use of over 4,000,000 Africans, and only about fifteen per cent of this is arable.

The West Africa situation

In West Africa large-scale alienation of native land to Europeans did not take place, and as a consequence West Africa boasts a phenomenon that is rare in other parts of the continent, significant numbers of relatively prosperous African farmers.

The Kenya situation

In Kenya the best lands belonging to the Kikuyu tribe were taken over by the government as Crown lands and distributed to white settlers. This was sometimes justified on the grounds that they were undeveloped, unoccupied no man's land; but the Kikuyu maintain that they have never practised tribal ownership, and that apparently unoccupied land might frequently be used—and fully used—for purposes other than cultivation.

Economics

Where European immigrants have been encouraged to farm, the African's opportunities in the export market have been severely limited. In the Federation of Rhodesia and Nyasaland and the Belgian Congo, for example, a commentator pointed out in 1963 that " almost all cash crop production has been concentrated in European hands."

When the European farming community in Southern Rhodesia was faced with a slump in world agricultural prices in the early 1950s it was able to obtain price supports from the government for its main cash crop, maize. But as the crop was produced by African farmers, too, the government devised a two-price scheme: for the Europeans it offered a price above the world market price, but a lower price was given the African producer.

The Nyasaland situation

It was not that the African was unable or unwilling to produce for the export market. In Nyasaland, where Africans were encouraged to produce cash crops for export, they were able in the post-war years to surpass the output of the country's European tobacco and cotton plantations.

Wages and opportunity

The maintenance of as wide a distance as possible between Europan and non-European was carried over into employment practices. According to a study carried out by the Economic Commission for Africa in South Africa, the Rhodesias and Nyasaland, Tanganyika, and Uganda, the average wage and salary earnings of Europeans during the years of 1956 to 1959 were fifteen times as high as those of Africans. Some of this disparity may have been due to difference in skill, but the greater part of it was the result of artificial support to the economic position of Europeans. The practice of job reservation had little to do with the relative capacities of European and African workers.

In South Africa the Mines and Works (Amendment) Act excludes Africans from nearly all responsible or skilled positions. In Southern Rhodesia the Civil Service proper was closed by law to Africans until 1961. In the Northern Rhodesia copper belt the same purpose of holding Africans back was achieved until 1957 by agreement between European trade unions and European management.

The Congo situation

In the Congo some foreign companies had no colour bar at work-bench level, and they found that the productivity of the average African rose in a few years to half, and in some cases three-quarters, that of the Europeans. But the Africans' wage remained at less than half that of the Europeans.

Education

In Rhodesia for every £1 from the country's current account spent on an African child £20 is spent on a European child.

Based on extracts from Robert Gardiner's Reith Lecture, 1965.

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PRAYER TIMES FOR THOSE SEEKING THE BAPTISM OF THE HOLY GHOST

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BOOK STALL

Our speaker this year is the minister of the famous Filadelfia church, Stockholm. Willis Sawe succeeded Lewi Pethrus in the pastorate of this church, which has over 6,000 members and supports nearly thirty missionaries.

MINISTERS ARE RECOMMENDED TO BRING A COACH PARTY

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ELIM CHURCH PROGRESS

SWINDON

INDUCTION OF PASTOR W. R. McKIBBEN

ON Sunday, November 21st, we bade farewell to our minister, Pastor F. J. Day, who has so faithfully ministered to us for almost nine years, during which time tremendous changes have taken place. Under his guidance in the last two years the interior of the church has been completely changed and improved. This change certainly applies to the spiritual as well as to the material. In the evening service the secretary gave a short word and handed to Pastor Day a cheque on behalf of the fellowship. In the Sunday school Mrs. Day and daughter Carol were handed book and record tokens for their faithfulness in Sunday school work.

On Saturday, November 27th, we welcomed our new minister, Pastor W. R. McKibben, from Salford. On behalf of the church the secretary gave a welcome at the induction service conducted by Pastor C. Jarvis, of Gloucester. After the secretary had given a short word Pastor Jarvis gave the charge to Pastor McKibben, who suitably replied, so ending a really happy time together with the Lord.

F. W. HAWKINS.

CROYDON **William J. Maybin**

YEAR OF ENCOURAGEMENT

THIS was the note sounded at the church's annual meeting held recently. As the various leaders of departments gave their respective reports one was conscious of an eagerness for greater things in the days ahead. The minister thanked all for their co-operation and loyalty.

The missionary effort gave cause for especial thanksgiving, over £600 having been realised in boxes alone. The missionary secretary, Miss Elliott, said that this was the highest she could remember.

Giving in general was well ahead of the previous year, the weekly offerings averaging between £40 and £45. It was stated that the new wall at the front, with the completion of the new forecourt, would soon be finished, and would add greatly to the appearance of the building. Mr. L. B. Clark was pleased to be able to give such a report.

Mr. L. C. Hopper, the church secretary, said that there were signs of blessing upon every meeting. They had every right to be thankful to God for such a comfortable building, warm fellowship and Bible ministry. He thanked Pastor and Mrs. Maybin, Aubrey and Ronnie for their fellowship and inspiration through the year.

Pastor Maybin reported that the fund for the new Hammond organ was well on its way. He reminded the congregation again that this project had the backing and support of the majority, and that he was assured in his own heart that Stanley Road was worthy of such an instrument, as was God's house. Gone were the days in Pentecostal circles when God could be put off with anything inferior in building comforts or instruments.

After prayer with the newly formed diaconate the meeting ended around a very welcome cup of tea.

ROCHESTER **Pastor: J. Hyde**

The Rochester Elim church held a children's campaign in the autumn as its annual drive to strengthen the work among younger ones in the area. The campaign was conducted by Mr. and Mrs. Brian Vidamour, of Switzerland, who, with the assistance of the Sunday school staff, held the interest of the 100 or so children who attended the meetings. Mr. Vidamour organised a points system which realised a prize for the top boy and girl at the end of the week, causing much competition to attain regular attendance and the correct answering of the questions put to them.

Miniature Swiss chalets were presented on the Sunday following the campaign to the two successful competitors. A point worthy of mention is the extremely effective way Mr. Vidamour presented the "full armour of God" as laid out in Ephesians.

MRS. J. BUTCHER.

COLCHESTER

INDUCTION OF PASTOR AND MRS. L. D. V. TILLER

Pastor and Mrs. L. Tiller were inducted to the ministry of the Colchester church on October 29th. It was good to see visitors from nearby churches present. Pastor Burton-Haynes, of Clacton, conducted the service and Pastor A. Chuter, of Ipswich, ministered the Word of God. The Ipswich choir sang for us and a happy spirit of fellowship prevailed.

Pastor and Mrs. Tiller came to us from Wells, Somerset. The ministering brethren, including Pastor Dennis Anthony, of Chelmsford, laid hands on Pastor Tiller and committed to him the charge of pastoring the Colchester church. A welcome was given by brother Cawston on behalf of the church,

after which a bouquet of flowers was presented to Mrs. Tiller by Mrs. Bloyce on behalf of the Elim Sisterhood. A telegram was received from the Wells church saying "Wells's loss, Colchester's gain."

HILDA M. HAWES.

DERBY **Pastor: Wynne Lewis**

God is blessing in a mighty way here in Derby. It has been encouraging to see the church full on recent Sunday nights, with extra seats having to be brought in. During the past five Sundays fifty people have made a decision for Christ, some of them teenage drug addicts. We were greatly blessed when our Secretary-General, Pastor H. W. Greenway, visited us. His preaching was anointed by God and ten decisions were recorded.

We have just concluded our third Christian coffee bar. This was originally scheduled for a week in our basement premises, suitably converted for the occasion, opening at 8 p.m. and closing at midnight. Over 2,000 teenagers attended during the week and over twenty were counselled for salvation, many of whom are now regularly attending the church. Such has been the impact among Derby's modern youth that we now have to open nearly every night of the week to cater for their lonely and aimless lives. Pray for us. There is a breaking down, and we covet these teens for God.

HOLIDAY IN SWITZERLAND 1966

IN THE

GLORIOUS BERNESE OBERLAND

EXCITING SUMMER HOLIDAY IN THE HEART OF THE MOUNTAINS. NEWLY BUILT PENTECOSTAL HOLIDAY ACCOMMODATION WITH FIVE-STAR FACILITIES MADE AVAILABLE TO ELIM CHURCH.

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EDITORIAL *(continued)*

are going to be able to stand up for their faith for themselves and not depend upon someone else's faith they must be prepared to give as serious study to the subject of their faith as they would to any study that their livelihood may depend on, say physics, mathematics, chemistry, or what have you.

But this requires self-discipline in the matter of using one's leisure time, of being wary of the seduction of the television screen, of the advertising that portrays the blandishments of the long-play record and tape-recorder, of quick-selling topical literature, *none of which adds one inch to a person's mental stature* but rather leaves him mentally stunted, and which does nothing to enable him in any whit whatsoever to give one reason, apart from his personal experience, for the hope that is in him.

This is where young people's services should help. "Have you any ideas?" is a question put to us by committees responsible for arranging Crusader meetings. What a tragic confession of bankruptcy! One's own recollections of young people's meetings as a teenager, for six years without a break, are that they were really disguised evening classes in which we got to know the Bible thoroughly and had no other subject.

This, we are confident, is what should be happening today more than it is. A passion for evangelism leads to this very thing. One cannot be propagandist among one's colleagues without engaging in controversy, and the very questions asked, that appear at first unanswerable, drive one to study in order to equip oneself to give a reason for what we believe.

ANONYMOUS GIFTS

To the following who have helped us by their anonymous gifts we extend our grateful thanks on behalf of the Elim Church.

Gifts for evangelism

Receipt No.		£	s.	d.
4253	Debtor	3	0	0
4256	A grateful believer	10	0	0
4258	A grateful believer	1	0	0
4261	A Christian friend, Aberdeen ...	3	0	0
4262	I.N.	5	0	0
4265	One of His	1	0	0
4266	A grateful heart	1	0	0
4267	P.B., Sunbury-on-Thames	25	0	0

Gifts for Elim Missionary Society

3160	A grateful heart	1	0	0
3179	Dundee (designated)	5	0	0
3191	Yours in His service (designated) ...	10	0	0
3197	The Oil Can	20	0	0
3199	Anon., Plaistow, E.13	2	0	0

Work in general

4255	F.L.	10	0	0
4259	A very old member		2	6
4268	O. Varney		10	0

Women's column

By GLADYS GORTON

SLEEPLESSNESS

"I WILL both lay me down and sleep" prays a little child, and the weary mother later watches the sweet composure of her sleeping infant, secretly envious, and longing to enjoy such blissful slumber herself. Night after night she lies awake; sleep eludes her. I can fully sympathise with that mother. There are nights when blessed sleep evades me.

A woman went into a launderette and overheard two women talking to one another about not being able to sleep. One said she went downstairs and gave her kitchen a good scrub and the other said that she got up and went and did a stack of ironing. There are those who make a cup of tea. Two women I knew, who used to sleep together, when they could not sleep sat up in bed and sucked a juicy orange. Others start counting sheep or repeating the alphabet, or lie on their backs and relax; but the easiest way to get to sleep, so think multitudes today, is to take a sleeping pill. Billions of such pills are provided by the State and millions take them.

There were two kings in the Bible who could not sleep, and each time it was God who kept them awake. Darius was terribly anxious about Daniel in the lions' den, and, having spent a sleepless night, early in the morning he hurried to the den. "Is thy God, whom thou servest continually, able to deliver thee from the lions?" (Daniel 6:18-26). The other king was the husband of queen Esther. Unable to sleep, he commanded the records to be brought to him, and upon going through them read of Mordecai's interception which was the means of saving his life (Esther 6:2). This was all in the plan of God, and as we read the intriguing narrative of plot and counterplot in the book of Esther we see the amazing intervention of faithful Esther's God and the salvation of her people.

As with these two kings in the Bible, it could be that God wants to reveal himself to those who suffer from insomnia. Probably their craving, insatiable, questing souls bring about loss of sleep. If only people would turn to God in their sleepless hours and try prayer. Dr. T. Buckley Hyslop, the distinguished mental specialist, at one time addressed the British Medical Association and quoted these words: "As an alienist, and one whose whole life has been concerned with the sufferings of the mind, I would

(*continued on facing page*)

HELLO SUNBEAMS.

Under the stairs in a very dark corner in our house there is a dragon! Yes, he really is there! He has a big red mouth, wide open just as he were waiting to gobble you up; he has very sharp teeth and two glowing eyes; he really looks very fearsome and he belongs to Uncle Ray.

When I come in from shopping and hang up my coat I give him a friendly pat on his nose. He doesn't mind at all, because I did help to give him his dragon's eyes and his fiery red mouth. Uncle Ray did most of the work, because he is very good at making things. I don't think he has ever made a dragon before. I should have said that he was only half a dragon. The rest of him is at school. Soon, however, we will say goodbye to our under-the-stairs friend and he will go off to the school, when we hope to see him in the school play.

If you were to come into our house and you didn't know that he was only make-believe you might be very frightened indeed. Mr. Dragon does look very fierce and frightening. He's rather like the kind of thing you imagine when the light has been turned off at night. I expect you call out and tell mummy that you don't like the dark and ask if you can have the light on.

I am very sorry for dragons. They are so fierce and yet they always manage to get slain in the end. Our dragon will look very fierce on the day, but it will be the little boy inside who will be making all the noise.

Dragons are mentioned in the Bible. See if you can find how many times. Dragon is another name for a serpent or a sea monster. No wonder we are reminded of Mr. Satan when we think of the wicked dragons. I'm glad we are told in the psalms that we will be able to trample dragons under our feet. You will find the verse in Psalm 91, and a very lovely psalm it is. No one need fear dragons or any evil thing if he belongs to the Lord Jesus.

Mr. Satan doesn't always come to us looking like a dragon. Sometimes he pretends to be very kind and nice, and he may even look like an angel. He can hide from us, but there is One who can see

(*continued on facing page*)

COMING EVENTS

ANDOVER. January 15, 16. Elim Church, South Street. Saturday at 7.30. Festival of music and evangelism. Ambassador choir with J. F. Hardman (Salisbury). Sunday at 6.30. Preacher : A. Tee, with Sholing male voice quartet. Address on prophecy. At 8 in the Guildhall, after-church rally. Convener : J. G. Patterson.

CANNING TOWN. January 29. Elim Hall, Bethell Avenue, E.16. At 7. Evangelistic service conducted by A. R. T. Whittall and party from Woolwich.

CLAPHAM. January 22. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Billy Graham film at 7.30. The new feature film, "The Restless Ones." Young people specially asked to bring unsaved youth.

HASTINGS. January 15, 16. Elim Church, Station Road. Minister's anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher : J. J. Morgan.

SALISBURY. January 23-26. Elim Church, Milford Street. Meetings for the deepening of spiritual life, conducted by Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30. Others taking part include the Springbourne Five and Romsey and District Ambassador Choir. Convener : James F. Hardman.

SHEFFIELD. January 15-20. Elim Church, Lee Croft, Campo Lane. Sunday at 10.45 and 6.30. Weeknights at 7.30. Subject : "The emphasis on the Holy Spirit." Preacher : L. W. Green.

WESTCLIFF-ON-SEA. January 29, 30. Elim Church, Electric Avenue, near Fairfax Drive. Sixth anniversary of the opening of the new church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : H. Burton-Haynes. Convener : George Backhouse.

WEYMOUTH. January 29. Elim Church, Belle Vue. At 7.30. Visit of Bournemouth Youth for Christ choir. Local support welcomed.

WINSON GREEN, Birmingham. January 29, 30. Elim Church, Handsworth New Road. Minister's fourth anniversary services. Saturday at 7.30. Sunday at 11, 3 and 6.30. Visit of evangelist Alf Harley (former dance band leader). Buses 11 and 96 to Handsworth New Road.

ELIM EVANGEL CIRCULATION

THE following churches have increased their ELIM EVANGEL sales this week :

Alexandra Park Avenue, Belfast
Clacton
Colchester
Coventry
Plymouth
Swindon
Letchworth

DEVON AND CORNWALL
MISSIONARY CONVENTION
ELIM CHURCH,
NORTHERNHAY STREET, EXETER
Saturday, February 5th, at 3 and 6.30

Guests include :
P. and B. GRIFFITHS (Rhodesia), F. NEWEY (India) and R. B. Chapman (Administration).

D.1180

ITINERARIES

Joseph Smith :
January 15-20, Beersbridge Road ; 22-27, Melbourne Street.

London Crusader Choir :
January 23, St. Andrew's Presbyterian Church, West London ;
January 30, Ilford Elim Church (thirty-seventh anniversary services of the London Crusader Choir).

F. Newey :
January 16, East Ham ; 17, Letchworth ; 18, Watford ; 19, Leyton ; 20, Canning Town ; 21, Woolwich ; 22, 23, Rochester ; 24, Wood Green ; 25, Romford ; 26, Ealing ; 27, Hayes.

ELIM IN STEVENAGE NEW TOWN

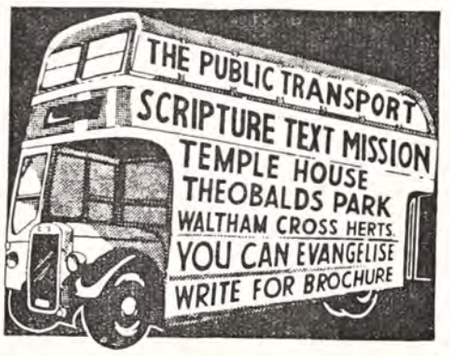
FAIRLANDS COMMUNITY CENTRE
Archer Road (near King Pin)

Opening services, Saturday, January 22nd, at 7 p.m.
conducted by REV. F. COLEMAN (District Superintendent)

Speaker : REV. J. J. MORGAN (Field Superintendent)

continuing
Sundays at 11 a.m. and 6.30 p.m., Wednesdays at 8 p.m.

PLEASE PRAY FOR THIS NEW VENTURE



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WOMEN'S COLUMN *(continued)*

state that of all the hygienic measures to counteract disturbed sleep, depression of the spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer."

When I do not sleep I pray, asking the Lord to bring before my mind those for whom I should pray. If you cannot rise from your bed to pray (it is not always expedient) just lie and relax and enter into the ministry of real intercession. This is a pressing need in these dangerous, desperate days.

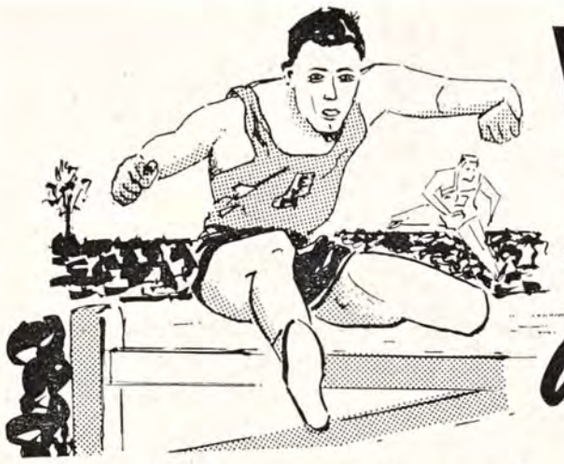
SUNSHINE CORNER *(continued)*

him and know him however he looks. Jesus is never deceived ; He knows Mr. Satan too well.

Do you belong to Jesus ? We cannot trust in ourselves if we would be safe and secure always. I don't want to be captured by Mr. Satan. Jesus is my protector and there is no one who can overthrow Him.

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.



YOUTH in action!

POST-JUBILEE YEARS CHALLENGE ELIM YOUTH

by Alex Tee

APATHY is the aftermath of affluence. If we begin to lose our sense of purpose and our zeal to accomplish we shall soon fall victim to this pathetic disease which is smothering our noble qualities with its velvet glove. Jesus had a very definite motive in sending the Holy Ghost down upon His disciples. The baptism in the Holy Spirit is a vital necessity for every one of us, and we must keep a fresh supply of this grace burning in our souls!

Youth is the time of vision

We have enjoyed reading about the wonderful things which took place at the beginnings of Elim. Most of us were not here when God did these marvellous things, but He is willing to let us see His mighty power in operation today. The power of the Holy Spirit is far greater than we realise. God, by the Holy Spirit, can do more in five minutes than we can do in five years without Him. There are millions of young people in our own beloved land without Christ. We do not need to go overseas to become missionaries. Think of all the young people in factories, universities, hospitals, amusement centres and drinking saloons. Think of all the teenagers who know more about the Beatles than about our Saviour. Pentecost is a promise with a purpose. To have one without the other is to come to a spiritual stalemate. You will never know anything of spiritual frustration if you keep trying to win souls for Jesus in the power of the Holy Spirit. Get involved in some section of the harvest field. We have just produced a special bi-monthly publication for door-to-door work. If you would like a sample copy free please send to H.Q. for it.

Youth is the time of venture

Men who would move the world must be men whom the world cannot move. We must be resolute in purpose. Set your compass when on your knees, then rise to go all out in the name of the Lord. You will be amazed what the Lord can do. It is ridiculous to say that you want to see souls saved and do nothing about it. When did you last venture a word of testimony to an unsaved person? I heard an Oxford graduate say that all through his youth and right up until he had become a man of degrees he never once heard that Jesus Christ died for his sin. What an indictment on Christian England! Church history tells us time and time again that it was young people who set out to do things for God who became the vanguard of revival. Chalmers Burns had his biggest revivals in Scotland before he was twenty-three years of age. Murray McCheyne was another. Mary Slessor was only a young girl when she set out to do things for God. Venture out Elim youth; go ahead, try to win a soul, and if you fail ask God to lead you to another. It is better to try and fail than to fail to try!

Youth is the time of victory

Joshua was much younger than Moses, yet God used him to lead the nation over into Canaan. David was but a youth when he brought low the giant. Jesus was only a teenager when He baffled the doctors in the temple. Samuel was but a lad when he had a mighty visitation from God. Isaiah stepped out for God as a young man saying "Here am I; send me." There is no one like a teenager to win a teenager. Youth holds the answer to tomorrow should the Lord tarry. Rise to the challenge of the hour and do something definite for God.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, January 17th — Galatians 5:1-12

" Ye are fallen from grace " (v. 4).

The intense language that the Holy Spirit uses in today's portion is an indication of the importance of the subject of justification by faith, and only by faith, in Christ. " Be not entangled again with the yoke of bondage "; " If ye be circumcised, Christ shall profit you nothing "; " Christ is become of no effect " if justification be by the law; " I would they were even cut off which trouble you." The words of our text do not indicate the result of gross sin, as so often seems implied in their use; they describe the result of attempting to unite the law with grace.

Tuesday, January 18th — Galatians 5:13-26

" The fruit of the Spirit " (v. 22).

Here we are brought right to the essence of the Christian life. It does not emanate from ourselves at all, it is the result of the Spirit's operation. " The **fruit** of the Spirit " and " the **works** of the law," which are but the works of the flesh, are contrasted. Therefore we have " the Spirit " mentioned seven times in today's portion. What vistas open up to us in these Pentecostal days as we ponder the phrases " walk in the Spirit," " led of the Spirit," " live in the Spirit " ! The Spirit-controlled life is the life to which we are all called.

Wednesday, January 19th — Galatians 6:1-18

" Let him that is taught in the word communicate unto him that teacheth in all good things " (v. 6).

The archaic circumlocution of this verse obscures the Spirit's meaning. To put it in up-to-date language, we would say " Let the person in the pew share generously with the man in the pulpit all the bountiful things of this life." This whole passage is concerned with fellowship being of a practical nature (see v. 10). If we sow liberally we shall reap liberally; if we sow sparingly we shall reap sparingly. The idea of generosity in sharing our worldly possessions is the theme of verse 10.

Thursday, January 20th — Obadiah 1-21

Our portion teaches us that God takes account of the sins of nations as well as of those of the individual. Edom, descended from Esau, thought herself to be impregnable in her rock fortress Petra (vv. 3, 4). Her attitude to Israel is shown in verses 10-14. Because of her pride (v. 3), her failure to assist the needy, her rejoicing in Jerusalem's downfall (vv. 11-14; see also Psalm 137:7) and her violence (v. 10) she would be destroyed. In the time of God's judgment upon the Gentiles the very nation in whose apparent destruction Esau had acquiesced would possess her (vv. 18, 19).

Friday, January 21st — Micah 1:1-16

" Behold, the Lord cometh forth out of His place " (v. 3).

Nations can be as heedless of the claims of God as can individuals, and can be as indifferent to His existence. Nevertheless part of yesterday's lesson that God takes account of nations and their deeds as He does of those of individuals is repeated here; He does not ignore either the righteousness or the sins of nations. Bible history shows, as also does secular history to the observant eye, that God deals with nations according to their righteousness.

Saturday, January 22nd — Micah 2:1-13

Today's portion is the prophet's message against those who exploit the needy (vv. 1, 2). But the exploiters are warned that the very land they have stolen they will not be able to possess (vv. 4, 5). These men seek to quiet the prophet's denunciation of their evil practices (v. 6), but the prophet replies in terms more explicit (vv. 7-11) and warns them that for their lust for possessions at the expense of the needy God will destroy them. The minor prophets are well worth studying for their demand for social justice.

Sunday, January 23rd — Micah 4:1-13

This great passage takes us forward from the present distress to the time of the reign of the King of kings upon the earth. The nations will walk in the ways of the Lord (v. 2); they will be at peace and learn war no more (v. 3); there will be social justice, and no fear of destruction (v. 5). The last verse describes the triumph of God's chosen people in the glorious reign of Christ upon the earth, and the destruction of those who reject God (see 2 Thessalonians 1:7-10). The scene of the trials of the faithful will be the scene of their triumph in the reign of Christ.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. COLEMAN

Recently we were thinking of God's will in regard to answered prayers. In some things the Bible is clear as to God's will and we can ask for these in faith. One of the clear revelations of the will of God is the salvation of men and women, for we are told it is not God's will for any to perish, but for them to come to salvation.

The population of our land is on the increase, and soon the population of Great Britain will reach 70,000,000. That means added millions to hear the gospel and be saved, for without it they are lost. Evangelical Christians do not think of the enslaved as lost these days. We use so many other terms, like unconverted, the unchurched masses, and so on, but the Bible says that if they are without Christ they are lost, yes, **lost.** Some time ago on the Essex coast, where the tide goes out a long way, a boy walked out over the mud-flats one November morning. The tide turned, the fog came down and the boy was lost. Men tried to save him, but in his fear he ran into the incoming tide and was drowned. It needs little imagination to see the awful fear that gripped the heart and mind of that boy when he realised he was lost and engulfed in the waves of death. The unsaved meet a more fearful fate; they are lost for all eternity. What are you doing about the lost ? You can witness and pray—pray with passion that God will pour out His Spirit and save the lost.

PRAYER REQUESTS

Please pray for healing for an elderly Christian lady who is always in pain, and who has two big anxieties that she desires shall be taken away. E.M.

Please pray for an elderly lady that she may have encouraging news from another Christian she has not heard from for a long time. E.M.

Please pray for a family who are going through a difficult time because of ill health and poverty, and for their reconciliation. O.M.

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GUEST SPEAKER: J. NELSON PARR

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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. XLVII No. 4 JANUARY 22nd, 1966 6d

Photograph by P. J. Sharpe

I WANT to say two words which are perfectly, wondrously true. Listen to them ! Relish them ! And believe them ! Here they are—*Jesus understands !* Pause a moment and reflect that when God wanted us to know His love He sent His Son to be born in a stable and to live His earthly life in the environment of a home and a family and among friends. Jesus understands not only because He is God, but also because He was tempted in all points like as we are, yet without sin. As the Bible says, " In that He Himself hath suffered being tempted, He is able to succour them that are tempted " (Hebrews 2 : 18).

You may be in the deepest trouble and fear—hear it again: *Jesus understands !* There are literally thousands in hospitals, on sick beds in their homes or in lonely places who are conscious of their need of a friend. Our generation is so full of rush and bustle that few seem to have time to bother. Many old persons would love to see their children, but somehow the younger folk are so busy. They mean to see mother but they don't get round to it. My joy and privilege is to tell you that there is always one gate that is open, one ear that will hear your prayer. The old folk used to sing " The best Friend to have is Jesus," and this is gloriously so. " Earthly friends may fail or leave us, one day soothe, the next day grieve us, but this Friend will ne'er deceive us ; oh, how He loves ! " Let it warm your heart if you are lonely, anxious, troubled, restless. There is comfort in the thought that Jesus knows.

There may be others who are finding that the lines have fallen to them in pleasant places at present. A message of comfort and consolation is not needed or heeded by you because everything is fine just now. Do you not think it is wise to be prepared ? You would not hesitate to insure your house, your car and even your life. Why do you do this ? Surely you would reply that these are wise precautions. May the goodness of God continue to be extended toward you and may you see His good hand resting upon you and yours in the future. But if trouble comes where would you be ? To whom would you turn ? I am telling you now of One who is always near. Listen to the words of a beautiful gospel chorus—and every syllable is proved fact : " Standing somewhere in the shadows you'll find Jesus, He's the Friend who always cares and understands. Standing somewhere in the shadows you will find Him, and you'll know Him by the nail-prints in His hands." There *is* Someone to whom you can turn, when other folk just cannot see your dire peril, when they just cannot be bothered, when there seems no one to listen to you. *Jesus understands.*

THE UND

Among several homes in Palestine to which Jesus went and in which He found refreshing and love was that lovely household at Bethany composed of Mary, Martha and Lazarus. The story of the terrible grief which came to the sisters is told in John chapter 11. Why hadn't Jesus come? To think that Lazarus had died ! If only the Master could have let His touch rest upon the brow of that loved brother. If only ! How many times have you said those words ? If only I'd known he was going to be ill ! If only I could have had warning ! Oh, the things I would have done if only . . . if only ! The sisters could see no way out. Everything was chaos for them. Nothing seemed to have gone right. They had entertained their Lord, had given Him of their best. Oh, why was it ? Scripture always mentions the brother and the two sisters as if the other members of the family were either dead or lived elsewhere. There were just the three of them at home now. The loved one was gone, dead, beyond recall. Oh, the agony of it !

There are times in life when we just have to confess that we do not know why things happen as they do. The innocent and the deserving seem to suffer and the indolent and the hateful seem to prosper. It is so easy then to be cynical, doubting, critical. But I say to you again, my friend, if your circumstances are inexplicable, apparently pointless and aimless, *Jesus understands.* There are many dear people who approach the minister of the gospel and say " Why did my loved one die ? Why has this happened to me ? " God's servant has often, if not always, to say " I don't know, but I know One who does." After all, if he did know would it bring your relative back ? Would it alter the situation in which you find yourself ? He knows the end from the beginning ; He never makes a mistake ; He has you and me in His hands. Jesus knows !

The Bible's shortest verse is John 11 : 35, " Jesus wept." Many say that He sorrowed because of the lack of faith. This is certainly partly right. The Jews who mourned with the sisters, a bereavement always

ANDING SAVIOUR

by T. W. WALKER

being something of a public occasion, were entirely absorbed by the sorrow, the loss, the heart-ache. Unbelief was always a hindrance to the work of Christ, just as it is now. Jesus groaned within Himself—" in the spirit " the record says. Blindness, lack of spiritual insight, always troubled Him. " O ye of little faith " was the rebuke which came to His lips more frequently than any other. He could forgive the sinful, but stubborn doubt merited His denunciation. Recall the disciples in the storm, tossed about by that raging tempest, and Jesus was fast asleep. As they shook Him they greeted His waking moments with the totally undeserved cut " Carest Thou not that we perish? Every man's hand is needed for the struggle, and you're asleep." Jesus immediately replied, " Oh ye of little faith, wherefore didst thou doubt? " and He rebuked the wind and the wave and there was a great calm. He challenged them to believe in the impossible and, further, to believe in Him if disaster came. No wonder they said " What manner of man is this, that even the winds and the waves obey Him? " As the old hymn says, " Whether the rock or the storm-toss'd sea, or demons, or men, or whatever it be, no water can swallow the ship where lies the Master of ocean and earth and skies. They all shall sweetly obey His will."

But look again at our chapter. The more I read it the more am I absolutely convinced that Jesus wept *because the people wept*. The unbelieving Jews and the stricken sisters poured forth their grief and sorrow, and because He understood He wept not so much for them but with them. He felt for them, had compassion on them. He was going to perform a wonderful miracle. Lazarus was to be raised from the dead. All the difficulties of the sisters were to be resolved. But still He wept with them. The Jews thought He was grieving over His departed friend, but they could have found the consolation which Jesus alone can bring if only their eyes had been open. Jesus wept—Jesus understands. I pray with all my heart that if you are in need of comfort you will allow these words to sink deep within your soul. I cannot say them too often ! Jesus understands. He knows, He loves, He cares ! Whether you are happy or filled with regret, this is a message for you. For time and for eternity Jesus is the One who can help you, save you, lift you ! Oh that you will open your heart to the Lord Jesus Christ. He loved you enough to die for you. He went to the cross to bear away your sin. Will you not believe on the Lord Jesus Christ just now? Oh taste and see that the Lord is good. Just where you are, ask the Lord to reveal Himself to you. Ask Him to save you, to comfort you with the eternal consolation which only He can give. " Jesus knows all about our troubles, He will guide 'til the day is done ; there's not a Friend like the lowly Jesus, no, not one." Will you take Him as your personal Saviour right now?

LETTER TO THE EDITOR

Dear Editor,

As the secretary of the Erdington church, may I have the pleasure and privilege of paying my tribute to the late Pastor Selwyn Homer? I first met him about fifteen years ago when he came to Erdington to preach at a Sunday school anniversary service one Sunday evening, and I was very impressed with his ministry.

I never thought at that time that one day he would be our minister.

The Erdington church was the last assembly of which he was pastor. He very quickly gained the affection of the congregation with his lively and logical ministry combined with his lovable personality.

His active ministry lasted only nine months, but how fruitful it was. How he managed to visit and carry out his pastoral duties we shall never know, as in his state of health it must have demanded great courage. This he could never have done without the devotion of Mrs. Homer.

He continued to reside in the church house for three months following his active ministry, and I used to visit him regularly each week. It was a real pleasure to see him and converse with him, and I treasure many happy memories of those visits. Never once did I hear Mr. or Mrs. Homer complain.

It was a very sad Sunday evening when we said farewell to Mr. and Mrs. Homer, Gerard and Conrad.

H. B. COLEMAN,
Hon. Church Secretary.

INTENSITY

IF we watch closely the men and women who—as far as we can judge—count for Christ, and carry farthest in spiritual power, we find they all have one never-missing characteristic. What is it? INTENSITY. We also learn—what is really a wonderful discovery—that the same intensity was so marked a characteristic of our Lord that He is the only character in the Bible who reveals it by the way He addresses others. He alone reveals intensity of emotion by the double call to a soul: "Simon, Simon"; "Martha, Martha"; "Saul, Saul." And his uniqueness in this is made all the more remarkable by the fact that there are only two instances—as far as we know—of any other man doing it in the whole Bible. In the moment when they thought they were drowning the disciples cried "*Master, Master,* we are perishing" (Luke 8 : 24) ; and when certain souls find themselves shut out they cry "*Lord, Lord,* open unto us" (Matthew 25:11): that is, the intensity that men show when in instant peril of death, or that the lost will reveal when they know their doom, was the habitual intensity of Jesus Christ.

These recurrences of intensity in Jesus are fraught with the richest lessons of example. The first intensity revealed by the double call was an intense solicitude for the highest ideals among His friends. Christ was never willing to accept hospitality without intense longings for the home in which He found Himself; and He was deeply stirred by Martha's absorption in household duties, "*Martha, Martha,* thou art anxious and troubled about many things" (Luke 10:41). In countless homes cares are crowding out Christ; Christ is *in* the house, but He is not *first* in it; and the duties, which have to be done, and nobody knows better than our Lord that those duties must be done, are not so arranged and controlled as to allow attendances at the Lord's table and at the prayer hour. Our Lord puts in a passionate plea against the worry that kills spiritually, and against that absorption in household duties, or in any duties, which prevents devoted attendance on Christ. "Martha, Martha, thou art anxious and troubled about many things."

The next intensity which we find in Jesus is an intense solicitude over disciples who are in far greater spiritual danger than they know. The apostles and our Lord were gathered at the last supper; with extraordinary unconsciousness of the tragedy at hand, they were foretelling their own greatness when suddenly, without a moment's warning, our Lord turned on Peter: "*Simon, Simon,* behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke 22:41). Our Lord does not hesitate—lovingly, firmly, passionately—to call the attention of believers to their peril; the *more* so if they answer as Peter does, "Lord, with Thee I am ready to go to prison and to death." The Church, in her ever-growing crisis today, is unconsciously calling for men who share the intense solicitude of Jesus over her peril, and who, like Jesus, will not only *warn* but *pray*. "Simon, Simon, Satan hath desired to have you, but I have *prayed* for thee."

The next intensity of Jesus is a revelation of His passionate love for His people and willingness to be an outcast with them. It is the old passionate intensity that breaks out again after the resurrection as before. "*Saul, Saul,* why persecuted thou Me?" Jesus has identified Himself with the miserable outcasts of Saul's victims: every pang that *they* suffer, *He* suffers: His Church is so with Him that even out of heaven He cries "Saul, Saul," as if the prison-irons are working to the bone into His own wrists, "why persecutest thou *Me*?" Are any of us afraid of losing caste, social caste, professional caste, even spiritual caste, by identifying ourselves with God's people? The Son of God was not ashamed to do it from heaven; and he to whom He cried learned the lesson so well that he too cried later, "Who is made to stumble, and I *burn* not?" (2 Corinthians 11:29). Oh for so passionate a love for the Church of God that we shall never be ashamed of any child of God!

We now find a new and amazing intensity, and one that illuminates our Lord with a startling light. It is the intensity of utter self-sacrifice. "And the angel of the Lord called unto him out of heaven, and said, *Abraham, Abraham,* lay not thine hand upon the lad: seeing thou has not withheld thy son, thine only son, *from me*" (Genesis 22:11). Who was this speaking? Listen. "By myself have I sworn, saith the Lord: thou hast obeyed my voice" (vv. 16, 18); for "God said unto him, Take now thy son" (22:1). The Angel of the Lord is the Lord Jesus. What was the intensity here? An intensity

which, in degree at all events, only Jesus could have shown. "Abraham, Abraham, lay not thine hand upon the lad." What did that mean for Christ? If Isaac were spared, Jesus must die: the sacrifice must be human, and Isaac was the only man who was ever nearly offered to God; yet it is Jesus who interposes to save him, at the cost of Calvary. "Abraham, Abraham, lay not thine hand upon the lad." Here is the intensity of passionate self-effacement; the desire, always in the heart of our Lord, to save others at the cost of Himself; and we hear an "Abraham, Abraham" ring out, only to be followed, 1,900 years later, by "*My God, my God,* why hast Thou forsaken Me?"

Our next revelation of intensity is the revelation of the holiness of Jesus. Moses suddenly found himself one day near God; the beauty of Jehovah shone forth; uninvited and interested, and somewhat careless, Moses drew near. "And when the Lord saw that he turned aside to see," that is that he was drawing idly, triflingly, near God, "God called unto him out of the midst of the bush, and said, *Moses, Moses,* put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5). There is a study of Jesus and of God today which is unspeakably dangerous: that very holiness of the Lord's sinless life is a dreadful thing unless it is a covering for guilt. Have we put off our shoes in approaching Jesus? Have we recognised "God in Christ, reconciling the world"? God tells us intensely to beware *how* we approach Him: "Moses, Moses, put off thy shoes": remember the Israelite instantly killed when he touched the ark! Oh for passionate holiness!

We come next to our Lord's intensity of passionate appeal and anxiety over the lost: this is the only one *with tears.* "*O Jerusalem, Jerusalem,* thou that killest the prophets, and stoneth them that are sent unto thee, how often," here is the appeal of Jesus Christ to the lost soul again and again, "would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matthew 23:37). Christ says to each "I am intensely anxious about your salvation, but you have no anxiety yourself: I can call to you, and weep for you, and die for you; but the one thing you will not let Me do is save you." Unbeliever, is Jerusalem's hopeless doom to be yours? If not, what is to save you? Intensity. Listen! "Thou shalt find Him if thou search after Him with all thy heart and with all thy soul" (Deuteronomy 4:29).

So we come to the central intensity of all. "*My God, my God,*" our Lord's dying cry, "why hast thou forsaken Me?" (Matthew 27:46). The unspeakable horror of our Lord in His dying moments was the intense consciousness of God's horror at the sin of the whole world lying on the crucified sacrifice. God's righteousness must forsake the Substitute of sinners in untold millions. But the moment the Victim dies the debt is paid, "the wages of sin is death": nothing short of death could pay the wage, but instantly He dies the debt is paid; and in that moment, like lightning, the veil of the temple is rent from the top to the bottom, and the marvellous sacrifice is received into the heart of God.

IAN M. STANTON'S TESTIMONY

This brother was referred to by the minister of our Aberystwyth church in a letter accompanying his report of his church activities which appeared in a recent issue of ELIM EVANGEL.

I CAME up to university (U.C.W.) a pious, unconverted Anglican, perfect in all formalities. It was here that I met two boys who told me that they were saved and knew that they had eternal life. They told me things that I had never heard before, despite my religiosity—of Jesus' death for me, and of my own death in trespasses and sins.

On the night of December 1st, 1962, I got drunk and the following Sunday went to church as usual. It was in church that I first experienced my guilt before God so powerfully that in distress I rushed home and gave my heart to the Lord, and in that moment my life changed. Since that time the Lord has been very gracious to me and kept me close to Him. On Whit-Sunday 1964 He baptised me in the Holy Spirit and I spoke in tongues.

Having brought me safely back from a year's teaching in Germany, the Lord sent me to Elim church, Aberystwyth, in the mornings to "stir up the gifts that were in me." It was indeed to good purpose, as I have received in the last month or so the gifts of tongues, interpretation and prophecy, which the Lord has used to His glory. Through tongues and interpretation and the double witness of a prophecy in another church the Lord has told me to leave the Anglican Church and join Pentecost. This evening I am to be baptised as a witness to His love in redeeming me and His purpose in guiding me.

It is my prayer that God may bless those who read this account of His work in one of His vessels.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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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: 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."

CONTENTS

The understanding Saviour *T. W. Walker*
Intensity
Testimony *Ian M. Stanton*
Editorial: de-moralising Britain
Church reports
The great commission *P. S. Brewster*
Healing testimony *Mrs. D. M. King*
Money matters *Gladys Gorton*
The grasshopper *Aunty Dorothy*
Crusader leaders must organise *A. Tee*
Notes on the Scripture Union portions *The Editor*

EDITORIAL

A CORRESPONDENT in one of our daily papers stated recently that many people feel there is a conspiracy to de-moralise the British nation, operated by an organised fifth column. How true this is to fact! The subtle campaign of sneering at all things puritan has achieved its purpose; the majority of Britons seem to be de-moralised. We now are able to appreciate the evils that the so-called puritan attitude kept at bay. The campaign to de-moralise is not new, nor is it organised by men and women, though they are the puppets. The real organisers are the principalities and powers in the heavenly places, the world rulers of spiritual darkness, but multitudes readily yield to them. The campaign is always on and its final results are seen in the dark regions of the world where no light shines. The evangelical revivals of the eighteenth and nineteenth centuries kept the forces of evil at bay, but now that the puritanism they engendered has been laughed out of court the real state of the world is revealed before our eyes.

The only cure is the old evangelical one: back to the faith and practice of the Bible, which, no matter what the faults of its protagonists, or how faultily they interpreted its message, had a genius and power which "came through" and brought a spiritual climate that the administrators of law and order would like to see restored.

Our printers are perturbed about our coining the word de-moralise in the first paragraph. Maybe our readers are similarly perturbed and think that we should have written demoralise. To demoralise, that is in the sense of "to deprave," "to corrupt" a person or a nation, is criminal enough, but it is possible to corrupt a person's or a nation's morals and still leave them with moral sense, that is they still believe that there is a difference between right and wrong and, generally speaking, they know right from wrong. But we coin the word de-moralise to describe a much worse condition, namely the obliteration of all moral values, so that belief in good and evil no longer exists. That this process of de-moralisation is now in being we believe to be a fact. The Holy Spirit uses language like this: "who being past feeling have given themselves over unto lasciviousness . . ." (Ephesians 4:19) to describe the situation.

Hence the necessity for us Christians to reckon ourselves to be dead to the world and alive to God through Jesus Christ our Lord (Galatians 6:14) in order to escape the corruption that is in the world (2 Peter 1:4).

ELIM CHURCH PROGRESS

The Harmonaires, a New Zealand Elim church rhythm group. Left to right: Ken Bosher, Valmai Walker, Philip Dunk and Ian Bilby.

IN 1962 three nervous young college girls stood up in a farewell service to our Crusader leader in the Elim church, Wellington, to sing an appropriate song. Thus began the humble singing career of a party now known as the Harmonaires.

Not long after this effort two young men who were capable guitarists joined the party. This led to a rhythmic element in much of their singing. Again after a little time another young man joined forces and from that moment, it seems, the group really began to operate. It went on unnoticed for a while until a young man working with Youth for Christ saw the possibility of using it in Youth for Christ rallies and in regular visits to one of the Borstal institutions. This opportunity for service with young people opened the doors to other types of singing work. However, even at that point the group was somewhat limited. It was in a special Youth for Christ convention that the group was asked to feature its singing to a capacity-filled Opera House. This brought a break-through leading to an invitation to sing at the Youth for Christ rally in Nelson (South Island). This was a wonderful success. Then one of the girls had to leave, being called to serve the Lord in Indonesia with her missionary parents, and under the name of Joytones the quintet carried on in what was now a most rewarding ministry. A little time elapsed and another of the girls had to leave, and so now it was a group of three boys and one girl. The name was changed again to the one now held, Harmonaires. God's blessing was with this singing party and they have sung in over twenty-five different places, including Borstal institutions, hospitals, youth camps and local churches, as well as making five trips of over 100 miles, once 800 miles, to Youth for Christ rallies in other towns and cities. By this time a bass guitar had been added. There has been a steady run of engagements and the Lord has richly blessed the singing ministry of these enthusiastic young people. Many young people have been blessed by the message in song and quite a number have been brought into the blessing of salvation through this ministry. Recently the Harmonaires have been privileged to appear in two television programmes of talent quests.

The Harmonaires look to the Lord for a continuance of this ministry and value the prayers of God's people in support of their endeavour to witness to Christ's saving and keeping power.

MOTHERWELL ELIM CHURCH Pastor: G. L. W. Ladlow

It was " fathers' night in " on the occasion of the Sisterhood jubilee tea, when all the young mothers of the assembly were the special guests. Under the capable leadership of Mrs. Anderson a very fine programme by the young mothers in testimony, solos and duets was given, and Mrs. Anderson gave a very fine word on the meaning of Christmas as we see it today. A very special guest speaker was introduced, one of our own girls, Joyce, who, amid laughter, said that she hoped by the end of February to qualify fully for the position of " a young mother." She brought to us a very challenging message on the need in other lands and in the land to which she and Lawrence will be going, God willing, in April. We wish them God's richest blessing and protection.

(continued on page 63)

THE ELIM PULPIT

THE GREA

THE Church of Jesus Christ is likened in Scripture to a building, a human body and a bride being prepared for marriage. The gospel, or " the good news," was likened by Christ to a feast. To belong to Jesus Christ is called in the Bible being " saved," being " redeemed " or being " born again." Down through the centuries there have been various invitations from God. They came at first through the prophets, and finally the invitation came through Jesus Christ, first to the Jews and then to the " whosoever."

The book of daily life was Christ's textbook. People's actions gave Him His subjects, and their statements His texts and themes.

This great Pentecostal blessing which we are enjoying tonight could so easily have been relegated to the background if it had not been for the vision of our founder and his brother, the late George and Stephen Jeffreys. It was they who took the message to our country. They brought thousands of converts to birth and then they made provision for them.

Every preacher and teacher, and in fact every member of our church, must use every means to win sinners and turn them to Jesus Christ. If they will not come to us in public we must go to them in private. If they will not hear us preach we must go to their houses. It was Bishop Ryle who used the term " gentle violence."

You will see in a moment that every class of humanity is included in the gospel appeal. The poor, the maimed, the halt, the blind—all are included, and we are to reach out to them in the cities, the streets, the lanes, the hedges, the highways and the byways. If some will not receive us we are instructed to go out after others ; we are commanded to treat this as an emergency and to snatch them as brands from the burning.

One sabbath day Christ was attending a formal function at the home of one of the leaders of Jewish religion. The fourteenth chapter of Luke tells the story. It is an important chapter, and commences with the healing of a man with dropsy. Jesus simply healed this man to demonstrate to the religious people who were watching that He knew of their intentions. Nothing ever took Christ by surprise. This poor sick man was used as a pawn by the religious leaders in order to see what Christ would do. He was placed in the pathway of Christ. These people were not genuine or honest, but contemptuous, and Jesus simply healed this man with dropsy with little or no comment.

What happened that day in the ruler's household is the most stirring, startling event in the whole of the gospel of Luke. It was not very long afterwards that Christ died on the cross. Jesus Christ was a realist, and in the home of His host He taught the basic meaning of humanity. He looked around, as He always did, and saw the seating arrangements with a crowd of smug religious people struggling for the best seats. Jesus taught that day that all the great compensations and returns of the spiritual life are not always given on this earth, or during our earthly lifetime, but are reserved for the future life.

This was a formal occasion which had degenerated into the treating of the sabbath day merely as an occasion of social intercourse. Jesus Christ cleansed the home that day in exactly the same way as He cleansed the temple by the overthrowing of the money-changers' tables.

Now it was after this occasion that Jesus gave the parable of a certain man who sent out invitations to a feast but all those who were invited began to make excuses. Because of this the servants were sent out into the highways, the byways, the hedges and the fields to bring in the halt, the maimed and the blind. Here we have the whole nature of the kingdom of God described as a gift or invitation offered to mankind. You will, of course, notice that our Lord took the parable from the very natural setting of the feast. If a man is not saved the fault is not on God's side. The Father is ready to receive, the Son is ready to cleanse, and the Holy Spirit is ready to come to our aid.

It was Jesus Christ the Son of God who said " The harvest truly is plenteous, but the labourers are few," and He commanded that we should pray that more labourers should be thrust forth into the harvest field (Matthew 9 : 37, 38). It was Solomon who declared " He that winneth souls is wise " (Proverbs 11 : 30). It was James in the New Testament who said " He which converteth the sinner from the error of his way shall save a soul from death "

OMMISSION

by P. S. Brewster

President of the Elim Churches

(James 5 : 20). It was Daniel who said " And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever " (Daniel 12 : 3).

It was left to the apostle Paul to say " My heart's desire and prayer to God for Israel is, that they might be saved " (Romans 10 : 1), and he also declared " I am made all things to all men, that I might by all means save some " (1 Corinthians 9 : 22). It was Jesus who said that He would make His followers " fishers of men " (Matthew 4 : 19), and that great call " If any man thirst, let him come unto Me " (John 7 : 37) came from the sacred lips of Christ.

The prophet Isaiah declares: " Look unto Me, and be ye saved, all the ends of the earth " (Isaiah 45 : 22). It was Paul who wrote to the young Timothy " [God] will have all men to be saved " (1 Timothy 2 : 4). And then among the closing words of the Bible we have " Whosoever will, let him take the water of life freely " (Revelation 22 : 17).

I. Now we come to the great gospel call

Using the parable that Jesus uttered, I now quote " all things are now ready." The entrance is by invitation, and exclusion from the supper comes from refusing the invitation. The supper feast is but a symbol of the love and grace of God. Here we have the great condescension ; there are no favourites, no special choices, but an open invitation to all classes of humanity. In this invitation there are haste, priority, and a limited time. God's invitations have a fixed time.

Too much leisure and too much business become dangerous to a person's salvation. The master of the house cannot wait : " compel them to come in." God must have people. This is one of the most striking principles in the whole of the Bible. You will notice, too, that there is still room, abundant room, and God's house must be filled.

The invitation will last right up till the coming of Christ. On one occasion our Lord used the term of making people out of stones, so great was His desire. There is still room in our local churches, there is still room in the Church of Christ in heaven. Wishing has no place in the kingdom of God ; it means decision, obedience, and obeying the will of God (Matthew 7 : 21). Many that are first shall be last and many that are last shall be first ; " many are called, but few are chosen."

Out of this call came righteous anger. During the three and a half years of our Lord's ministry seldom was He angry and impatient, but when this gospel invitation was refused and made light of the parable declares the anger of God, and this anger is depicted in the Revelation as the " wrath of the Lamb " (Revelation 6 : 16). Whoever shuts himself out is indeed shut out for ever. The servant came back and said " Lord, it is done as thou hast commanded." Happy are the people, happy is the church, happy is the minister, happy is the movement able to say something like that, that they have done the commandment of the Lord.

II. We now see the fearful contempt

Jesus said that all the invited guests with one accord began to make excuses. The word " excuse " means to beg off, and behind the excuse is the lack of desire. They did not want to come. It was Dr. Campbell Morgan who said " For men to make such excuses as they did, they were either liars or fools." The whole lesson behind the excuse is enmity against God. Love slighted turns to grief, and grief turns to anger.

God's purposes are not frustrated by the disobedience of some. He always has another plan. My brother, my sister, drop your crown and somebody else will wear it. The three excuses cited involved business investment and security, obtaining a living, and domestic personal pleasure.

Although centuries have gone by and there has been a complete revolution in this our time, these are the same great principles and hindrances that keep men and women out of heaven today. Possessions, real estate, security, labour, commerce, work, and human emotions ; these excuses are as old as the Bible. It is an old art, as we can see in Genesis 3 : 7-13. Adam, our first parent, made an excuse.

The love of this world is a hindrance to salvation, but from the apostasy of the Jews came love and light to the Gentiles. There is a very bitter harvest for all excuses made to God : " None of those men which were bidden shall taste of my supper." It was left to Matthew to explain that " they made light

of " the invitation, and he simply, but very forcibly, declares: " They which were bidden were not worthy." To treat God or the future or the value of our souls with contempt is serious and beyond understanding.

III. I now come to the daring compulsion

When the news came that all the invited guests had rejected the invitation, fresh instructions were given that the servants were to go very quickly into the streets and the lanes of the city, the highways and the byways, " and compel them to come in." They were to bring in the poor, the maimed, the halt and the blind. The streets and the lanes would suggest within the boundaries of the city. The most unfortunate cases were to be invited—the poor, the crippled, the blind—and they were to be sought after in the poorest and most degraded sections of the city (Luke 7 : 29 ; Matthew 21 : 32). They were then to go farther into the highways and the hedges (Matthew 22 : 9) and they were to get the heathen, the wretched, the poor, the diseased and the outcast. No one was to be left unsought or untried.

The blind could not possibly buy fields, the crippled could not possibly plough with oxen, the maimed would not have the chance to have a wife to marry. This is the contrast to those who had the opportunity of invitation but spurned it with excuses.

The word " compel " is a very strong word. It does not justify our being fanatics ; it means the moral compulsion of love and persuasion. It was Paul who said " Knowing therefore the terror of the Lord, we persuade men." By the compulsion of example, by the compulsion of argument, by the compulsion and the power of logic, by every means, we must seek to win people to Christ. This does not merely mean the exchange of one church member to another fellowship. It means bringing people to Christ in order that He shall save them.

You must make men think about their souls as well as their bodies. In our compulsion God has promised supernatural signs (Mark 16), power over evil spirits, power to meet all emergencies, power to heal the sick, power to " speak with new tongues," and we have also a very solemn promise from our Lord Himself that He would confirm His word " with signs following." This universal call is now being given probably for the last time, and this call involves going into the streets, the hedges, the highways and the byways ; wherever there are crowds, or individuals, or outcasts, there we must go. The extent of our Lord's commission is limitless. The bruised reed that is pushed to one side and trodden on and the outcast are included, for Jesus said that all must be given an invitation. To go into the streets, the lanes, the highways and the byways and bring in the maimed, the poor, the halt and the blind can never be done by sitting in our offices, our vestries or our churches. We are to go out and preach, and teach, and heal the sick, and we know that the grace that saves a man is the same grace that enables him to live above ungodly lusts. We are to baptise the converts in water. There is plenty of room in the grace of God for saved souls. His call is " that my house may be filled," and the underprivileged of the world are not excluded.

Conclusion

If we die without accepting Christ it would have been far better not to have been born. " Come unto Me " is the key phrase throughout the Old and New Testaments. Expulsion and exclusion from the grace of God is the result of rejection of the call of Christ. The extreme value of the whole story is to ask ourselves the question " Am I in the kingdom ; am I saved ? " When you are alone, please find out the reason behind any excuse you may make.

SIR,—The enclosed is my testimony, written more than six months after I was healed.

Yours sincerely,

(MRS.) D. M. KING.

Bath.

How Tuesday, May 4th, 1965, became a very special day in my life.

I had been suffering from a slipped disc for more than twelve years, and until recently was only able to walk with difficulty.

On that afternoon Pastor John Way brought to my home Pastor John Woodhead (who was conducting a revival and divine healing crusade in Bath). We enjoyed over an hour of prayer and singing and I was healed. I can now re-echo the words of the psalmist: " I waited patiently for the Lord ; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings " (Psalm 40 : 1, 2). God blessed me through the visit of his two ministers, Pastor J. Way and Pastor John Woodhead.

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Women's column

By GLADYS GORTON

MONEY MATTERS

"I'M surprised at you Gladys; I didn't think you were bothered about money," my brother-in-law said to me. In our conversation I had mentioned something to do with money. He and my sister are very materially minded, having so much of this world's goods without any financial burdens, so my remark did not appear to be relevant to our Christian principles. (The world says that money is the root of all evil, whereas the Bible declares that the *love* of money is the root of all evil—1 Timothy 6 : 10.) His teasing made me banter "One can't be so heavenly minded that one is no earthly use."

Money plays a very big part in our lives whether we possess little or much. We may not like to confess it, but if we are not careful it can dominate our thinking and our motives. Christians can become so money-minded that they are of no heavenly use. They are out of touch with God. They have lost their sense of spiritual values. Which matters most?

Jesus shows us the true way to live (Matthew 6 : 24-26). When one can willingly hand over to God one's "purse" He places everything in the material realm in its correct perspective and often adds instead of subtracting—we become "better off" than we ever were before. One of the foundation stones for the basis of a happy marriage is that the bridegroom and bride come to a complete understanding regarding money matters. You may have heard of the newly married husband who complained to his friend that his wife was incessantly craving for money. "How much have you given her then?" asked his friend, who could not understand it at all. "Well, I haven't given her any yet," drawled the husband.

As long as there is absolute agreement it is of little consequence who holds the "purse" or if both have their own. A question which frequently arises when two make a home together is "How much shall we give to the Lord?" This is the secret of and the answer to all our money worries. The Bible teaches tithing, the giving of one-tenth of one's income to God (Malachi 3 : 8-10 ; 1 Corinthians 16 : 2). An-offering is that which is given apart from tithes.

I remember in the Swansea Elim church listening

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

Jimmy the grasshopper was very proud of himself. He could jump higher and faster than anyone else. He spent the whole of the summer showing off his skill. At first he was very popular, but soon everyone got tired of his boasting. In any case, there was so much to be done before the snow came, to prepare for the long winter months.

Early in the winter Jimmy called on his friends the ants. "Please can you spare me some food and shelter?" he asked them. The ants' leader looked very stern as he answered Jimmy. "How have you spent the summer months?" as asked. "You have wasted your time in foolishness. We have no time for those who won't work."

Jimmy turned away sadly. He remembered how silly he had been, and now it was too late. He had no home and no food and it was all his own fault.

Perhaps you have seen the text in Proverbs 6, verse 6. It seems strange that a great king like Solomon should even have noticed anything as small an an ant. His words were very true, for the ant is a truly wonderful insect. An ant is always busy. Every ant has his own occupation. Some are like farmers, they keep special insects to provide them with honeydew. Others grow special kinds of mushroom for food; they are the market-gardener ants. Others are in charge of the nursery; they have the care of the eggs and they often have to move them to keep them dry. Some are storekeepers and some are builders, but every ant has his own particular job. Ants never interfere with each other, though they will help if there is danger. They have learned the secret of working together.

King Solomon was right. We can learn a lot from the humble ant. Ants have no guide, overseer or ruler. How then does an ant learn to do its own job? You will find the answer in Job 12, verses 7 to 9. God has planned the life of the ant, and it works so well. God's plan is always best. God can plan our lives too if we will let Him. Proverbs chapter 3 is a good guide for our lives, and if we would be wise like the ants we would do well to follow this advice.

(*continued on facing page*)

COMING EVENTS

CANNING TOWN. January 29. Elim Hall, Bethell Avenue, E.16. At 7. Evangelistic service conducted by A. R. T. Whittall and party from Woolwich.

CLAPHAM. January 22. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Billy Graham film at 7.30. The new feature film, "The Restless Ones." Young people specially asked to bring unsaved youth.

KENSINGTON TEMPLE. January 29. Saturday extra at 7 p.m. Visit of Elim Bible College students.

KINGSTANDING, Birmingham. February 5-8. Elim Church, Warren Road. PASTOR AND MRS. R. J. MORRISON'S FIFTEENTH ANNIVERSARY. Saturday at 7. District Presbytery rally. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: F. R. Barnes (Portsmouth) supported by Sparkbrook and Kingstanding Elim churches' choirs. A hearty welcome to all.

RYE PARK. January 29, 30. Elim Church, Rye Road. Special youth weekend. Saturday at 7.30, visit of A. J. K. Magee and Ealing Elim Crusaders. Sunday at 6.30, A. Tee and Rye Park Crusaders.

SALISBURY. January 23-26. Elim Church, Milford Street. Meetings for the deepening of spiritual life, conducted by Felix Lloyd-Smith. Sunday at 11 and 6.30. Weeknights at 7.30. Others taking part include the Springbourne Five and Romsey and District Ambassador Choir. Convener: James F. Hardman.

WESTCLIFF-ON-SEA. January 29, 30. Elim Church, Electric Avenue, near Fairfax Drive. Sixth anniversary of the opening of the new church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. Burton-Haynes. Convener: George Backhouse.

WEYMOUTH. January 29. Elim Church, Belle Vue. At 7.30. Visit of Bournemouth Youth for Christ choir. Local support welcomed.

WINSON GREEN, Birmingham. January 29, 30. Elim Church, Handsworth New Road. Minister's fourth anniversary services. Saturday at 7.30. Sunday at 11, 3 and 6.30. Visit of evangelist Alf Harley (former dance band leader). Buses 11 and 96 to Handsworth New Road.

ITINERARIES

Joseph Smith:
January 22-27, Melbourne Street.

London Crusader Choir:
January 23, St. Andrew's Presbyterian Church, West London;
January 30, Ilford Elim Church (thirty-seventh anniversary services of the London Crusader Choir).

F. Newey:
January 22, 23, Rochester; 24, Wood Green; 25, Romford; 26, Ealing; 27, Hayes.

WOMEN'S COLUMN *(continued)*

to Mrs. Protheroe, who was a member and who also worked on the staff of W.E.C. She had recently returned from Africa and she told a most moving story of her visit to a leper colony. At the Sunday morning service, which was held in the open air, she sat with the missionaries waiting for the people to bring their tithes and offerings to the table. One woman could only crawl along the ground. Her legs and feet were eaten away. Pulling herself up before the table, one hand holding her tithe and the other her offering, she placed them lovingly on it (Mark 12 : 41-44).

SUNSHINE CORNER *(continued)*

It is strange that men and women and boys and girls find this lesson so very hard to learn and yet insects can learn it without any trouble. See how many other insects can give us an example.

'Bye now sunbeams. God bless you all.

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The challenge of the post-jubilee era (2)

YOUTH PAGE

Conducted by the National Youth Director

CRUSADER LEADERS MUST ORGANISE FOR EFFICIENCY

by Alexander Tee

BECAUSE the enemy of souls has geared his gimmicks so cleverly we must be businesslike for God. The time has come to be done with all aimless stop-gap programmes and hoping against hope that "shipwreck" youth meetings and the like will be anointed successes.

There are vital things every Crusader branch can do to make its weekly meetings contribute to the spiritual development of its members.

(1) A series of *programmes with a purpose* can be thought out to suit the average age and spiritual state of the branch. Too long a series can be a drag, yet having every series of the same length can also become unwise. There are practical issues which need to be woven into our programmes, such as "The art of personal witnessing," or "How to master temptation." However, we do well to have a definite goal in view, and we must set ourselves to achieve it.

(2) When young people feel that they are needed as well as being welcome their attendance at the Crusader meeting will be greater. To use young people's talent achieves more than merely appealing to their loyalty. This means that in the organising of each programme we must get as many Crusaders as possible involved. The secret of unconsciously involving people is not a new one, but it is successful.

(3) It is a great mistake to become too introspective. Outreach projects backed by prayer and organisation usually bring a thrilling sense of achievement. Such ventures offer excellent opportunities for the formation of groups with leaders. The delegating of responsibility to such leaders not only involves them in projects but often brings the best out of them. If we efficiently arrange our endeavours they will bring great joy as well as increase to our branches. Here again it is essential to introduce variety of opportunity into these outreach programmes. Remember it is not every young person who likes to invade a coffee bar with a guitar or a Bible and some tracts.

(4) Efficient administration in Crusader work is also very important. Groups can be formed to be responsible for producing Crusader programmes. A keen leader will create a host of jobs for which other young people will be made responsible.

We must not forget that our main task is to create a spirituality in our ranks which will glorify God. "Be not conformed to this world, but be ye transformed by the renewing of your mind." These mighty words stand like a sign-post to every Christian. A motor-car engine may be gleaming, efficient and powerful, but if there is no oil in it it will not go very far before it runs into big trouble. We need the oil of the Holy Spirit if we are going to see true progress. Without the Holy Spirit our organising will end in failure and frustration, but if we go forth with prayer and preparation power from on high will not be withheld by our Saviour, who is anxious to see every Crusader in the full blessing of a virile Christian life.

A FRIEND OF CHRIST

Oh that my tongue might so possess
The accent of His tenderness,
That every word I breathed should bless!

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

Oh that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee"!

THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, January 24th — **Micah 5 : 1-15**

" But thou, Beth-lehem Ephratah . . . out of thee shall He come forth . . . whose goings forth have been . . . from everlasting " (v. 2).

This amazing prophecy, uttered more than seven centuries before our Lord was born, confirms to us that God has spoken. The chief priests and scribes of our Lord's day had no doubt about this; even Herod the Great recognized that God had spoken through the prophets, and accepted their prophecies as divinely authoritative even though he did not live by their teaching.

" Shall He come forth," the Prophet, Priest and King, the Saviour of men, whose coming had been expected for over 3,000 years. Still another seven centuries had to run before the promise was fulfilled. It may seem that His second coming tarries long—nevertheless He will come again, as once He came before.

" Whose goings forth have been of old." Is this a reference to those divine appearances to, among others, Noah, Abraham and Manoah? But now He has come forth for all mankind to behold Him.

Tuesday, January 25th — **Micah 6 : 1-16**

" Will the Lord be pleased with thousands of rams? " (v. 7).

Here we come to the age-old problem of our unwillingness to allow the Holy Spirit to search our hearts and to bring our conduct to conform to God's Word. Israel was willing to offer abundant sacrifices as long as no change of conduct was required. But Samuel's words to Saul are much to the point here: " Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams " (1 Samuel 15 : 22).

" What doth the Lord require of thee . . .? " (v. 8). Social justice (vv. 11, 12); mercy in administering the law (v. 8); " to walk humbly with thy God " (v. 8). In Old Testament as in New Testament times our offerings to God are acceptable only as our hearts are right before Him. See Matthew 5 : 23, 24.

Wednesday, January 26th — **Micah 7 : 5-20**

" Thou wilt perform the truth to Jacob " (v. 20).

What a triumphant climax to Micah's prophecy. The last three verses of today's portion sum up Israel's hope for the future. Israel, whether national or spiritual, is always at the centre of God's purpose. What cohesion Israel gives to the Bible message ! We who are privileged to believe the Bible see also that Israel—both Israel as a nation and the spiritual Israel of the dispensation of grace—gives meaning to all history.

So to the confounding of the unbelievers and eventually to the confounding of the nations (vv. 16, 17), the strategic centre of gravity has moved to the Middle East, and at the appointed time He will descend there who is to be Israel's ruler and King of kings.

Thursday, January 27th — **Ephesians 1 : 1-14**

" That we should be to the praise of His glory " (v. 12).

This letter gives us the reason why God has saved us. Many slogans are invented to declare this, e.g. " we are saved to . . . " But we have been saved that we should be to God's glorious praise. The redemption of our souls causes the angelic hosts to rejoice. This they not only do now (Luke 15 : 10; Ephesians 3 : 10), but will do in the ages to come (2 : 7). We glorify God not only by our Christian service but by our Christian conduct. " Herein is My Father glorified, that ye bear much fruit " (John 15 : 8). This is the test also in the world. " By this shall all men know that ye are My disciples " (John 13 : 35). May the words of our text be our guide today and always.

Friday, January 28th — **Ephesians 1 : 15-23**

" The exceeding greatness of His power to us-ward " (v. 19).

Power is one of the great words of the Bible. That we have experienced much of God's power our portion today teaches us. Probably this side of eternity we shall never comprehend the extent of the power needed to raise us from the death of sin into life in Christ (vv. 19-21). If the miracle of physical resurrection is so great, how much greater the miracle of spiritual resurrection !

But Paul's prayer is that his readers may know the greatness of God's power towards us. Doubtless Paul knew and manifested that power as did all the apostles. May we be led to pray that the eyes of our understanding may be opened to similar purpose.

Saturday, January 29th — **Ephesians 2 : 1-10**

" For we are His workmanship " (v. 10).

" Thou art the Potter, we are the clay." So often believers are taken up with striving to be better. If we could learn the art of yielding moment by moment to the Holy Spirit much of our striving would be unnecessary. " His workmanship " ! We can no more do His work in us now that we are saved than we could do His work for us at conversion. As He did the work of regeneration so He must continue to work in us. God's cry to Israel through Jeremiah was " Cannot I do with you as this potter? " So God calls us today to live the yielded life.

Sunday, January 30th — **Ephesians 2 : 11-22**

" He is our peace " (v. 14).

Salvation and all that appertains thereto is a Person. So the writer states not that He gives us peace but that He is our peace. He is our peace within; instead of the turmoil of an evil conscience and a disrupted personality He, within us, is peace. He is our peace with God; we were enemies (Romans 5 : 10), but now we are " made nigh " in Christ. Given a correct insight into the mystery of the unity of the body of Christ, He is our peace in the matter of racial distinctions, for " ye are all one in Christ Jesus."

ELIM CHURCH PROGRESS *(continued)*

During the tea interval letters were read by Mrs. Ladlow from Mrs. A. Tee, the first president of the Sisterhood, who exhorted us not for the days in the past but for those in the future, and from Mrs. McBurney, the second president, who challenged the Sisterhood to do " still greater things for God."

The secretary then gave a word of sincere appreciation for the work of the present president, Mrs. Ladlow. She entered into all branches of the church except " the deacons' court " (laughter). Mrs. Heesband was then called upon to present a jubilee gift to Mrs. Ladlow in the form of a mink brooch (without the coat). Mrs. Ladlow delightfully replied.

Two telegrams were read from the Crusaders and " the young fathers," the latter's greeting being simply " the weans are aw' greetin'." Perhaps that is why we all made our way home post-haste, but praising the Lord for all His goodness and blessings in past days and in the days to come.

I.K. (Secretary).

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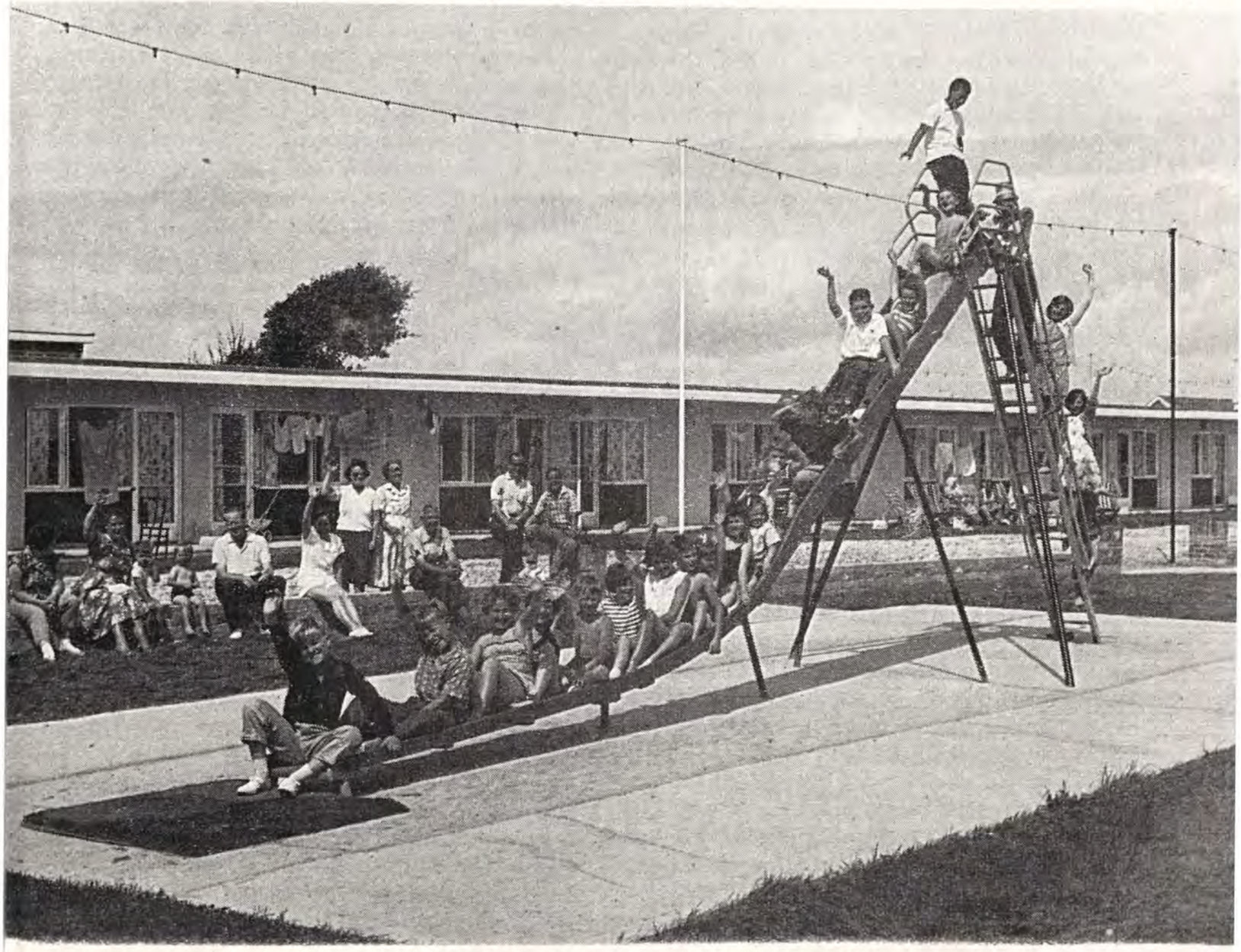
THE ELIM

EVANGEL

Vol. XLVII No. 5 JANUARY 29th, 1966 6d



THE VENUE OF THE CONFERENCE

PONTIN'S HOLIDAY CAMP, BRACKLESHAM BAY, SUSSEX (see page 69)

Our photograph shows the children's playground

TH

Text: "*Isaac brought . . . Rebekah, and she became his wife; and he loved her*" (Genesis 24:67).

I HAVE frequently been puzzled as to why in many marriage ceremonies the union between Isaac and Rebekah is quoted as a shining example of happy marriage and blessing, and that similar blessing is besought upon the newly wedded couple. The story of Isaac's domestic life actually makes a pathetic and woeful tale of friction, deception and tragedy. How differently it all worked out from what was originally contemplated. Let us observe those early prospects, then the sorry developments, and finally try to discover the causes behind the grievous collapse.

The hopeful commencement

A noble bridegroom: Isaac. His name meant "laughing one." He was undoubtedly a miraculous child of promise, born to a woman aged ninety, whose husband was 100. Ahead lay a divine destiny, the purposes of God being wrapped up in his life. In character Isaac appeared most worthy, being obedient and honourable towards his father. His devotion to God was revealed in the familiar scene on Mount Moriah when, voluntarily, he lay upon the altar ready to die to please both his father and his God. Isaac would then have been in his early twenties and could not have been forced upon the altar by an old man 100 years his senior; his surrender was an act of his own volition. He also had a great affection for his mother, whom he keenly mourned later. Thus we see a loyal, likeable and loving bridegroom who feared God; this was surely a hopeful sign.

A beautiful bride: Rebekah. Undeniably Rebekah was a bride gained by prayer; the circumstances leading up to her being chosen as Isaac's bride being remarkably overshadowed by God (Genesis 24). She was not of the idolatrous, heathen Canaanites but of the same religious persuasion as her future husband. She was "good of countenance," pure and unspoiled (Genesis 24:16), given to typical eastern hospitality and delighting in hard work, as revealed in her willingness to draw water for Eliezer's ten camels without even being asked. She was appreciative of gifts and possessed courage, the spirit of adventure and the capacity for romance; a sensitive soul who respected decorous custom and veiled herself at the approach of Isaac. Everything here seemed hopeful too, and the sterling testimony of scripture was that Isaac "loved her."

The hopeless conclusion

Years pass by, age creeps on, the children grow up, the scene changes, and what a sad home we see. Once there was the radiant prospect of joy and happiness but, alas, now there is only gloom and misery.

Isaac appears as a blind old man doting about sumptuous dishes to gratify his appetites and trembling with indignation and frustration as he is outwitted by his wily son. He is no longer the "laughing one." Rebekah, once so beautiful, is now a hard, scheming woman engaged in lies and deception to favour her pet son, and unprincipled enough to deceive her blind husband. She cursed herself, disliked her daughters-in-law, declared she was "weary of life" and had to send away her favourite son, whom, apparently, she never saw again. The home was disastrously divided as father favoured one son and mother the other.

Esau appears as a wild, uncontrolled character, whom the scripture calls "profane" and whose heart was capable of hatred and murder. Jacob is portrayed as an equally depraved figure, sly, subtle, cunning as a fox. Dressed in the stolen garments of Esau, he purrs his lying deception to his father,

RAGIC HOME

›y R. B. Chapman

Minister of Elim Church, Ilford, member of the Elim Missionary Council

saying "I am Esau, thy firstborn," multiplying his shame by blasphemously associating the name of the Lord with his heinous crime, declaring "The Lord thy God brought it [the venison] to me." Finally, as a fugitive from justice, he runs from home to save his skin. What a hopeless conclusion!

The hapless cause

What unfortunate, hapless cause turned the joyous, vivacious, romantic girl into a disgruntled, lying mother-in-law? What caused the saintly youth of Moriah's mount to become a somewhat fleshly and unhappy old man? Why did such a loving and God-blessed union produce two such unworthy and disgraceful sons?

I would suggest that in this case the main deficiency lay in Rebekah and that the root of the trouble was her lack of God. If this deficiency is found in either partner it will ever be responsible for like tragedy in home and life.

Her love was deficient. It had sufficient passion and excitement to make her heart leap at a stranger's story and the prospect of a noble bridegroom, but there was not sufficient conscience, reality and holy awe to keep it alive through the test of time, or she could never have treated her blind and aged husband so shamefully and deceitfully. Real love does not act like that.

Her religion was deficient. She was not a heathen but belonged to those who spoke the name of Jehovah and professed to serve Him; she was of the stock of faithful Abraham. Yet it would appear that her religion was mainly nominal and lacked full personal surrender. Due to this evident lack she found it easy to lie, to cheat, to deceive and to be disloyal. Associated with her home were secret idols; her brother Laban had them (Genesis 31), and this suggests that somewhere in the background were insincerity, a tendency towards compromise and a superficiality about their religion. Later events show that there was no reality of God in her personal life.

The Bible says Rebekah was barren for twenty years (a most grievous malady in the East of long ago), but not once are we told that she sought God about it; there was none of the Hannah in Rebekah. She did not take her responsibilities seriously, failed to appreciate her duty, did not recognise her shortcomings, never wept before God; there was not enough spiritual life in her for that. It was Isaac who, when nearly sixty years of age, bowed before God and battled through for the removal of this reproach. Could it be that Rebekah was bitter and resentful about this successful prayer and consequently plotted against her helpless husband and schemed against her firstborn to spite them?

We see, too, that she had no confidence in God, for though He had promised "the elder shall serve the younger" she would not trust Him to effect it but conceitedly laid her own schemes and operated them.

No doubt living with such an unspiritual woman hindered Isaac's spiritual progress. There were spiritual moments in his life, as when he built the altar at Beersheba (Genesis 26 : 25), but the retarding influence was ever present and the vision of Moriah steadily faded, drift set in, and it became easy to lie to Abimelech. His own appetites influenced Esau to value a "mess of pottage" more highly than a "birthright," so that the degenerating influence of a backslidden father became very evident in his sons.

We realise from this pathetic story that an absence of God, a shallowness in spiritual experience, a warped conception of love, a bitterness of heart and a selfishness of soul can be disastrous, wrecking lives, defiling others and marring homes. Similar deficiency in just one member of a household is sufficient to act as leaven upon the others until all are thoroughly ruined. This world is filled with similar sad stories; homes smiled upon by God in pleasantness at the beginning are broken up later or else filled with bitterness, unhappiness and quarrels. Lives with tremendous potential for good eventually crumble into worthless debris because of this same personal lack of God.

Back to Moriah is the only hope, there to present oneself as a living sacrifice to God, henceforward to live daily in complete surrender and unrestrained obedience to God.

The opening service.

Opening of the new church building, Newquay

Report by Pastor T. E. Francis

NEWQUAY has many attractions—beaches, scenery, surf-riding, climate. Now it has another, a beautiful new Elim church right in the centre of the town, a worthy addition to our growing list of church buildings.

On Saturday, December 11th, the Newquay congregation was joined by Elim friends from Plymouth, Bodmin, Exeter and Falmouth for the opening and dedication, which was performed by the one whose faithful evangelistic ministry eighteen years ago commenced the church, Pastor John Woodhead. Together with Pastors W. Evans and D. Dean he pioneered this effort and through the faithfulness of the ministers who followed the congregation was established and eventually a plot of land was obtained and this fine building erected.

The architect deserves great credit for his careful planning. Every inch of the land has been used to the best advantage, with no wasted space, so that on a comparatively small plot we have a main hall seating 200, a minor hall seating eighty, a splendid kitchen, a pastor's vestry, a kindergarten room, a spacious vestibule and good cloakrooms. The front is finished in light stone, with large windows giving ample light to the vestibule and a large illuminated sign, "Elim Church," calling everyone's attention to this beautiful building.

Over 200 gathered for the opening ceremony. Hymns and choruses were sung, led by Pastor David Holmes, and Mr. R. J. Clarke, the trustees' secretary, read from the Word of God, Pastor Cowdery led us in prayer, then, after a well-deserved tribute to the builder, who had completed the building in four months, Pastor Woodhead was presented with the key and declared the church open for worship and the proclamation of the gospel. The congregation filed in to the accompaniment of choruses beautifully played on the electronic organ.

On the platform were ministers representing the Anglican, Methodist and Congregational churches in the town. In the congregation were seven other ministers from Newquay and district. The town was represented by the chairman of Newquay Urban District Council, Councillor J. L. Hunt, J.P., whose gracious presence showed the official estimation and respect for the Elim venture. Pastor L. P. Cowdery

Pastor John Woodhead opening the new church.

brought greetings from the presbytery as district superintendent, Rev. John Moss brought greetings from the local council of churches. It was good to see Pastor Gerald Ladlow's brother with us; he is a Methodist minister in the town. Pastor D. Holmes paid tribute to the work done by his predecessor, Pastor G. L. Taylor, now in Dowlais. Extra chairs had to be brought in to accommodate the splendid congregation and the service was an inspiration to all. Congratulatory telegrams were read from Elim Church Headquarters (Pastor Morgan as Field Superintendent), Pastor and Mrs. Eldin Corsie, Mr. and Mrs. W. Holmes of Sheffield, Pastor and Mrs. Newman of Penzance, and Plymouth and Exeter Elim churches.

Then Pastor Woodhead preached the first sermon in his usual clear, challenging style. Between the afternoon and evening services the Newquay friends provided a marvellous buffet tea for all the visitors. What a spread—it was worth travelling many miles to enjoy their catering!

The evening service again was an inspiration as we listened to another challenge from the Word of God to preach nothing but "Christ crucified." Pastor and Mrs. T. E. Francis sang two duets, the congregation responded nobly to the leadership of Pastor Holmes, and so a memorable day in Newquay's history came to an end.

Pastor Woodhead continued with special services, and we pray that truly the "glory of this latter house shall be greater than the former." Congratulations Pastor and Mrs. Holmes for the wonderful work you have done in Newquay, and congratulations to the church officers and then to the congregation, who have given so liberally to make this church possible.

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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: 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).

CONTENTS

The tragic home *R. B. Chapman*
Newquay's new church *T. E. Francis*
Editorial: Asia's millions linked in bitterness
The invisible God clearly perceived *W. J. Maybin*
The hireling fleeth *H. M. Hawes*
Choosing a husband *Gladys Gorton*
The effigy *Aunty Dorothy*
Spiritual leadership *A. Tee*
Family altar *The Editor*

EDITORIAL

ASIA'S MILLIONS LINKED IN BITTERNESS

THE columns of ELIM EVANGEL frequently draw our readers' attention to the approaching Asiatic menace. The white races, having sown the wind, will without doubt, in this century, reap the whirlwind. The quite extraordinary verve and passion of the youth of the emergent and resurgent nations augurs well for their own countries, but augurs ill for the effete youth of the "civilised" nations.

We white people should not be hoodwinked, or allow our thinking to be sidetracked, by the parrot cry "Communism" every time a non-western nation raises its head to defy the West. We should be alert to the fact that it does not require Communism to rouse or unite the underprivileged races against the privileged races. The history of white/non-white relations over the past three centuries is sufficient to achieve that object. The bitterness of 2,000,000,000 Asiatics and Africans has reached bursting point. While Britain throws more than twenty per cent of its bread into the dustbin most of India's 450,000,000 pray for a meal a day.

Of Asiatics and Africans nearly 2,000,000,000 are linked by the hope of one meal per day with the minimum of agricultural equipment to provide it, while the West foolishly parades its wealth and power by press, film and radio.

John Lancaster, in an excellent contribution in the current issue of *The Ministry*, draws attention to the statements of several historians who aver that Britain was saved the horrors of the French Revolution by the Methodist revivals. We are confident that no military or political means will avail to save the West. One fears that once the Asiatic military scientists have mastered the methods of germ, nuclear and gas warfare no considerations will prevent their using them.

The solution must be a spiritual one—regeneration from above. When God, through Joel, said that in the last days He would pour out His Spirit upon all flesh He gave an unlimited prophecy—"all flesh." If an evangelical revival saved Britain from revolutionary horror, as historians affirm, the present latter-day outpouring of the Spirit can save mankind from a world holocaust. Again we say the Church of Jesus Christ, the world over, should "stand in the gap" to intercede with God that such a world-wide outpouring of His Spirit will take place.

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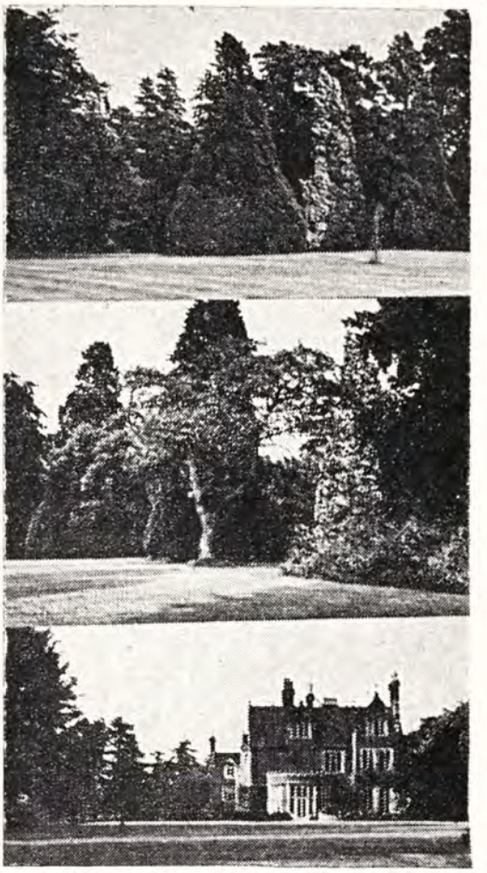

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THE INVISIBLE GO

"Ever since the creation of the world His visible nature, namely, His eternal power and deity, has been clearly perceived in the things that have beeen made" (Romans 1:20, R.S.V.).

THIS verse is taken from what Coleridge called "the profoundest piece of writing in existence." Here we have Paul "at his greatest as a constructive thinker and theologian" (Professor Findlay). As we delve into this epistle to the Romans we are bound to agree. It is in truth a masterpiece.

Structurally this letter intrigues the diligent student, for its layout is what we could describe as triform —it falls into three interesting divisions. The first eight chapters are expository, the next three are explanatory (dealing with the Jewish problem), while the last five are chapters of application. The verse that forms the basis of this article comes from the opening clauses of this great doctrinal section where the basic doctrines of the gospel are set forth. Here the writer is saying in effect that the visible things of creation clearly reveal the nature or attributes of God. This is the resounding claim of Christianity.

The invisible can be perceived

While it is true that no man has seen God at any time, we can perceive what God is like from His handiwork. This is what the psalmist writes: "The heavens are telling the glory of God; and the firmament proclaims His handiwork" (19:1, R.S.V.). Paul is trying to tell us the same thing, i.e. that God can be understood by the things He has made. The word translated "made" is a word from which we derive our word "poem." The apostle was acquainted with the Greek poets, and knew that by means of a poem written in beautiful and rhythmic language men could understand the invisible things that were in the mind of the poet, so he regarded the things that God had made so perfect, so rhythmic, so expressive that he describes them as "poems" through the understanding of which we can perceive God. By perceiving the intelligibility of the universe about us we are led to the inevitable conclusion that there must be a great Designer.

I want to make several observations during the course of this article, and the first is this:

God is visible in creation

This is the Christian interpretation of what we call the material world. We deduce from what God has created what the eternal is like. In other words creation is intelligible. Whether we gaze upon the physical universe or upon man, the masterpiece of God's creation, we cannot miss the marvellous evidences "of design or adaptation of means to an end; and as design implies a designer, and since design in nature is far superior to anything man is capable of, the Designer of the universe must be someone much greater than man" (Dr. Lockyer).

Jesus Christ, who came forth from God, and of whom the scripture says "all things were made by Him," took a lily and taught His disciples to see in it the invisible things of God. Said Wordsworth, "The meanest flower that blooms can give thoughts that do lie too deep for words." Even Darwin is reported as having confessed once to the Duke of Argyll that at times in his scientific investigations there came over him with irresistible force the belief that he had seen the hand of God. This is the argument from causation, the cosmological argument as to the existence of God, that which postulates that every effect must have an adequate cause. There must have been a primary ground for all existence, and uncaused beginning is unthinkable. There must be a cause for what we see. The cosmos, the visible universe, is not self-explanatory; it points beyond itself—to God.

If we link with this the ontological argument for the existence of God we are faced with the fact that "the real objective existence of God is involved in the very idea of such a Being" (Charles Hodge). The father of this line or argument was Anselm, the eleventh-century philosopher who sought to prove that "the idea of God would not enter man's mind at all, unless man's bigger being had its source and ground in Him whose Being is wholly other than man's being and yet inclusive of it. . . . Human thought is always a signpost pointing to something beyond itself; deny this something, and all human thought is denied along with it" (J. S. Whale).

When we turn our attention to the human body we are led to exclaim with the psalmist "I am fearfully and wonderfully made (139:14). This he said without the scientific data at our disposal today.

EARLY PERCEIVED

by William J. Maybin
ter of the Elim Church, Croydon

Who but God could create such an intricate machine?

C. H. Spurgeon once deliberated upon the text found in Psalm 94 : 9, "He that planted the ear, shall He not hear? He that formed the eye shall He not see?" He explained the amazing structure of the human ear, how the sound of a distant bell or the voice of a friend is carried on sound waves to the ear-drum, from which the vibrations are conveyed by the afferent nerve up the spiral stairway of the ear and into the mind, where they create the miracle we designate as knowledge. In a similar fashion colours are carried by light waves to the retina of the eye and thence to the mind, and are thus interpreted by the mind into the form of knowledge thus received. If God formed the human ear and eye, is it conceivable that He cannot hear or see? The only alternative to the fact of creation by a great God is that the human machine, the human mind, the heavens and the earth are all due to an accidental confluence of atoms.

But man is more than a body which can be chemically analysed as iron, sugar, salt, carbon, sodium, phosphorus, lime and calcium; man bears the imprint of the eternal, possessing part of God's indestructible nature. As such, to quote Augustine, he was made for God and is restless until he finds his rest in God. Man is so made that "he must have God or an idol," and by getting rid of the true God we only introduce substitute gods. It is in this connection that I would quote Dr. Nathan Wood in his book *The Secret of the Universe*: "Man is much more like God than the physical universe is. That is why we can understand God. . . . At least we know that the physical universe is greater than the mind can comprehend. But the mind is higher, for it can understand itself and this physical universe and God. And it understands God because it is like Him in personal being. In this it is far higher than the physical universe."

God is visible in history

This is the second observation I would make; in history we can discern the finger of God. After all, history is really His-story, and as we look upon the pages of history we cannot miss the lessons contained. As A. M. Renwick states in his book *The Story of the Church*, "Even in secular history there is much which suggests a divine Providence directing the affairs of the world, age by age, and out of evil bringing good."

Paul is certain that God is revealed in events that happen in the world when he writes: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Romans 1 : 18). In his day and age, with all its violence and corruption, he says that righteousness eventually caught up with evil, and that righteousness alone could exalt a nation. No nation—and Israel was no exception—could escape the consequence of wrongdoing. Because God is sovereign He exercises an all-inclusive providence which takes cognisance of good and evil.

"There's a Divinity that shapes our ends,
Rough hew them how we will."

Where men will not be subjected as God's willing agents He uses them as His unwitting tools. God is working His purpose out in history. As one writer puts it, "The vastness of the sway of Providence cannot be imagined. It ranges from the archangel to the microbe, from the highest heavens to the humblest ant-hill, from the gorgeous Sirian or solar system to the tiniest speck of star-dust, from the loftiest destinies of an immortal spirit to the spots upon an insect's wings; nothing is too large for His grasp, nothing is small enough to elude His notice."

And that God is still enthroned in the place of authority, still interested in the affairs of men. The history of the world is moving with measured tread towards that climactic day when Christ shall put down all rule and all authority and be crowned the rightful Sovereign of the universe. Until that day

"The whole creation is His charge,
But saints are His peculiar care."

This leads to another observation:

God is visible in Christ

In creation we can see God's handiwork and power; in history we can discover His footprints, but in Jesus Christ we discover His heart.

"We read Thee best in Him who came
To bear for us the cross of shame,
Sent by the Father from on high
Our life to live, our death to die."

(*continued overleaf*)

"THE HIRELING FLEETH" (John 10 : 13).

by Hilda M. Hawes

THERE is no doubt about the hireling's reason for fleeing ; he saw the wolf coming and was off. He did not even wait for the wolf to reach the flock ; the mere sight of him was enough. The hireling had no sense of responsibility, no thought or care or love for the sheep. He was just a hired man, taken on for a few hours during the absence of the shepherd. We are not told where the shepherd was at this particular time. Maybe he was ill ; or he could have gone to market to purchase other sheep.

Possibly this hireling had been recommended as being reliable and trustworthy, but the sight of the wolf had terrified him.

The shepherd had many calls upon his time, nursing sick sheep, attending to the newly born ; he was glad of a hireling's help. But the hireling was only interested in the rate of pay at the close of day, though even that was not sufficient enticement for him to face the coming wolf. What a difference between him and the good shepherd who " giveth his life for the sheep ! "

" The wolf catcheth the sheep, and scattereth them." They were helpless and undefended, for the shepherd they trusted was not with them and this stranger had fled. It was no use his calling them from afar, for they did not know the voice of a stranger. The hireling fled to save his own skin, the sheep remained to lose theirs. The result to the shepherd was sorrow and loss. His faith had been misplaced, his trust despised. The negligence of one had wrought havoc with many. Only the wolf was richer, all else poorer. Whatever the rate of pay the hireling failed to receive it. We are not told where he went, but it was doubtless to congratulate himself that he was alive. He cared not how many had died ; his life revolved around himself, and that which was precious to the shepherd was nothing to him. We are not told that his action caused him any regret.

We look upon our pastors as under-shepherds during the absence of our beloved Lord ; to them we owe allegiance. In our appointed tasks have we found a sacred charge? " Feed my sheep, . . . feed my lambs " is the command of the Chief Shepherd. It may be an unwanted baby, a lonely old person, a group of troublesome youngsters, or even our own families that are entrusted to our care ; but they are all so dear to the Good Shepherd, and He trusts us to cherish them for His dear sake. " Though the lowliest form doth veil thee as of old in Bethlehem."

He is away only for a little while, until the other sheep have been brought in, then He will return and His reward will be with Him.

In the meantime the wolf may assail us, but God's grace will be sufficient to enable us to resist and overcome.

" We do not serve because we must,
We serve because we would.
Our simple faith, our loyal trust
Is our eternal good."

THE INVISIBLE GOD *(continued)*

A little boy was busy drawing on a piece of paper before the fire. Mother, interested in that which was engaging his attention so long, asked " What are you drawing, Johnny?" To her amazement he replied that he was drawing God. When told that nobody knew exactly what God was like the intrepid lad replied that they would by the time he had finished. Jesus came to tell us what God really looked like, and said " He that hath seen Me hath seen the Father." Jesus was the supreme and sufficient revelation of God.

" Jesus the good, the beautiful,
Is everlasting God,"

and there is no satisfying substitute for Jesus Christ. Said Thomas, " Shew us the Father, and it sufficeth us," and in that cry he expressed the universal cry of mankind. Nothing else save God revealed in Christ can satisfy.

" From the best bliss that earth imparts
We turn unfilled to Thee again."

So we are faced with the indispensability of Jesus Christ. There is no way by which man can know God save through Christ.

God is visible in the Christian

This is the final observation that I want to make, and though it is last it is by no means least.

Paul's equally wonderful epistle to the Ephesians contains a very telling phrase in 2 : 10 : " We are His workmanship created in Christ Jesus." This word

rendered "workmanship" is the same Greek word rendered "made" in Romans 1:20, the word *poiema*, or "poems." We are God's "poems" if you like, through which others can see or understand more of God. By our Christian lives the invisible things of God—His love, His mercy, and His righteousness—should be clearly perceived.

A young Christian was once asked which modern translation of the New Testament he had found the best. He replied "My mother's; she translated the New Testament into her beautiful life." And there is no answer to a life that is so fragrant with the blessing of heaven, a life that is simply yet powerfully a replica of the Master's. Said a great Methodist preacher: "It was Christ incarnate in my mother that made me desire to be a Christian. It was the passion of my father's prayers that made me want to preach. It was the purity of their domestic life that made me long for the loveliness of perfect deeds."

"The true Christian is God's poem in a world of prose; God's beauty in a world of gloom; God's fine and finished art in a world where men forget beauty and are careless of moral symmetry and spiritual grace" (W. J. Dawson).

May God so lift up the light of His countenance upon us that we may reflect His beauty, the beauty of holiness, the beauty of the Lord our God.

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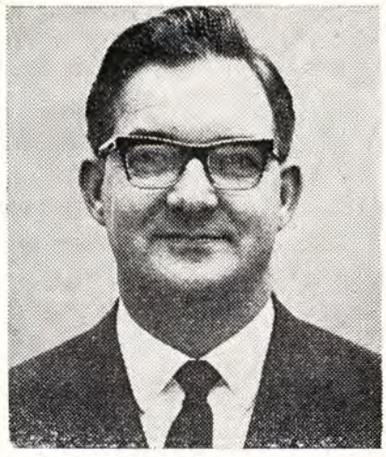

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Women's column

By GLADYS GORTON

CHOOSING A HUSBAND

JUDITH is six, a happy, lively girl, full of imagination. Her grandmother came to visit me the other day, and as I had not seen Judith for some time I asked how she was and was kept highly amused as some of Judith's doings and sayings were related. One day Judith asked her mother how to get a husband. Astonished, her mother searched her mind for a quick but suitable reply when Judith continued: "Do you line up a lot of men in a row, then look at them all, and choose the nicest?" Judith's grandmother did not tell me how her mother answered her.

It is not as simple as that, is it? And yet when a girl meets her "Mr. Right" she knows that he is the one man in all the world for her and that she could live with him for the rest of her life. This is the normal happening, more so in Christian circles because both the girl and the boy are willing for the Lord to choose for them. Such marriages are made in heaven. A well-known preacher has said: "God knows how to incline hearts and knit them together above all human thought and speculation, but in His own wise and wonderful way." The way of the world is not for you, dear young Christian, when a girl loses her virginity before she is married; when one "marries in haste and repents at leisure."

It could be said that marriage is one of the most unaccountable of miracles. Through a network of circumstances two people meet, fall in love either instantly or gradually, spend as much time as possible in each other's company, and then eventually marry.

Judith promises to grow into a lovely, charming, winsome young woman. Her parents will give her of their best in love and education, and when she meets her "Prince Charming" they will be willing to give her away to him, who may be a total stranger to them. What is more, in all likelihood they will take him to their hearts and treat him as if he were their own son. Judith will be content to leave her father's home to live and care for a man who but a short time before was wholly unknown to her.

Considering this marvellous recurrence in each succeeding generation, let us be careful to remember that God, who has ordained that this must be as long as time shall last, still governs the universe.

(*continued on facing page*)

HELLO SUNBEAMS.

Most people take their holidays in summer. Uncle Ray and I are different. We took our holiday in the winter. It was quite an eventful holiday and we had lots and lots of snow. It was deep and crisp and it prevented us getting into the town to go to church.

After a long discussion we decided to visit a very old parish church at the top of the hill. It was very old indeed and had a sundial on the outside. We plodded our way through the snow and arrived in nice time for the evening service.

The inside of the church was very warm and the pews were very, very old. There was a little gate to each one and they were carved in strange patterns. It was quite a small church and the congregation was small. There were a few choir boys and girls in bright red robes.

The strangest thing of all was the man in the far corner who lay on his back during the whole service and didn't seem to take part at all. When we stood up to sing he remained lying down in his little corner. He didn't move through the whole service.

"Who's that?" I asked Uncle Ray in a whisper.

"That's an effigy of Sir Robert," he answered.

Well, perhaps you don't know what an effigy is, but you can soon find out if you look in your dictionary. The man in the corner was made of stone. Long ago he was a Crusader knight and there were some strange stories about him. He must often have sung in the little church. He must have prayed there too, for he was a godly man. Perhaps he had hidden in the secret passages under the church in the days of persecution. He would have remembered the little church when he was away fighting his many battles. If the real Sir Robert could have been in the church I am quite sure he would have joined in the singing and his voice would have been heard.

The stone figure made me think of many people who hear the gospel message often and often but it never reaches their hearts. They are as deaf to God as the stone effigy was to the voice of the

(*continued on facing page*)

COMING EVENTS

CAERPHILLY. February 12-14. Elim Church, St. Fagan's Street. Fifteenth anniversary of the opening of the church. Preacher: Brian Barnett (Watford), supported by Tonyrefail youth choir. Convener: J. B. Coleman. Saturday and Monday at 7.15. Sunday at 11 and 6.30.

CANNING TOWN. January 29. Elim Hall, Bethell Avenue, E.16. At 7. Evangelistic service conducted by A. R. T. Whittall and party from Woolwich.

ISLINGTON. January 29-31. Elim Church, Lennox Road, Finsbury Park. Special evangelistic film services. Saturday and Monday at 7.30. Sunday at 6.30.

KENSINGTON TEMPLE. January 29. Saturday extra at 7 p.m. Visit of Elim Bible College students.

KINGSTANDING, Birmingham. February 5-8. Elim Church, Warren Road. PASTOR AND MRS. R. J. MORRISON'S FIFTEENTH ANNIVERSARY. Saturday at 7. District Presbytery rally. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: F. R. Barnes (Portsmouth) supported by Sparkbrook and Kingstanding Elim churches' choirs. A hearty welcome to all.

MOSBOROUGH. January 29, 30. Elim Church, Queen Street. Men's weekend. Preacher: John Woodhead, supported by musical items. Saturday at 7. Sunday at 11 and 6.

NEWHAVEN. February 12. Elim Church, Meeching Rise. Monthly rally. G. Wesley Gilpin and Elim Bible College students. Convener: H. W. Holdstock. At 7.

RYE PARK. January 29, 30. Elim Church, Rye Road. Special youth weekend. Saturday at 7.30, visit of A. J. K. Magee and Ealing Elim Crusaders. Sunday at 6.30, A. Tee and Rye Park Crusaders.

WESTCLIFF-ON-SEA. January 29, 30. Elim Church, Electric Avenue, near Fairfax Drive. Sixth anniversary of the opening of the new church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. Burton-Haynes. Convener: George Backhouse.

WEYMOUTH. January 29. Elim Church, Belle Vue. At 7.30. Visit of Bournemouth Youth for Christ choir. Local support welcomed.

WINSON GREEN, Birmingham. January 29, 30. Elim Church, Handsworth New Road. Minister's fourth anniversary services. Saturday at 7.30. Sunday at 11, 3 and 6.30. Visit of evangelist Alf Harley (former dance band leader). Buses 11 and 96 to Handsworth New Road.

ITINERARIES

Joseph Smith:
February 5-10, Coleraine; 12-17, Ballysillan; 19-24, Brookeborough; 26—March 3, Portadown; 5-10, Bethesda; 12-17, Apsley Street; 26-31, Ballymena; April 2-6, Ballymoney.

London Crusader Choir:
January 30, Ilford Elim Church (thirty-seventh anniversary services of the London Crusader Choir).

Miss E. Wriglesworth:
February 5, Brighton; 6, Newhaven; 7, Worthing; 8, Preston Park; 9, I.B.T.I.; 10, Hove; 12, Eastbourne; 13, Hastings.

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WOMEN'S COLUMN *(continued)*

A prayer: "My God, we have often our hands so full that we forget that supreme government of all things belongeth to Thee, and Thou, on Thy part, often conductest Thy government so quickly, or permittest events to take so strange a course, that the last thing we would suspect is the presence of Thy hand in the game. A close inspection, however, soon showeth us that Thou controllest and bringest into order the vast confusion of the world, and even in silence marvellously displayest Thy gracious crown. He, therefore, is a fool who willeth anything but what Thou wilt." (From a prayer of an old divine of the sixteenth century.)

SUNSHINE CORNER *(continued)*

vicar. Sir Robert's effigy was there at every service, but he didn't enjoy the lovely singing and the reading of the lesson and he couldn't join in the prayers. Because he was made of stone he couldn't hear.

Jesus has come to take away stony hearts so that we can hear and understand. The Pharisees didn't want to hear and they didn't want to see. They were just like blocks of stone.

Have you heard, or are you like the stone man in the old church? You can come to Jesus at any time and hear His voice. Then you can really enjoy the message of the gospel.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH PAGE

Conducted by the National Youth Director

SPIRITUAL LEADERSHIP

(A call to young men by the National Youth Director, A. Tee)

LEADERS must be strong, fearless and sincere if they are to go forward in the work to which God has called them. Churches everywhere are in need of dedicated and spiritual leaders. If we are to see Elim churches rise to new heights we will need men who are prepared to train in the tough school of pastoral experience and yet emerge as tender as the Saviour Himself. The need therefore is for clear-thinking, capable young men to take up the challenge and genuinely to surrender their lives and their talents to the Master. There are a few things which spiritual leaders need to develop.

Wise planning

A leader must be able to think ahead and think accurately, to be able to assess a situation with its ultimates as well as its beginnings. This will save him from many pitfalls and bring him to true success for God. A captain must know how to set his compass if he is going to guide his vessel across the mighty ocean. The planning of non-producing enterprises, no matter how fascinating, will never bring true progress to the work. We need to ask how we can organise to produce results for God. Enterprise in the realm of outreach and building up of Christian character is vital. We must not only obtain ; we need to retain. What plans have *you* on foot right now for advancing the work of God? Ample ideas and literature are available here at the E.Y.M. headquarters to aid you in whatever youth department of God's work you might feel called to.

Willing personnel

If God has given you a burning passion to see some particular section of His work making progress you do well to inspire others with your vision. Ask them questions about the project, enrol their interest and energy.

Paul not only made converts ; he ordained elders and spiritual leaders wherever he went (Acts 14 : 22, 23). Here is where the greatness of any leader lies. Can I so inspire others and guide them in the things of God that they in turn will take up the responsibilities of our youth work and harvest young people for the Lord?

Winning persistency

If anyone is going to put his hand to this plough he can expect to get many a discouragement. However, there is nothing more rewarding than to hear a young person give his testimony and then hear him say that you were the means in God's hands of bringing him to Christ and encouraging him to go on for God. If you know that your purpose is in the will of God and that your motive is as pure as can be, do not let a persistent Devil divert you from the goal. I once read an article entitled " Persistence pays —the Devil does it."

If your Christian life is only drifting along from one week to the next, I earnestly ask you to take yourself to task on your knees with God. God really wants your best and He needs it now. Rise up then, my young friend, and be determined that at least in a small way you will be a leader of some soul, and maybe of some work for the Master.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, January 31st — Ephesians 3:1-13

" The unsearchable riches of Christ " (v. 8).

" The riches of His grace." What unfathomable riches have we all experienced, who are saved, of our Lord's grace ! " Unto me," writes Paul, " who am less than the least of all saints, is this grace given." Grace to save, grace to serve (1 Corinthians 15:10) and grace to suffer (2 Corinthians 12:9). What a privilege have we to declare to all mankind such riches ! " The riches of his glory " (3:16). Our present enjoyment of fulness of blessing in Christ is but the " earnest of our inheritance." If here it is so blessed, what will it be up there? " The riches of His glorious inheritance in the saints " (1:18). That we have an inheritance in Christ is amazing, but that He should have an inheritance in us is beyond our comprehension.

Tuesday, February 1st — Ephesians 3:14-21

" Able to do exceeding abundantly above all that we ask or think " (v. 20).

Although Paul is in prison his spirit soars into the heavenly places. " God is able." What confidence this inspires in the soul ! " To do all," and then " above all," and, as if this were not enough, " abundantly above all," and finally, in overwhelming fulness, he writes " exceeding abundantly above all." This is the God in whom we have put our trust. There is no limit to His power or willingness to work on behalf of His children. As it is " according to His power that worketh in us," let us pray today for the fulness of His power in our lives.

Wednesday, February 2nd — Ephesians 4:1-16

" The unity of the Spirit " (v. 3).

This, according to our text, is something that already exists in the true Church of Jesus Christ. We are not to manufacture or organise it; we are to keep it. The practice of " lowliness, meekness, longsuffering and forbearance, with love " (v. 2) is necessary if the exhortation of our text is to operate in our lives. The recognition of unity is a greater sign of the Spirit's presence than the organisation of unity. Nevertheless there is placed upon us the onus of counteracting divisive influences by the exercise of those graces mentioned in verse 2.

Thursday, February 3rd — Ephesians 4:17-32

" And be ye kind one to another " (v. 32).

The list of Christian virtues given in today's portion that the Christian is exhorted to practise is impressive in two ways. Their seeming simplicity is impressive. Coupled in this deeply spiritual letter are the high themes of God's eternal purpose couched in the most exalted language, and the simple graces of Christian living—don't steal, don't lie, don't swear; be kind, tender, forgiving, etc. The emphasis upon these simple virtues is impressive also because it is rather in contrast with the emphasis upon the spectacular so marked today.

Friday, February 4th — Ephesians 5:1-20

" Be ye therefore followers of God " (v. 1).

What a beautifully conceived thought ! How all-embracing in its extent ! A follower of God ! Can this be possible? Not only is it possible; it is commanded. How like the Bible, or rather how like the Holy Spirit ! He does not hesitate to take us to the highest pinnacles, the utmost bounds of consecration, and say " This is what I require, your utmost for My highest." How this elevates human dignity and places before us a goal worthy of achievement ! May we respond wholeheartedly to such a call.

Saturday, February 5th — Ephesians 5:21-33

" Submitting yourselves one to another in the fear of God " (v. 21).

This is an attitude not easy of adoption— it is contrary to human nature, as even the apostles found. The desire to be in the place of supremacy is strong in mankind. Moreover, the present philosophy of living stresses the all-important need for self-assertion and ego-boosting. But that which is contrary to human nature and worldly principles Christians are enjoined to practise. Moreover, as in the case of the other virtues, the onus is placed upon us to practise them.

Sunday, February 6th — Ephesians 6:1-9

The exceedingly down-to-earth character of the last four days' readings is most striking. In today's portion we have exhortations to children to be obedient, to parents to be understanding, to servants to be diligent and to masters to deal faithfully. Notice that much of this is said in the light of eternity. Servants are to serve as if they served the Lord Christ, for " he shall receive of the Lord," and masters are to remember they have a " Master also in heaven " who is no respecter of persons. We are therefore reminded that in our everyday relationships eternal issues are involved.

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DEDICATIONS

CLARK. On Sunday, December 19th, Timothy John Clark. Officiating minister: Arthur V. Gorton.

GIBSON. On December 26th, 1965, Michael Philip David Gibson, son of Mr. and Mrs. David Gibson, members of the Elim Church, Newtownards.

WITH CHRIST

MEATYARD. On November 30, 1965, Maurice Meatyard, aged 83 years, beloved husband of Mrs. Meatyard, and faithful member of Elim Church, Springbourne, Bournemouth, from the beginning. Officiating minister at funeral: Arthur V. Gorton.

WILKINSON. On January 7th, Mrs. Ethel May Wilkinson, aged 82 years, founder member of the Elim Church, Rochester. For ever with the Lord. Officiating minister at funeral: John Hyde.

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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. XLVII No. 6 FEBRUARY 5th, 1966 6d

NORTHERN IRELAND ELIM CRUSADERS AT THE SECOND ANNUAL UNITED CHRISTMAS DINNER **(see page 85)**

The Irish District Superintendent (Pastor A. Wilson) is on the left on the front row, with Mrs. Wilson on his right. The Irish Youth Commissioner is on the right of the photograph.

ARE YOU 365!

ARE you a soul-winner? If not you are missing some of the greatest joy to be found in the whole of the Christian experience. Here is what the Word of God has to say: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5 : 20). Note another remarkable scripture: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12 : 3). There is no greater task in all the world than winning souls for the Lord Jesus Christ. This was the only mission big enough to bring the Son of God from the glories of heaven down to the shame and death of Golgotha.

Soul-winning was the supreme task of Christ; soul-winning is still the supreme task of Christ through His Church, through you and through me. We must beware lest in the midst of all our activities we miss the life's supreme purpose; we must beware lest in this age of achievement we fail to reach men and women for Christ because of a lack of real concern in our own hearts.

We should be concerned about the souls of men because of the fearful and terrifying fate which awaits those who are lost.

The fate that awaits the soul of the Christ-rejector is the most fearful thing we can imagine. It is eternal banishment from God; it is confinement to everlasting torment, shut off from God and surrounded by all that is terrible, foul and filthy in the very depth of the shame of an eternal damnation. It was the realisation of the fate of a lost soul that took Jesus to Calvary's cross. Jesus said "If it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." There must have been a space of time between these two declarations. The shame, the torture and the severe anguish of the cross were bearing down on His sinless soul, but if He had not drunk of that cup we should all have been lost for ever. It might well be that Jesus had a vision again of the fate of lost souls when in the garden of Gethsemane He said "Nevertheless, not as I will, but as Thou wilt." We should seek to win souls because of the fate of a lost soul.

We should be concerned about souls because of the value of a soul. It is so easy in this world of speed and mass-production, where men and women have almost become merely numbers, for us to be caught up in the current and lose sight of the individual soul. Jesus said: "What shall it profit a man if he shall gain the whole world and lose his soul?" Here is the true value of a soul: the value Jesus placed upon a soul. Put all that the world has to give on one side of the scale and one soul on the other side, and the soul outweighs all the wealth and power of the world. Do you believe that? Of course you do, yet we are so very slow to let its truth dominate our living for Christ.

We should be concerned about winning souls in order that Jesus might see of the travail of His soul and be satisfied.

Now we arrive at a very important question:

What are the requirements before a person can become a real soul-winner?

First there must be an absolute, unqualified assurance of our own salvation. We cannot possibly hope to convince other folk about the truth of salvation unless in our own heart and life there is a bubbling, decisive, definite assurance of our own salvation. Listen to the testimony of the apostle Paul: "I know whom I have believed." I know and I am persuaded; here is something absolutely full of assurance. We must have this full assurance too.

The second important factor in the life of a soul-winning witness is a vision of the lost, and a zeal kindled in the heart by the love revealed on the cross of Calvary.

"There is a verse of scripture which says "Where there is no vision the people perish." A visionless church soon dies, a visionless movement soon dies. It might carry on, it might have all the appearances of life. There are many such churches, but in spite of all appearances they are dead because they have no vision. We might have groups of lively people,

)UL-WINNER?

by W. RON JONES

linister, City Temple, Bristol

but if we have no vision we die. A vision is vital, a vision of the lost and a compassion for the dying souls of men. The apostle Paul was willing to become nothing as well as anything to win souls. He declared: "I have become all things to all men, that I might win some." He was shipwrecked, beaten and left for dead because the love of Christ constrained him. So in our lives too there must be a zeal that is born of the love of Christ. It is possible for people to have a zeal for church work in order to give themselves an outlet for life, or so that they may attain some glory for themselves. It is possible to have a zeal in church work as some kind of a pastime, almost as some folk collect stamps, but to be a real soul-winning witness there must be a vision that captivates us, that grips us, that stirs us. We must have a burning passion for the souls of men. There must be a flame kindled in our hearts. This, friend, is not a pastime, nor is it something to show off our own ability. This is something that burns in our souls. It is a vision that has gripped our hearts. It is a flame that has been kindled by the love of Christ on the mean altar of our life. This is our need today as never before.

Now on to another vital requisite.

Our life must be clean, yielded and spirit-filled.

Can I turn you to Psalm 51, and will you note some of the verses I am going to pinpoint? We are reminded of David's great sin, and then follows verse 2, "Wash me throughly from mine iniquity, and cleanse me from my sin," and then verse 7, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," and then verse 10, "Create in me a clean heart, O God; and renew a right spirit within me." Can you see that all the way through the cry of David is "Make me clean, cleanse me"? Now look at verse 13: "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." He realised that he must be cleansed by the Lord in order to convert men to the Lord.

The life must not only be cleansed but yielded.

For this truth I am going to refer you to Romans 6: 13: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." So when we have been cleansed we yield ourselves to God, our talents and everything we have, in order that they can become instruments of righteousness for God. A life cleansed, a life yielded and a spirit-filled life. Let us look at the wonderful word of God as we find it in Acts 1: 8: "After that the Holy Ghost is come upon you ye shall be witnesses unto Me." We must be spirit-filled.

Now to the third requisite for the soul-winning witness.

Dependence upon the Holy Spirit.

When we have talked about all the rules and regulations of witnessing for Christ, when we have all our arguments tidily set out, and when we think we know all the answers, we are still absolutely and utterly dependent upon the Holy Spirit. In an amazing way the Holy Spirit comes to our aid. How many times have you talked to people and just at the specific moment the Holy Spirit has brought something to your remembrance like a shaft of light? Do you recall that tremendous vision God gave to Zechariah? You will find it in Zechariah 4: 1, 2: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof." In the vision there was a special pipe and it was running from the branches to the bowl. Listen, however, to what verse 3 says: "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof," and so from the olive trees on the right and on the left there was running into the bowl a fresh supply of oil and from the bowl the oil flowed to the pipes. A fresh supply of oil from the olive tree was giving light to the lamps. That oil is a type of the

Holy Spirit. Listen again : " Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My spirit, saith the Lord of hosts." Here is the explanation of the golden candlesticks and the light that shone out from the seven lamps ; it is God telling us that it is not by our own power, or our own ability, or our own endeavours, but by His Spirit.

This brings me to the final requisite of the soul-winning witness.

A good knowledge of the Word of God.

It is true that Bible Christians can stand when others fall. When Jesus was in the wilderness and Satan brought an attack against Him the Master always responded " It is written." Each time Jesus hurled back into the face of Satan the word of God ; and, friends, the word of God will send Satan on his way when nothing else will. Satan has been defeated and exposed through the authority of the word of God. It is almost impossible to lead a soul to Christ without knowing the word of God ourselves. It is vital that a soul that is groping in darkness should know what God says. That is the thing that really matters. We must tell them with authority what God says, and to do this we must know God's word ourselves. If we become weak in the word of God we will become weak in our witness.

Doubtless you will be wondering what the strange numerical title of this article has to do with its contents. Let me explain. At the City Temple in Bristol we have recently commenced a " 365 " crusade. The plan is a very simple one. All our members, young and old alike, are not only encouraged but challenged to witness each day for Christ. We have convenanted together that by God's grace we will do everything in our power to win 365 souls for Christ during the next twelve months. " 365 " ! One soul won for the Master each day throughout the year. We have had special " 365 " badges made, and quite frequently these help in opening up the door of witness. In addition we supply every " 365 " soul-winning witness with a specially prepared tract and leaflet which they are able to leave with every person they contact. Already there are encouraging results, for which we give God the glory.

It might be that having read this article you feel constrained to yield your life afresh to God as a witness for Him. If so, do not delay but, just where you are at this moment, ask the Lord to take your life and to use you to bring other souls to Him. God bless you and use you to make a great soul-winning witness for His glory.

PORTADOWN ELIM CHURCH

Baptismal service

Pastor: T. W. Jacobs

Pastor T. W. Jacobs baptising one of the candidates

Recently a baptismal service was held in the Portadown church. Many of the candidates were converts from a recent crusade conducted by Elim minister Charles Brookes. Each candidate gave a personal testimony before being baptised. One sister was so determined to be baptised that not even her acute arthritis could deter her from making this public confession of her faith. The church was crowded, and at the close of the service six more responded to the challenge of the pastor to follow the Lord in baptism. We look forward to another baptismal service in the near future.

Northern Ireland Elim ministers.

UNITED CRUSADER CHRISTMAS DINNER, BELFAST

More than 270 young people crowded into the Park Avenue Hotel, Belfast, on Saturday, December 18th, for the second annual united Crusader Christmas dinner. From all parts of Ulster they came to share in this now popular event in the Crusader calendar. Much of the credit for the success of this effort must be given to Pastor H. McGowan, the Irish Youth Commissioner, and his team of helpers who planned and prepared the catering arrangements and programme. For some minutes before the dinner was served music was provided by the Reed and Henderson duet team. Their modern renderings of well-known gospel songs set the tone for the evening.

One of the special guests, Rev. John Withy, of Belfast, a young evangelical Church of Ireland curate, led in prayer. After the meal Pastor T. Jacobs organised some games. These washed out all remaining starch of shyness, and one could sense the welding atmosphere of Christian fellowship and friendship.

To end the evening a fine gospel film, " The Tony Fontaine Story," was screened. This told the story of the dramatic conversion of a " pop " singer in the United States. It was fitting that the claims of Christ should be presented before we said our goodbyes, and this well-chosen film did it in a way that appealed to young men and women. The problems of life were labelled, and the answer, the Lord Jesus Christ, was proclaimed. So came to an end a wonderful evening.

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THE ELIM

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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.

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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: 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."

CONTENTS

Are you a soul-winner? *W. Ron Jones*

Editorial: vandalism

Comment, opinion, review

Why I believe in election *Joseph Smith*

Church reports: Portadown, Crusaders in Ireland, Rayleigh, Aberdare, London Crusader Choir, Chelmsford

An alligator in the house *Gladys Gorton*

Sharon and Peter *Aunty Dorothy*

Youth page *Alex Tee*

Scripture Union portion notes *The Editor*

EDITORIAL

WE adults run the world in a sub-human way and expect children and young people to behave in a mature way. Adults boast of their prowess in obliterating cities and blame children for wrecking telephone kiosks. Moreover, we teach our children in effect that their only obligation is to their ancestors, pithecanthropus, etc., and expect them to behave like angels. We are expecting the impossible, and contemporary events show it.

The Bible teaches that mankind is the creation of God and that we have an obligation to Him that we shall have to meet. The belief that we shall have to meet this obligation serves as a check on our conduct.

The problem that Christian parents have of instilling God's message into their children amid the current spate of evil that is poured into their minds is acute.

Moreover, we adults fail to appreciate that children think in a far more adult fashion than we usually give them credit for, and we fail to realise so often that children are far more influenced by abstract ideas than recent generations of young people have been. If it be true that young people develop earlier physically than young people of earlier generations, is it not unreasonable to think that they do not mature earlier mentally? By this we do not mean that they can learn their multiplication tables earlier, or learn more of physics earlier, but that they are more able to grasp the implications of abstract ideas earlier.

For example, one gets the impression that jingoism, imperialism, sabre-rattling, patriotism, the glory of war, the sentiment reflected in "Let your rage on history's page in Saxon blood be written," would be more questioned by young people today than by those of previous generations.

We arouse all the basest passions of men in wartime and expect those passions to subside the moment the politicians decide that they are no longer necessary, believing the offspring of those whose passions we have so roused to be genetically unaffected. Again the contemporary scene shows that we are hoping for the impossible.

The depression of the 1920s and 1930s has left its mark on two succeeding generations, but we think a far more brutal holocaust will pass without leaving any mark. We need to think again. Unfortunately the pronouncements of certain "experts" in sociology in recent months, instead of exercising a steadying influence, serve only to exacerbate the situation. (*continued on page 93*)

CIRCULATION

Readers will recollect our statement in our issue of January 8th that ELIM EVANGEL circulation had increased by more than 250 per week since January 1965. Since making this announcement, our readers will be pleased to know, the increase has gone up to over 320 per week. The following churches have increased their sales this week: Camberwell, Colchester, Driffield, Leigh-on-Sea, Mason Street (Hull), Romford, Yeovil, York. Again we thank all ELIM EVANGEL secretaries, ministers and members who are helping to achieve this result.

COMMENT, OPINION AND REVIEW

by J. T. BRADLEY

"It takes twenty years to put a new idea into a medical text book. It takes 100 years to remove an obsolete one" (Lord Moyniham).

HOW aptly may these words be applied to the subject of biological evolution! They confirm our view that young people should not be over-impressed by the "weight" of scientific evidence. A few quotations from scientists themselves are usually sufficient to act as a cold-water compress to their overheated brains when they make their more fantastic claims, particularly in the matter of the geological ages. But to quote an example from history, not prehistory: William Harvey is a well-known name in medical history, for it was he who discovered the circulation of the blood. But what about this: "The Emperor Hwang Ti (2650 B.C.) in *Nei Ching* (the Book of Medicine) writes: 'All the blood of the body is under the control of the heart . . . the blood current flows continually, and never stops.' It is difficult to say how the emperor managed to arrive at this correct conclusion that the blood circulated on the basis of the knowledge extant at that time" (*The Story of Medicine,* by Kenneth Walker, M.A., M.B., F.R.G.S., page 33). William Harvey announced his great discovery on April 16th, A.D. 1616.

Or take this: "Evolution has been accepted by scientists not because it has been observed to occur, or proved by logical coherent evidence to be true, *but because the only alternative, special creation, is clearly unacceptable"* (italic ours). If one did not know the source of this statement it might be excusable if it were thought to have come from some biased anti-evolutionist; but this is a quotation from an address delivered by Professor D. S. M. Watson to fellow biologists in Cape Town in 1943.

We would suggest that the words be placed as a warning light above the doorway of every classroom where biology is taught, and that they preface every broadcast in such series of talks to children over the radio as "How things began."

Now young people can justifiably argue that whatever the attitude implicit in Professor Watson's statement may be it is not the scientific attitude. In fact they can go farther; it is contrary to the principle of scientific research. If Professor Watson had been content to say "Evolution has been accepted by me," etc., there could have been little argument with him. But he includes scientists in general. He admits that, in regard to the theory of evolution at least, scientists start off with the prejudice "special creation is clearly unacceptable." Now to start off with any prejudice whatsoever is the negation of scientific principle. We claim that Professor Watson has admitted that he and his fellow biologists, in the matter of the theory of evolution at least, have bid goodbye to the principles of epistemology. If, they state in effect, in regard to the theory of evolution at least, observation, experimentation, classification, verification and interpretation lead to a belief in special creation, in this special instance they must be rejected. Professor Watson echoes what we know to be the general attitude of scientists on this subject, but none has, as far as we are aware, stated it so plainly. But more on this in future.

Let us consider the following: "The way out of Uigh-es-Serir was orthodox and led us past the lake-bed which I had explored while we waited for the convoy. We had not expected much vegetation, but hidden from sight in a hollow that appeared to be lower than the well were tamarisks, each growing on a mound of sand littered with the debris of dead branches. The trees rose on their hummocks on a huge flat expanse which could be nothing else than the dried-up bed of a lake. Other remains of forest were the scattered debris, thick as rocks in places, of petrified tree trunks, some several feet across, but mostly splintered into small fragments of light brown stone on which the growth rings of the trees could be clearly seen.

"I had heard from geologists that such fossil wood, which I had seen elsewhere at In Salah, where it is much heavier, was several million years old, but among the darkened ration tins at Uigh-es-Serir I found a half-orange petrified in exactly the same manner which could not have been there much earlier than fourteen years before" (*From Libyan Sands to Chad,* by Nigel Heseltine).

(*continued on page 91*)

do I believe in election? Of course I do. Why? Because it is taught in the Bible. It is a doctrine founded upon the attributes of God—upon the great fact that God is omnipresent, omnipotent, omniscient and immutable. Of course God knows the end from the beginning. If this is not true, then there was a time when God did not know all things. He knew everyone who would be saved before He laid the foundation of the earth. He knows what every free-will agent will do, and how he will use or abuse his freedom.

Romans 8 : 29 is a beautiful verse: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." Let us start where God starts: "For whom"—the thing to be foreknown, man, a free-will agent, made in the likeness of God. There he sits before you as you preach the gospel; he is moved upon by the Spirit of God through the word you preach. You make an appeal for souls and this man raises his hand, comes forward, accepts Jesus Christ, and is saved. A thousand years ago God saw everything that has happened this very night in your meeting. He saw you preaching His word, and the man raising his hand and coming forward for salvation; and on the ground of that man's foreseen obedience God decided to save him.

But by the side of that man who came to Christ there sat another person, and although deeply moved on by the Spirit of God he refused to yield. He went out of your meeting unsaved, and that was his last opportunity. He died as he had lived, unrepentant, and was lost. No doubt with regret, the Lord foresaw his wilful disobedience and rejection of the gospel.

I have, however, one thing against the majority of people who hold strongly to the doctrine of election—they do not carry it far enough. Surely God has not only elected certain persons to salvation, He surely has also elected the means by which He accomplishes His purpose. We are ignorant of what that means is: repentance and faith in the Lord Jesus Christ. This is just as surely the means to secure a harvest of souls as ploughing and sowing are the means of securing a harvest of wheat. To reject the means and hope for the end is just as crazy in one case as it is in the other.

About forty years ago I visited a member of the Melbourne Street Elim church, Belfast, who told me of a visit she made to a very old man who although he knew the plan of salvation kept holding back from making a decision. Eventually she said to him: "Brother, what are you waiting for? Is it election?"

"That's it," he said. "I am wondering if I am one of the elect."

She told him that God was waiting for him to repent and believe on the Lord Jesus Christ. He did so, and was immediately saved.

How fearfully tragic is the thought that doubtless thousands have gone down to hell waiting on election and at the same time rejecting the very means whereby their election is secured—repentance and a personal acceptance of Jesus Christ. What will some preachers say on the judgment day when these poor deluded souls stand before them? Lost, because of their teaching.

Someone may raise the question of Jacob and Esau, as recorded in Romans 9 : 11-13. Why did God choose Jacob in preference to Esau even before the children were born, and had done neither good nor evil? All that we now know about these two men God knew 1,000 years before they were born, and on the basis of His foreknowledge He made His choice concerning them. If you, as a business man, wanted an office boy, and two boys applied for job, and you knew that one of those boys would be dishonest, deceitful, and careless in his work, and the other would be just the opposite, which of the two boys would you employ? That is election, that is making a choice, not on the ground of works but on the ground of foreknowledge—which is exactly what the Bible teaches regarding election.

We who are saved were not chosen to salvation because we were better than others, but because God knew beforehand that He could secure our obedience, which He did, as is proved by the facts. Here is the doctrine of election in one sentence: "*On the ground of men's foreseen obedience or disobedience God has made choice from all eternity concerning their salvation or damnation.*"

As touching the doctrine of election there are some who raise the question of Pharaoh's heart being hardened by the Lord. If you will read the story of Pharaoh and the children of Israel carefully you will see that Pharaoh was a hardened sinner long before Moses stood before him. He was one who cared not for God, and bitterly oppressed His people.

BELIEVE IN ELECTION

by Joseph Smith

On his first meeting with Moses he said: "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go" (Exodus 5 : 2).

But how did God harden Pharaoh's heart? In the same manner as He hardens the hearts of thousands of persistent Christ-rejectors today: by withdrawing from them the gentle influences of His Holy Spirit, with the consequent result which naturally follows, hardness of heart. In the same manner (only in the natural realm) God said to the children of Israel that as a punishment for their sins He would make their land to become hard as iron. How? By withdrawing the rain. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Romans 9:18). Some men are fit subjects for mercy, and others are only fit subjects for judgment. God has made a way whereby He can freely bestow mercy on all who will turn from their sin and obey His voice. But if they refuse, and reject His offer of mercy, they become by their own action fit subjects for judgment.

The doctrine of election is a beautiful doctrine founded on the eternal attributes of God, but the doctrine of fatalism is a devilish doctrine founded on the deception that comes from that old serpent called the Devil, and Satan, who deceives the whole world. It would paralyse everything. Apply it to business, and say to yourself: "If I am to be a success in business I will be a success, and if not I will be a failure." If you leave it like that, and do nothing more about it, you will very likely be a failure. Or if you are sick, and say to yourself: "God knows whether I will get well or not, and whatever He has decreed will surely come to pass, and if I am to live I will live, and if not I will die," very likely you will die.

We are living in a world where evil and sin abound as freely as weeds and pests abound in your garden. Leave your garden to itself, or to nature, or even to God, and do nothing about it, what will be the result? God has taken us into partnership with Himself as workers together with God (2 Corinthians 6 : 1). Let us do our part, and God will not fail to do His part. Plough your field, sow it with good seed, and then leave it to God and see the result.

It is believed by many that the doctrine of election in the epistle to the Romans was set forth to show to the Jews (who prided themselves that they alone were the elect and chosen people of God) that God, who knows the end from the beginning, had also chosen the Gentiles to salvation, not because of their works but because of His own great mercies. Nevertheless, although God has chosen the Gentiles to salvation it does not follow that all Gentiles are saved, any more than it follows that all Jews are saved. "But as many as received Him [Jesus Christ], to them gave He power to become the sons of God."

If you are wondering whether you are one of the elect or not, the best way to find out is to put yourself forward as a candidate for election and come to Christ, and I assure you on the strength of the Word of God He will not cast you out, no matter who you are (John 6 : 37). Election did not save Eli. The Lord said to him: "I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from Me; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed" (1 Samuel 2 : 30). We honour God by obeying Him. "He now commandeth all men everywhere to repent" (Acts 17:30). We can obey God, therefore we can be saved.

RAYLEIGH **Pastor: W. West**

Recently we celebrated the first anniversary of our pastor's commencing his ministry at Rayleigh. The speaker was Mr. Leslie Pick, Christian International Refugee Mission, and a good number attended the weekend meetings.

Of special note were the slides shown by Mr. Pick after the Sunday evening service of the mission's work in Berlin, and hairbreadth escapes over the wall were related and seen.

Every department of the church has been blessed under the rich ministry of Pastor West, and we look forward to greater blessings in this fortieth year of the Rayleigh church.

E. K. YATES.

Fairfield Hall, Croydon, December 1965. The massed choirs and Salvation Army band being led by Douglas B. Gray.

A Year of Song

Another record by the London Crusader Choir

DURING the past twelve months the London Crusader Choir in its travels far and near has fulfilled well over 100 appointments, not including the weekly rehearsals and recording sessions, singing in cathedral, mission halls, prisons, hospitals and churches, and on radio and television, with the single purpose of

"Carrying the gospel of redeeming grace,
Showing paths of freedom to a sin-bound race . . .
We are torchbearers!"

Tens of thousands have listened to a ministry dedicated to "make His praise glorious"; in the words of Isaiah "with a voice of singing, declare ye . . ."

The latest chapter of Crusader song included the visit of the Elim ministers' and laymen's choir last autumn to Holland, Germany and Belgium. This tour has forged links with Pentecostal fellowships across the water; the exchange of gospel choirs encouraged and planned by our music department is a great step forward in spiritual unity and was displayed in return by the visit of the Pentecostal choir from Germany last year.

We anticipate having next Easter Monday at the Royal Albert Hall a choir of some fifty voices (with instrumentalists) from the Netherlands (from churches of Amsterdam, Rotterdam, The Hague and Utrecht).

What of 1966? The London Crusader Choir cannot possibly cope with the appeals for its ministry within the time limits and personnel involved. There is an immediate need for additional members if it is to maintain its ministry. In this its thirty-eighth year of ministry it is hoped and prayed that young men and women singers and musicians will respond to such a unique and challenging vocation for God.

PRIZEGIVING AT ABERDARE

The Aberdare Elim Sunday school recently held their prizegiving service for scholars' attendance in 1965.

The service was well attended, with a good number of parents present. The guests for the occasion were Pastor and Mrs. Stephen Squire (Weoley Castle), who were at Aberdare for three years until their appointment to Weoley Castle. The visit further strengthened the ties between these two churches. Last summer the Aberdare members went to Birmingham on their church outing and were conducted round the area by Mr. Malcolm Mackenzie, who has since visited Aberdare on a short holiday.

The Aberdare church wishes to thank Sunday school superinendent Miss Margaret Every for her tireless work in this department. PETE BRAKE.

TIMES OF BLESSING AT CHELMSFORD

GOD'S blessing is being richly felt in this county town of Essex. The end of November saw a great youth weekend, the church being packed with eager people and extra seating being installed. The guest speaker was Youth Director A. Tee, ably supported by the Peniel chapel choir, accompanied by guitars and trumpets. The Sunday services were richly blessed, again with Pastor Tee giving the Word of Life. The Sunday school prizegiving, in which over 100 scholars received prizes, brought joy to many hearts.

On December 11th the Chelmsford Elim church choir, forty-five strong, looking radiant in their testimony, gave their fifth musical festival under their conductor, Ken Tween. Pastor H. W. Greenway was the special speaker, with supporting music items.

December 12th was "Toy Sunday," when numerous gifts and toys were brought to Sunday school by staff and scholars, and in the evening by members and friends, to cheer the lives of forgotten and unwanted children. Mrs. Greenway, supported by Ken Tween, the Sunday school superintendent, graciously received these. Mr. Tween said that ten years ago, when this project was started, only one home was provided for, but now seven homes reaped the benefit.

Pastor Greenway brought us to the remembrance of the "Babe of Bethlehem" and how there was "no room in the inn." But what a triumphant note to finish a glorious weekend: "Oh come to my heart Lord Jesus, there is room in my heart for Thee."

The family carol service was attended by a large congregation, many for the first time. The varied items gave great pleasure and helped to centre our thoughts afresh on Him who came the first Christmastide.

F.H.

Comment, opinion and review *(continued)*

Uigh-es-Serir is an oasis in the Sahara on the convoy and caravan track from Misurata to Lake Chad.

So the geologists stated that the petrified timber was millions of years old, whereas it may be but hundreds of years old.

Fossil wood is found in the Intercalary Continental, an aquifer of sedimentary rocks, with fossils of fish, reptiles, etc., which underlies the greater part of the Sahara, providing artesian wells, surface wells and surface water (*Reviews of Research on Arid Zone Hydrogoly*, U.N.E.S.C.O., 1953).

The above mention of fossil-bearing strata reminds us of the coelocanth, a fish said to have been extinct for 50,000,000 years but now discovered to be alive and well in its ocean habitat. The point is that before the living coelocanth was discovered any strata containing fossil coelocanth were automatically labelled 50,000,000 plus years old. Now, of course, we do not know—anything from zero to infinity may be the age of coleocanth fossil-bearing strata.

Women's column

By GLADYS GORTON

AN ALLIGATOR IN THE HOUSE

BELIEVE it or not, this is just what I saw the other day—an alligator in the house—not in our house but in that of our neighbours, who have recently returned from America. They went there for a year shortly after our return from the U.S.A. eighteen months ago, so the other evening they invited us to see their slides and to exchange experiences.

Before we actually looked at the slides our host with his two sons and my husband, who had been chatting together, went from the room. I wondered why, and my hostess soon enlightened me: "They have gone to see the alligator."

"Alligator?" I ejaculated, incredulous and horrified.

Her young daughter laughed. "Yes, an alligator; come and see for yourself." She took me by the hand and led me into another room, where, to my utter astonishment, there was an alligator—alive, too! It was over a foot long and its skin was beautifully marked. It looked terribly fierce when it opened its large jaws, showing small sharp teeth. Where was it? If it had been on the floor I wouldn't have stayed, but it was in a large glass tank.

The two boys bought it while they were in Pennsylvania and they said it had grown quite a bit since they first had it. "When it gets too large we will offer it to Bristol zoo," our host told us. Another few weeks and it will be too big for the tank, and if they keep it longer too large for the house. They could not keep it; it would become a menacing monster.

Have you an alligator in your house? "Don't be absurd," I hear you say. There are other kinds of alligators. Worry could be one. Worry can grow in your mind until your whole being is under its domination and the home is affected by it. Most of us worry needlessly. Jesus Himself shows us this: "So don't worry and don't keep saying, 'What shall we eat, what shall we drink, or what shall we wear?' That is what pagans are always looking for; your heavenly Father knows that you need them all. Set your heart on His kingdom and His goodness, and all these things will come to you as a matter of course. Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Matthew 6: 31-34).

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

I love surprises, and I expect you do too. This week two little sunbeams are going to have a great big surprise. They are two little sunbeams I have never seen, but I feel I know them quite well.

Daddy came hom from church and opened his brief-case. Sharon and Peter were watching as he opened it and in a moment they were upon him. "Can we have it daddy?" they asked. "Is Sunshine Corner in this week?" The EVANGEL that week was a missionary number, so they couldn't read Sunshine Corner, but they loved reading about all the missionaries.

Two Elim Crusaders were watching Sharon and Peter and they had a secret smile to each other. They wanted to say a big "thank you" to Sharon and Peter and their mummy and daddy and they had just thought of a nice way to do it. That's how it came about that a letter arrived for me with a special request that I would write about Sharon and Peter in my column.

Aunty Joan and uncle Michael had just gone to Wales to university. It was very strange at first, but it was nice to know that they both were Elim Crusaders. It didn't take them long to find the nearest Elim church, and they went there as soon as they could. They didn't feel strange for very long. Sharon was soon making friends with aunty Joan. Peter was talking away to uncle Michael.

Next time they went they were invited to tea at the home of Sharon and Peter. Sharon was very helpful indeed. She helped mummy lay the table for tea. Peter was helping daddy too, and uncle Michael and aunty Joan were very pleased indeed. It was lovely to feel so welcome when they were both a long way from home.

I was very thrilled to hear such a good report of two little sunbeams I have never seen. I hope one day that I shall meet them. Anyway, thank you very much, Sharon and Peter, from auntie Joan and uncle Michael, and I am sure that God will bless you both.

See if you can find the story of the sisters who asked Jesus home to their house. One of them

(*continued on facing page*)

COMING EVENTS

CAERPHILLY. February 12-14. Elim Church, St. Fagan's Street. Fifteenth anniversary of the opening of the church. Preacher: Brian Barnett (Watford), supported by Tonyrefail youth choir. Convener: J. B. Coleman. Saturday and Monday at 7.15. Sunday at 11 and 6.30.

HASTINGS. February 19. Elim Church, Station Road. Monthly rally at 7. Preacher: David Ayling (Brighton).

HULL. February 12. City Temple (corner Madeley Street). Camp reunion for Fraisthorpe campers. At 3.30 and 7. Tea provided for campers. February 26. United Pentecostal meeting in Jackson's ballroom at 7.30, taken by the Christian police of Hull and East Riding of Yorkshire.

KINGSTANDING, Birmingham. February 5-8. Elim Church, Warren Road. PASTOR AND MRS. R. J. MORRISON'S FIFTEENTH ANNIVERSARY. Saturday at 7. District Presbytery rally. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: F. R. Barnes (Portsmouth) supported by Sparkbrook and Kingstanding Elim churches' choirs. A hearty welcome to all.

NEWHAVEN. February 12. Elim Church, Meeching Rise. Monthly rally. G. Wesley Gilpin and Elim Bible College students. Convener: H. W. Holdstock. At 7.

SALISBURY. February 20. Elim Church, Milford Street. Evangelistic service at 6.30. Preacher: Percy S. Brewster (President).

ITINERARIES

Joseph Smith:
February 5-10, Coleraine; 12-17, Ballysillan; 19-24, Brookeborough; 26—March 3, Portadown; 5-10, Bethesda; 12-17, Apsley Street; 19-24, Ballymoney.

F. Newey, on furlough from India:
February 19, Grimsby N.Y.L.C.; 20, Grimsby (a.m.), Scunthorpe (p.m.); 21, Scunthorpe; 22, Hull (City Temple); 23, Hull (Mason Street); 24, Scarborough; 26, Driffield; 27, Malton; 28, Newcastle; March 1, Newcastle; 2, Bishop Auckland; 3, Stockton; 5, Harrogate; 6, York.

P. Griffiths, on furlough from Rhodesia:
February 14, Halifax; 15, Wrenthorpe; 16, Bradford; 17, Sowerby Bridge;
19, Barnsley; 20, Huddersfield.

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D.1064h

EDITORIAL (*continued*)

The only influence that can counteract the ill effects of the contemporary environment is the present-day teaching and practice of New Testament Christianity. Amid a worse environment, with a worse genetic inheritance, the heathen were called out from a morally putrid world by Jesus Christ and His apostles. Jesus Christ saved them, purified them, and enabled them to live as citizens of a heavenly country in a sordid and antagonistic society. God is doing the same today, as work such as that done by David Wilkerson shows, and can do it with everyone.

WOMEN'S COLUMN (*continued*)

Have you encountered the alligator called fear? It was William Shakespeare who said that woman was born to fears. Fear is one of the adversary's most powerful weapons, with which he can work terrible sabotage, finding easy access into the citadel of our lives. Christ Jesus came to deliver, to cast out fear and destroy the works of the Devil. Be strong and of good courage. "The Lord is my helper . . . I will not fear" (Hebrews 13 : 6).

Thought. Get rid of the alligator before it grows and devours you.

SUNSHINE CORNER (*continued*)

forgot to help and one complained to Jesus about her sister. Do you love to help when there are guests in the home? Jesus said that if we only give a cup of cold water we shall not lose our reward. Jesus often went home to tea. He went to Peter's home and something wonderful happened there. You all know the story of Zacchæus and the wonderful things that happened when Jesus went to his home.

'Bye now, sunbeams. God bless you all.

Lots of love, AUNTY DOROTHY.

WITH CHRIST

GORDON. On January 16th, Mrs. Agnes Elizabeth Gordon, member of Elim Church, Markethill. Officiating minister at funeral: G. H. Wallace.

DUCHEMIN. On January 11th, Helena Duchemin, aged 82 years, one of the founder members of the Vazon Elim Church. Officiating minister at funeral: W. J. Martin.

QUERIPEL. On January 14th, John James Queripel, aged 88 years, for many years a member of the Vazon Elim Church. Officiating ministers at funeral: A. J. Downes and W. J. Martin.

BROOKS. On December 9th, Mary Brooks, aged 77, beloved mother of Mrs. Derek J. Green and faithful member of Elim Church, Sowerby Bridge. Known for her kind hospitality to ministers. Funeral conducted by Lyndon Jones and W. J. Hilliard.

DOBBS. On December 29th, Patricia, aged 23, devoted wife of Peter and loving mother of Jennifer and Simon. "Caught up to be for ever with the Lord." Officiating minister at funeral: I. R. Moore. Loved and missed by all at Hull City Temple.

STAINES. On January 12th, K. Staines, aged 86, faithful and beloved member of Croydon Elim Church since its commencement. "Till He come." Officiating ministers at funeral: Wm. J. Maybin, J. T. Bradley, H. Burton-Haynes and C. J. E. Kingston.

NEWBERT. On January 12th, Edward Newbert, aged 58 years, faithful member of Elim Church, Rotherham. Officiating minister at funeral: C. J. Watkins.

YOUTH *in action!*

by ALEX TEE

Press release from the Billy Graham Greater London Crusade Committee

IN recent years young people have come to occupy an important place in the planning and outreach of every Billy Graham crusade. Perhaps the greatest results of recent crusades have been in the work to reach teenagers and students with the gospel.

When Billy Graham comes to Earls Court next June, two of the crusade meetings each week will be designated as " youth nights " and these meetings will have special features and music geared to young people.

It will be against this background that Billy Graham will deal with the problems of young people. His message will include such sermons as " Sex and young people," " The problems of youth today " and " Youth aflame."

Prior to the crusade many hundreds of young people from the churches of the Greater London area will be recruited to serve as choir members, prayer partners, stewards and counsellors, and as " visitors " to assist in the week of door-to-door visitation just before the start of the crusade.

The crusade's first choir rehearsal will take place on February 17th, and many young people have already signed up to participate. The minimum age for choir members is fifteen and singers are being enrolled through church music directors. Mr. Cliff Barrows, music director for the Billy Graham team, will be in London for the choir rehearsal in February.

Young people are being especially encouraged to attend the " Christian life and witness " course to be conducted by Billy Graham team members for five weeks beginning on April 18th. This course has helped young people throughout the world to be effective in sharing their Christian faith with others.

The course will cover the basics of the Christian life, including Bible study, prayer, witness and follow-up, and those taking the course will be asked to attend one class a week for the five weeks.

In Los Angeles recently, 25,000 persons took the course and thousands of them were young people. The locations and schedule for the classes in the London area will be given to every church within the next few weeks.

While crusade counsellors will come from among those receiving the training, those taking the course will be under no obligation to serve in the crusade.

Just one week prior to the crusade an extensive house-to-house visitation programme will carry the message of the crusade to every home of the Greater London area. Each family will receive a personal invitation to attend the meetings and will be given a leaflet with all the necessary information regarding the crusade.

To accomplish this colossal task will take the co-operation of thousands of Christians.

Young people will be encouraged to put into practice the " Operation Andrew " plan. Taken from the words of John 1—" He [Andrew] first findeth his own brother. . . . And he brought him to Jesus "—the plan is for Christian young people to bring the unchurched young people to the crusade. Statistics on recent crusades, showing that the greatest percentage of those making decisions are between the ages of fifteen and twenty-five, indicate the effectiveness of the plan.

WANTED

by Bolton Elim Church Sunday School

Fifty or more hymn books, Redemption Hymnal, Golden Bells or others, in reasonable condition. Also music edition. Postage refunded. Please contact K. Smith, " Elim," 82 Ellesmere Road, Morris Green, Bolton, Lancs.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, February 7th — Ephesians 6:10-24

" For we wrestle not against flesh and blood " (v. 12).

Behind all the enmity to gospel preaching lie the unseen hosts of darkness. Though we face opposition in flesh and blood, our actual wrestling is with the demon powers that govern and control the world. The arm of flesh in such a warfare will be unavailing. However clever our methods they will avail nothing against the Church's real foes. The weapons we are to use are given in today's portion, which ends with the exhortation of verses 18-20, to " pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance for all saints." Let us not be deceived by the world's superficial aquiescence or approval if our testimony achieves no results, nor let us be perturbed when the battle rages—we are in a warfare in which there is no casting away of weapons (Ecclesiastes 8:8, margin).

Tuesday, February 8th — Leviticus 1:1-14

" And it shall be accepted for him " (v. 4).

The keyword of Leviticus is " holy," mentioned at least eighty-seven times; " atonement " is mentioned at least forty-five times; " The Lord spake," " said," or " commanded " fifty-six times; " I am Jehovah " twenty-one times; " I am Jehovah your God " twenty-one times; " I am " three times. Genesis ends with man in ruin, its last phrase indicating this: " in a coffin in Egypt "; Exodus ends with God's chosen in redemption (40:38); in Leviticus we have redeemed man in worship, with the ground of his approach to God set out in the types recorded therein. Our text describes the means of our acceptance with God. It is by a life substituted: " it shall be accepted for him."

" My faith would lay her hand
On that dear head of Thine
While, like a penitent, I stand
And there confess my sin."

Isaac Watts.

Wednesday, February 9th — Leviticus 2:1-16

" A meat offering " (v. 1).

Today's reading is about the " meal offering " rather than " meat offering," as the Authorised Version has it. Every part of this offering has a lesson for us. " Fine flour " speaks to us of the corn of wheat that died (John 12:24) and brings forth its fruit, which is separated from the chaff by winnowing, ground and baked in an oven—all typical of the experiences through which we, like our Lord, learn obedience by the things that we suffer. Upon the meal oil had to be poured (v. 6), so upon our lives the Holy Spirit must be poured (Acts 2:17, 18). The meal offering had to be prepared without leaven—we are to present our bodies " holy " (Romans 12:1); frankincense, symbolising prayer, had to be put on the offering (Revelation 5:8), and there had to be no lack of salt. " Let your speech be always seasoned with the salt of grace " (Colossians 4:6).

Thursday, February 10th — Leviticus 3:1-11

"A sacrifice of peace offering " (v. 1).

In the case of the burnt offering the whole was offered to God, none was left unconsumed by the fire. In the case of the meal offering, part was offered to God and the remainder used by the priests (2:3). In the case of the sacrifice of peace offering, part was offered to God, part was consumed by the priests and part was the offerer's. We learn here that Christ was not only our sin-bearer and substitute but our peace offering (Ephesians 2:13-17; Colossians 1:20). Peace ! What a word is this ! So little of it in the world, or in the hearts of men ! But Christ, having become our sacrifice of peace offering, has reconciled us to God by the blood of His cross. Therefore we have peace with God and peace within, and may have peace with one another in Christ.

Friday, February 11th — Leviticus 4:27-35

" And if anyone . . . sin through ignorance . . . or his sin . . . come to his knowledge " (vv. 27, 28).

Sin is a fearful thing in God's sight, though the hardness of our hearts has made us insensitive to its fearful nature. But that God should send His Son to put away our sin is the measure of its awfulness in His sight. Do we think that because we sin unknowingly we are free from condemnation ? If so, the Holy Spirit has a word of warning here: " For," writes Paul, " I know nothing against myself, yet am I not hereby justified, but He that judgeth me is the Lord " (1 Corinthians 4:4).

Today's reading shows the need of our being aware that we may sin unconsciously, and our need that we be sensitive to the Holy Spirit's gentlest promptings, lest we grieve Him by wilfulness.

Saturday, February 12th — Leviticus 5:7-19

Confession, atonement, sufficiency (vv. 5, 6, 11-13).

Repentance and confession are an integral part of the transaction between a man and his neighbour, or between God and man, that involves forgiveness. " If he repent " is a condition of forgiveness to our neighbour; " If we confess " is a condition of God forgiving us. Confession to God may lead to our having to make restitution (v. 16); how many have testified that it was only after restitution was made that the sense of forgiveness was assured ! Atonement in the New Testament infers propitiation—" [Christ] is the propitiation for our sins . . . and also for the sins of the whole world (1 John 2:2). God ensured that even the poorest could bring a sufficient offering—none was excluded. Christ is the all-sufficient sacrifice for all mankind.

Sunday, February 13th — Leviticus 8:10-24

" And Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot " (v. 23).

A similar ordinance took place in regard to Aaron's sons (v. 24). It indicates the sanctification of our thinking, our actions and our Christian walk or demeanour. The ear-gate, with the eye-gate, today more than ever needs to be sanctified to God. Our conduct needs to be the object of continual sanctification by the blood of Jesus and the Word of God. Our demeanour must also be sanctified, for our very attitudes can betray our true nature as well as our more overt actions and speech.

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BIRTHS

GREEN. On January 12th, to Mr. and Mrs. Anthony Green, of Croydon Elim Church, God's gift of a daughter, Philippa Graceline.

JOHNSON. On December 21st, to David and Evelyn Johnson, of Rotherham, a daughter, Tracey Jane.

ENGAGEMENT

CONN—SNOWDEN. On January 15th the engagement was announced at Newcastle, New South Wales, Australia, between Maree Ann Conn, only daughter of Mr. and Mrs. R. Conn, of Newcastle, and Mr. Richard (" Ricky ") Snowden, second son of Mr. and Mrs. W. J. Snowden, and formerly of Croydon and the London Crusader Choir. C.1214

MARRIAGE

RICHARDS—LEWIS. On December 19th, at Pontardulais Beulah Elim Church, Ronald Norman Richards to Ruth Jean Squires Lewis. Officiating ministers: D. Lambelle and W. Squires (bride's uncle).

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THE ELIM EVANGEL

Vol. XLVII No. 7 **FEBRUARY 12th, 1966** 6d

Elim Church Display at Eastbourne Ideal Homes Exhibition, with Pastor and Mrs. J. Lancaster *(see page 107).*

THE SEED

EMBEDDED in the first curse that ever fell is the first gospel word ever uttered. It is amazing to observe that even before the curse falls on Adam and Eve the Saviour dawns on the horizon and God Himself goes forth to find the lost sheep. The fatal fact—sin—has entered the world; yet actually wrapped up in the curse that immediately falls on it is the Messiah who is to be "*made a curse for us*" (Galatians 3 : 13). The first time the gospel is ever preached it is preached by God; the first time prophecy opens its mouth it is to utter Christ; the first of all sinners hears that she is to give birth to the Saviour of all sinners. It is most wonderful that it is actually the serpent's malice, plunging mankind into sin, which suddenly reveals that God is love, and immediately brings Calvary to light.

The serpent

There is no doubt of the person behind the serpent in the Garden of Eden. Something moral, something implying a hidden enemy, *someone* in the background, the Most High addresses. "I will put *enmity* between thee and the woman" (Genesis 3 : 15). If demons could—and did—enter swine, Satan can enter a snake; and that the serpent spoke proved that a spirit was in the snake; and *what* he did proved it an *evil* spirit. The Apocalypse makes the identity certain: "And the great dragon was cast down, *that old serpent* [that is the serpent of Eden], called the Devil and Satan, which deceiveth the whole world" (Revelation 12 : 9). And our Lord's words are an amazing revelation of Satan's character: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it (John 8 : 44). So the drama reveals the original distinction between Satan and man: man fell from evil without; Satan fell from evil within—*he* had no tempter.

Our enemy

The Most High begins by revealing, for the first time in the history of the world, a saved soul. He is about to regenerate Eve. We know that this is so because so far from the seed of the serpent—evil men—being at enmity with Satan they are led by him (Scripture says), "captive at his will." But here God says "I will put enmity between thee [Satan] and the woman"—she herself, and all the redeemed for whom she stands. The deadliest of all evils is friendship with Satan, and God now unfolds His marvellous coming work of making heaven in human souls. God sunders the alliance between the regenerate and the serpent for ever. Into the regenerate heart He puts a deathless hate of sin; He has ranged us up for ever against hell and all its works; He has divorced us for all eternity from the creeping, crawling abominations of Satan; He has put within us an undying struggle against "the seed of the serpent" *in us*. We are for ever on the side of goodness and righteousness and truth.

The seed

But the sudden outburst of enmity concentrates on a single "seed" of the woman. Paul reveals that where the word "seed" is used in the singular, with no qualification to prove it plural, a single individual is intended, and that individual is Christ. "He saith not, And to seeds, as of many; but as of *one*, And to thy seed, *which is Christ*" (Galatians 3 : 16). "And I will put enmity between her seed [Christ] and thy seed." To a mass of men our Lord said "Ye are of your father the devil"; and the enmity foretold in Eden He here carefully marks: "They have both seen *and hated* both Me and My Father" (John 15 : 24). A subtle profundity makes most wonderful this first of all prophecies. It plainly states the incarnation, for the woman's *seed* must be "made of a woman" (Galatians 4 : 4), as Christ was; and it implies the virgin birth, for it is the *woman's* seed. "That which is conceived in her," said an angel to Joseph, "is of the Holy Ghost" (Matthew 1 : 20). This, and this alone, accounts for the fact that the opposition between hell and mankind is lodged not in Adam but in Eve; for hell is to be for ever defeated not by Adam's seed but by Eve's—which is Christ.

The duel

So the deadly duel concentrates on two alone. "It [not the woman, but the seed] shall bruise thy head, and thou shalt bruise his heel"—not the woman's heel, but her seed's heel. It is not the woman's heel that is to be bruised but the heel of her seed, and both bruisings are mortal: for a snake's bite is fatal, and a snake's head, which it is always most careful to guard, is its vital point—a crushed head on a snake is fatal. The picture is that of a man stamping on a snake; and the moment before he crushes its head it plants its fangs in his heel. It was Satan entering Judas which produced Calvary.

The bruised heel

So the words which are a marvellous forecast of Calvary imply the historical fact—namely that the two

THE SERPENT

by D. M. Panton, B.A.

bruisings occurred together. The death of the Saviour and the doom of the serpent were, in judicial fact, simultaneous. Our blessed Lord, thrown on to the cross-beams as they lay on the ground, had His feet hammered while they were being nailed, and so the back of each foot was bruised; and since the bruise remained until the resurrection it covers all Calvary, and all that Calvary stands for. But remembering who the Seed was—incarnate Godhead—this death was no ordinary tragedy; it was distinguished from all other deaths, from all other martyrdoms and sacrifices, in that it was the one perfect sacrifice, oblation and satisfaction for the sins of the whole world. Therefore the very moment in which the serpent bit the heel the Seed crushed his head: for " *through death* He DESTROYED him that had the power of death, even the devil " (Hebrews 2 : 14). Satan's possession of the human race, through sin, was lost and his own doom was sealed by the very act he wrought—Calvary: the moment the serpent stung the heel he committed suicide.

The bruised head

Thus a deadly wound was inflicted on Satan on the cross, and from that moment our victory over hell is secure ; but its open fulfilment is not yet. " The God of peace shall *bruise Satan* under your feet shortly " (Romans 16:20). This open accomplishment of his doom is reserved for our Lord's return. " And I saw an angel coming down out of heaven, having the keys of the abyss, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him for a thousand years, and cast him into the abyss " (Revelation 20 : 1). From that moment, and throughout the eternal ages, Satan is " under the heel " of the redeemed of all ages, and most manifestly so when " the devil was cast into the lake of fire and brimstone " (Revelation 20 : 10).

The bruising

So the object of the bruising of the head is obvious—its paralysis and ultimate destruction. But what was the object of the bruising of the heel? Three thousand years later, and still seven centuries before the event itself, God's prophet makes the bruising as clear as it could be made: " It pleased the Lord to *bruise* him, *when thou shalt make his soul an offering for sin*: he was wounded for our transgressions, *he was bruised for our iniquities* " (Isaiah 53 : 10). The bruising was incurred solely on behalf of others; and it is the glory of the Lamb of God for ever—" I saw a Lamb *as it had been slain* " (Revelation 5 : 6).

And the torrents of His passion deep and
fierce above Him roll;
And the rivers of transgression overwhelm His human soul;

Sins unknown, sins unimagined, sins by
day and sins by night,
Sins of blackest outer darkness press upon
His purest sight;

Sins, since o'er the eastern portal first the
cherub waved his sword,
To the last that shall be written ere the
coming of the Lord.

THE PURITANISM OF COMMUNISM

Do you know what scares me about the Communists? It is not their political system, which is primitive and savage. It is not their economic system, which works so badly that progress in a few directions is purchased at the price of progress in all the rest. It is their puritanism. It is their dedication and self-sacrifice.

It does no good to comfort ourselves with the reflection that these are products of endless brainwashings, of incessant propaganda, of deprivation by censorship and jamming of counter-information and contrary arguments. The dedication is there. The confidence that they are morally superior is there.

The Russian stage is as austere as the Victorian stage. Russian literature may be corny, but it is clean, and it glorifies the Russian people and exudes optimism and promise. Russian art is stiffly representational, but the paintings and the sculpture strive to depict beauty and heroism—Russian beauty, of course, and Russian heroism.

JENKIN LLOYD JONES,
Editor of *Tulsa Tribune*.
From *Church of God Evangel*.

BOOK REVIEWS

Living Letters, by Kenneth Taylor. (Send the Light Trust. Cloth 17/6, paper 8/6.)

OF the making of new translations of the New Testament there seems to be no end. *Living Letters* is one of the latest to come from America, where it is said to have had an enthusiastic reception. To be exact, this is not a full translation but a paraphrase, and it confines its attention to the epistles only.

For this reviewer there is always a slight sense of hesitation in reading a paraphrase, inasmuch as it is bound to be coloured, however faintly, by the paraphraser's own preferences, however scholarly and devout he may be. Not that all translations are necessarily free from this either ! I suppose all of us have certain passages where we take soundings in a new version, and one of those passages for me is 1 Corinthians 12-14, the passage on supernatural gifts and the excellence of love. In this version I see that the supernatural gift of knowledge is reduced to the gift of being " especially good at studying," and prophecy becomes mere " preaching." Then in 1 Corinthians comes the astonishing statement that " being able to ' speak in tongues ' is not a help to God's children, but is to interest the unsaved." That this is counteracted by the unavoidable plainness of verse 39 (" never say it is wrong to speak with tongues ") does not lessen the feeling that the paraphraser's own view of supernatural gifts has tinted his work here.

It would, of course, be quite unfair to judge a work of this nature on its treatment of one passage, and there are indeed some places where a happy turn of phrase throws fresh light on familiar words. On the whole, however, I was not greatly impressed with this volume.

J.L.

Christian Standards, by John Eddison. (Scripture Union. 4/6.)

" SOME people speak as though God had given us ' ten suggestions ' instead of ' ten commandments.' " With easily read and remembered sentences like this John Eddison sets out to make the ten commandments relevant to young people facing the moral uncertainties of the twentieth century.

Consisting of ten short chapters, the book takes each of the ten commandments in turn and seeks to interpret them in the light of Christ's life and teaching. Mr. Eddison does not run away from some of the awkward questions which arise—he deals with bad language, Sunday observance, parent-child relationships, capital punishment, sexual questions and many other points of practical Christian living. I like the way the writer gets down beneath the surface to deal with the less obvious implications of the commandments. For instance, when dealing with the ninth commandment—" Thou shalt not bear false witness "—he goes beyond the legal implications of perjury and slander to speak of gossip, exaggeration, rumour and lying. In this section he likens " cutting remarks " to driving nails into a plank: " When we apologise we pull the nails out again; but what about the holes? "

Though primarily written for the younger generation, this book has something worth while to say to every age group. It could well form the basis for a series of discussion groups in a young people's fellowship or Bible class. It is a healthy call to the old standards of Christian behaviour, which in these days of the so-called new morality need to be made as clear as possible.

J.L.

Wendy of Glendorran, by P. Catherine Coles. (Victory Press, Lottbridge Drove, Eastbourne, Sussex, 6/-, by post 6/6.)

The name of P. Catherine Coles is enough to recommend this fine book. It is intended for girls of ten to fourteen years, and its splendid presentation of the Christian life as well as of conversion itself is highly commendable. Perhaps the stately-home type of life incidentally woven into the story is somewhat out of date, but the keen, true-to-life challenges of living Christ are strongly shown and clearly developed. This is a first-class addition to the many rewarding books which have been Victory Press's main contribution to Christian literature of later years. It is a pleasure to recommend this book and to hope that it has a wide distribution.

T. W. WALKER.

" We are the only Bible
The careless world will read ;
We are the sinner's gospel,
We are the scoffer's creed.

We are the Lord's last message
Given in deed and word ;
What if the type is crooked ?
What if the print is blurred ? "

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53440/53449. Editorial Office: Cheltenham 53440/53449.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The seed and the serpent *D. M. Panton, B.A.*

The puritanism of Communism *J. Lloyd Jones*

Book reviews

Editorial : vandalism

From my diary *T. H. Stevenson*

The yielded life, or full surrender *W. J. Allen*

Church reports

Praise and prayer in the kitchen *Gladys Gorton*

Refusing to fight *Aunty Dorothy*

Rethinking Sunday schools *A. Tee*

Scripture Union portion notes *The Editor*

See important announcement on page 105

EDITORIAL

THE telephone kiosk vandalism problem Eric Clark declares to be part of the general problem of vandalism.

What makes vandals tick ? Heredity, publicity and ferocity. Probably the order of influence of these is the reverse of this list, so let *us* take ferocity first. Some vandals think like this: when the State decrees that, for its own purposes, I get into a bomber and guide it to a capital city to blast that city out of existence at one blow, why should it worry if I smash up a few telephones to line my pockets? It may be argued that they do not think straight, which argument is a matter of opinion, but that is how many do think.

Then the publicity given to crime multiplies crime. There are two schools of thought on this in British Rail on the subject of vandalism on British railways. One school believes in combating vandalism on the railways by lectures and film shows by engine drivers, and by publicity directed at parents, but the other school argues that any publicity or any mention of vandalism only creates more. One of this school states that it has been found that lectures urging children not to do silly things like putting obstructions on the line have just the opposite effect. Talking about it seems to implant the idea of actually doing something themselves—and they do. This is in exact conformity with the fourth and sixth laws of Biblical psychology in the epistle to the Romans.

Every observer has noticed that the publicising of a new crime or of new methods of crime has been followed by numerous repetitions of that crime or that method.

Heredity. If human beings were only biological machines the problem of heredity would not arise. But when a human being is created more than a biological machine is made; a new personality is created, of which the " biological machine " is the vehicle. How the person that inhabits the body is created nobody knows. But we Christians know, and most people are sure, that man is more than a body. How the physical union of two people creates a third is a mystery, but because each generation is the product of previous generations the previous generations have an impact upon their successors. This is obvious to all, but what we do not sufficiently emphasise is that the impact is not only physical; it touches the personality, of which the physical is but the vehicle; heredity affects us not only physically but mentally, morally and spiritually—or unspiritually!

A person's conduct has an impact upon his personality, and this in turn is passed to succeeding generations. There results therefore not only the physical heritage but the moral, intellectual, psychological and spiritual heritage.

Most theologians believe that Adam's sin affected the whole race. David pleaded in extenuation of his evil conduct his genetic inheritance and the circumstances of his birth, that he, in particular,

(*continued on page 111*)

from my diary

By T. H. STEVENSON
MINISTER, WORCESTER ELIM CHURCH

THE preaching of a leading Jesuit priest at Westminster Abbey as part of the celebrations there will hardly be without celebration at Westminster Cathedral also. Many see in this gesture a further breaking down of the barriers, but others more clearly see it as the undermining of the foundations of Protestantism in England ; though as far as the Church of England is concerned its staunchest advocates deny that it is Protestant or Reformed, claiming that it is and always has been Catholic—a claim that cannot be substantiated.

☆ ☆ ☆

We are informed that the preaching of the Jesuit priest is the first such occasion since Henry VIII, which seems to indicate that there were protest and reform then. But if only a little of what has been written concerning the Society of Jesus is true its infiltration into churches, societies and other spheres of influence is as old as this society, formed by Ignatius Loyola in 1534 to counteract the Reformation. A Jesuit is " a crafty, insidious person, a subtle casuist or prevaricator "—strong words, but not mine. That is the *New English Dictionary* definition of Jesuit as a synonym for such unworthy characteristics.

☆ ☆ ☆

I have been reading *The Sacrifice of the Mass*, published by the Catholic Inquiry Centre. It says: " There is only one Christian priest, and there is only one victim, Christ Himself." Later it declares: " The people share in the priesthood of Christ." And between those words is sandwiched the statement that Christ " chooses men and uses them as His instruments. The men chosen are trained and tested in years of study and discipline. They are ordained, that is made priests, when they receive the call of the bishop, one of the successors of the apostles. He anoints them with sacred oil and lays his hands over their heads. Those ordained otherwise are not true priests." Not even the Dean of Westminster Abbey, who invited the Jesuit priest !

My mail may reveal that such remarks do not please everyone. An Elim lady told me that the changing attitudes of Rome had made her more sympathetic. However, when a visiting Belgian speaker held up in our church a little leather-bound volume of the Psalms titled *The Psalms of Mary* there were second thoughts. The 23rd Psalm was read to us: " Mary is our shepherd ; she makes me to lie down," etc. Rome in England can look so different from Rome in Belgium or other Rome-dominated countries.

☆ ☆ ☆

Governor Hughes of New Jersey recently vetoed an anti-obscenity Bill which set out what was obscene so exactly that opponents said the Bill would have have been obscene. They judged the content without due thought of the intent, and the intent is the more important, though in this instance the content was rejected because of its accuracy. There are scriptures which, it is generally contended, should only be read privately, and are most unsuitable for public reading. No doubt discretion is a good thing, but when such scriptures were written, e.g. Romans 1, they were written to the whole Church. The very absence of personal copies of the Bible would mean that such reading in public was intended and inevitable. Today would seem to give occasion for the publicity, not the privacy, of certain scriptures.

☆ ☆ ☆

After the surprising title of *The Christian Agnostic*, we now learn of a book to be published by an American theologian called *The Gospel of Christian Atheism*. The absurdity of such a title is obvious, but the deceptiveness is not so apparent until people consider that the emphasis is to propagate not belief but unbelief. Writing of the American scene, *Christianity Today* declared of a very vocal group there : " Men who carry a ' Christian ' banner and whose salaries come from Christian

(*continued on page 110*)

THE YIELDED LIFE, OR FULL SURRENDER

by W. J. ALLEN,
Minister of the Elim Church, Whitehaven

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13).

MUCH has been written on this subject, yet it is so important that repetition is justified, especially as there has been much confusion caused by conflicting points of view. In the final analysis yielding oneself to God is no more, or less, than putting oneself once for all into God's hands, as the clay is in the potter's hands to do with it as he wills.

the meaning of surrender

The dictionary defines it as (1) to yield to the power of another, (2) to give up possession upon compulsion or demand, (3) to yield to any influence, passion or power, (4) to give up oneself to the power of another; summed up: "yielding or giving-up." Our part is to give up or yield to God, and not, as we are often instructed to do, to consecrate ourselves to God, because it is only God who can consecrate; our part is to yield our heart and life to Him. The Old Testament priests presented themselves, and Moses, acting for God, consecrated them (Leviticus 8: 1-13).

It is our privilege to relinquish all control of our lives and count ourselves as for ever the Lord's, and thereby enjoy the full benefit of the Christian life. Surrender is no easy act; it "hurts," for it includes separation from legitimate things and being separated to God. Sacrifice and self-denial are included, and these go deeper than merely giving up the world; rather does it mean the offering up of the whole man. Whatever we are partakers of, if we do not yield ourselves to it we shall not get the best out of it. Ideally we must be entirely His to enjoy the glorious provision He has made for our hearts' enrichment and enjoyment. This is God's purpose in saving us.

Let us note that Paul is calling justified believers to yield themselves to God as though they had been raised from the dead; this is our position, and should be our experience. Unless we are enjoying such, we shall not be inclined to respond to Paul's further exhortation to yield our members to God as instruments of righteousness, not in cold formality but in a pulsating activity in God; for let it ever be remembered, "it is God that worketh in us both to will and to do of His good pleasure" (Philippians 2: 13). The great importance of surrender is shown in Romans 6: 16, Amplified New Testament: "Do you not know that if you continually surrender yourselves to anyone to do his will you are the slaves of him whom you obey, whether that be to sin, which leads to death, or to obedience, which leads to righteousness?"

Paul called himself a bondslave of Jesus Christ and further appealed for a once-for-all yielding of our bodily members and faculties as servants to that righteousness which leads to sanctification which has a present reward in holiness. Marcus Rainsford, in his lectures on Romans 6, comments: "Comparatively few of God's dear people enter fully into this hope of their calling. We stand as it were outside the circle of the glorious home, outside the confines of the divine family, outside the fulness of the consummated salvation."

the benefits of full surrender

If we see that the main purpose of life is in doing and being in the will of God we shall no doubt be aware of the danger of not being yielded. When the twelve spies returned to Moses they all reported that it was a good land, but only two, Joshua and Caleb, were prepared to face the difficulties. Giants, sons of Anak and walled-up cities filled their vision, and they in turn discouraged the rest, who, with the exception of Joshua and Caleb, perished in the wilderness. A sailor was accidentally knocked overboard in fog. Stunned as he was, he yielded himself to the sea, and after being borne along by the currents he saw land; he then was able to strike out firmly for the shore and was saved. While yielding to the sea he had rested and was strengthened, and as we surrender to the Lord we shall find a greater than ourselves taking over, for His strength is made perfect in weakness.

resignation in trial

This, possibly, is the greatest test of our yieldedness, when God allows circumstances in our lives

that are opposite to our desires and designs. But Job could say in such circumstances: "Though He slay me, yet will I trust Him." Habakkuk could declare: "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 stall: yet I will rejoice in the Lord. I will joy in the God of my salvation." The three Hebrew children faced with the penalty of being cast into the seven-times-heated fire if they did not bow in worship to the image said to king Nebuchadnezzar: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thy hand, O king. But if not . . . we will not serve thy gods." Until we have entered the yielded life we shall never prove the scripture "Their strength is to sit still." Jesus, our great example, could say in the garden of Gethsemane: "Nevertheless, not what I will, but what Thou wilt."

Surrender brings resignation to the divine will, finding God in all things and, with Madame Guyon, being able to say: "Could I be cast where Thou art not, that were indeed a dreadful lot; but regions none remote I call, secure of finding God in all!" Complete surrender brings in its train complete trust. It has been suggested that George Muller had such trust in God as he had because he was so surrendered to God, and could be the instrument in His hands to prove Him so amazingly. Let us listen to the words of the Lord: "As the clay is in the potter's hands, so are ye in Mine," and respond: "Yes, Lord, I yield unto you." This is the need of the hour: surrendered hearts.

MOST IMPORTANT ANNOUNCEMENT

ELIM CHURCH HEADQUARTERS MOVES AFTER FORTY YEARS

PLEASE NOTE DATES AND NEW ADDRESS

After forty years in Clarence Avenue, Clapham Park, London, S.W.4, and following soon after the successful move of the Elim Bible College to its new home in Capel, Surrey, the Elim Church Headquarters is moving to Cheltenham, Gloucestershire. A new headquarters block of offices is planned and will be erected in Cheltenham during the coming months. Cheltenham is strategically placed geographically to serve the Elim churches even better than it has been possible from London. As the new block of offices will not be ready for some time, temporary accommodation has been procured in Cheltenham, the address of which is given below.

A London office is to be maintained under the direction of Douglas Gray. Our Cheltenham office can be contacted by telephone direct from all parts of the country which use the S.T.D. system by using the code OCH2 and dialling the number.

We covet your prayers during this period of change, and trust that God will bless this change to the furtherance of His kingdom.

H. W. GREENWAY, *Secretary-General.*

AS FROM FEBRUARY 14th, 1966, the new address of Elim Church Headquarters will be 297/299 High Street (entrance in St. George's Street), Cheltenham, Glos, telephone Cheltenham (S.T.D. code OCH2) 53440/53449.

elim evangel

NEW ADDRESS AND TELEPHONE NUMBER FOR ALL COMMUNICATIONS AS ABOVE FROM FEBRUARY 15th ONWARDS.

OUR LONDON OFFICE will be at 15 Rodenhurst Road, Clapham Park, London, S.W.4, telephone Tulse Hill 4084. Will all our readers kindly note that correspondence regarding the Royal Albert Hall should be sent to the London office.

Norwich Elim Church report

The over-60 fellowship with Pastor and Mrs. L. Reeves.

Candidates at the recent baptismal service with Pastor L. Reeves.

The Lord is continuing to bless in a very wonderful way in our Elim church in Norwich. Recently we held yet another baptismal service, which included five teenagers. This makes ninety who have gone through the waters of baptism to date. One of the major uplifts to the church has been the outreach among the aged and lonely living in the district. A Golden Age Fellowship (over-60s) has been formed and we now have eighty on the register. A special service is held every Friday afternoon, and we average an attendance of sixty-five. Four have been gloriously saved during recent weeks. A turkey dinner was provided for them a few days ago to inaugurate the new year. We were tremendously blessed by this group taking a Sunday evening service. The singing, special items and message were truly wonderful. We thank God, too, for another three souls saved last Sunday night and also an increase in our Sunday school. Our recent annual gift day brought no less than £275, and we now have over £350 towards the city-wide crusade which we propose with the Lord's help to hold with Alex Tee at the beginning of June. To God alone be all the glory.

L. REEVES (Pastor).

Encounter for Christ at Eastbourne

UNDER the title "Encounter for Christ" the Eastbourne church recently launched a month of evangelistic outreach. Literature was placed in 20,000 homes and special meetings were held in the homes of members as well as in the church. The emphasis of the project was on personal evangelism and resulted in many contacts being made with unconverted people. One of the most successful features was the stand on display in the Eastbourne Ideal Homes Exhibition in the Winter Garden. Designed and built entirely by church members, this proved a great witness to the thousands of visitors attending the exhibition and earned from the exhibition organisers the commendation of being one of the best stands on display. A short campaign conducted by Pastor John Woodhead concluded the month and several decisions for Christ were recorded. The local church has felt the benefit of the fresh impetus provided by this effort and is encouraged to see many newcomers in the Sunday evening services. Meanwhile the young people have been able to open a monthly coffee bar in the centre of the town, where already many unconverted young people have been reached with the gospel.

J.L.

ENOCH WALKED WITH GOD

He "walked with God." Could greater words be written?
Not much of what he said or thought,
Nor even where or what he wrought,
Is mentioned. He was not laid in sod.
O words of fadeless gold, "He walked with God."

How many souls he succoured on the journey
With his prayers and faith and cheer,
How many hearts he helped through the year,
We are not told. We do not even know
But this, he "walked with God" while here below.

And after the long years of holy walking
One day He walked far, God said "Come.
Come, My son, you're weary. Come home.
Haste to your blest abode in home above,
Enter into My rest, dwelling in love."

MARY M. BODIE.

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JOHN FRIDAY

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E.E.3

Women's column

By GLADYS GORTON

PRAYER AND PRAISE IN THE KITCHEN

YOU may remember my telling you about my kitchen banner which a cousin of mine sent from America last year. I am using it now as a tea-towel, and hanging in its place is a new one ; printed on it is the 23rd Psalm with a pair of praying hands set in the middle of the words and beneath these the calendar for 1966.

Those " praying hands " (you may remember I gave you the illustration concerning these some time back) and the shepherd psalm are with me in my kitchen, and when I stand at the kitchen sink the banner is behind me on the wall opposite. Looking out of the window above the sink I frequently see a missel-thrush in one of the apple trees in the next garden. His triumphant, melodious notes challenge me. There he is in all weathers, boldly singing. A blackbird singing in the rain is a cheerful object, but a full-throated missel-thrush warbling notes of praise while winter unfolds its worst weather is an inspiration to any who take time to listen to it.

Charles Kingsley wrote : " Hark to that jolly old missel-thrush below ! He's had his nest to build, and his supper to earn, and his young ones to feed, and all the crows and kites in the wood to drive away, the sturdy John Bull that he is ; and yet he can find time to sing as merrily as an abbot, morning and evening, since he sang the new year in last January. And why should not I ? " With the missel-thrush challenging with his merry whistle, and the " praying hands " inviting, it is easy for me to offer to the Lord prayer and praise. " Surely goodness and mercy shall follow me . . ." I sing while my hands are busily engaged with the daily chores because the Lord is with me just as much as when I am singing His praises in church.

The great secret for real Christian living is not where one is or who one is, but that Jesus Christ is *everything* (Colossians 3 : 11, new translation).

" Nothing but what He is—
Nothing but what He gives—
Nothing but what He does."

MRS. FIELD.

In *The Prisoner of the Lord,* written by Madame

(*continued on facing page*)

HELLO SUNBEAMS.

There was a rush of feet, a clashing of doors, and I was surrounded by a group of breathless small boys. One of them carried a long piece of cord. He waved it triumphantly and told me that they had been tied up for ages and had just managed to break free. It was the work of a rival gang and they intended to get their revenge. Nicky was the leader and he gave his instructions to his followers. The enemy would be surprised and overpowered. Tommy and his friend were scouts and were to go and spy out the rivals and report back while the others completed their plans.

While the scouts were gone Nicky explained his plan of campaign. He told each of his men where they were to hide and warned them not to go into action until he told them. They all listened carefully and then one little boy said quite clearly and firmly " I am not going."

The others looked at him with dismay. " You must," they said ; " you are one of our men."

The little boy shook his head and turned away. He remembered only too well his rough handling by the enemy and he certainly didn't want to be involved any more. Nicky was forced to go into battle with a man short because one boy refused to help.

I was reminded of a famous battle in the Bible. The people of Meroz refused their help and this battle was won by women. You can read about it in the book of Judges, chapter 5. They must have felt very ashamed when the battle was won.

Gideon had a great battle with an enemy who were like the grasshoppers for multitude and he had 22,000 deserters in one day. David had to go out alone against the giant even though he had brothers who were tall and strong and trained soldiers. There were those who refused to help when the city walls of Jerusalem were being rebuilt: the Tekoites, who put not their necks to the work and therefore made it much harder for others.

In the great battle against sin and Satan there are many who refuse their help, some for fear and

(*continued on facing page*)

COMING EVENTS

BOLTON. February 26. Elim Church, Platt Street. Monthly rally at 7. Film: "They looked for a city." This film in colour, with sound, depicts the persecution of a Jewish family in central Europe. Convener: K. Smith.

CAERPHILLY. February 12-14. Elim Church, St. Fagan's Street. Fifteenth anniversary of the opening of the church. Preacher: Brian Barnett (Watford), supported by Tonyrefail youth choir. Convener: J. B. Coleman. Saturday and Monday at 7.15. Sunday at 11 and 6.30.

HASTINGS. February 19. Elim Church, Station Road. Monthly rally at 7. Preacher: David Ayling (Brighton).

HULL. February 12. City Temple (corner Madeley Street). Camp reunion for Fraisthorpe campers. At 3.30 and 7. Tea provided for campers. February 26. United Pentecostal meeting in Jackson's ballroom at 7.30, taken by the Christian police of Hull and East Riding of Yorkshire.

NEWHAVEN. February 12. Elim Church, Meeching Rise. Monthly rally. G. Wesley Gilpin and Elim Bible College students. Convener: H. W. Holdstock. At 7.

SALISBURY. February 20. Elim Church, Milford Street. Evangelistic service at 6.30. Preacher: Percy S. Brewster (President).

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): February 12, Westminster Central Hall (Billy Graham rally); 19, Romford (high school); 20, Epping prison; 27, Hounslow.

Joseph Smith:
February 12-17, Ballysillan; 19-24, Brookeborough; 26—March 3, Portadown; 5-10, Bethesda; 12-17, Apsley Street; 19-24, Ballymoney.

F. Newey, on furlough from India:
February 19, Grimsby N.Y.L.C.; 20, Grimsby (a.m.), Scunthorpe (p.m.); 21, Scunthorpe; 22, Hull (City Temple); 23, Hull (Mason Street); 24, Scarborough; 26, Driffield; 27, Malton; 28, Newcastle; March 1, Newcastle; 2, Bishop Auckland; 3, Stockton; 5, Harrogate; 6, York.

P. Griffiths, on furlough from Rhodesia:
February 14, Halifax; 15, Wrenthorpe; 16, Bradford; 17, Sowerby Bridge;
19, Barnsley; 20, Huddersfield.

The Missionary Exhibition:
February 26—March 1, Holyhead; 3-7, Southport; 9-13, Blackpool; 15, 16, Accrington; 18-20, Wigan; 22, 23, Bolton; 25-27, Macclesfield; 29, 30, Glossop.

WITH CHRIST

BARRETT. On January 20th, Mrs. Barrett, aged 87 years, member of Elim Church, Plymouth, from the earliest days, passed to be with the Lord. Officiating minister at funeral: L. P. Cowdery.

CARTER. On January 10th, Mrs. Lucy Carter, aged 76 years. Beloved founder member and missionary treasurer of the Elim Church, Chorlton-cum-Hardy, Manchester. Officiating minister at funeral: J. T. Glass.

GOODBODY. On December 13th, 1965, Mr. A. Goodbody, and on January 5th, Mrs. Goodbody, both longstanding members of Elim Church, Ilford. Officiating minister at funeral: R. B. Chapman.

HOLLAND. On January 16th, in hospital, Gertrude Holland, aged 75 years. Faithful member of Elim Church, Caerphilly. Officiating minister at funeral: J. B. Coleman.

MAYO. On January 8th, Mr. Ernest Mayo, aged 80 years. Beloved founder member and church secretary of the Elim Church, Chorlton-cum-Hardy, Manchester. Officiating minister at funeral: J. T. Glass.

PURSEY. Suddenly on January 10th, Richard Henry Pursey, aged 58 years. Officiating minister at funeral: J. B. Coleman.

THACKER. On December 22nd, 1965, Mrs. L. Thacker, aged 85 years, passed to be with Christ. A member of Elim Church from the beginning of the work in Plymouth. Officiating minister at funeral: L. P. Cowdery.

ELIM EVANGEL CIRCULATION

New centres and churches:

FELIXSTOWE

BECCLES

UCKFIELD

The following churches have increased their circulation:

BOGNOR

CAMBERWELL (third time this year)

DELANCEY

SCUNTHORPE

WOMEN'S COLUMN *(continued)*

Guyon when she was under arrest, is this lovely poem.

"A little bird I am,
Shut from the fields of air:
And in my cage I sit and sing
To Him who placed me there:
Well pleased a prisoner to be
Because, my God, it pleaseth Thee.

Nought have I else to do:
I sing the whole day long:
And He whom most I love to please
Doth listen to my song:
He caught and bound my wandering wing,
But still He bends to hear me sing."

SUNSHINE CORNER *(continued)*

some for other reasons. It is a great privilege to be in the Lord's army, but we must always be ready to say "Here am I Lord, send me." Samuel answered willingly when he was called, and he did what God told him to do. We can be sure that God always wins the battle even without help. We will always be on the winning side with Him. Let's not be like the people of Meroz, who failed in their great battle. We do not want to be ashamed when we meet our Captain, but we want His "Well done, good and faithful servant."

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH *in action!*

Post-jubilee challenge No. 3

RETHINKING SUNDAY SCHOOLS

by Alex Tee

WHY does the Christian Church always seem to be two decades behind the times? Tradition can be beautiful, but it may be an impediment to progress. Children today think affluently. In education fortunes are spent on providing equipment for their mental and physical development. It must come as a contradiction to a child to be told that the most important thing in life is his soul when teaching concerning it is left to a worker who has little or no equipment. If we truly value the souls of children, and if we believe that the Sunday school of today is the church of tomorrow, we do well to give priority in preparation, materials and money to ensure that the work is done with maximum efficiency.

Morning school

Recently one of Elim's larger churches sent a questionnaire to the parents of its Sunday school children asking if they would support the school should it be changed to a morning school. The result was overwhelmingly in favour of the change. The school has grown and quite a number of parents come to collect their children and stay for the morning service. There is a lot to be said for a morning school. For example, it can provide a link between the older scholars and the morning service, a link between church and school that is very important. Again, many Sunday school teachers are terribly rushed on Sundays because of Sunday afternoon school.

Another church which wanted to change to morning school kept an afternoon children's church going for a while in order to accommodate children who could not attend in the morning. We all have experienced that parents take their children away on Sunday afternoons, more now than before. One thing is certain: we must do all in our power to retain our children and bring them into the ranks of the church. We must be willing to make bold changes in order to retain them. I would rather have a smaller school which was bringing people into the church than have a larger school which demanded a greater outlay of manpower but which at the end of the day did not bring as many people into the assembly.

NATIONAL SUNDAY SCHOOL COMPETITION 1965

	Marks
Winner of the Shield: Alexandra Park Avenue Belfast	89
Winner of the Diploma: Langley Green ...	88

The top ten are:

Alexandra Park Avenue, Belfast	89
Langley Green	88
Causeway Green	81
Ulster Temple	78
Erdington	75
Hadley	73
Greenock (Gibbshill)	70
Guernsey (Eldad)	67
Grimsby	65
Bristol	63

FROM MY DIARY (*continued*)

sources teach and preach a new form of atheism. 'Tenure' is being maintained by men who if operating in the business world would be dismissed out of hand for disloyalty and treason to the institutions employing them." Some might say we can ignore such, or even tolerate them. Others might say we must more "earnestly contend for the faith," as Jude exhorts. I think Jude did more; he exposed the errors of his day, as did all the writers of the epistles.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, February 14th — Leviticus 9 : 22-24; 10 : 1-11

" And Nadab and Abihu . . . offered strange fire before the Lord " (10 : 1).

Was this due to carelessness or self-will ? Did Nadab and Abihu think there was nothing supernatural about the Lord's fire ? Were they of the opinion that, as we would say today, Moses and Aaron had developed a gimmick to bolster their authority ? Any imitation of the power of God is fraught with the deepest peril, as is any criticism of God's anointed servants.

It was " fire from the Lord " then that inaugurated the tabernacle ceremonies; it was " fire from the Lord " that inaugurated the Church; it is " fire from the Lord " that we need today. Let us beware of the " strange fire " of artificial enthusiasm, commercialism, stunts and gimmicks—all " strange fire " is hateful to God.

Tuesday, February 15th — Leviticus 14 : 1-20

" And shall let the living bird loose into the open field " (v. 7).

A more wonderful type of redemption than that found in today's portion can hardly be imagined. Leprosy, the type of sin; the slain bird, a type of Christ slain for us; but the living bird, set free, a type of Christ resurrected and ascended for us. Notice that the living bird was dipped in the blood of the slain bird, then, set free, it bore aloft the blood that had been shed. Christ, slain but now living, by His own blood entered into the holy place in heaven.

The running water (vv. 5, 6—margin, " living " water) speaks to us of the wells of salvation of which Isaiah (Isaiah 12 : 3) and our Lord speak (John 4 : 10, 14; 7 : 37, 38).

Wednesday, February 16th — Leviticus 16 : 1-14

" And Aaron . . . shall make an atonement for himself " (v. 11).

The Holy Spirit in Hebrews 7 : 26, 27 seizes upon the statement of our verse to demonstrate the sinlessness of Jesus our great High Priest. " [Christ] needeth not . . . to offer . . . for His own sins." His offering of Himself is therefore a satisfactory atonement for sinners. As the high priest on the day of atonement went into the holy of holies with the blood which he offered for himself and for the sins of the people, so has our great High Priest gone into the heavens with His own blood, which He has offered not for Himself but for the sins of His people.

Thursday, February 17th — Leviticus 16 : 15-34

" And [he] shall send [the scapegoat] away . . . into the wilderness " (v. 21).

The goat that was slain and that which was sent into the wilderness are two aspects of the one sacrifice. After confessing over it the sins of Israel, " putting them upon the head of the goat," the priest let it go into the wilderness, bearing away, in figure, Israel's transgressions. Says the hymn writer of Jesus :

" He took my sins and my sorrows;
He made them His very own."

That which took place for Israel only in type—" for the way into the holiest was not yet made manifest "—has for the believer in Christ, since Calvary, taken place in actuality. " He beareth away the sin of the world." " He is the propitiation . . . for the sins of the whole world."

Friday, February 18th — Leviticus 17 : 1-16

Today's portion teaches us that there is but one place of sacrifice, and only one place ordained where man and God can meet—Calvary; but one sacrifice—Jesus Himself; and but one way to God—again the Lord Jesus. So many teach today that there are many ways to God. As one has written, " All roads of the human spirit lead to the eternal Benevolence." " There is way," states the book of Proverbs, " that seemeth right unto a man; but the ends thereof are the ways of death." The enemy of souls would persuade us that, provided we are sincere, all ways are acceptable to God. But Jesus is the Way; all others are excluded.

Saturday, February 19th — Leviticus 19 : 1-18

" Ye shall be holy " (v. 2).

The simple injunctions set out in today's portion are what constitute holiness in God's sight : a right attitude to parents (v. 3); separation from idolatry (v. 4); consideration for the poor and the stranger (vv. 9, 10); honesty, truthfulness (vv. 11-13); no talebearing, no grudging, and love for one's neighbour (vv. 16-18). Simple injunctions, elementary, but how difficult to practise. Nevertheless the practice of these elementary virtues is God's assessment of holiness. It is not a parade of attention to religious exercises but a manner of life. Indeed, to practise these virtues would change many a life and many communities. If they were commanded to Israel under the law how much more incumbent upon us it is to do them !

Sunday, February 20th — Leviticus 19 : 30-37; 20 : 1-9

" Regard not them which have familiar spirits " (v. 31).

Several verses in today's reading warn us against having dealings with spiritism or spiritist practices. The many warnings in God's Word against them show us their evil nature. In view of God's attitude to evil spirit communication it is clear that only evil spirits would seek to cause us to break God's laws. Though, therefore, evil spirits may purport to be good and may impersonate departed loved ones we know their true character. The prophesied influx of evil spirits in the last days has come to pass. We do well to give heed to God's Word and to beware of them in whatever guise they may present themselves.

EDITORIAL (*continued*)

had been conceived in iniquity and carried prenatally in sin. His birth therefore does not seem to have been in normal wedlock and he pleads that in mitigation of his own immorality.

Most experts agree that this wave of vandalism is a phenomenon of the 1960s and that the vandals are young people: in other words young people born of parents who have been more influenced mentally by violence of the most ferocious nature than any previous generation. One would imagine it to be impossible that the shock of ferocious violence dinned into us day by day, the destruction of cities and even of whole races without its burning its way into our personality, and its effect as passed on to the next generation, would not be believed as a matter of course and steps taken to correct the situation.

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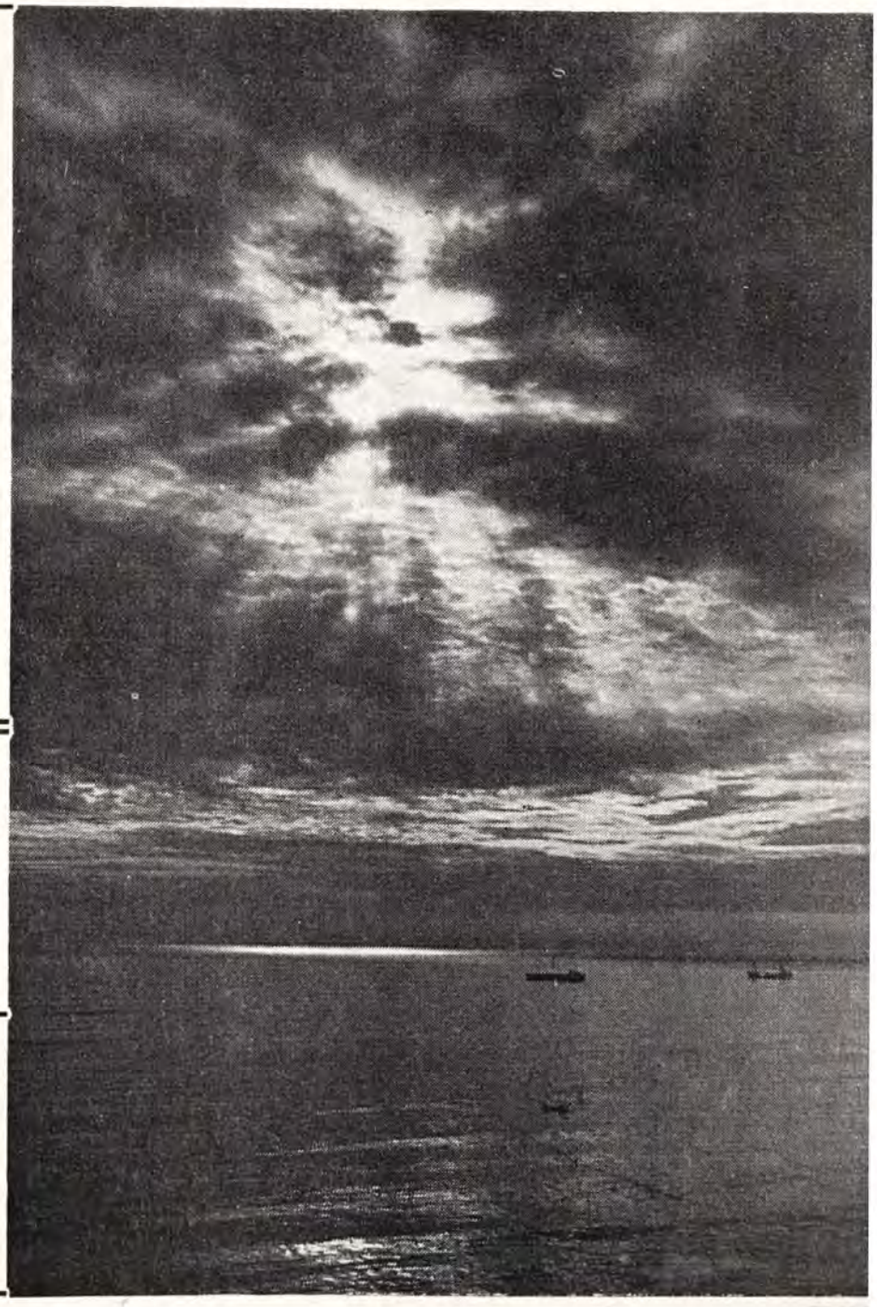
Published by Elim Publications Board, 20 Clarence Avenue, Clapham Park, London, S.W.4, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLVII No. 8 FEBRUARY 19th, 1966 6d

Morning over Scarborough Bay



Photograph by H. Bean, York

ORBIT A

"Then spake Jesus again unto them, saying, 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).

EVER since Russia put a satellite into orbit the minds of the multitudes have been on outer space, satellites, rockets, missiles, artificial planets, interplanetary travel and communication.

Who is ahead in the race for outer space, the U.S. or Russia? Yes, this is an all-important question to some people. Men's minds are confused. They are worried about nuclear warfare, complete annihilation, the world's survival and struggle for existence.

But to follow this pattern, young people, is damnation. Man's wickedness and desire for power can lead to nothing but spiritual poverty, separation from God, and endless remorse. But while you are young and blessed with the innocence of ignorance of the condition of man and the world chart the course of your life for Christ. *Orbit around the Son.* Let the heavenly rays of glory fill your soul; let the flight fuel of freedom propel you. Let the radiant active power of Jehovah pilot you into perfect peace.

Follow with me three steps on the road of earthly rockets and redemption: *the rocket, the reason, the reward.*

The rocket

A rocket is composed of many stages: first, second, third, fourth, fifth, sixth, seventh, etc. Each stage is very vital and important. The first stage lifts the gigantic structure off the ground and carries it to a certain altitude. Then the second stage takes over, and so on down the line until the last stages go into effect and the satellite is thrust out into orbit. Each stage is essential and must fulfil its purpose, but the final test is whether the satellite goes into orbit or not. If the satellite does not go into orbit all the other stages are of no effect. Although they may have carried out their respective assignment perfectly, and their duty was essential for the overall operation, the satellite still did not go into orbit.

People are something like rockets; they go through many stages. These stages may even be numbered like the stages of a rocket: (1) pre-birth period; (2) infancy; (3) adolescence; (4) young adult; (5) adult; (6) middle age; (7) old. Each stage is vital and important. But the final stage is the test—whether you are true to the end or not. Each stage of life must be lived. No one can reach a stage that will afford more personal comfort than another stage without following the ordained path one stage at a time.

Although they may have lived good lives and abstained from evil in any one or all of the other stages, if they forsook the Master in the last stage they will not be accepted.

Young people, start in the early stages of your life and lay a firm foundation that will assure you that your last stage will be successful. Make each stage count; make a positive proclamation as to your faith in the God-Man, Jesus Christ; orbit around the Son. "Remember now thy Creator in the days of thy youth"; accept Jesus Christ; study His word; follow Him daily.

Let Christ:

Fill your mind
Fire your imagination
Expand your horizons
Hold your loyalties.

The reason

What is the reason for orbiting around the Son? Everything orbits around something. The earth orbits around the sun; the seasons orbit around their duty to nature; earth people orbit around their goals in life.

Many young people start out in the early stages of their lives to orbit around earthly pleasures. I talked with one such boy when I worked in a supermarket at weekends while attending high school. I told him about Christ and his need for salvation. This was his answer: "Floyd! I am young only once, and during that time I am going to have a good time." A few weeks later I was a pall-bearer at that young man's funeral. He was thrown from a ride at an amusement park and killed. He reached his last stage before he got started well on his fifth

'ND THE SON

by
Floyd D. Carey

stage ; the last stage holds the key position of importance.

Many people orbit around the accumulation of material wealth. " But what is a man profited, if he shall gain the whole world, and lose his own soul ? " Wealth does not make the final stage successful—only a pure life.

Many young people orbit around personal exaltation. But if a man be arrayed in royal blue and be perched on a throne of diamonds and rubies and holds a wand of authority over endless empires and nations, of what benefit will all this be to him when the zero hour comes ?

Young people, orbit around the Son. Each stage is so transient. Only a life spent in fruitful service for Christ will render you eligible for eternal bliss.

The reward

The reasons to orbit around Christ are His love, His life, the liberty that we enjoy and the reward that He has promised.

Oh, what a sanctified privilege to start out during the early stages of your life to orbit around the Son. Then on that " final count-down," when time shall be no more and the tones from the trumpet shall awake the dead, you will be thrust out into eternal orbit to meet the Lord in the air and to be with Him for evermore.

Earthly or heavenly, you will receive a reward as to what you orbit around.

It is recorded in history that Bernadotte, one of the generals of Napoleon, became a Lutheran in order that he might become king of Sweden. A fellow officer of Bernadotte became a Christian, and some of his companion soldiers began to tease him on account of his change. He answered : " I have done no more than Bernadotte, who has become a Lutheran." " Yes," they replied, " but he became so to obtain a crown." " My motive is the same," said the officer, " we differ only as to the place. The object of Bernadotte was to obtain a crown in Sweden ; mine is to obtain a crown in heaven " (J. Aitchinson).

OUR GUEST FOR THE 1966 CONFERENCE

Rev. Willis Säwe succeeded to the pastorate of the famous Filadelfia assembly, Stockholm, when in 1958 Lewi Pethrus, the well-known pioneer of Pentecost in Sweden, retired from the leadership of this flourishing church.

Writing in " Pentecost," Donald Gee tells us : " Filadelfia has given tone and leadership to the whole Pentecostal revival in Sweden. Its influence is not only spiritual. It also provides practical service to the whole movement in literature, missionary organisation, music, and many other ways."

Some of the well-known singers from this church have been to our Elim conventions and rendered wonderful service by their brilliant interpretation of gospel music. Filadelfia supports twenty-six missionaries working on seventeen mission fields. It also carries out a vital social work and an extensive programme of publishing. In the music department over 92,000 records are sold annually, and support is given to the daily newspaper " Dagen," founded in 1945 by Lewi Pethrus.

It was our privilege to share fellowship with Willis Säwe when returning from the United States, and we feel sure our conference visitors will appreciate his balanced views and endearing personality.

Application forms are available from Elim Church Headquarters, 297/299 High Street, Cheltenham, Glos.

THE INWARD TRANSFORMATION

by Hugh Sawyer
Newcastle-on-Tyne

THE popular conception of Peter is of a bluff, burly man, impetuous in manner and speech ; a man more at home in a heaving boat, with hands hard and calloused as the result of many long, weary hours straining at the nets with their nightly catch hauled from the unpredictable sea, than in the streets of a large city.

This may have been true before he met Jesus ; but when a man responds to the call of Christ, accepting Him in genuine faith, a change takes place. His sins are forgiven him and he is cleansed by the blood of the redeeming Saviour. As a plant is tenderly nurtured, so is the precious soul tended by a loving Lord, who transforms it to take its place among the treasures of heaven, a joy for evermore to Almighty God.

The transformation of Peter from an unstable disciple into a worthy man of God was the direct effect of the Holy Spirit. When the Holy Spirit filled Peter at Pentecost he was changed from a blunt, outspoken man into an anointed orator. The awe-inspiring, eloquent language pouring from his lips was not the result of a prepared sermon but was inspired by the Holy Spirit. He framed Peter's quickened thoughts into words which darted forth and pierced deep, like rapier thrusts, into the hearts of guilty men and swept into the kingdom of God 3,000 repentant souls.

The change within Peter is an experience which can be shared by all believers. The invitation is open to all : " 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." Peter's whole life was now dedicated to the service of Christ Jesus. " Silver and gold have I none," declared Peter to the crippled mendicant beseeching alms as he lay outside the temple gate, " but such as I have give I thee." Seeing no monetary gift forthcoming, what did the eager beggar expect ? A gift of food, or a cloak, perhaps. But Peter put forth his hand and raised him up, saying " In the name of Jesus of Nazareth, rise up and walk." Healed, he leapt to his feet, praising God. For the first time in his life he walked into the temple to give thanks. Peter, hungry for the souls of his amazed countrymen swarming around the rejoicing beggar, immediately gave all the glory to his Lord. He preached Christ Jesus to them, calling upon them to repent, and though it meant a night spent in prison for so doing he and John were amply rewarded by seeing 5,000 repentant souls turning to the Lord.

So changed was Peter that he no longer feared the wrath of men. He had grown strong in grace since that pitiful day he denied his Lord. Deeply burned into his memory was that never-to-be-forgotten moment when " the Lord turned and looked upon Peter ; and Peter remembered." The Jewish council demanded by what authority they preached Jesus ; and Peter, filled with the Holy Spirit, told them, and they, being unable to reject this miraculous healing, were forced to admit it among themselves. The boldness of the apostles astounded them. Under threats they sought to restrain their preaching, but Peter's reply is the classic example for all believers to use when witnessing before men. I quote : " Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak of the things which we have seen and heard."

CHURCH REDECORATED

DUNDEE **Pastor: F. F. L. Frost**

The recent visit of our esteemed Secretary-General, H. W. Greenway, to the Dundee church resulted in outstanding blessings as we gathered around the Word of God so delightfully expounded by one possessing a wide and undoubtedly deep spiritual understanding of the needs of God's people and the Elim Church.

One of the outstanding moments of the visit was the reopening and rededication of our main church, which had recently been redecorated throughout and furnished with deep carpeting, which enhanced the finished work. The text, " Enter His courts with praise," which had been chosen by our resident minister, Pastor Frost, greeted us as we entered the building after a short dedicatory prayer and a fitting speech by Mr. Greenway.

Pastor Frost expressed his appreciation to all who had so willingly given of their time to assist when

buckets, soap, brushes and plenty of elbow grease were the order of the day. Special mention was made of the care and workmanship of the contractors who had carried out the painting and carpeting of the church. The secretary voiced the appreciation of all members for the untiring efforts and foresight shown in this large venture by our pastor, who had spent many hours in the church supervising the progress and ensuring that everything went in accordance with plans.

Over the past few months the Dundee church has had experiences during its times of communion that, to say the least, were overpowering in the Holy Ghost ministry. One morning in particular stands out in all our minds, when our dear pastor was so overcome by the power of God that his message suddenly took on such a force of ministry that a holy hush fell upon the gathered saints and even Pastor Frost was moved to deep tears and could only continue to dispense the elements and allow the Holy Ghost free course in His dealings.

WM. W. ANDERSON,
Church Secretary.

NEW ORGAN DEDICATED

CROYDON **Minister: W. J. Maybin**

IT was a very special evening at the Croydon Elim church on Sunday, January 23rd, when the Secretary-General, H. W. Greenway, attended for the dedication of the new Hammond organ. Pastor Maybin convened the service, and his son, Aubrey, played the new organ. The church choir, under the conductorship of Mr. L. Munt, took part in the praise, and Brian Wigglesworth was the soloist.

Mr. Maybin outlined the history of the plan to purchase the organ, stating that at the end of September the church had decided to commence an organ fund. In just over three months, in gifts and promises, about £680 had been given. Though the church oversight had decided to purchase the organ, meeting the balance within the coming months, just two days before the special service a member of the church had contacted him to say that the outstanding balance would be met by a special gift. This was indeed a great confirmation of the faith that had conceived the plan, and brought a resounding note of victory into the service. The organ purchased is the C3 console model, costing £1,148.

Mr. Greenway's message was greatly enjoyed by the very encouraging congregation present. To God be the glory!

L. C. HOPPER.

LETTER TO THE EDITOR

Dear Sir,

I am writing with some concern as to the implications of one paragraph in the otherwise excellent article "The coming King" (January 15th).

The portion which causes me some alarm is that which refers to the interpretation of the parable of the virgins (p. 37). Mr. Jarvis writes: "The absence of oil in their lamps, a symbol of light and testimony, revealed that they had no active spiritual life." In the previous sentence he states: "This unpreparedness had alarming results. They were shut outside and disowned by the bridegroom." He then continues: "Let us not repeat their error, but let us watch and be spiritually prepared for His coming." Does Mr. Jarvis then believe, as would seem to be intimated, that we as Christians, through lack of testimony and spiritual witness, can actually be *shut outside* at Christ's coming? Following Mr. Jarvis's interpretation it would appear that the foolish virgins did once have light and testimony, as their lamps were burning at the commencement of the vigil.

This article is headed "Elim fundamentals." I would not like to think that this idea is included in our fundamental beliefs. Surely Scripture is plain (1 Corinthians 3: 11-15) that if, being saved, we base our life upon material things, then at the time of judgment these things shall be destroyed, but we ourselves by the grace of God shall be saved.

Yours most sincerely in Christ,

BRIAN R. J. GARRARD.

Readers' comments, please. Please note new address on Editorial page to which your letters should be sent.

MISSIONARY NEWS FLASH

Mrs. Hilda Johnston (wife of Pastor Tom Johnston) has been asked to speak on the Voice of Kenya "Lift up your hearts" wireless programme during the Women's World Day of Prayer at 6.50 a.m.

Mrs. Johnston has also been asked to represent all the Pentecostal work in the area at a united service on February 25th in the Church of Scotland.

AN OCCASION YOU MUST NOT MISS

Easter Monday in the

ROYAL ALBERT HALL

(*see page 125*)

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, 297/299 High Street, Cheltenham, Gloucestershire

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53440/53449. Editorial Office: Cheltenham 53440/53449.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Orbit around the Son *Floyd D. Carey*
The inward transformation *Hugh Sawyer*
Church reports
Editorial
Comment, opinion and review
What we learn from the Beatle invasion *Hugh F. Pyle*
The Church in the world *D. Mellor*
Book reviews
Stranger than fiction *Gladys Gorton*
Karen's offering *Aunty Dorothy*
Christian youth and sex *Alex Tee*
Family altar notes *The Editor*

EDITORIAL

PSYCHIATRY GONE SANE

A CORRESPONDENT in one of our dailies writes: " Recently a young man was found in a car not belonging to him, and was arrested by the police for attempted stealing. He was referred to my hospital outpatient clinic for a psychiatric opinion. He had two previous convictions—one for stealing from a car, the other for breaking a shop window. He had been conditionally discharged for the first offence and given a small fine for the second.

" I found no psychiatric disorder in this man and he was of normal intelligence. He was quite puzzled (and amused) at being sent to a psychiatrist." The writer goes on to state: " In the case I mention here, it seems to me that the punishment for his previous offences was too inadequate to act as a deterrent. A more severe penalty in the first instance might well have saved him from appearing in court again." And again: " What is the answer to this petty crime? In my view, more severe punishment. I have seen many shoplifters referred for a psychiatric opinion who have had repeated trivial fines for each recurring offence.

" I have no doubt that a £250 fine, with perhaps £150 refunded after one year if there were no further offences, would cure most shoplifters. It would certainly be a more effective deterrent than psychotherapy,"

But surely this is all wrong! Is it not the modern idea that you must deal very gently with criminals lest they develop a grudge against society? That society may develop a grudge against the criminal is irrelevant. Is it not the idea today that you must not repress the vandal lest we stunt or in some other way injure his personality?

In fact it is quite clear that to state " What is the answer to this petty crime? In my view more severe punishment " is extremely reactionary. No, to be progressive the State should build special cities with plenty of telephone kiosks full of money; cities with plenty of railroads well criss-crossed and supplies of lumps of concrete, iron bars, plenty of sleepers and plenty of bridges to throw them off and then supply special trains to convey the vandals thereto, so that they can work off their grudge against society without any fear of inhibiting their personality traits. There is but one snag about all this. As the facilities would be state-provided and no " real " damage done the kick would go out of the adventure. Therefore the State would have to ensure that the busiest railroads and the most congested telephone lines went through these special centres.

Now let us face it! The above delightful vandals' paradise would logically follow the working out of the progressive psychiatry theory as we knew it today—but it is psychiatry gone insane.

No, the correspondent reveals psychiatry gone sane and we need more of its application.

God implies in His Word that we are fools if we do not or cannot fear the Lord, for the fear of the Lord is the beginning of wisdom.

COMMENT, OPINION AND REVIEW

ROBERT STEPHENS, the *Observer's* diplomatic correspondent, quotes Lord Chalfont, Minister of State for Foreign Affairs, that it was certain that China had the capability to upset the strategic balance of the world in the next decade or so, and states that Lord Chalfont's identification of China and the spread of nuclear weapons as the main problems of the next decade is closely in line with the known views of Mr. Robert McNamara, the American Secretary of Defence.

Whether Lord Chalfont and Mr. McNamara are whistling in the dark or giving us a soporific only they know. Every tyro in international affairs knows not that China has the capability to upset the strategic balance of the world in the next decade or so but that she wrecked it on the day she first exploded an atomic bomb. The next decade or so—the 1980s—will have seen the disaster happen of which the event of 1964 was the terrifying, world-shaking, prelude.

Some time ago we drew our readers' attention to a psychiatrist's report on what makes motorists tick and his conclusion that " on the evidence of this small sample at least, it would seem that the root of all our troubles on the roads is the muddled, greedy and, above all, wildly agressive subconscious mind of men."

A recent investigation into animal psychology surprisingly confirmed this verdict. Animals, it appears, do not murder or make war inside their own species. Their fighting is ritualised, but designed not to kill or maim and restricted to establishing territorial rights or sexual and social status. The fiercer the animal and the more lethal his natural weapons the more care he takes to keep it a sham fight.

Casual observation of animal behaviour should give *homo sapiens* (wise man) pause for humble self-examination. The animal world does not have any medical profession, but in the wild the animal world seems to do no worse than *homo sapiens,* and some would argue convincingly that it does a lot better. The animal world has no organised means of disposing of its dead, but the earth is not littered with animals' corpses or bones. It has no organised refuse or litter disposal facilities, but the earth is not littered with animal refuse or excrement; it leaves *homo sapiens* to make the earth, air, sea, and now, it seems, outer space also, untidy and filthy. The animal world has been on the earth millions of years —according to science, but only *homo sapiens* has a population explosion problem. How come?

When *homo sapiens* learns that he is really *homo ignoramus* in the art of living and seeks a guide other than himself to teach him, then and then only will he merit the appellation *homo sapiens.*

But the reason for the quite extraordinary integration and efficiency of the animal world? Once again the Bible gives the answer: " Not a sparrow falls to the ground . . . without our Father "! The animal world, the vegetable world, the whole world, with one exception, is under the control of a higher Power. The one exception is *homo sapiens,* who has wrested that control from that higher Power with the result clear for all to see.

Two things we should say here to anticipate those who would argue that the world apart from man is not so perfect after all. First, notice our Lord's words: " Not a sparrow falls." In other words creation does " appear " to go " wrong " sometimes, but that is only as we see it; if the " sparrows do fall " it is only also with their heavenly Father, even as when they do not fall. But further, God teaches in His Word that the whole creation is a partaker, though involuntarily, of the consequences of man's rebellion against Him, and suffers as a result.

If the natural world, under a curse, has such lessons for the observant, what may we not learn by positing what it would be like were there no curse? Does not therefore nature teach the observant that man is the morally insane creature and needs to come to his senses?

I MADE an odd observation here, which I recommend to all our preachers. The people of Canterbury have been so often reproved (and frequently without cause) for being dead and cold, that it has utterly discouraged them, and made them cold as stones. How delicate a thing is it to reprove! To do it well requires more than human wisdom.

JOHN WESLEY.

1. *For one thing we learn the wickedness of the human race.*

Of course, people who have read their Bibles have known it all along, but we are seeing a commentary on it today. The Bible says "The heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9). The Bible says "We are all as an unclean thing" (Isaiah 64:6). Now good music is of God. The Bible tells us we are to praise God with the trumpet, the flute, the harp, the organ.

These instruments are to be sanctified and used for the glory of God. But music in the *world* originated with Cain and his rebellious civilisation—the fleshly music did. When Cain was banished from paradise and founded a city one of his descendants was Jubal, about whom we read "His brother's name was Jubal; he was the father of all such that handle the harp and organ" (Genesis 4:21). This is where worldly music originated. Satan took it up, and you see the Devil is the prince of the power of the air, and he is the father of modern music—the world's music. That is why it is so hard to get anything on the air besides the Devil's music, and now it is hard to get anything but *African* music.

The thing just is not accidental—not at all. Jack Wyrtzen of the "Word of Life Hour" sent some missionaries to South America, and they brought back moving pictures of the wildest tribes they could reach down there — unclothed, drunken Indian savages in Brazil. He said their dancing, filmed by the missionaries, had exactly the same devilish frenzy as rock 'n' roll. But those Indians have never seen a television set, never seen a movie, and never heard a radio. So where did they get it? Missionaries know where they got it. They are demon-possessed. They got it from hell. They got it from demonism.

J. B. Williams of the Sudan Interior Mission has shown missionary films right here in this auditorium, and if you have watched the dancers' feet you know it is the same old shuffle, the same twist, the same beat.

In a recent issue of *Time* magazine, one of the most popular Catholic cardinals in the world today is seen dancing a jig with a woman, and that is nothing unusual. The Devil is an artist, and he paints sin in attractive colours!

2. *Not only do we learn of the wickedness of the human race, but we learn the weakness of modern parents.*

When you see boys and girls who have gone completely berserk over something dirty, immoral and vulgar you can be sure there are some weak parents involved. The kids did not figure it all out for themselves. Parents are either too stupid or too ignorant or they are just hopelessly wicked. But really they cannot remain too ignorant if they look at American Bandstand or dance shows like that. They are not that ignorant. Married people—people who are old enough to be married—know that there is more than just music involved when they see a thing like that on television!

For instance, out in a mid-western town two girls went out with two boys, and in a wild careering automobile ride there was an accident and the two girls were killed. The girls could not be immediately identified. The boys were in a terrible state of shock, critically injured, and so on a radio broadcast the next morning they said "We'd like the mothers whose daughters did not come home last night to come down to the morgue and identify these girls." They were so horribly mutilated that no one could recognise them. Seventy mothers came to the morgue that day in one mid-western town! Seventy mothers whose girls did not come home the night before at all! That was in one town! I say the problem is weak parents.

In a recent issue of a news magazine some young girls who looked about thirteen, fourteen or fifteen were pictured as having waited all night long and into the next day for the Beatles to arrive in California. What mothers and fathers in their right minds would let young teenage girls stay out all night waiting for anybody, much less the Beatles? Modern mothers today foolishly let their thirteen- and fourteen-year-old daughters (and sometimes younger than that) dress like nineteen- or twenty-year-old women, and wonder why they go wrong. According to all that I ever read on the part of authorities and people who know the problem of delinquency and immorality of boys and girls today, they say "For goodness sake don't try to make your children grow up too soon. Keep them little girls as long as you can keep them looking like little girls." After they do become teenagers it would be better to keep them looking like a right tackle for the Green Bay Packers than to dress them like most parents allow their children to dress today, and wonder why they go wrong.

what we learn from b

sic and the beatle invasion

Rev. Hugh F. Pyle

We refuse to raise them by the Bible. Most parents are either too lazy or too wicked themselves to do anything about keeping their children pure. One woman who went to jail said "Taking a young girl and throwing her into the mad tangle of the modern dance is like taking a piece of raw meat and throwing it into a cage full of tigers!"

3. *Not only do we learn the weakness of modern parents, but we learn of the wavering of American morals.*

The false emphasis today is illustrated by the Beatles. For instance, in Kansas City the Beatles demanded 125,000 dollars for one night in a stadium there. A college professor would have to teach a lifetime to earn 125,000 dollars. A public-school teacher would have to teach two to three lifetimes; a Christian-school teacher would have to teach about six lifetimes. Most preachers would have to preach three or four lifetimes to earn as much money as the Beatles demanded for one night—to twist and gyrate to sexy, sensual, licentious rock 'n' roll music. I say we have a false emphasis—a wavering of morals —in America today.

Elvis Presley in one year earned more than the President of the United States. In Oklahoma City, when Elvis Presley was there, they said that a reporter who had talked to Elvis was mobbed by teenage girls, who said "Touch him! Touch him! Maybe he's touched Elvis!" And they almost killed the poor fellow trying to touch him because he had touched Elvis. They call them their "idols," and you know what the Bible says about idolatry. They cry and scream and howl and swoon, and some of them pray to their gods.

On a wall in Germany when Elvis Presley had been there some girls took red paint and painted "ELVIS PRESLEY—MY GOD." There are fights and riots that follow in the wake of these things, and some reporters say that these girls are as dangerous as panthers. When they get into this horrible frenzy God only knows what is going to happen next.

One historian said: "All heathen dance; all of them like to undress in public; all of them paint their bodies; all of them are religious." It is strange how religion of the false kind—the wrong kind—goes along with this sort of thing.

John the Baptist was one preacher who lost his head because of a dance. He may not have been the last one, but apparently he was the first one who died because of a sensual, suggestive dance.

In Exodus 32, when the Israelites really went bad, Moses came down off the mount and discovered them dancing and unclothed—dancing around an idol—a false god.

You see how the thing is shaping up today. Get the Bible out of the schools so that there will be no influence against this thing; then introduce dancing in the schools (and they are introducing it even in the grade schools now); and then teach evolution so that the children will think they came from animals and therefore figure there is no reason why they should not act like animals. Some dances today actually imitate mating animals, and I have been told by grown people that you do not have to go outside the city limits of Panama City to see it! And I could tell you more things if this were just a congregation of married adults here tonight!

"I cannot tell why there should come to me
A thought of someone miles and years away,
In swift insistence on the memory,
Unless there is a need that I should pray.
We are too busy to spare thought
For days together of some friends away;
Perhaps God does it for us—and we ought
To read His signal as a sign to pray.
Perhaps just then my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayers—I pray."

ROSALIND GOFORTH.

(*To be continued next week*)

Preliminary announcement

ANOTHER MISSIONARY CONFERENCE AT CAPEL

(Convened by the Elim Missionary Council)

July 9th to 16th

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S.a.e. for details to

Rev. G. Wesley Gilpin, Grenehurst Park, Capel, Surrey

The church in the world: how shall the salt keep its savour?

by D. MELLOR
BIRMINGHAM

ALTHOUGH the Church is not of the world it is in the world and is "the salt of the earth." How shall the Church keep its savour, lest it be trodden under foot of men? Firstly, by adding virtue to a faith that is inspired by the love of the Lord Jesus Christ: He loves me and I love Him. Despite the witness of the Church, the world will perish under the condemnation of God. The Christian is "delivered from this present evil world"; he is joined to Him who has overcome the world, and he is therefore exempt from condemnation and eternal loss. "Take heed unto thyself" and "keep thyself pure" were injunctions of the apostle Paul to Timothy. As a Christian I have a duty to myself; other men's failures will not exonerate me if I am blameworthy. It is required that we maintain the spiritual glow of an ardent love for the Lord Jesus Christ; so shall we witness with experience.

The Church is as salt in the world. Conditions of life are such that we depend upon one another for goods and services and we all bear some responsibility to the state for an ordered society in view of the benefits we receive from it. It may be suggested that the Christian should allow the world to become as bad as it can be so that its critical need of repentance may be exposed and realised. Such an attitude should, however, take into account the resultant hardening of heart and resistance to the Holy Spirit that it would tolerate. God "is not far from every one of us," and the Holy Spirit, who comforts the Church, is constantly convicting the world of sin, of righteousness, and of judgment. He speaks to the natural man.

The Church has no monopoly of virtue, and not all the blemishes are in the world. While the Christian cannot have spiritual fellowship with the unsaved he can have fellowship on the practical, moral, and social levels. The accuracy of the bank clerk, the sympathy of the nurse and the faithfulness of the uniformed services are esteemed whether the responsible persons are Christians or not. The divine image in man has been defaced but not obliterated entirely. Even in the world there is a growing awareness that unless there is grace in human relationships social and national life reaches an impasse; the rule of force is giving way to conciliation, and our welfare services are more humane. The Christian testimony would benefit from the practice of an honest-to-goodness truthfulness, dependability, courtesy and consideration. It may be asked "What advantage has the Christian?" Much in every way: he is sealed and secured by the Spirit; he has a far better position in Christ, a far better experience in the Spirit and a far better hope in heaven. Add, therefore, virtue to a faith that may be communicated to the world, for unless the Church speaks relevantly to the needs of society, and arrests the process whereby what is ungodly becomes accepted as the normal and right, official ungodliness will spread still farther and will engulf continents. The Christian faith involves both a private experience and a public testimony.

Finally, add virtue to a faith that will be vindicated and rewarded at our Lord's appearing and kingdom. The gospel is universal in its scope. We may witness with confidence, knowing that our labour in the Lord is not in vain. God has never relinquished His claim upon the entire world: He judges it, but never abandons it. "All souls are His; "the head of every man is Christ"; and "every eye shall see Him." The Lord who was publicly crucified shall be publicly acclaimed at His revelation, and to Him every knee shall bow, either in adoration or in subjection. His servants shall share His glory. The kingdoms of the world shall have become the kingdom of our Lord and of His Christ. We are complete only in Him.

"He reigns! Ye saints, exalt your strains;
Your God is King, your Father reigns;
And He is at the Father's side,
The man of love, the crucified."

EVEN if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever rejoiced over her firstborn child, no warrior was so exultant over a hard-won victory. C. H. SPURGEON.

BOOK REVIEWS

You can Witness with Confidence, by Rosalind Rinker. Published by Oliphants Ltd., 1-5 Blundell House, Goodwood Road, London, S.E.14. Price 3/6 (by post 4/-).

This book, one of the Lakeland Series, is very worth while. If it does nothing else it will make you think and pray. Occasional Americanisms may annoy (especially "hospitalised"!). "In a recent Indiana city" sounds odd. The reference to the baptism in the Spirit and the baptism into Christ is muddled (page 35). The detrimental reference to preaching (page 41), though incidental, is unwise. Obviously the warmth of the writer's personality in giving this material as lectures would add immeasurably, but this American book written in America by an American deals with fundamental principles which are good, right and universal.

Do get this book; it is fine, challenging, provoking. You will need to obey the writer's preface and read the book right through, for it is largely autobiographical and follows a developing pattern. Yes, get it, please, especially young people. You can read it with confidence!

T. W. WALKER.

Chris Temple, Patrol Leader, by Ivy F. E. Middleton. Published by Victory Press, Lottbridge Drove, Eastbourne. Price 6/- (by post 6/6).

This is intended for girls of ten to fourteen years. It will specially appeal to those interested in the work of Girl Guides; indeed, non-Guides may find some details rather baffling. However, a good Christian moral and a clear gospel appeal are woven into this simple, unaffected series of events. One complaint is the character called Bunny. Why did the authoress have to repeat throughout the dreadful imitation of a person afflicted with stammering in such expressions as "But I wasn't v-very good" and "What do we have to do n-next?"? I found this offensive and totally unnecessary. The publishers would be well advised to alter this in any future editions. This apart, this is a useful reward book, quite well written and sincere in intention.

T. W. WALKER.

How to win Souls, by Eugene Harrison. Published by Send the Light Trust, 30 Western Road, Flixton, Urmston, Manchester.

This is not a book to be read casually, but a study book to be read with the Bible close at hand. There are not enough books on soul-winning, therefore this well-written book comes at an appropriate time. It could be of great use to the great army of soul-winners in Great Britain. The writer is careful to point out that the soul-winner must take the utmost care of his own personal life.

The book is exactly what it is stated to be, a manual to be read many times and then to be at hand as a reference book. The four imperatives give insight and great value to the whole book: (1) The command from above; (2) The cry from beneath; (3) The plea from without; (4) The urge from within.

The constant theme of the writer is that we must know Christ and His Word, must feel the inward passion, must rely completely on the Holy Spirit.

Many seek to win souls, but do not know God's plan and therefore cannot possibly lead souls to Christ and pray them through. This book very wisely outlines the complete plan of God and, furthermore, shows the new convert and novice how to begin.

I am glad the writer describes the various approaches to different types of people.

I commend this book.

P. S. BREWSTER.

They Speak with Other Tongues, by John L. Sherrill. Published by Hodder and Stoughton Ltd., St. Paul's House, Warwick Lane, London, E.C.4. Price 18/- (by post 18/6).

John L. Sherrill is co-author of *The Cross and the Switchblade*, which has had a phenomenal sale in Great Britain. I state strongly that this book is a more important one. David Wilkerson's wonderful ministry as recorded in *The Cross and the Switchblade* is deeply disturbing, challenging in the extreme and marvellous in the way it upholds the power of Christ and the Holy Spirit; but it deals with only one section of the community, and I feel that many who have bought the book will have been introduced to elements in society which they need not have known about until they were more maturely able to cope. *They Speak with Other Tongues*, on the other hand, deals with experience and doctrine in a personal, readable, patently sincere style which must cause every Christian who reads it to go back again to Scripture and to God with a heart-cry for His undertaking. Mr. Sherrill is apparently an experienced reporter, and he writes so compellingly. His own experience is the main theme of the book, but his initial reluctance to become involved in the baptism of the Spirit personally while studying it objectively for the purpose of writing a book almost makes you feel that he is writing of another. The last chapter is thoughtful, wise and far-seeing. I hope at least as many will read this book as the other one!

T. W. WALKER.

Women's column

By GLADYS GORTON

STRANGER THAN FICTION

HAPPENINGS in real life are often more incredible and dramatic than fiction writers could imagine. I heard a story the other day which I could hardly believe was true. A woman was taken ill and a neighbour was taking her in light meals and doing things in general for her. That all sounds quite in order and what one neighbour should do for another, doesn't it? But there was more to it. The house in which the sick person lives is divided into two flats; she has one and another woman has the other. These two have lived under one roof, in their respective flats, for many years, and for over twenty-five years have never spoken to each other!

It is scarcely believable that two women can live like this and never speak to each other; one is ill and the other never shows any sympathy or offers help. I do not know how all this came about, but a few years ago the other woman lost her husband and the one who is now sick never extended any sympathy or gave help. What is far more inconceivable is that they both attend a place of worship. Unfortunately this sort of thing happens in families and nations. Families are divided through misunderstandings and jealousies; offence is taken over something said, but understood in a way which was never intended; or, if another is preferred, there is friction and division. Nations have severed diplomatic relations because of jealousy, pique or unintended offence.

The other morning we were reading from Galatians chapter two and particularly meditated and commented upon verses 11-14, where Paul withstood Peter. "Without rashness, without undue boldness, but in the exercise of the power granted him by God, Paul chastises Peter in the presence of the whole church; and Peter submissively bows to the chastisement . . ." (Scripture Union Notes). Peter never refers to this in his epistles, and the fact that he did not contend with Paul in his old impetuous manner reveals the mighty work of grace upon his life. "Be ye all of one mind," he writes, "having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Peter 3 : 8, 9).

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

People often ask if anything special happened in our church on Sunday night. Last Sunday was very special indeed. God spoke to us all through a little girl in a blue coat and hat with white fur trimmings, and with tears glistening in her lovely blue eyes.

You will perhaps remember Karen and her powder-puff. Last Sunday Karen came to church with Granny Smith. Mummy stayed at home this Sunday. Karen is eagerly awaiting her new brother or sister. She is a little impatient because Auntie Gillian's baby has come already and she can't understand why hers should take so long. By the time you read this Karen will be a big sister and she takes her responsibilities very seriously.

Daddy was sitting at the front of the church near the piano, so Karen sat with Granny Smith near the back. She quite enjoyed the service until the offering. It was then that Granny Smith found that she had no change to give Karen for her offering, so she whispered that she would put in a big coin for them both. Karen saw the offering plate disappearing and the tears rolled slowly from her eyes. Auntie Elsie was watching and she looked into her handbag and found a small coin just right for a little girl, but by this time the plate had been placed on the table in front of the church.

The congregation were singing the last verse of the hymn when Karen suddenly ran from her seat. She hurried to the front of the church with the tears still on her cheeks and she placed her little coin on the plate. As she turned to go back to her seat she smiled through her tears and it was just like sunshine after rain. Pastor remarked that it would be good if all gave their offerings with tears, and the whole congregation felt very moved by this little scene.

It was a sermon in itself, and I remembered how Jesus had watched the people give their offerings outside the temple. The Bible tells us that He beheld *how* they gave. Like the widow's mite, which I am sure must have been given with tears, Karen's offering was the greatest of all because of the way in which it was given.

There are those who withhold their offerings or

(*continued on facing page*)

COMING EVENTS

BATH. March 12, 13. Elim Church, Charlotte Street. Saturday at 3, youth conference. Taking part: H. W. Greenway, J. Lancaster, T. W. Walker, E. Corsie. At 6.30, evangelistic rally conducted by A. Tee and Ron Jones. Tea tickets on application to the convener. Sunday at 11 and 6.30. Preacher: A. Tee, National Youth Director. Convener: Douglas O. Ward.

BOLTON. February 26. Elim Church, Platt Street. Monthly rally at 7. Film: "They looked for a city." This film in colour, with sound, depicts the persecution of a Jewish family in central Europe. Convener: K. Smith.

BOURNEMOUTH, Springbourne. February 19. Elim Church, Curzon Road. At 3.30 and 7, presbytery rally. Preacher: the President, P. S. Brewster. Supporting items from the churches. February 26-28. Fortieth anniversary services. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: R. B. Chapman (former minister).

CANNING TOWN. February 26. Elim Hall, Bethell Avenue, E.16. At 7. Elim Bible College students will conduct an evangelistic service. All welcome.

HASTINGS. February 19. Elim Church, Station Road. Monthly rally at 7. Preacher: David Ayling (Brighton).

HULL. February 26. City Temple (corner Madeley Street). United Pentecostal meeting in Jackson's ballroom at 7.30, taken by the Christian police of Hull and East Riding of Yorkshire.

SALISBURY. February 20. Elim Church, Milford Street. Evangelistic service at 6.30. Preacher: Percy S. Brewster (President).

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): February 19, Romford (high school); 20, Epping prison; 27, Hounslow.

Joseph Smith:
February 19-24, Brookeborough; 26—March 3, Portadown; 5-10, Bethesda; 12-17, Apsley Street; 19-24, Ballymoney.

F. Newey, on furlough from India:
February 19, Grimsby N.Y.L.C.; 20, Grimsby (a.m.), Scunthorpe (p.m.); 21, Scunthorpe; 22, Hull (City Temple); 23, Hull (Mason Street); 24, Scarborough; 26, Driffield; 27, Malton; 28, Newcastle; March 1, Newcastle; 2, Bishop Auckland; 3, Stockton; 5, Harrogate; 6, York.

P. Griffiths, on furlough from Rhodesia:
February 19, Barnsley; 20, Huddersfield.

The Missionary Exhibition:
February 26—March 1, Holyhead; 3-7, Southport; 9-13, Blackpool; 15, 16, Accrington; 18-20, Wigan; 22, 23, Bolton; 25-27, Macclesfield; 29, 30, Glossop.

D.613

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Preacher: **G. W. Gilpin**
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WOMEN'S COLUMN *(continued)*

A lecturer in ecclesiastical history at Cambridge expected a higher position, but when the day came it was given to another. He was terribly disappointed, but the very next day he wrote a letter to his new superior expressing the true spirit of Christ: "I am ready to work under you and support you. . . . So far as I know my own heart, no jealousy of yesterday shall ever arise on my side to mar the friendship and harmony in which I ask and hope to share with you."

Thought. "When Christ does rule in a heart what marvels of magnanimity he can effect" (Dr. W. E. Sangster).

SUNSHINE CORNER *(continued)*

give less than they should. Karen gave us a wonderful demonstration of the right way to give. I am sure we shall always remember her, and I am sure that Karen's offering was very precious to the Lord Jesus.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTIE DOROTHY.

YOUTH *in action!*

CHRISTIAN YOUTH AND SEX

by Alex Tee

WHEN God created humanity He placed pure and wholesome desires within His creation. Sex is something we often feel embarrassed to speak about, mainly because the Devil has degraded it. God has a purpose in creating sexual desires within us, and if we recognise this in God's way we shall be able to fulfil the divine motive so as to enhance our Christian deportment.

It is not wrong for a young Christian to feel atracted to other young Christians of the opposite sex. We do well, however, to remember that there are scriptures which point out that it is wrong for a believer in the Lord Jesus Christ to marry one who has not a born-again experience. God wants young people to be happy and normal, yet He desires that everything we do will be ethical and in keeping with the gospel. Sexual desires are a normal human development, but Satan has sought cunningly to misuse these desires to lure young people from the path of purity and propriety.

The Devil lays his traps very subtly and uses evil people to further his ends by exploiting teenagers. Suggestive advertising and mass publicity make it easy for young people to begin to think that what they see and hear is indeed the done thing. The Devil then feeds their minds, pointing out that they must not be old-fashioned or out of step with modern ideas. This is the same seed of doubt that he used in his first devastating approach to Eve in the garden of Eden. He suggested to Eve that she was missing something and then created doubt in her mind regarding the word of God. She fell ; and what a fall ! This battle to captivate our thought life is something we must be very careful about. As a man thinketh in his heart so is he. It is of paramount importance that we watch what kind of thoughts we think towards a person of the opposite sex. If the attraction towards that person becomes base or sordid we will soon fall an easy prey to the sly serpent. A Christian friendship can grow into a beautiful courtship just as normally as a bud develops into a rose. As young Christians we must never allow anything in our conduct which would mar our Christian standards, even though the suggestions come to us in the guise of being " with it." True and lasting happiness can develop only as we are assured that God can smile upon us as we increasingly love that person who has stepped into our lives. As you use this God-given ability to love someone with honourable motives you enhance the standards which the Saviour has given to us.

It is always wrong to lead a person " up the garden," pretending that our intentions are sincere when in actual fact we are arousing their emotions only to satisfy our own feelings. This sort of conduct can so upset a young Christian that his or her whole spiritual life can receive a set-back.

There are ample pleasant and purposeful ways in which young people can enjoy themselves together. To pursue this course is to keep in the middle of the highway that leads to permanent happiness. Correct conversation is another essential. This will reveal the quality of character which each possesses, and will help to show whether or not they are really suited for each other.

The delicate yet fascinating charm of sex will be the more enhanced if we bring the Saviour into this important facet of life. We must shun all that is base or smutty. If we bring this sensitive side of life into line with Bible standards of personal holiness our whole approach will stand out in glorious contrast to this evil world.

MAKE A DATE

to join us on

Easter Monday in the

ROYAL ALBERT HALL

(*see page 125*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, February 21st — Leviticus 24:10-23

" For I am the Lord your God " (v. 22).

The nearness of the divine presence we all covet. How often we pray in God's house, " Lord, come near, come among us in all Thy mighty power." Today's reading, with others similar, shows us that God's presence among His people is searching and demanding. Part of the price that the early Church had to pay for the presence of the Holy Spirit in power was full sanctification; the story of Ananias and Sapphira shows this.

May it be that the price we have to pay for God's presence among us in real power demands too great a separation? God knows this and therefore withholds His power lest judgment as well as revival result.

Tuesday, February 22nd — Leviticus 25:1-17

" A sabbath of rest unto the land " (v. 4). " A jubilee shall the fiftieth year be unto you " (v. 11).

Today's portion, with those that decree the weekly sabbath of rest and the three periods of one week each every year when all the men of Israel were to appear before the Lord, is surprisingly ignored by our sociologists, social reformers and psychiatrists as indicating a unique insight into the mental, as apart from the purely physical or spiritual, requirements of human nature. In effect it means that more than 3,000 years ago the law ordained that there should be one day in seven free from labour, three weeks in every year, one year in every seven and two years in every half-century—all with pay, for God supplied the need !

Once again the Bible is revealed as being not out of date but well in advance of the age. If this were carried out today our psychologists would not have to report that one in ten of civilised people is mentally ill. The idea should have further study.

Wednesday, February 23rd — Leviticus 26:1-20

" If ye walk in My statutes . . . then I will . . ." (vv. 3, 4).

The history of the Jews has been a consistent testimony to the truth of this promise. In fact God has been to them better than His promise, for whenever they returned to Him in repentance after national backsliding He intervened to deliver them from their enemies and bless them in barn and store. God set Israel among the nations to be an example to the world of His dealings with them. Alas, Israel failed and the lesson was thereby largely lost. But for the Church the principle applies that if we walk in God's statutes He will rain spiritual blessing upon us.

Thursday, February 24th — Leviticus 26:40-46

" If they shall confess . . . then will I remember My covenant " (vv. 40, 42).

Again these threats of judgment and promises of blessing have been marvellously fulfilled and are being so today. They are an inspiring record of God's continual interest in the affairs of His people and of the whole world. How encouraged we should be ! Seeing that God has so wonderfully worked on Israel's behalf will He not, in fact does He not, work equally wonderfully on our behalf?

Friday, February 25th — Mark 1:1-13

" He shall baptise you with the Holy Ghost " (v. 8).

The normal experience of the early Church was the baptism in the Holy Spirit with supernatural accompaniment. Anything other than this would have been foreign to their experience and thinking. Alas, the Church departed from the supernatural and miraculous to formality and organisation. We rejoice that God has broken through again in supernatural power. But there is still grave danger that the incubus of un-Pentecostal pressures in the Church will rob present-day Pentecostal denominations of the miraculous and supernatural. Let us be on our guard against such.

Saturday, February 26th — Mark 1:14-28

" I know Thee who Thou art " (v. 24).

Strange that the prepared and privileged people did not recognise the Holy One of God but the demons did. This strikes us as a remarkable testimony to the truth of the records, for had they been invented it is unlikely that the writers would have thought of such an idea. But the demons had seen Christ in the eternal world, and though He was now clothed in human form they still recognised Him. Amazing Jesus ! Oh, may we also recognise Him too for who He is ! Such knowledge is the knowledge of the true God and is eternal life.

Sunday, February 27th — Mark 1:29-45

" And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed " (v. 35).

The deeper our insight into spiritual matters and the closer our intimacy with the Eternal, the greater is our recognition of the need for prayer. The desire for prayer results from fellowship, and fellowship prompts more prayer. Prayer is the test of our intimacy with God. Instead of our Lord's closeness of fellowship with the Father diminishing His prayer life it increased it. This is as it should be. As the lover has no greater joy than the presence of the beloved, so the soul that knows and loves its God has no greater joy than to abide in God's presence.

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McCLURKIN. On January 17th, Mrs. McClurkin, aged 93 years, of " Petra," Portstewart Road, Portrush, beloved mother of Mrs. J. Silcock and faithful friend of Elim. Officiating ministers at funeral: J. Smith, A. Wilson and W. Dempster.

RUSH. On January 27th, Miss Emma Rush, aged 59 years, faithful member of the Elim Church, West Walls, Carlisle. Officiating minister at funeral: H. Palliser.

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THE ELIM EVANGEL

Vol. XLVII No. 9 | FEBRUARY 26th, 1966 | 6d

IT happened after the television service in the Paisley Elim church. Frank F. Frost reports: "With cameras and recording gear switched off, A. Tee asked the congregation to sing the chorus 'The Lion of Judah'—and what singing! *It sent the engineers rushing to switch on their equipment once again* with a request for a repeat to be recorded." Pastor Frost also reports that at the service A. Tee preached on divine healing, many testified to having been healed in the past in answer to prayer, and Lilian Barbour, whose sight had been restored to an eye blinded in an accident, testified to her healing three years ago under Mr. Tee's ministry. About twenty people were anointed and prayed for at the television service (see page 135).

Television engineers and producer *rush* to switch on their equipment for "Lion of Judah" chorus sung by Elim congregation.

Members of the Scottish District Presbytery on the platform at the televised service, with A. Tee preaching.

THE BAPTISM IN THE HOLY SPIRIT

by W. J. ALLEN
Minister, Elim Church, Whitehaven

The approach

LIFE in the Spirit is the perfect ideal for all believers. Having begun in the Spirit, we must see to it that we do the necessary things to reach this ideal. We are called to walk with God; not to walk in the flesh, but to live habitually in the Spirit, being responsive to and guided by Him (Galatians 5:16, Amp. N.T.) Further words in this passage are: "If we live by the Holy Spirit, let us also walk by the Spirit. If by the Holy Spirit we have our life in God, let us go forward, walking in line, our conduct controlled by the Spirit" (v. 25).

Simeon came by the Spirit into the temple (Luke 2:27), and what a revelation he received, for the salvation of God was there to meet him in the person of the child Jesus. Thus he was able to declare "Mine eyes have seen thy salvation . . . a light to lighten the Gentiles, and the glory of thy people Israel" (vv. 31, 32).

Jesus lived His life in the Spirit, for He was led by the Spirit into the wilderness to be tempted by the Devil (Luke 4:1); He returned in the power of the Spirit to fulfil His ministry, and could declare that the Spirit of the Lord was upon Him (Luke 4). It is interesting to note that Luke records the statement of Jesus to the effect that "the Father would give the Holy Spirit to all that ask Him," and we note the Amplified Testament includes "continues to ask." Schofield comments that as far as is recorded no one took advantage of this offer, unless it was Mary of Bethany. No wonder it is Luke who gives the command of Jesus to His disciples to tarry in Jerusalem until they were endued with power from on high (Luke 24:49).

GOD HAD PROMISED AN OUTPOURING OF THE SPIRIT
(Joel 2:28)

Eight hundred and thirty-three years before, the prophet Joel had uttered this promise which was shortly to come to pass. This outpouring, and the willingness of God to give His Spirit, had been prefigured in a variety of ways in Old Testament times. On two occasions water, a type of the Holy Spirit, had flowed from the smitten rock to quench the thirst of man and beast (Exodus 17:6; Numbers 20:11), and we note in the latter reference that the water came out abundantly. Later, Ezekiel had the vision of the river of the sanctuary (Ezekiel 47), with sufficiency for all classes. The anointing of kings and priests to their respective offices was a type of the baptism in the Holy Spirit, as was also the fire of God falling upon sanctified altars, tabernacle and temple. Each contributed its aspect of that great blessing God would bestow on the thirsty soul.

A PERSONAL PROMISE FOR ALL TIME
(Isaiah 44:3)

The only condition for receiving it is that one is thirsty to receive an outpouring; endorsed by the Lord Jesus as He stood on the temple steps on that great day of the Feast of Tabernacles in the words "If any man thirst, let him come unto Me, and drink; out of his innermost being shall flow rivers of living water" (John 7:37). This is not conversion, for sinners are born of the Spirit, not filled with the Spirit. John the Baptist endorsed the promises and, we believe, accentuated them: "He [Jesus] shall baptise you with the Holy Ghost and with fire" (Matthew 3:11). Jesus in His teaching ministry gave the disciples full light on the Holy Spirit, mentioning His particular attributes to the Church. It has been said that Jesus never mentioned a baptism in or by the Spirit, but one of the last commands and promises of Jesus was this very thing. Acts 1:5 says "Ye shall be baptised with [placed in] the Holy Ghost not many days hence."

THE PROMISE RECEIVED BY FAITH
(Galatians 3:14)

Young translates this verse "that the promise of the Spirit we might receive through the faith." Many have made the mistake here of trying to read into this statement that we take the baptism by faith. We suggest, however, that while it is true that we can receive the promise of anything that is going to be given us, the thing must be given and actually

received. Pastor Forget gives a good illustration of this in his book on divine healing. He had promised his little girl a bicycle when she was ten years old, but that did not stop her asking for it almost every day. She was so determined (and I suggest she had taken his promise by faith) that she learned to ride a friend's bicycle, and one day rode past her father proudly and confidently. His paternal heart melted and she had her bicycle. What an example! We must show our heavenly Father that we have so taken His promise by faith that He must give us the promised Holy Ghost. "He will fill your heart today to overflowing with the Holy Ghost and power."

A THRILLING AND UNUSUAL TESTIMONY TO SALVATION

by TOM JONES
TONTEG, GLAM

MY testimony can be summed up in the words of one of old who said "It was good for me that I was afflicted; before I was afflicted I went astray," but I am happy to be able to say "I have returned to the Shepherd and the Bishop of my soul."

As a child I attended Sunday school regularly and at the age of sixteen I was baptised in water; but it made very little difference in my life, and very soon, like most teenagers, I thought I was getting too big for this kind of life and set out to enjoy the pleasures of this world. At the age of twenty-four I married and a year later we had a little boy and two years later a little girl. I felt then that my happiness was complete; yet how short was that happiness!

My daughter was just three weeks old when I became completely deaf. I remembered then the things that I had been taught as a child and spent much time in prayer pleading that the Lord would deliver me from this world of silence, but the heavens seemed as brass. I became very bitter towards God, more so when my little girl began to speak and I was denied the sounds that mean so much to parents.

I joined the institute for the deaf; there I learned to lip read and to speak with my fingers and by signs. Although this gave me an interest in life it did not prevent me from going deeper and deeper into sin. I began to drink very heavily, even on Sundays. I would come home under the influence of drink. In spite of all this the Lord was working in love for me.

One day I read in our local paper that aids for the deaf had been installed at a church in Pontypridd. Now I had tried many types of hearing aid and they had been of no use to me, but I made up my mind I would go to this church and try this hearing aid. Never will I forget the day I went to the Elim church for the first time. I explained to the usher that I was deaf and he explained to me how to work the hearing aid. Half-way through the service I decided to try it out. As soon as I put the aid to my ear I heard a sound. I was not able to recognise the sound at first, but when I looked up to the pulpit the minister was turning over the pages of the Bible. I had almost forgotten that paper made a sound when you touched it. Then he began to speak.

Oh, it was wonderful! For the first time in three years I was hearing a person's voice, and for the first time in my life I was hearing the gospel preached in a way that brought back all that I had been taught as a child.

My wife was surprised when I went home sober that night, but even more surprised when I told her where I had been. She agreed to come with me and for six weeks we attended every meeting. The children really enjoyed it, particularly my son, as he took a real interest in all that was going on; but how embarrassing when, going home in the bus, he would sing at the top of his voice "I'm richer than a millionaire, just because He cares," and we would try everything to keep him quiet.

Royal Albert Hall, empty now

but — see next page

It was six weeks after my first visit to Elim that my wife and I gave our hearts to the Lord. I have heard many people testify of the joy that flooded their whole being when making their decision for Christ, but this was not my experience. In fact I was really worried because I did not want anyone to know of our decision. I wanted to wait until we were stronger Christians and then start telling people.

We were living with my wife's family at the time, and when we arrived home that night we hurried our son off to bed as soon as we could because we were so afraid he would say something. He was now five years of age, and at this age they so often say the wrong thing at the wrong time.

My wife and I knelt together to pray for the first time that night. I told the Lord of my concern and asked Him if it was the right thing to do. The next day I went to work and told no one that I was now a Christian. When I came home that night my wife was ironing. I could see by her face that something had happened. She told me that they all knew of our conversion.

"What," I said, "you told them?"

"No," she said, "we have had a wonderful answer to our prayer last night."

She went on to tell me that after I had gone to work and my son was having breakfast with all the family while my wife was upstairs seeing to the baby two young men came into the house. They were builders, who had come to do some repairs to the back of the house, and as they were talking to my mother-in-law my wife heard my son say to one of the men "Hey, are you saved?"

The man said, "Saved? What do you mean?"

"You know," said my son, "saved like my mother and father were in chapel last night."

My wife said that you could have heard a pin drop as the man replied "I'm afraid I am too bad to be saved."

"No you are not," was the reply. "You come to our chapel, and anybody can be saved."

The scripture says "Out of the mouths of babes and sucklings Thou hast perfected praise." The gospel of Jesus Christ is for the whosoever. Yes, anybody can be saved.

After such an outstanding answer to prayer how could I fail to learn the lesson? The Lord, as He did during His earthly ministry, took a little child: "Be like this child, fearless in your testimony." Since then I have never been ashamed to own my Lord or to defend His cause.

Just as I expected, my workmates made fun, but it did not affect me in the way I thought it would. It did not hinder me but helped me, as I proved with the chorus writer, "When I talk about Him, the waves of glory roll, bringing joy, real joy, to my soul."

Some time after my conversion the baptism in the Holy Spirit was explained to me. I pointed out that although it might be true it could not be for me. A child born deaf can never speak, and so a person who becomes deaf in later life cannot learn a new language.

"That may be so," was the reply, "but will you memorise this verse of Scripture, 'The promise is unto you,' etc.?"

I had a neighbour who was a Christian but belonged to a company of people who believed that the baptism of the Holy Spirit is not for today. When I told him I had been told to pray for this experience he advised me to have nothing to do with it. He said "The scripture says that when the Holy Spirit came it was a sound from heaven, but what they have in Elim is a noise from America. It is something they first heard in America and now they copy it from each other."

Little did I realise then that very soon I would be able to convince him that this experience is indeed of God.

When we had our first waiting meeting I was bored; there was no one in the pulpit. Looking around me I could see others with their eyes closed and lips moving, but it just did not mean a thing to me.

The young man sitting next to me nudged me and said "Say 'Praise the Lord,'" and so in a whisper I said "Praise the Lord." Then my wife said "No, say it out loud."

"But the others will hear me," I said.

"But they are all praising the Lord out loud," she told me.

Full on Easter Monday

See page 138

I was shocked and thought how irreverent—what kind of a church had I joined?

Towards the end of the meeting the pastor came to me and said "You don't understand, do you?"

I said "I'm afraid not."

He then asked me to watch a young lady sitting behind me; she had just received her baptism. Just to look at this young lady was enough to give me an overwhelming desire for the Pentecostal experience.

The following day I prayed earnestly for this experience and reminded the Lord that His Word said the promise was to me (it did not say if I could hear all right). The next evening we had another waiting meeting, and in a matter of minutes I received my baptism. It was a very wonderful experience. I had never heard anyone speak in tongues, and yet I spoke in tongues and I felt I would never stop. Later I received the gift of interpretation and prophecy. Truly "God is great, and greatly to be praised," and I shall always thank Him for the patience and understanding of the pastor and members.

One year after my conversion I received a government deaf aid and heard my daughter's voice for the first time. She was then four years of age and I had never heard her speak. My wife called her in from play and said "Go and say something to daddy; he can hear you now."

She came right up to me and said "God is good to me; He holds me tight with all His might; God is good to me." It was wonderful, not only to hear her voice but to hear her say those words.

God has been good to me too. No one can know what it means to me to be able to hear the voices of my children, but how much more wonderful it is to be able to

"Hear His voice say 'You belong to me;
You are not your own, with a price you're bought
And you're mine eternally.'
Oh, I love to hear Him say
'I have saved you by my grace,'
And when I get to glory
It will then be grander still,
For I shall see His face."

CHURCH REPORTS

EALING **Pastor: A. J. K. Magee**

THE Lord is continuing to bless His people here at Ealing. Last November Pastor A. R. T. Whittall (Woolwich) conducted a week's meetings, when his anointed ministry, unfolding God's Word, made a powerful impact in salvation, healings and spiritual quickening. Mr. Whittall put all his talents and energy into the campaign, for which we thank him.

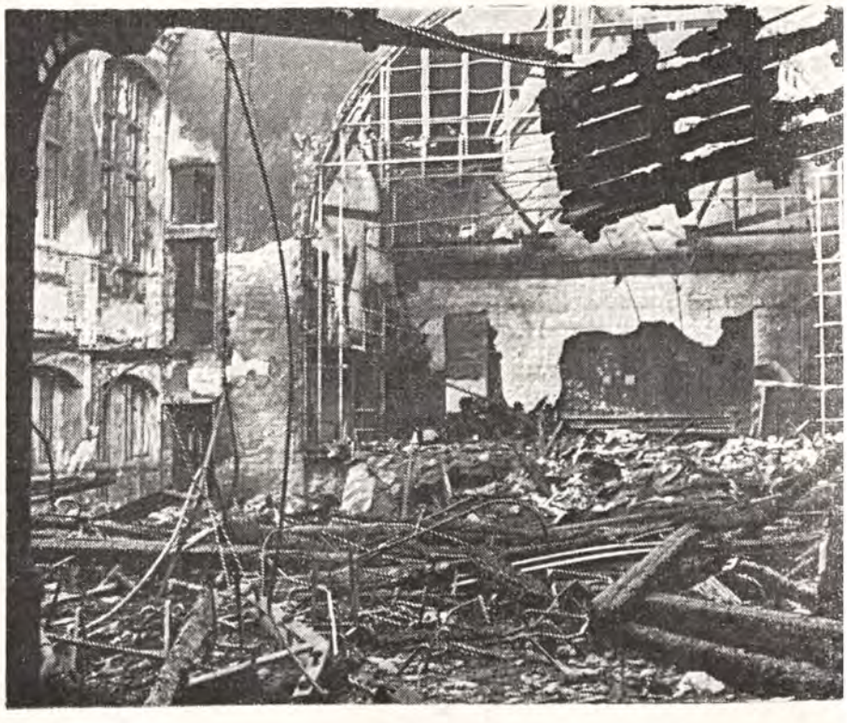
On Christmas Sunday Pastor A. J. K. Magee baptised two believers in water. We were also blessed through the visits of the Editor, Pastor J. T. Bradley, on new year's Sunday, and Pastor A. Tee (National Youth Director) the following weekend. At the Sunday evening meeting Mr. Tee stressed the importance of youth work and at the conclusion all the youth leaders and Sunday school teachers of Ealing, and of the branch junior church at Hanwell, rededicated their lives to the work and to the Lord.

Decisions were recorded at all these meetings and on most Sundays, for which we praise God.

A TOWN HALL GUTTED BY FIRE

IT will be remembered by many as a civic building and magistrates' court, by some as a dance hall and by others as a wrestling ring, but by hundreds it will be remembered as a birthplace, for it was in this Hove Town Hall last year that over 300 people made decisions for Christ.

Very soon not a brick will remain of the Hove Town Hall, but it will remain in the hearts of those whose lives were changed there and in the hearts of those at the Hove Elim church as a place of blessing, when a dance hall became God's house and where He answered prayer. A.S.B.



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.

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53440/53449. Editorial Office: Cheltenham 53440/53449.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Televised service at Paisley *Cover*

The baptism in the Holy Spirit *W. J. Allen*

A thrilling testimony *Tom Jones*

Church reports

Believing Christ *Editorial*

Comment, opinion and review

The fundamentals : The gifts of the Holy Spirit *G. L. W. Ladlow*

Singing in the rain *Gladys Gorton*

Legion *Aunty Dorothy*

Winning juniors for Christ *A. Tee*

Scripture portion notes *The Editor*

EDITORIAL

BELIEVING CHRIST

LIKE most theological concepts, believing, in the Bible sense, may be simple or profound. A child may believe and receive salvation, but the mature Christian knows that the depths of what believing means still have to be plumbed. Believing can be considered as follows: believing *in* Christ, believing *on* Christ, and believing Christ. We distinguish between " in " and " on " in this context only for the purpose of this editorial, not because we feel that any weight is to be attached to the use of the different prepositions in the Authorised Version. Our object is to distinguish in a succinct manner three aspects of believing.

BELIEVING IN CHRIST

All those who have heard about Jesus Christ believe in Him as an historical figure as they would believe in Julius Cæsar. They may believe in Him as a sincere man, or as a social reformer, or as a martyr. They may believe in His power and ability. But that kind of belief does not lead to salvation though it may lead to much uprightness of living.

BELIEVING ON CHRIST

As we have said, the difference between the prepositions " in " and " on " is only for the purpose of this article to distinguish between two attitudes of belief. We all know the story of Blondin, the acrobat, performing on a tight-rope at the Crystal Palace. After having wheeled a man along the rope in a barrow, seeing a youngster gazing wide-eyed, he popped down and asked her if she thought he could take her along the rope. " Yes," she answered. " All right, let me do it." But she shrank back as she replied " Oh, no." She believed in him, in his sincerity, willingness, and ability, but to believe *on* him, that is to commit herself to him, was another proposition.

There are many like that in regard to Jesus Christ ; they believe in Christ and, like Herod to John the Baptist, they will listen and even do many things for His sake, but they are not prepared to commit themselves to Him.

But it is this abandonment to Him, whatever the consequences, that Jesus Christ demands. It was this that the apostles gave Him after Pentecost. He does not upbraid us for our past, but He does demand complete surrender in the present. There are many who have also believed in Christ as a theological concept, but the question of facing up to the full implications of that faith are ignored. This brings me to our third concept :

BELIEVING CHRIST

There are many who believe in Christ as an historical figure, but they do not believe Him. They do not believe Him when He talks about hell, or about the consequences of putting stumbling-blocks before children, or about those not committing themselves to Him

(*continued on page 139*)

COMMENT, OPINION AND REVIEW

THAT church dignitaries in putting across their church to the man in the street fail to be " with it " a visit to a prison carol service the Christmas before last demonstrated. About 2,000 prisoners and visitors crowded the church. It was the season of joy and festivity, but not a flicker of a smile broke the solemn faces of the participants from beginning to end. The artificial solemnity, the heavy dullness, the lack of spontaneity, the silly robings, the futile processions—not one single item reminiscent of the optimism, buoyancy and cheer of the New Testament.

As I sat through the doleful service how I longed that the Coventry Trio, the Clapham Rhythm Group, the Salvation Army Joy Strings or the Pilgrims could have had just half an hour to put some Christian sparkle into the soulless service.

" Sparkle." That is what church services lack. We Pentecostals must be on the alert to enjoy the house of God and see to it that joy, spontaneity and cheer characterise all our services. " Sparkle," " buoyancy," " lift "—these are what church services lack. And yet the Church need not be ashamed of what it can and does put across. We had no idea ourselves until recently, we must admit, that so much inanity passed for worldly pleasure and brought so much satisfaction. No wonder when really worldly people get converted that they testify to the world as being empty. One cannot find a better word to describe the entertainment provided by the world if a few hours' viewing of television is any guide.

On the very lowest plane there is certainly more in any real Pentecostal service in brightness, cheer, spontaneity, joy and exuberance than in any worldly entertainment. But to the person whose spiritual eyes have been opened a real Pentecostal service is heaven begun below, making him say with David: " I was delighted when they said to me, Let us go into the house of the Lord."

The above comment was written before we received Pastor F. F. L. Frost's report of the service televised from our Paisley church and its sequel, but the Paisley event reinforces our feelings about " normal " church services.

The engineers recognised immediately the electric quality of enthusiasm in the house of God and were prepared to transmit an item with such a quality.

Now the fact must be faced that in many churches the congregations are more responsible than the minister for dull, formal, soulless services. To get churches or congregations out of the rut of their routine is in some cases almost an impossibility. It might almost be imagined that there was something sacrosanct in many people's view about the actual form of service they use and are used to. In fact it seems now that chorus singing is *infra dig* among some Pentecostals. How often too are conventions and rallies tied down to a programme of a dozen to a score of items, every one of which must be religiously given its place. Let us always bear in mind that believers attend church to be partakers in the service, not to be spectators of the programme.

But those who are put in charge of programmes or features in local churches are very often quick to resent suggestions from the minister as to possible changes. " We have always done it like this " is a retort frequently heard by an innovating minister.

Was it not the joy and spontaneity, the fresh approach to worship, that characterised the first Pentecostal services we attended that drew us like a magnet? But now we are in danger of becoming as formal as any other section of the Church.

We are aware that change for its own sake is as bad as or worse than routine and formality. But the fresh life of the creative Holy Spirit will initiate those spontaneous variations in our services that will give variety, life and joy to the service as we seek His guidance and are led by Him.

How often has it been testified that the joy of the Pentecostal approach to God has been the means whereby sinners have been influenced in their search for God!

Ninety-four per cent of the ordained preachers in the world minister to the nine per cent of the world's population who speak English.

Six per cent of the ordained preachers in the world minister to the ninety-one per cent of the world's population who do not speak English.

THE ELIM FUNDAM

THE GIFTS OF

"We believe that the Church should claim and manifest the nine gifts of the Holy Spirit: wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, interpretation."

THE Elim Church exists today not simply as another evangelical denomination, but as a witness to a rediscovered truth which, by and large, was both rejected and unwanted by the professing Church. The existence of the miraculous gifts of the Holy Spirit and their function in the Church today was a thrilling rediscovery and therefore forms a vital part of the body of truth for which the Elim Church earnestly contends.

This is one of our fundamental doctrines that must never be neglected, for it is only our stand for such truths that justifies our existence as a separate denomination.

The Church of Jesus Christ is a spiritual organism brought into being by the Holy Spirit, consisting only of those who have been regenerated by the Spirit. It is obvious therefore that such an organism can function only through the power of the Spirit. When our Lord commissioned His disciples to go into all the world and preach the gospel He was sending them forth to fight the powers of darkness that held captive the minds and souls of men. Such a mission could never be accomplished by human wisdom or eloquence, it needed supernatural power, and so the Lord sent the Spirit upon His disciples to give them this needed power for their task (Acts 1:8). As we read the book of the Acts we are not surprised to find that the apostolic message was accompanied by mighty signs, miracles and healings which brought about the establishment of the Church in a heathen world.

The function of that Church was twofold: witness and worship. The responsibility for spreading the gospel rested upon all who became members of the Church, therefore the same supernatural power experienced by the apostles was necessary to all for the accomplishment of this task. The believers had been brought into fellowship with the living God, and therefore worship was not a matter of forms and ceremonies but a spiritual exercise requiring the help of the Holy Spirit. Did not our Lord Himself say "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth"? It is not surprising to read in 1 Corinthians 12 that the Holy Spirit bestowed miraculous gifts upon the Church in order that she might fulfil her God-ordained function. We contend that the spiritual character of the Church has never changed, the function of the Church has never changed and therefore the need for these supernatural endowments is ever the same. Praise God we have proved during fifty years that these blessed gifts can be ours and are of inestimable value in the life and work of the Church.

A consideration of our statement of belief shows that we believe the following in relation to the gifts of the Spirit.

1. THE CONTINUANCE OF THE GIFTS

Though it has long been the contention of many that these gifts were bestowed only during the apostolic era, we believe that these miraculous gifts continue throughout the Church age. We are told in 1 Corinthians 13:10 that these gifts were to continue until "that which is perfect is come." Those who believe that these gifts have ceased explain that this verse refers to the completion of the canon of scripture in which we have a perfect revelation of God and the things of the Spirit. Having no New Testament writings for its guidance and instruction, the Church was dependent upon guidance being given to her by the miraculous gifts of the Spirit, but once the canon of scripture was complete the gifts became no longer necessary. An examination of the whole passage, however, clearly shows that this verse cannot possibly refer to the completion of the canon of scripture. We are told in the passage that when that which is perfect is come "knowledge shall vanish away," we shall "see face to face" and shall "know as we are known." The New English Bible translates it "My knowledge shall be whole like God's knowledge of me." Would anyone dare to suggest that the Christian Church has arrived at a state where its knowledge of God is as perfect as His knowledge of us? What foolish presumption that would be. Alas, all true believers are only too conscious of the imperfection of the Church's know-

ILS

E HOLY SPIRIT

y GERALD L. W. LADLOW
inister, Elim Church, Motherwell

Pastor and Mrs. Gerald Ladlow and their children.

ledge of God, and their constant prayer is for a fuller understanding of Him and His ways.

John Wesley comments on this passage: "The wisest of men have here but short, narrow, imperfect conceptions, even of the things around them, and much more of the deep things of God. And even the prophecies which men deliver from God are far from taking in the whole of future events or that wisdom and knowledge of God which is treasured up in the scripture revelation. But when that which is perfect is come—either at death or at the last day—I shall know even as also I am known, in a clear, full, comprehensive manner; in some measure like God, who penetrates the centre of every object, and sees at once through my soul and all things."

We can arrive at only one possible interpretation of this passage, namely that while the imperfect state exists the miraculous gifts are to continue in order to assist us in our understanding of the things of God.

2. THE AVAILABILITY OF THE GIFTS

We believe that the gifts are available to all believers and that they should claim them. 1 Corinthians 12 : 11 states that the Spirit bestows the gifts "severally as He will." There are those who infer from this scripture that any bestowal of gifts is a sovereign act of the Holy Spirit without any desire having been expressed by man. Pointing to the sporadic manifestations of the miraculous in various periods of Church history, such as in the days of the Waldensians, the early Quakers and the early Methodists, they maintain that these were all unsought and unexpected acts of the Spirit of God. They were given to meet the needs of certain situations and therefore we have no right to seek for or expect such manifestations.

On the contrary, however, we believe that Scripture clearly teaches that these gifts are for all believers. The verse just referred to says that the Spirit gives "to *every* man severally as He will." We are told to "covet earnestly the best gifts" (1 Corinthians 12:31), to "desire spiritual gifts" (1 Corinthians 14:1), to "covet to prophesy" (verse 39), to "pray that we may interpret" (verse 14), while in verse 31 we are told "ye may *all* prophesy." While we certainly believe that the Spirit distributes the gifts "as He will," it is evident from these scriptures that His bestowal is in response to the earnest desire and seeking for them by the believer.

3. THE DESIRABILITY OF THE GIFTS

The opponents of our Pentecostal message have often questioned the value to the Church today of these miraculous gifts. The fact that the Church at large has apparently been able to continue its work and witness down the years without them is offered as evidence that these gifts are unnecessary. Paul, in considering the gifts of the Spirit in 1 Corinthians 12, likens the Church to a human body. Each member is placed in the body by the Holy Spirit and supernaturally gifted to fulfil a specific purpose, so that each one is necessary for the proper functioning of the whole. We have marvelled at the

achievements of some who are possessed of physical disabilities: limbless artists, blind musicians and craftsmen and such-like. No one would be foolish enough, however, to suggest that their skill is proof that the faculties they lack are neither necessary nor desirable. Could you offer the blind man his sight, no matter how well he may have managed without it he would eagerly seize your offer. While the achievements of the handicapped may bring forth your admiration their physical disability calls only for your sympathy or pity.

We may rejoice at what the Church has accomplished without the aid of these gifts, but surely their lack is cause for pity and regret. How different, we may ask, might the results have been if she had possessed all her spiritual faculties? Surely it is eminently desirable that the Church, which is His body, should be able to function in every part exactly as He desired it should.

Through the gifts of revelation—the word of wisdom, the word of knowledge and the discernment of spirits—the Church may be guided in its councils, its government and its worship. How often the wisest counsellors and the most spiritual of leaders have faced situations in the work of the Lord where they have felt their personal limitations and longed for wisdom superior to their own! It is then that the Spirit-filled may seek the Spirit's aid and have suddenly revealed to them a "wise word" which exactly meets the need. It is written of Stephen in Acts 6:10, when he was in dispute with the leaders of the synagogue, that "they could not hold their own against the inspired wisdom with which he spoke" (N.E.B.). If only we had possessed prior knowledge of certain things how we could have averted many of the difficulties that have overtaken us. Peter, however, was not deceived by the untruths of Ananias and Sapphira, for the Holy Spirit had imparted a "word of knowledge" to him and their sin was known before the lie was uttered. The Holy Spirit may thus give to His servants a "word of knowledge" for the protection, guidance and edification of His Church. Paul was not deceived by the profession of the maid of Philippi who called after him "These men are the servants of the most high God, which shew unto us the way of salvation," but he was able to discern that she spoke under the influence of an evil spirit (Acts 16:17). Through the gift of discernment His Church may be kept pure and free from the lying pretence of those who outwardly appear to be His and yet are inwardly dominated by the spirit of evil.

Through the gifts of power—faith, miracles and healings—the gospel message proclaimed by the Church may be made effective. We read of the disciples: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). How often in the record of the Acts of the Apostles do we see that the healing of the sick and the performing of miracles demonstrated the reality of the message and resulted in the conversion of multitudes of men and women. The first miracle performed by Peter in Acts 3 resulted in the conversion of 5,000 men (Acts 4:4), and of the great spiritual awakening under the ministry of Philip in the city of Samaria we read: "and the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did" (Acts 8:6).

Surely in this materialistic age, where spiritual doubt and indifference to the things of God have possessed the masses, the Church needs more than human eloquence or reasoning to awaken men and women to the reality of her message. Writing of his success in Corinth, that great city of learning and materialism, Paul says: "My speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:4). More than ever in this

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age of learning, when our universities and colleges are bulging at the seams, do we need these mighty gifts.

Through the gifts of inspiration — prophecy, tongues and interpretation of tongues—the Church may engage in true spiritual worship. By the gift of prophecy, which is the telling forth of the message of God under the inspiration of the Spirit, unpremeditated by the speaker, the Church is edified, exhorted and comforted (1 Corinthians 14 : 2). The message of the preacher may bless and uplift the congregation, but how much more so when the message comes direct from the Spirit and is given in the warmth and glow of the Spirit's inspiration.

There comes a point where our own language seems so inadequate to express our adoration of the Lord or to make known to Him the desires and aspirations of the soul. It is here that the gift of tongues comes to our aid, and what a wonderful asset to worship it is ! The passage on this gift in 1 Corinthians 14 shows us how by this gift we " speak to God " (verse 2), " edify ourselves " (verse 4), " pray to God " (verse 14), " sing praises to God " (verse 15) and " give thanks to God well " (verses 16 and 17). With the help of this blessed gift the believer can truly " worship God in spirit and in truth " and, as Jesus tells us, " the Father seeketh such to worship Him " (John 4 : 23).

By the gift of interpretation all the blessings of the gift of tongues enrich the corporate worship of the Church.

" A word fitly spoken is like apples of gold in pictures of silver "

(Proverbs 25 : 11).

EDITORIAL *(continued)*

as being of their father the Devil, or of His being the only way to God, or of all men being lost apart from Him. Our Lord was emphatic about " doing the things which I say." In His view believing in Him as a theological concept had no value except it was followed by doing the things which He said.

But how many believing in Christ in the Pauline sense of that term practise Matthew 5 : 23, 24 ; 5 : 42-48 ; 6 : 14, 15 ; Luke 14 : 13, 14 ; 14 : 33 and a host of similar scriptures in the first three gospels ? In other words, how many arrive at the third stage of believing Christ ?

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Women's column

By GLADYS GORTON

SINGING IN THE RAIN

I STEPPED out into a dull, damp, drizzly afternoon. The weather was akin to my spirit. I felt "all rain inside." Do you ever feel like this? A blackbird perched on a roof of a house suddenly sang a few low flute-like notes. It was a feeble effort compared with the full-throated melody he will sing in the merry month of May when "the time of the singing of birds is come." I take a mild interest in ornithology and have trained my ear to detect various bird songs. My spirit soared. I have never heard a blackbird sing on the last day of January. It is reckoned that he begins to sing around February 14th, St. Valentine's day, and for years I have watched and listened. Invariably this happens. I have in memory a delightful and pleasant picture of a blackbird perched in a sycamore tree opening his golden beak and trilling forth joyous notes right on time, February 14th.

The song of a nightingale does not thrill me half as much as that of the blackbird. One cannot often see a nightingale, but the blackbird is on show. He opens his beak and perks his tail defiantly, and triumphantly "lets go" in "liquid" melody—regardless of the rain! "O Lord, I will praise and magnify Thee in spite of the rain" I prayed as I walked on, thinking of a line or two in one of John Drinkwater's poems which I have now found to give to you.

"He comes on chosen evenings,
My blackbird bountiful, and sings
Over the gardens of the town,
Just at the hour the sun goes down.
His flight across the chimneys thick,
By some divine arithmetic,
Comes to his customary stack,
And couches there his plumage black,
And there he lifts his yellow bill,
Kindled against the sunset, till
These suburbs are like Dymock woods
Where music has her solitudes."

"He is a wise man to recognise a realm outside what he can calculate. Twelve times twelve will take one a long way in this keen-minded practical world, but nothing like far enough" (Rita F. Snowden). Reason computes and draws its own conclusion, but as the blackbird sings by some divine arith-

(*continued on facing page*)

SUNSHINE CORNER

HELLO SUNBEAMS.

Jacob and Benjamin had been arguing. It was all to do with Samson, and how strong he was. They both wanted to grow up strong men, and it was important for them to know whether there were still such people today.

Jacob and Benjamin were still arguing when they reached the sea-shore, where they were going to watch the boats and the fishermen. The fishermen, of course, wanted to know what it was all about, and Jacob and Benjamin told them. As soon as they mentioned Samson, one of the fishermen looked at the other and said "Legion!"

"Legion?" asked both the boys together. "Who was he?"

It had happened on this very shore, the fishermen told them. There was a man who was wild, like an animal, so wild that no one had been able to tame him. He went about wild and lived among the tombs. He would howl and cry and make awful noises. Many strong men went one day with some chains to put on him, in case he should harm anyone, but no sooner had they put the chains on him than he snapped them as though they were pieces of string. Then he went about just as wild as before and people were too frightened to go anywhere near him.

Then one day there was a terrible storm at sea. Jesus spoke to the storm and everything became calm again. When the boat in which Jesus was sailing came to the land, there was the wild man on the beach. Remembering how he had snapped the chains, everyone who knew him ran away. But Jesus didn't run away. He spoke to the man, but all the man would say was "We are Legion; there are many of us." When Jesus spoke again the evil powers left the man and went into some pigs on the hillside and they rushed down the cliff and fell into the sea.

"We were so afraid of what had happened that we sent Jesus away," the fishermen told the boys. "We were more afraid of Him than of the wild man, because of His power over the evil spirits."

"Yes," said another fisherman, "but you wouldn't guess who the wild man is today, though you see

(*continued on facing page*)

COMING EVENTS

BATH. March 12, 13. Elim Church, Charlotte Street. Saturday at 3, youth conference. Taking part: H. W. Greenway, J. Lancaster, T. W. Walker, E. Corsie. At 6.30, evangelistic rally conducted by A. Tee and Ron Jones. Tea tickets on application to the convener. Sunday at 11 and 6.30. Preacher: A. Tee, National Youth Director. Convener: Douglas O. Ward.

BIRMINGHAM, Graham Street. March 5. Elim Church. District presbytery youth rally. At 7. Preacher and soloist: W. M. E. Plowright. Items for youth by youth. Convener: Youth Commissioner Frank Shadlock.

BIRMINGHAM, Graham Street. March 15-20. Elim Church. Spring convention. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30. Preacher: R. Hunston (Swansea).

BIRMINGHAM, Langley Green. March 6. Elim Church, Mount Pleasant, off Langley Road. At 6.30. A. Tee presents Diploma of Merit. March 12-14. Minister's anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Arnold Brookes (Southampton).

BOLTON. February 26. Elim Church, Platt Street. Monthly rally at 7. Film: "They looked for a city." This film in colour, with sound, depicts the persecution of a Jewish family in central Europe. Convener: K. Smith.

BOURNEMOUTH, Springbourne. February 26-28. Elim Church, Curzon Road. Fortieth anniversary services. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: R. B. Chapman (former minister).

CANNING TOWN. February 26. Elim Hall, Bethell Avenue, E.16. At 7. Elim Bible College students will conduct an evangelistic service. All welcome.

CLACTON-ON-SEA. March 5. Elim Church, Hayes Road. Eastern District Presbytery Meeting. At 2.30, business session. At 7, evening rally.

CLAPHAM. March 12. Elim Central Church. South London District Presbytery Youth Rally at 7. Preacher: A. S. Brewster (Hove), supported by Elim Bible College students. Convener: B. G. Edwards.

EALING. March 12, 13. Elim Church, Northfield Avenue. Minister's first anniversary in Ealing pastorate, and thirty-fifth in Elim ministry. Saturday at 7.30. Tea provided. Welcome to old and new friends. Sunday at 11 and 6.30. Items by youth choir. Piccadilly line to Northfields (church fifty yards on right).

HULL. February 26. City Temple (corner Madeley Street). United Pentecostal meeting in Jackson's ballroom at 7.30, taken by the Christian police of Hull and East Riding of Yorkshire.

KENSINGTON TEMPLE. March 5. Kensington Park Road, W.11. North London District Presbytery Meeting. Discussion at 10.30. Business session at 2. Rally at 7.

LARNE. March 5. Elim Church, Laharna Avenue. Convention at 3 and 6.30. Preachers: A. Wilson, J. Harris, S. Workman and T. O'Grady.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWHAVEN. March 12. Elim Church, Meeching Rise. Monthly rally at 7. Preacher: W. Millington. Supporting items. Convener: H. W. Holdstock.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): February 27, Hounslow.

Joseph Smith:
February 26—March 3, Portadown; 5-10, Bethesda; 12-17, Apsley Street; 19-24, Ballymoney.

F. Newey, on furlough from India:
February 26, Driffield; 27, Malton; 28, Newcastle; March 1, Newcastle; 2, Bishop Auckland; 3, Stockton; 5, Harrogate; 6, York.

The Missionary Exhibition:
February 26—March 1, Holyhead; 3-7, Southport; 9-13, Blackpool; 15, 16, Accrington; 18-20, Wigan; 22, 23, Bolton; 25-27, Macclesfield; 29, 30, Glossop.

MARRIAGES

COLLINS—SAINSBURY. On January 29th, at Reading Elim Church, Edward Charles Collins to Doris Nellie Evelyn Sainsbury. Officiating minister: T. W. Thomson.

RIGLIN—BRISTOW. On February 5th, at Elim Church, Curzon Road, Springbourne, Bournemouth, John Robert Riglin to Ruth Ann Bristow (daughter of Pastor and Mrs. S. Bristow). Officiating minister: Arthur V. Gorton.

SILVER WEDDING

PARTRIDGE—HALL. On March 1st, 1941, at the Full Gospel Church, East Ham, Sydney George Partridge to Ellen Emily Hall. Officiating minister: Pastor K. R. Dorling. Thanks be unto God for His continued faithfulness and for twenty-five years of happiness.

WITH CHRIST

GRAHAM. On Friday, January 28th, Mrs. Emma Graham, aged 90 years, faithful member of Elim Church, Rotherham. Officiating minister at funeral: C. J. Watkins.

JOHNSTON. On February 3rd, Mrs. Clara Johnston, aged 72, after much suffering and being bedridden. Officiating minister at funeral: Arthur V. Gorton.

WOMEN'S COLUMN *(continued)*

metic" so God, our heavenly Father, will teach us the mathematics of faith and trust in Him which will enable us to "sing in the rain." Rebecca N. Taylor discovered this. Here is a verse from her poem "The song of a bird in the rain":

"Though the rain may fall, and the wind be blowing,
And cold and chill is the wintry blast,
Though the cloudy sky is still cloudier growing,
And the dead leaves tell the summer is past,
My face I hold to the stormy heaven,
My heart is as calm as the summer sea,
Glad to receive what my God has given,
Whate'er it be."

SUNSHINE CORNER *(continued)*

him very often. He preaches about God and looks after the sick and the poor."

"The preacher-man?" cried the boys in amazement. "Him breaking chains?"

"Yes, me," said a voice behind them, and they looked up to see him standing there laughing at them. Somehow they couldn't imagine their kind old friend being a wild man.

"Ah," he said, "Jesus is stronger than Samson, and stronger than Satan too, and there are worse chains than steel ones, but Jesus can break them all. Look, there He is coming in on that boat."

They all ran to meet Jesus and knew that no one would send Him away this time.

Lots of love, sunbeams,

AUNTY DOROTHY.

YOUTH *in action!*

The importance of winning juniors for Christ

by A. Tee

THE great forces of this modern world, political, commercial and athletic, are going all out to capture young people. If they see the importance of going after the teenager so must we as Christian young people. Most people who made an impact for God found Christ as their personal Saviour before they were twenty. The well-known David Livingstone, Mary Slessor, Matthew Henry and George Jeffreys, the founder of Elim, were all saved when they were young.

The benefits of coming to Christ when you are young are obvious. Firstly, you are able to absorb more when you study your Bible. Secondly, you can give a whole life of service to God, and specialise in some branch of service for Him. Very few people go into Bible college or missionary training school when they are in their forties or fifties. Thus our mission stations as well as our British churches look in the main to the ranks of youth to fill their vacancies. Thirdly, many sins and evil ways in this old world which entangle men in octopus-like tentacles and drag them down are avoided. To miss all these and the terrible remorse that goes with them is a great blessing.

Thus I come to something very important. We must begin to win every teenager for the Lord. These are our potential Sunday school teachers, youth leaders, deacons and elders of tomorrow. The Crusader branch and the church with an eye on Junior Crusaders, boys' meetings, Sunday schools and Bible classes are certainly going to reap a big harvest. Now I have an important question to ask. Do you want your church to prosper? Do you want to win precious teenagers and children for Christ?

You say "Well, yes." I ask you, "Are you a Junior Crusader leader? Do you help in the boys' work in your church or with the older girls?"

Do I hear you say "We do not have Junior Crusaders in our church"? Perhaps there is a reason. Your pastor certainly wants more teenagers in the church, and perhaps he has been praying for God to raise up leaders and workers in the church. You may be the answer to his heart's cry. The work is often frustrating, but it is very rewarding.

Thus far I have had the privilege of commencing some seven or eight Junior Crusader branches, and the biggest problem of all was to get Crusaders who were willing to help week by week.

Perhaps you are saying that you do not feel you are capable of being a leader. Well, of this I am certain, you could at least be a helper. Quizzes have to be thought out, programmes arranged, Bible games arranged, and someone must look after the register and visit the absentees. Some junior departments have a cup of tea each week, and this means even more workers—and it does help to bring in the young people. There is a place for you among these precious juniors.

Can I say this? It would be criminal to see a young person drowning and just walk on unheeding, feeling sorry for him or her and yet doing nothing about it. Please do something about opening a boys' night or a Junior Crusader meeting in your church. Remember, if you cannot find a hall a member of your church might be willing to allow the use of a room once a week.

ATTENTION ALL CRUSADERS!

Plan to join the

MASSED YOUTH CHOIR

in the Royal Albert Hall

on EASTER MONDAY

FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, February 28th — Mark 2:1-12

" And they come unto him, bringing one sick of the palsy " (v. 3).

The preaching of the gospel was always accompanied in New Testament times by miraculous healings. It should be so today. The healing of the sick is one of God's ordained ways of showing that He is among His people. There are multitudes in the world whom God would heal if His Church came to the place of faith and prayer that it had in New Testament times. Even the most incidental reference to one working miracles in the Galatian church shows the bestowal of that gift of the Spirit upon a church member (Galatians 3:5).

The world would still respond, out of the depth of its need, to a ministry of miraculous healing. Would God it might come to us again !

Tuesday, March 1st — Mark 2:13-22

" How is it that He eateth and drinketh with publicans and sinners ? " (v. 16).

The apartheid of religion can be as acute as that of colour. Jesus had courage enough to overturn barriers of religion, race, custom and convention. Because of His association with the really needy He was misunderstood, but because He had something to give them He risked His reputation to get to them. He not only contacted them in special circumstances of religious association, but He met with them where they were and got His message to them there. The Church tends to say to the world " Come where we are," but Jesus went to the needy where they were.

Wednesday, March 2nd — Mark 2:23; 3:6

" Being grieved for the hardness of their hearts " (v. 5).

As " the letter killeth, but the Spirit giveth life," so may it be said that a meticulous attachment to the minutiæ of doctrine may harden the heart, but the Spirit gives compassion and tenderness. How much we need that the Spirit will come upon us to break up the hardness of our hearts ! The Pharisees were more concerned with their tradition than with either God's word or human need. One thing the Holy Spirit's baptism does is to break the power of tradition and custom and set us free to meet men where they are, not where we are. " Then melt my heart, O Saviour ! Bend me, yea, break me down " should be our constant plea.

Thursday, March 3rd — Mark 3:17-19

" And He ordained twelve " (v. 14).

What an epoch-making day of choice and decision this was ! A company of men who were to turn the world upside-down, who were to do more for mankind than any other similar company, who were to leave their mark upon history as none other has done. Did they have any inkling on that day of choice of the destiny that awaited them ? Unknown by the world, and having, apparently, few of those qualities that men consider necessary for success, God has demonstrated to all that " it is not by might or by power, but by My Spirit " that His purposes are achieved.

Friday, March 4th — Mark 3:20-35

" For whosoever shall do the will of God, the same is my brother, and my sister, and mother " (v. 35).

The new relationship, closer than any ties of earth, is revealed here. The bond of spiritual birth is closer than that of physical birth. The recognition of this new relationship in the family of God—the born-again—is a necessary factor in Church unity. It takes priority over all other earthly relationships. The born-again are attached to each other with ties more real than those of family, race or nation—we are one not only in an organisational sense but in an organic sense. We are a spiritual family, the body of Christ, the bride who awaits her Lord's return, the branches of the living Vine to bring forth fruit to God.

Saturday, March 5th — Mark 4:1-20

" There went out a sower to sow " (v. 3).

The kingdoms of this world are maintained by the power of the sword; the kingdom of God is formed and maintained by the preaching of the Word. The sword kills, but the Word, being a seed, is life and brings life. The great duty of the Christian is to sow the Word. The result will depend upon the ground, but there will always be the kind of hearers described by our Lord. Therefore as long as the seed is sown some will fall on good ground. Are we faithful in sowing by personal witness or by tract or by inviting people to church ? " In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good " (Ecclesiastes 11:6).

Sunday, March 6th — Mark 4:21-34

" And when they were alone, He expounded all things to His disciples " (v. 34).

Even our Lord and His disciples seem to have found it difficult at times to get away alone, so great were the pressures upon them. Yet how marvellous must have been those times when He expounded all things to them ! Many today find the business of life so pressing that to spend time alone with God seems almost impossible. But once the benefits of so doing are experienced the desire, or rather the necessity, to spend some time alone with God overcomes every obstacle. There, for but a few brief minutes maybe, we learn lessons of the heart that otherwise we should miss.

THE DISCIPLE OF GOD

Had all my way been cloudless, free from care,
If all my life had been one answer'd prayer,
If for me sorrow ne'er had play'd a part,
No sadness left its imprint on my heart ;
Supposing skies of deepest azure blue
Had cheered my life's way without one cloudy hue,
Supposing all my plans had been well set,
And I had known no jarring vain regret :
What should I then have known of love divine,
If victory over sin had ne'er been mine ?

I thank Thee, Lord, for pain and solitude,
For all things that have moulded me for good,
Nor do I crave that Thou shouldst lift one load ;
I ask not for a palm-strewn pilgrim road :
This world is but a mirage void and spent,
In Thee alone is fulness of content ;
Were the whole wealth of all the world my own
I'd cast it down before Thy royal throne:
Then mould me by Thy chast'ning purity,
Do what Thou deemest best—it comes from Thee.

DORIS GOREHAM.

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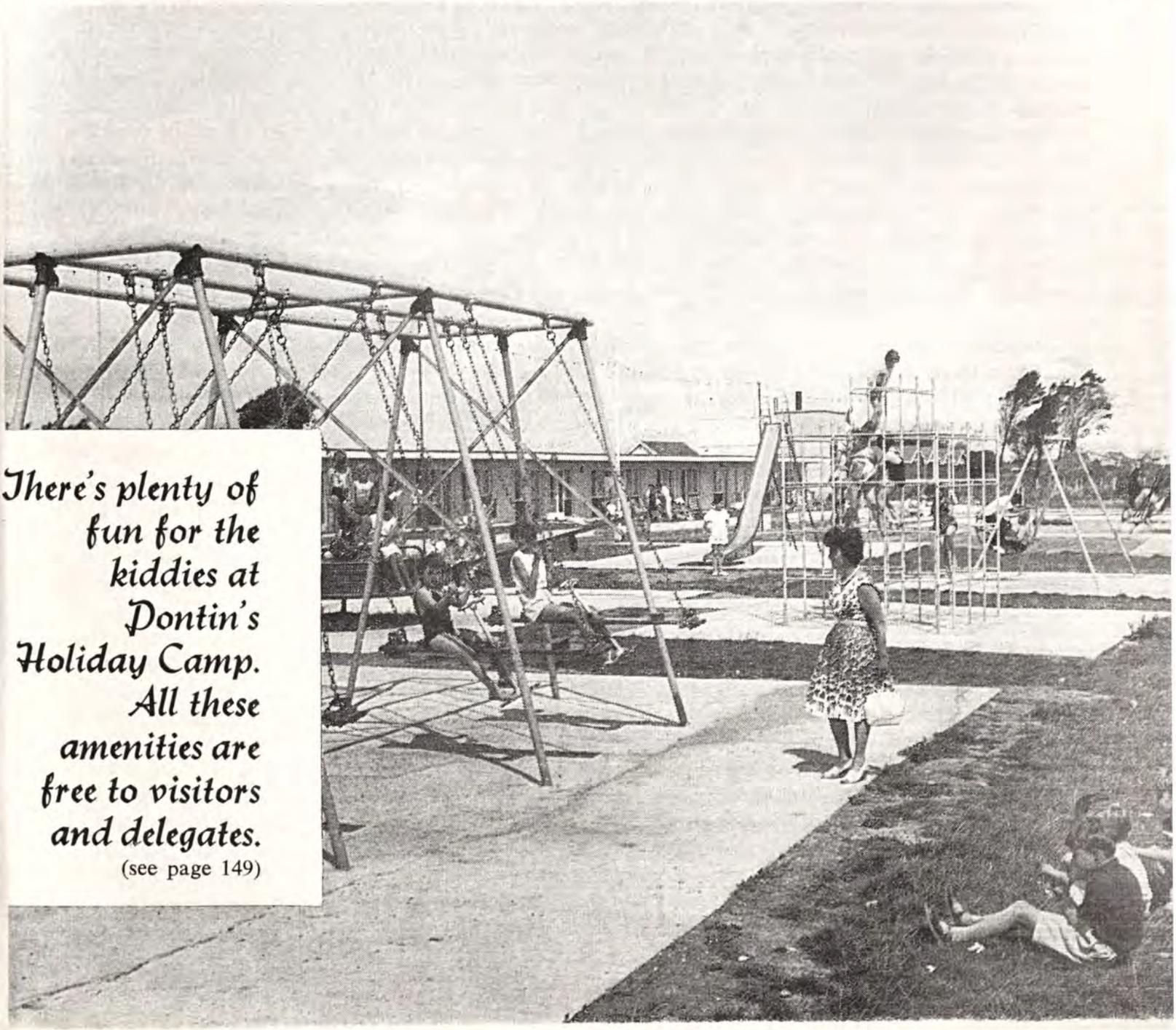
THE ELIM
EVANGEL

Vol. XLVII No. 10 MARCH 5th, 1966 6d



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(see page 149)

DANGEROUS HALF-TRUTHS . . .

by John Lancaster
Minister, Elim Church, Eastbourne

1. *" It's better felt than telt ! "*

APART from an involuntary " Ooh " or " Ah " most people find it very difficult to express what they really feel when confronted with unexpected greatness or beauty. " Coo, ain't it lovely? " seems a totally inadequate way of expressing the glories of a sunset, yet most of us find it hard to put our deepest feelings into words even though our choice of words may be more refined. The trouble is that the range of colours in our verbal paint-box is so limited that we cannot hope to depict what the heart sees in life's vivid hues. Like the Queen of Sheba confronted by the splendours of Solomon's kingdom, we feel " the half was not told me," and, what is more, we feel it never can be told. And when it comes to the spiritual realm, when the soul is confronted by the power which is able to " do exceeding abundantly above all that we can ask or think," the " unspeakable gift," the " love of Christ, which passeth knowledge," and the " joy unspeakable and full of glory," we feel the utter insufficiency of what Wesley called " this poor stammering tongue."

But when we have said all this the fact remains that the well-known sentence which forms the title of this article is a dangerous half-truth. Too often it becomes a cheap excuse for mental laziness. Doubtless there are times when our experience of the love of God and the greatness of the risen Lord is such that we cannot put into words all that we know and feel, for if " the meanest flower that blows " could give to Wordsworth " thoughts that do often lie too deep for tears," then the unutterable beauty of Christ surpasses all our powers of thought and speech. But this does not absolve us from the responsibility of thinking our faith out intelligently. To the disciples on the Emmaus road it was not some indefinable emotional experience but the reasoned exposition of the Scriptures that made their hearts burn within them (Luke 24:32). And if Luke himself had decided that it was " better felt than telt " he would not have felt it necessary to " set forth in order a declaration of those things most surely believed among us " (Luke 1:1-4), and we would have been deprived of the gospel which bears his name.

It is clear from the New Testament, however, that vital Christianity does not divorce the emotions from the intellect. Luke, for instance, is anxious that Theophilus should have his faith based on factual foundations (Luke 1:4); Paul is concerned that Timothy will give himself to an intelligent study of the Word of God (1 Timothy 4:15, 16); Peter urges the scattered believers of his day to be prepared to give " a reason for the hope " in their encounter with the pagans around them (1 Peter 3:15); John throughout his epistles stresses the relationship of truth to love, emphasising in the second epistle (vv. 9, 10) the importance of the doctrine of Christ.

Thus while the New Testament rejoices in a vibrant experience of spiritual life it also places tremendous importance upon doctrine. While it may be true that " an ounce of experience is worth a ton of theory," the New Testament does not encourage us to think that experience is all that matters. Its very content demands from us constant and deepening thought. The great doctrinal passages of the epistles are not preserved for us as interesting but archaic museum pieces of early Christian thought, of concern only to the professional scholar; they are there in Scripture for the edification of the body of Christ, for the enlightenment of the individual believer and the preservation of the faith once delivered to the saints. Doctrine is vital to spiritual life—it is the " strong meat " that gives spiritual protein to the people of God (Hebrews 5:12-14)—and without doctrine the Church becomes flabby and unstable, dependent upon sensations rather than on true spirituality.

Doctrine is vital to truth, for without a strong doctrinal foundation the Church is rocked by the winds of error—" whirled about by every fresh gust of teaching " (Ephesians 4:14. N.E.B.). Doctrine is vital to church order. The corporate life of the Church, its witness and worship, its inner relationships and outward activity in evangelism must be determined by its understanding of scriptural principles. The fault of Judaism was that it had " a zeal of God, but not according to knowledge " (Romans 10:2), or, as the N.E.B. puts it, " an ill-informed zeal." Enthusiasm is not enough. The tragic story of Uzzah (2 Samuel 6:1-7) reminds us that enthusiasm without obedience to scriptural principles can make even the service of God a disastrous thing. Thus we must know and understand the Scriptures, for they alone provide the authoritative revelation on which

our preaching, our exercise of spiritual gifts, our evangelistic activity and our personal living must be based (2 Timothy 3 : 16, 17).

What are the implications of all this? Firstly, that while our experience of God may transcend all our attempts to explain it our faith must rest not on subjective experiences but on revealed truth. Secondly, that while we may be unable to express adequately all that our souls perceive and our emotions experience we are nevertheless commanded by Scripture to think, to study to show ourselves approved, to meditate, to give attendance to reading, to give heed to doctrine, to exercise our minds so that by reason of use they are enabled to absorb the strong meat of Scripture and thus become spiritually mature. Thirdly, that in order to obey the Scriptures we must so regulate our daily lives that we give adequate time for personal Bible reading and study.

We must redeem the time spent on trivial occupations in order to make time for reading that will both inspire the heart and educate the mind, and we must restore the family altar to its rightful place in our homes. Fourthly, that the Pentecostal ministry needs to turn fresh attention to doctrinal preaching, giving emphasis to the exposition of scripture rather than to superficial "topical" preaching, which, though popular, is both morally and spiritually insubstantial and produces anæmic Christians. Likewise let the Bible study be restored to its rightful place. Let it become a well-attended meeting where the people of God get down to a detailed exposition of Scripture rather than the hymn and chorus session plus a "word" into which it has degenerated in many churches.

Better "felt than telt"? Of course it is! But if I understand the Scriptures aright it is even better "felt *and* telt."

MOURNING

To be a "mourner" in the sense of Matthew 5 : 4 is to be deeply and tenderly affected by the condition—especially the moral and spiritual condition—of others around us ; for example, the worldliness of true Christians, the manifest delusion of mere professors, the godless ways of those who may be our real neighbours, accompanied with a deep sense of inability to witness for God in such a scene, fills the heart with holy sorrow. It is no low, complaining, discontented, mournful spirit in ourselves which we may think answers to this beatitude.

ANDREW MILLER.

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CHURCH NEWS

WREXHAM

Our monthly rally at Wrexham on Saturday, January 29th, also served as our farewell to Pastor Stephen D. Huntly, as he will be relinquishing the care of the Shrewsbury and Wrexham churches to take up the pastorate of the Elim church at Aberystwyth.

About 110 people filled the hall for this rally, and the blessing of God was evident in the meeting right from the start. As the Christ of the cross was uplifted by word and by song we were all drawn to Him. *Six people in particular will remember this rally as the night that they trusted the Lord as their own personal Saviour.* We were all greatly blessed by the anointed singing of the Claremont Youth Choir from Shrewsbury, and the forthright preaching of Pastor Tony Williams (Silverdale), our guest speaker for the evening.

The Elim testimony in Wrexham continues, due to the witness of a faithful nucleus of believers under the leadership of Mr. J. Ashwood. It brought us great joy last October to baptise in water two of the young ladies who were former pupils in our Sunday school.

STRANGER

" Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul " (1 Peter 2:11).

PERHAPS we do not point out definitely enough to the unsaved that to come over on the side of Christ means to occupy a position summed up in the everyday phrases " swimming against the stream " and being an " outsider." I suppose we think most people's conception of the Christian life to be one of prohibition, a continual succession of " thou shalt nots " and, in general, a giving up of this world's pleasures for the joys of heaven later on. If we are honest with ourselves we must confess that such was our attitude before God met us and saved us.

But this idea is one of the greatest deterrents to the unsaved coming to Christ, yet it is true to Scripture, which promises anything but a smooth passage and warns that persecution (2 Timothy 3:12), revilings (Matthew 5:11) and tribulation (John 16:33; Acts 14:22) must be expected. A confession of Christ will be met—if not with ridicule or scorn—with anything but favour, and to continue to witness faithfully for Him will mean the convert's being " despised and rejected of men " even as He was. Those who go on and refuse to compromise with the world know that the term " strangers and pilgrims " is no overstatement or exaggeration, for those with whom they formerly found delight seem now to be strangers, and the pleasures and pursuits enjoyed by those around, not being desirable to them as believers, make them feel pilgrims.

WE MUST EXPECT OPPOSITION

Travellers through foreign countries are often given assistance by the natives; only on rare occasions—perhaps through indiscreet behaviour on their part—are they molested or ill-treated. Our passage through the world can be smooth or stormy according as we are faithful, or not so faithful, to Him to whose presence and courts we journey.

Scripture is emphatic in stating that allegiance to Christ will bring us the abuse and opposition of the world. " In the world ye shall have tribulation " (John 16:33) said our blessed Lord, but He also said " Blessed are ye when men shall revile you " (Matthew 5:11). Paul, in his preaching, made it clear " that we must through much tribulation enter into the kingdom of God " (Acts 14:22), while writing from experience he could say " Being reviled, we bless " (1 Corinthians 4:12) and " They that will live godly shall suffer persecution " (2 Timothy 3:12).

Considering that the " god of this world " is the great adversary, the Devil, we should not be surprised that tribulation, reviling and persecution come our way, for we are in his country and among his votaries and dupes, and any spoiling of his goods as we are *en route* to heaven will bring his ire upon us. However great the odds against us may seem when looked at thus, we can encourage ourselves when we read God's Word, for " greater is He that is in you, than he that is in the world " (1 John 4:4).

WE MUST PERSUADE OTHERS

Foreigners who seek to propagate contrary ways and conduct to those already prevailing in the country they are visiting would soon be arrested and punished; a charge of being a danger to the well-being of the community would be made against them. Yet all the explicit instructions, wishes and commands of our Lord and King urge us to persuade as many as will to become strangers and pilgrims. " Go ye into all the world, and preach the gospel " (Mark 16:15), " Preach the word; be instant in season, out of season " (2 Timothy 4:2), and " Knowing therefore the terror of the Lord, we persuade men " (2 Corinthians 5:11) are some of many calls to believers to be zealous propagandists in this most important of all causes.

And let us remind ourselves that we are in the enemy's country, yet let us not fear to declare our nationality and speak boldly of our King and country, for it is thus that the unsaved will realise their position and come over on the side of life and safety instead of remaining where they are only to receive eternal misery and loss.

WE MUST NOT SETTLE DOWN

It is not unusual for exiles from their native land to settle down in a new land, quite satisfied with the conditions and modes of living which at first seemed strange to them. Let us not shut our eyes to the pos-

ND PILGRIMS

by

George Backhouse

MINISTER OF WESTCLIFF-ON-SEA ELIM CHURCH

sibility of our being seduced to do what only occupation with things above will keep us from doing—settling down to enjoy what we can of that which is around. Our promised blessings and possessions sometimes seem a long way off, and we reason with ourselves that a little of the things of the present will help us on our way.

Perhaps the narrow path to glory seems at times all prohibitions, or we are in a mood to enjoy the world, which seems to do just what it pleases and spends its time and money for its own enjoyment. These are the things and times which are liable to make us be done with the principles, godly habits and self-denying life which stamp us true pilgrims and strangers. We know the dangers, yet it is only by constant vigilance that we " keep ourselves unspotted from the world " (James 1:27).

It is to be deplored that so many who trust Christ for salvation grow tired after a while of being different from those around them, or for other reasons change their attitude from one who seeks to get through this world to one who instead seeks to get on in it. Paul wrote to Timothy of one who in passing through lost his heart to this present scene. " Demas hath forsaken me, having loved this present world " (2 Timothy 4:10).

It is a good test of spiritual condition when this world seems a foreign land, a desert devoid of those things which, now we are saved, have come to mean so much to us; when He whom our souls love means nothing to those around, and when we speak of glories to come our words seem as idle tales to them, although so real to us. Yet we want to attain and maintain our stranger-pilgrim character, and to do so

WE MUST KEEP IN TOUCH WITH THE HOMELAND

Letters from home or parcels of good things generally stir in recipients a bout of homesickness, perhaps bringing to their minds that " there's no place like home," and while thus kept in touch with their native land it is not easy to settle down " in a far country." Let us herefrom learn a precious lesson of how we can maintain our other-world characteristics, and keep alive a strong desire after the things of God and a longing for the day when we shall see the King in His beauty.

God in His Word has written to us from heaven, " from whence also we look for the Saviour, the Lord Jesus Christ " (Philippians 3:20), and we do well to read what He has written about Himself and about the glories that await us when we arrive in His presence. By so doing our longings and affections will not be on " the things that are seen, but for the things which are unseen " (2 Corinthians 4:18), and we will be glad to abstain from those things which displease Him for whom we made ourselves strangers and pilgrims.

Can we in return communicate with the heavenly courts where " eye hath not seen, neither hath ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him " (1 Corinthians 2:9)? Is not prayer this blessed privilege which God longs to hear from us more than those at home desire news from a far country? Let us resolve to be more definite pilgrims and strangers by reading God's Word, and on our part keeping a reciprocal prayer life when we in our turn speak to our unseen yet very interested heavenly Father.

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire

Terms : 36/- for one year or 18/- 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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53440/53449. Editorial Office: Cheltenham 53440/53449.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Dangerous half-truths *John Lancaster*

Strangers and pilgrims *George N. Backhouse*

Editorial : morality and legislation

From my diary *T. H. Stevenson*

Broken cisterns *Wm. H. Francis*

What we learn from Beatle music *Hugh F. Pyle*

I protest *Gladys Gorton*

The treasures of snow *Aunty Dorothy*

Your secret dimension *Joseph Smith*

Scripture Union portion notes *The Editor*

EDITORIAL

THE substitution of expediency, sentiment and emotion for moral considerations characterised much of the debate on the no-hanging Bill and characterises much of the debate on the proposed measures on homosexuality and the proposals to amend the law on abortion. If man is basically only a highly developed bug, or what have you (and we have yet to find a cogent argument among Christian and non-Christian evolutionists that man is otherwise, for no evolutionist, Christian or otherwise, has set out a cogent argument for the development of that part of the human person that Christians, and most others, believe survives death and will partake in the resurrection—" in sure and certain . . ."), then moral considerations can be thrust aside because they are basically irrelevant. We have respect for the thoroughgoing evolutionist who believes that man is a complex biological computer who when he is dead is done with. We can see the application of logic in this view of evolution.

But evolution does not account for that part of man's being which all Christians, and most others, believe survives death. Only the Bible gives us a clue to this ; for this reason the idea that the process of biological evolution can be read into the Bible story is purest nonsense.

If evolution be true then moral considerations need not apply in the adoption of new laws. But that apart, most people sense that we survive death, and live as if they had that sense.

As we are more than biological machines, morality, not expediency, sentiment or emotion, must be our guiding principle.

This question of the origin of human personality is extremely involved and our ignorance of it profound ; we know not whence it comes, or what is its relationship to that vast universe of personality, of which the Bible story is full, from before the foundation of the world to beyond the creation of the new heavens and the new earth. In other words Christians believe that there is a divine intention somewhere in human personality and that we ignore that divine intention at our peril. As we do not know when a human being begins to live we have no moral justification for terminating its pre-natal existence. It speaks volumes for the moral dilemma that we are in that we refuse to take a murderer's life but are prepared to take scores of innocent lives on, in many instances, comparatively flimsy pretexts.

We are aware, of course, that the working out of good laws may create hardships, but, in the well-known dictum, " hard cases must not become an excuse for bad laws." The condoning of sin, the lowering of moral standards in the making of laws and the application of expediency are bad practice and make for bad laws. The contemporary moral apathy reflects this position.

The Christian has a guide to life in the Bible, and though some " hard cases " result from the application of Bible principles the Christian knows that he has no alternative but to go the Bible way.

from my diary

By T. H. STEVENSON
MINISTER, WORCESTER ELIM CHURCH

Iain Macleod in his first article as a feature writer in the *Daily Mail* stated that "religion has no place in politics," but qualified this in a further article. Then he put it: "I was not arguing that political leaders should not concern themselves with religion, but the contrary proposition that religious leaders should not concern themselves with politics." His namesake Dr. George Macleod would strongly disagree. The founder of Iona Community, a religious leader with a flair for politics, when he wrote "We shall rebuild" protested against people who when they became committed Christians become non-committal about anything else.

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It is often said that in social contacts there are two subjects that should not be raised: religion and politics. Either may make a heated discussion, and when both are fused together the explosive element is more marked. Yet Mr. Iain Macleod proceeds to say "I believe that a man is a more effective politician if he is also a man of strong faith." We may ask then why a religious leader should not have a strong political conviction, or be less effective because of it. I warm more to his final word on the subject: "We should not mix religion and politics." Yet even that is debatable. Many sincere Christians bring every aspect of life to the touchstone of their religious faith, and cannot departmentalise between the sacred and the secular. Maybe the statesman was really thinking of party politics rather than politics. Between them lies a wide difference.

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Dr. Ronald Goldman, senior lecturer at Reading University, is well known for his research into the religious thinking of children. He has written a new book, *Readiness for Religion*, in which there is much about religious instruction in schools. His concern about the need of the child and the quality of the teacher is real, but his regard for the place of the Bible in religious instruction is regrettable. That teachers should teach from the Bible instead of teaching the Bible is more plausible than laudable. The foundation and structure are of relative importance.

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Dr. Goldman was also a speaker recently at an education conference in Harrogate. In his address he said: "Biblical authoritarianism is the death of imagination, spirituality and religious insight." The reverse is true. The Reformation, when the Bible was rediscovered and reaffirmed as the Word of God, is an example. It began the period of awakening and vigorous growth of the very qualities that Dr. Goldman says Bible faith kills. The very name Protestantism is the reminder that imagination, spirituality and religious insight were sparked and fired by the Bible; and such an experience became the possession not only of the scholar but of "the man at the plough."

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Strangely enough, when a man dismisses the authority of the Bible he usually does so by setting himself as the authority to do so; Dr. Goldman not excepted. He told the conference: "Children are taught the Bible fiction story of Jonah and the whale as though it were actually about a whale swallowing a man. It is not. It is really a story about a small nation being swallowed by a great." Well, that certainly takes some swallowing.

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The main concern of Dr. Goldman is that the Bible is used prematurely in schools; that it is an adult book unsuitable for a school "set" book. (It would be pertinent to ask at what age a child should be taught about the "fact" of evolution.) When Jesus was twelve He was well versed in the Scriptures, and Timothy had known them since he was a child; both seemingly without adverse effect. A further remark of Dr. Goldman seems difficult to reconcile with his statements, in that he added that the level of religious thinking of many adults remained fixed at a mental age of ten. He would hardly claim that this is the result of an over-dose of Bible teaching while at school, or that the contents given are too strong.

Our readers will be challenged and interested by this searching contribution from the pen of Mr. Francis.

"BROKE

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"
(Jeremiah 2:12, 13).

UNDER the inspiration of the Holy Spirit, his lips touched by the very hand of God, spoke the prophet Jeremiah to the backslidden people of God in Jerusalem, the holy city. His sensitive heart was deeply touched as he poured forth the deep yearning of Jehovah over His erring children. After bringing to their remembrance the kindness of their youth, and their love in following Him through a barren wilderness, when Israel was "holiness unto the Lord," the prophet pleads with them, to know wherein they found iniquity in their Maker that they should stray far from Him in their search for idolatry. In the wilderness they walked after Jehovah; in Canaan, that plentiful land of fruitfulness, they followed after Baal, and made His heritage an abomination.

Although "the priests said not, Where is the Lord? and they that handle the law knew Me not; the pastors also transgressed against Me, and the prophets prophesied by Baal . . . wherefore I will yet plead with you, saith the Lord, and with your children's children." Since the heathen nations cling with such devotion to their gods and goddesses, Jeremiah pursues the question, "but My people have changed their glory for that which doth not profit."

The heathen nations were guilty of one evil, idolatry, for God had not revealed Himself to them; but the favoured people of God had committed two evils: they had forsaken Him, the "fountain of living waters," for "broken cisterns," the evil idols of the heathen around them. As the words of the inspired prophet of God fell upon the heavy ears of backslidden Judah they were clearly understood and deeply impressive, reflecting as they did the manner of life in the land of the Bible. To delve more deeply into their hidden meaning makes an enthralling and intriguing study.

The city of Jerusalem, which has existed for so many centuries upon those Judean hills, could not have continued to exist there apart from the fact of their curious geological formation. On their surface is a very hard, silicous Eocene limestone, with lines of flint in it. Beneath this brittle top lies a deep bed of beautiful white limestone, which is uncommonly soft before it is exposed but becomes very hard after exposure to the air. The unusual features of this second and middle stratum made it possible for masons to cut from it perfect blocks of stone for building purposes. In this way vast quarries were created deep beneath the surface of the city, and in them the blocks were precisely cut, to be brought to the surface later on rollers. This fact explains the reference to the building of Solomon's temple, which declares: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7).

Under this deep deposit of porous limestone lies a third layer, also of limestone but intensely hard and impervious to the action of water. Not only did the middle layer lend itself to the cutting of perfect blocks of building stone but, even more important than that, from it could be cut tremendous water-cisterns, for which the third layer of rock, impervious to the action of water, made the perfect base. In this manner the city was honeycombed, as it still is today, with great cisterns capable of holding many millions of gallons of precious rain-water, to sustain life for its inhabitants throughout so many centuries, since seasons of heavy rainfall were often followed by months of virtual drought.

Also the public works system of king Solomon brought millions of gallons of water from the vicinity of Bethlehem, where it was stored in giant reservoirs, to the area of his temple and palaces. Naturally it became the earnest desire of every dweller in Jerusalem to be so fortunate as to be able to eat of his own vine and fig-tree, and to drink from the waters of his own cistern, which fact was once played upon by Sennacherib, king of Assyria, to tempt them to serve him (2 Kings 18:31). Therefore, lacking a single fountain of water within its walls,

ISTERNS"

by W. H. Francis

Elim missionary in the Transvaal, South Africa

the city of Jerusalem could not possibly have supported a considerable population for so long apart from the fact of the curious formation of geological strata upon which it stands, which fact in itself is an imperishable (if invisible) testimony to the tender mercies and love of God, whose Word declares: "This is Jerusalem: I have set it in the midst of the nations and countries that are round about her" (Ezekiel 5:5).

Now the surface slope of the hills of Jerusalem inclines downward to the south-east at an angle of about ten degrees, and in this corner, where the Kidron valley meets the Hinnom valley, lies the pool of Siloam, where Christ sent the blind man to wash (John 9:6-11). The pool of Siloam has been fed by the intermittent waters from the Virgin's fountain (Gihon), which is the only fountain existing in relation to Jerusalem, for more than twenty-six centuries.

The Virgin's fountain lies outside the city's walls, and was thus easily vulnerable to the attack of the enemy. Consequently, when in 713 B.C. king Hezekiah saw that Sennacherib, king of Assyria, had entered Judah and purposed to take Jerusalem by siege he took counsel with his princes and mighty men, and after closing the entrance to the fountains wrought the most remarkable conduit (channel) connecting the Virgin's fountain with the pool of Siloam, inside the city walls, to ensure that his people received a constant and fresh water supply in the event of siege (2 Kings 20:20; 2 Chronicles 32:1-8, 30).

The achievement of Hezekiah's engineers resulted in one of the most amazing devices for water supply in the whole Bible. Without the aid of modern instruments, and with the simplest tools, the workmen cut through the living rock a tunnel from twenty-three to twenty-six inches in width, having an average height of about five feet and traversing a total length of 560 yards, in it making four or five decisive curves (no doubt to avoid the royal tombs cut deeply into the rock on the eastern slope of Ophel) to cover only 354 yards. Not only is this tunnel one of the best preserved Biblical monuments today; it is also one of the most remarkable instances of divine guidance, resulting in its success.

Starting from opposite ends of the project, the workmen finally met, as was recorded on the rock wall nineteen feet from the Siloam end in an inscription, beautifully cut in classical Hebrew (701 B.C.), which was accidentally found in the year 1880. The six lines of the inscription read thus: "The boring is completed. Now this is the story of the boring through. While the workmen were still lifting pick to pick, each towards his neighbour, and while three cubits remained to be cut through, each heard the voice of the other who called his neighbour, since there was a crevice in the rock on the right side. And on the day of the boring through the stone-cutters struck, each to meet his fellow, pick to pick, and there flowed the waters for 1,200 cubits, and 100 cubits was the height of the rock above the heads of the stone-cutters."

Furthermore, another remarkable proof of the historical accuracy of the Scriptures lies in the fact that, in modern times, archæologists have discovered what they believe to be the very plug (of stone) with which king Hezekiah stopped the waters of Gihon to thwart the invader from Assyria. However, following the earnest intercession of Hezekiah before Jehovah God, in the face of the heathen king's defiance of Him, the Lord God sent His angel to intervene, which ended in Sennacherib's retreat in shame to his own land, where he was slain.

(*continued next week*)

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What we learn from Beatle music and the Beatle invasion

by REV. HUGH F. PYLE

(concluded from February 19th issue)

WHEN I was in Chicago last May they were having terrible race riots there on the south side of Chicago, and one policeman said "These youngsters are like savages—they're like savages!" And I have the clipping that says that. Well, of course they are like savages—not just because they are coloured people, and this is no reflection on them. But I am saying, you take the African unsaved, and put him in the environment of this kind of music, and how could he be anything else but savage? And how can whites who imitate them, and play their music, and drink it in, and worship the stuff, and wallow in it, and integrate with it, be anything else but savage?

Jack Wyrtzen said it was so. He was a dance band leader before he was saved. Frank Garlock, one of the great Christian musicians of today, has described this kind of music in comparing it with real music, and there is just no comparison. Peter Ruckman, who played the drums in dance bands all up and down the Gulf Coast from here to New Orleans before he was saved, said "It's easier to get whisky and dope and lust out of your system than to get this music out of your system when you get saved."

A young man who was saved in this church about six years ago, and who played the piano for us for a while before he moved away, said the same thing. He said that what he saw during intermission in dance halls around Panama City made him sick. He tried to go on playing there for a while after he was saved, but, of course, he could not do it. He finally had to break with it. He said he could not stand the horrible, sickening, nauseating, disgusting things he saw. He began to realise that he was having a part in the dancing and helping to send the dancers out into the darkness of night into shameful immorality.

An Indiana pastor with whom I once held a revival meeting played in dance bands before he was saved. He said the modern dance with its suggestive music was the greatest instrument to lead young people and adults into sin. "Before I was saved," he said, "I used to smile as I observed. I would watch the man get the woman completely under his spell, under his sway." He said "I took delight in it in those days before I became a Christian."

At the University of Southern California one of the fraternities had a dance recently, and they held it in a sewer. How appropriate! A great big drainpipe down underneath the street! They got special permission to do it. They blocked off any of the drainage that might come down that way and upholstered the thing, and they put lights in it! And they held their dance in a sewer! They said it was "cool and low-down"—as you can well imagine.

4. *What else is suggested by this thing? We have a warning cry to Christians to draw the line now, and this thing is marked "URGENT"!*

The greatest Christian who ever lived said "I keep under my body" (1 Corinthians 9 : 27), so that my body and wild passions do not control *me;* I control them, I control my body. You see, Christians are to be different. The Bible says to Christians: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Corinthians 6 : 17).

One Christian author suggested two reasons why young people get into this "Beatlemania" craze. One, he says, is teenage rebellion. He says the thing has become a symbol of rebellion against parents and against law and authority. And then the second reason, he says, why they go over so big is that some very smart press agents and reporters and disc jockeys have sold our American young people a "bill of goods" and taught them that this thing is big and popular, and if you do not conform to it your are a "square." And so many young people today would rather be popular, even if it takes them to hell. They would rather conform to a wicked, evil pattern set by the Devil himself than have the fortitude and the rugged Christianity (that should be inspired by parents) to get up courageously and say "By the grace of God I'll be different!"

Scriptures against dancing and corrupted music

"If any man be in Christ, he is a new creature" (2 Corinthians 5 : 17). You say "Preacher, can you show me some verses on what's wrong with dancing and rock 'n' roll music?" Gladly! I am glad you asked me; I would like to mention about fifteen right quickly.

One verse: "Wherefore do you spend money for that which is not bread?" (Isaiah 55 : 2). Are you sure you can take money and spend it on this sort of thing and please the Lord?

"Flee also youthful lusts" (2 Timothy 2 : 22) is

another verse. Here is another one: "Make not provision for the flesh, to fulfil the lusts thereof" (Romans 13 : 14). Here is another one: "Touch not the unclean thing, and I will receive you" (2 Corinthians 6 : 17). And another: "And whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5 : 28).

Here is another one: "Blessed are the pure in heart, for they shall see God" (Matthew 5 : 8). Here is number seven: "The body is not for fornication, but for the Lord" (1 Corinthians 6 : 13). Here is another one: "Thou shalt not follow a multitude to do evil" (Exodus 23 : 2). Do not go with the crowd. God says you will go to hell if you do!

Here is number nine: "Learn not the way of the heathen" (Jeremiah 10 : 2). Do not try to learn what the heathen do; do not imitate them, the Bible says. Here is another verse: "Abstain from fleshly lusts, which war against the soul" (1 Peter 2 : 11). Here is another one: "Abstain from all appearance of evil" (1 Thessalonians 5 : 22). These verses are in the Bible. We are not only to abstain from evil, but we are to abstain from that which *looks* evil and suggestive and sensual.

Here is another one: "Be not conformed to this world" (Romans 12 : 2). The Devil says "Come in—be popular." God says "Come out—be separate." Still another verse: "A companion of fools shall be destroyed" (Proverbs 13 : 20). Here is another one: "Ye are My witnesses, saith the Lord" (Isaiah 43 : 10). Are you sure you can be a witness for Christ with a radio blaring rock 'n' roll music? Are you sure you can witness for Christ on a dance floor? You had better be *sure*, for Jesus said "Ye are My witnesses."

Here is another verse: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3 : 2, 3).

5. *Here, too, we see the waning of civilisation.*

This press reporter of the Beatles said: "It is as if the Messiah had come when the Beatles come to town! It is as if they had established a new religion." And so they have—but it is not new! You can find naked, drunken voodoo worshippers down in Haiti going through the same contortions—the same motions. You see, it has got to be Satan or Christ. It cannot be both. Jesus said "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matthew 12 : 30). The Bible says "Christ died to deliver us from this present evil world" (Galatians 1 : 4).

Out here in the Gulf one week last summer the authorities kept warning vacationers: "Stay out of the water this week; the waters are too dangerous; the undertow is too great; we cannot be responsible for your safety." One after the other went on in and was sucked to his death. They all thought they could master it. They thought "Other people may drown, but it won't be me."

And that is exactly the way people look at this matter of sin. They figure that "other people will get sucked into the whirlpool, but it won't be me"; "other people will fall for the Devil's lure, but it won't be me"; "other people will find that they are unable to control themselves, but it won't be me"; "other people will get sucked down the drain, but it won't be me." But *it will be many of you* if you go the Devil's way. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap" (Galatians 6 : 7).

Remember, beloved, "Life is a vapour." I am talking to adults as well as to young people. The Bible says "It [life] is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4 : 14). All earthly idols, including the Beatles, are headed for the graveyard. Do not forget that. The idols of today will be broken and forgotten tomorrow. "But he that doeth the will of God abideth for ever" (1 John 2 : 17).

"I tried the broken cisterns, Lord,
And oh, those waters failed.
For as I stooped to drink, they fled
And mocked me as they wailed."

"I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him."

—*The Sword of the Lord.*

A PRAYER WARRIOR'S HOME-CALL

Miss Kate Staines, a beloved member of Croydon Elim church, will be sadly missed. After a long period of physical suffering most patiently borne, the Lord called Miss Staines home on January 12th. Her great friend, Miss Amy Sadler, told us how, when Elim came to London, Miss Staines walked around what eventually became the Clapham Elim Tabernacle, claiming it for the Lord. Her ministry of intercession and interpretation as well as her gracious presence will be sadly missed, but her memory will be ever fragrant to those who knew her.

Miss Staines was the author of several devotional booklets and from these we hope to give quotations in ELIM EVANGEL from time to time.

Women's column

I PROTEST

By GLADYS GORTON

I HAPPENED to see on television the first of a series of programmes geared for the teens and twenties. Possibly I am not "with it," because it horrified and shocked me. The comments given by members of the panel were disgusting, demoralising and depraved. The whole programme was extreme and did not present a true and balanced picture of modern youth. Being righteously provoked (Acts 17:16), I immediately wrote a letter protesting to the B.B.C. and some days later received a letter which stated that my comments had been "carefully read and noted." For a few minutes this evening I watched it to see whether the programme had been modified, because I wanted to write this article to you. It appeared to have been. Many must have protested besides me.

We should protest more often. In time it is bound to have a strong influence in persuading the B.B.C. to produce a higher standard of programmes. The years of television entertainment have already reaped a sordid, sad harvest. Through the low standard of present-day living many have become immoral and criminal; a mother is prematurely aged; a tragedy has come to her home. The Christian worker these days apparently fights a losing battle; the odds are against him. "Eye-gate" is an "open sesame" to the heart. What is seen registers and is remembered far more than what is heard. If cleaner, challenging, inspiring programmes were produced the teens' and twenties' moral behaviour and general outlook upon life would greatly improve.

The other week we attended a meeting sponsored by the Christian Medical Fellowship. The speakers were Mr. Arnold H. Aldis, B.Sc., M.B., B.S., F.R.C.S., surgeon at the Royal Infirmary, Cardiff, and Mr. M. George Polson, Q.C., of Lincoln's Inn and the Inner Temple. Each in turn gave frightening statistics relating to promiscuity, illegitimate children, venereal disease, the increasing divorce rate, half a million children deprived of home-life (increasing by approximately 400 a year), and crime increase, which is greatest among those between the ages of seventeen and twenty-three.

It was unanimously agreed to send a petition to

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

As the great red bus comes to a stop outside the village hall we usually look out to see who has arrived first. The children greet us with smiling faces and they quickly relieve us of bags, books and anything else we might be carrying, and then they race us to the door of the little chapel where we hold our Sunday school.

Last week was a little different. The children were there all right, more of them than usual. They didn't carry the bags and some of them were smiling and holding their hands behind their backs. You see, sunbeams, it was snowing, and as one little boy said to me, "It doesn't last long, and we must make the best of it while it is here." They made the best of it, too. Uncle Richard's hat was a "not to be missed" target. We entered Sunday school with a wet feeling at the back of the neck and a glint in the eye for any little boy who dare misbehave after such a warm(!) welcome.

How lovely snow looks, and how cold it feels. Of course, snow has other uses than for making snowballs. Everyone loves the traditional snowman with his hat and his stick. Some cooks just wait for snow to make extra special dishes. Some old-fashioned cookery books will give the recipes. "Perhaps you can find some of these if you look hard enough.

In Job 38 we read of the treasures of the snow. Did you know that every little snowflake has its own secret? If you watch the snow falling you will see that every snowflake looks just like another. Hidden in the snow are lots of jewelled patterns and wonderful designs. Under a microscope a snowflake looks just like a jewel. Each snowflake is different and has a design of its own.

Snowflakes remind us of the Lord Jesus because they are so pure and white. If we want to find the treasures of the snow we must look very deep. If someone hadn't looked through a microscope we should not have known of these wonderful designs. If we would really know the Lord Jesus we must look deep and we will find that He is wonderful. The Bible reveals Jesus as a Shepherd, a King, the bright and morning Star, the Rose of Sharon, the Lily of the valley, the Prince of peace. Like the

(*continued on facing page*)

COMING EVENTS

BATH. March 12, 13. Elim Church, Charlotte Street. Saturday at 3, youth conference. Taking part: H. W. Greenway, J. Lancaster, T. W. Walker, E. Corsie. At 6.30, evangelistic rally conducted by A. Tee and Ron Jones. Tea tickets on application to the convener. Sunday at 11 and 6.30. Preacher: A. Tee, National Youth Director. Convener: Douglas O. Ward.

BIRMINGHAM, Graham Street. March 5. Elim Church. District presbytery youth rally. At 7. Preacher and soloist: W. M. E. Plowright. Items for youth by youth. Convener: Youth Commissioner Frank Shadlock.

BIRMINGHAM, Graham Street. March 15-20. Elim Church. Spring convention. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30. Preacher: R. Hunston (Swansea).

BIRMINGHAM, Langley Green. March 6. Elim Church, Mount Pleasant, off Langley Road. At 6.30. A. Tee presents Diploma of Merit. March 12-14. Minister's anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Arnold Brookes (Southampton).

CLACTON-ON-SEA. March 5. Elim Church, Hayes Road. Eastern District Presbytery Meeting. At 2.30, business session. At 7, evening rally.

CLAPHAM. March 12. Elim Central Church. South London District Presbytery Youth Rally at 7. Preacher: A. S. Brewster (Hove), supported by Elim Bible College students. Convener: B. G. Edwards.

EALING. March 12, 13. Elim Church, Northfield Avenue. Minister's first anniversary in Ealing pastorate, and thirty-fifth in Elim ministry. Saturday at 7.30. Tea provided. Welcome to old and new friends. Sunday at 11 and 6.30. Items by youth choir. Piccadilly line to Northfields (church fifty yards on right).

HASTINGS. March 6. White Rock baths. At 6.30. Baptismal service conducted by A. S. F. Horne. Preacher: B. A. Horne (Exeter).

IPSWICH. March 19, 20. Elim Church, Vernon Street. Anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: John H. Sainsbury (Neath). Convener: A. J. Chuter.

KENSINGTON TEMPLE. March 5. Kensington Park Road, W.11. North London District Presbytery Meeting. Discussion at 10.30. Business session at 2. Rally at 7.

LARNE. March 5. Elim Church, Laharna Avenue. Convention at 3 and 6.30. Preachers: A. Wilson, J. Harris, S. Workman and T. O'Grady.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWCASTLE-UPON-TYNE. March 19-24. Elim Church, Heaton Road. Twentieth anniversary of F. Lavender's entry into the Elim ministry and his first anniversary as minister of Newcastle church. Saturday 7 p.m. Sunday 11, 6.30 and 8.30; Monday—Thursday 7.30 p.m. Preacher at all services: G. Harpin (Kidderminster).

NEWHAVEN. March 12. Elim Church, Meeching Rise. Monthly rally at 7. Preacher: W. Millington. Supporting items. Convener: H. W. Holdstock.

SHEFFIELD. March 5. Elim Church, Lee Croft, Campo Lane. At 7. Glossop junior choir. Preacher: Pastor Alex Apted. March 12. At 7, North Midlands District Presbytery rally. Preachers and duettists: Jean Zbinden and Jean Wildrianne (I.B.T.I.).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): March 13, Maidstone prison and Woodford; 20 Wormwood Scrubs prison and Lansdowne Church, Norwood; 26, Barking (Assembly Hall); 27, Brixton prison.

Joseph Smith:
March 5-10, Bethesda; 12-17, Apsley Street; 19-24, Ballymoney.

F. Newey, on furlough from India:
March 5, Harrogate; 6, York.

Missionary Film Itinerary by F. B. Phillips:
March 19-22, Mansfield; 23, Harrogate; 24, York; 26, 27, City Temple, Hull; 28, Driffield; 29, 30, Mason Street, Hull; 31, Scarborough; April 2, 3, Scunthorpe; 5, Letchworth.

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For particulars write to the Secretary, Elim Film and Radio Committee, 15 Rodenhurst Road, London, S.W.4.

WOMEN'S COLUMN *(continued)*

H.M. the Queen requesting the setting up of a royal commission.

Here are two quotations from their speeches: "From all parts of the medical profession, convinced Christians believe the moral declension today stems from the widespread abandonment of the faith of our fathers." "It is impossible to divorce Christian ethics from the faith."

"All that is necessary for evil to triumph is that good men do nothing" (Edward Burke).

SUNSHINE CORNER *(continued)*

snowflake, Jesus has many wonderful designs. He is our great treasure and the Bible is our microscope. How much do you know of this treasure, sunbeams? I want to know more and more. See how many titles you can find; perhaps mummy and daddy will help you.

'Bye now, and lots of love.

God bless you all,

AUNTY DOROTHY.

YOUTH *in action!*

YOUR SECRET DIMENSION

by Joseph Smith

IT is hard to realise that there are at your disposal sources of power which can be used for innumerable purposes and yet they may be allowed to lie dormant. The conditions laid down as to how to avail yourself of this power are within your reach; you have the ability to meet every one of them.

Through prayer your heavenly Father is more than willing to baptise you in the Holy Spirit; the same Spirit who came upon His Son when He stood by the banks of Jordan, the same Spirit who came upon the 120 on the day of Pentecost. Here is Christ's word for it: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11 : 13).

Through prayer you can receive the healing power of God in your body: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (James 5 : 14, 15). There have been literally thousands of cases in connection with our movement where people have been healed. Doctors have sometimes sent people to our meetings for prayer for healing. A Harley Street specialist told the writer that when he was sick he naturally enough had the best doctors in this country, but when they could do no more for him three of God's children came in and prayed for him, and the Lord answered their prayers and completely healed him.

Through prayer you may have your every need supplied. "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4 : 19). Dr. R. A. Torrey tells us that during the World's Fair in Chicago Mr. Moody conducted a campaign in that city. The expenses were very great. "One day before we sat down to the table Mr. Moody said to us: 'I needed $7,000 for the work today. I have already received $1,000. I propose that before we eat we kneel down and ask God to send us the other $6,000.' . . . We were long at the table. Before rising from the table there was a knock at the door, and one of our students entered with a telegram, which he handed to Mr. Moody. . . . It read substantially as follows: 'Dear Mr. Moody, Your friends at Northfield at the close of the morning session had a feeling that you needed money for your work in Chicago. We have just taken up a collection. There are $6,000 in the baskets, and more to follow.' The telegram was signed by H. M. Moore, of Boston."

Let us take another example of how God supplies the needs of those who rely upon Him. I have before me a photograph of over 1,500 orphan boys and girls of the George Muller Orphan Homes. The *Liverpool Mercury* says concerning the great work done by this man of God: "Upon Ashley Down can be seen a substantial block of buildings where thousands of orphan children have been fed, clothed and educated out of funds which have poured in without any influential committee or organisation, without appeal or advertisement of any sort, except, perhaps, the published story of the founder's life. How was this accomplished? Mr. Muller has told the world that it was the result of prayer."

The *Bristol Evening News* said of this man of prayer: "Even those who talk about the operations of natural laws, and who did not share Mr. Muller's views as to the power of prayer, could not fail to admire the extraordinary faith and indomitable perseverance of the man who practically founded a colony for orphans and who had raised up to May last no less than £1,424,600 for various objects in connection with the Scriptural Knowledge Institution for Home and Abroad."

Through prayer many have been saved from disaster. Rev. J. Hudson-Taylor relates that, on a voyage to China in the days of sailing ships, when off the coast of New Guinea a calm settled down all around, the ship was steadily drifting towards some

(*continued on facing page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, March 7th — Mark 4:35-41

" Why are ye so fearful ? How is it that ye have no faith ? " (v. 40).

" Well, Master, we all thought we were about to be drowned." " What, with Me on board ? " When calamity seems about to overwhelm us it is not always easy to remember that our Master, the Master also of every circumstance, even in **our** lives, is as near to us, and caring for us as much, as He was in that storm-tossed vessel. His being asleep in the boat may seem to correspond to his seeming to us to be so far off. But though he was asleep He still knew what was taking place. Though He seems afar off He is aware of our circumstances and will bring us through as we are faithful.

Tuesday, March 8th — Mark 5:1-20

" And they began to pray Him to depart out of their coasts " (v. 17).

Justice and healing for the needy may demand a higher price than some people are prepared to pay. Does it not strike us as tragic that the needs of a possessed and distressed human being should not have had priority over every other consideration ? Human welfare is so often sacrificed to worldly gain, but this should not be so among Christians. The well-being of people is of far greater importance than material gain. Let us beware that the spirit that motivated the people of Gadara does not possess us in some subtle, unrecognised way.

Wednesday, March 9th — Mark 5:21-43

" And straightway the damsel arose, and walked " (v. 42).

Today's portion is one of the miraculous. Thank God, Jesus is the same today; He still responds to faith; He still works miracles for His children. Oh that His power might be so among us that faith will be inspired to enable the sick today to say also " If I may but touch His clothes I shall be whole." It is of no advantage to bludgeon the sick, or anyone, with their lack of faith; let us pray that such waves of healing power will sweep over the Church that faith will be revived and the sick thereby moved to come for healing.

Thursday, March 10th — Mark 6:1-13

" He could there do no mighty work " (v. 5).

Strange what power prejudice has, that it is able to limit the power of God ! Their need was the same as that of those in other places; His power was the same; but prejudice stifled faith. " And He marvelled because of their unbelief." The history of the Church has been a history of stifled faith in the miraculous. Nevertheless when faith was present healings followed. When the twelve went forth at Jesus' bidding they performed miracles in His name (vv. 12, 13). We rejoice in what we have seen of our Lord's miracle-working power. May we not only draw spiritual lessons from Jesus' miracles; may we seek earnestly for their repetition.

Friday, March 11th — Mark 6:14-29

" Herod feared John, knowing that he was a just man and an holy, and observed him " (v. 20).

It is remarkable that even wicked men in those days were convinced that God had spoken through His Word and that He spoke also through chosen vessels. Even Herod's father, Herod the Great, wicked though he was, knew that God had spoken through the prophets of Israel (Matthew 2:4-6). Such, alas, seems not to be the case today. No voice is recognised by the world as the authoritative voice of God. Such is the decline in spirituality and morality that men ignore God completely. How necessary, therefore, it is that we should be separate from the ways of the world in order to bear clear testimony, as John the Baptist did, to its evil ways and to the truth of God.

Saturday, March 12th — Mark 6:30-44

" They were as sheep not having a shepherd " (v. 34).

What a tragic picture of mankind today ! How eloquent an echo of Isaiah's words " All we like sheep have gone astray." Such a multitude of conflicting voices are abroad in the world today that men are distracted and know not which way to turn or whom to obey. Because the learned of this world, who purport to be its leaders, are themselves so ungodly they will receive the greater condemnation. We, by God's grace, have returned to the Shepherd of our sou's —we can say " The Lord is my Shepherd. . . . He leadeth me."

Sunday, March 13th — Mark 6:45-56

" He departed into a mountain to pray " (v. 46).

Today's portion is a lovely illustration of the three appearings of Christ—" He hath appeared," for our sins; " He doth appear," to intercede for us; " He shall appear," at His second coming, for our full redemption (Hebrews 9:24-28).

He appeared, in our portion, to feed the multitude, to save and heal them. Then, sending His disciples over the sea, He went apart to pray. While they were " toiling in rowing " He was praying, and then toward the dawn (v. 48) He came to them as they were " still toiling in rowing, for the wind was contrary " and brought them safely to land. We toil today, for the wind is contrary, but His coming is very near.

YOUTH PAGE (*continued*)

sunken reefs, and it seemed improbable that they would get through the afternoon. He says : " As we drifted nearer we could plainly see the natives rushing about the sands, lighting fires here and there. The captain's horn-book informed us that they were cannibals, so our position was not a little alarming." Afterwards Mr. Taylor suggested prayer to the captain, who was a Christian. He readily agreed, and four who were known to be Christians went to their cabins to pray. Mr. Taylor was not long in prayer before he felt assured that God had heard his request, and coming up on deck requested the first officer to let down the corners of the mainsail. At first he was unwilling, but seeing a breeze suddenly springing up he quickly let it down. Soon they were ploughing their way through the water at six or seven knots an hour and did not lose that wind until they were passed the Pelew Islands. Yes, God still answers prayer ! Try it !

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CHAPPELL. On January 24th, Margaret Chappell, aged 77 years. A founder member of the Ryde Elim Church. Dearly beloved. Officiating minister at funeral: I. Rickard.

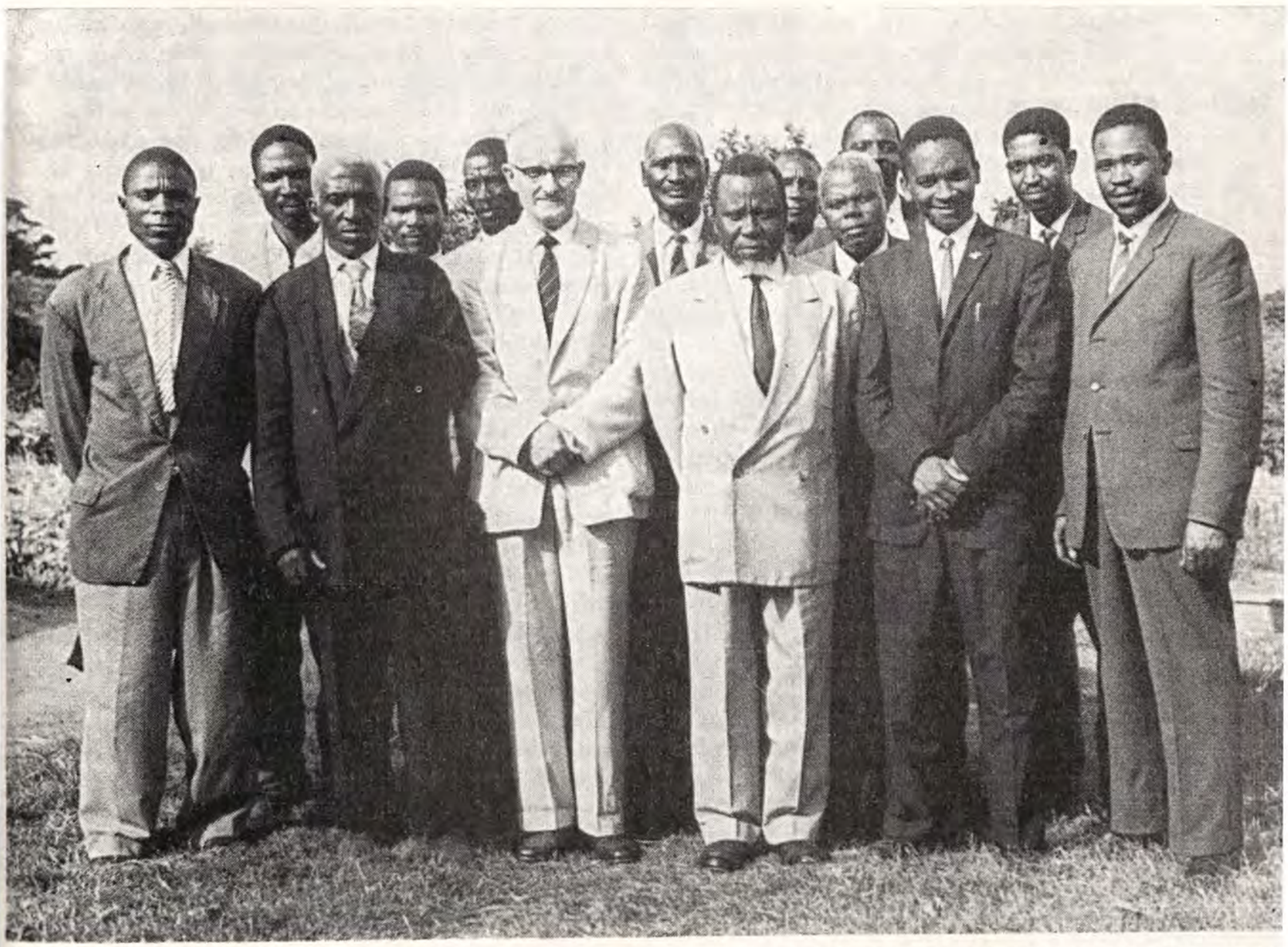
NICHOLLS. On February 6th, James Jones Nicholls, aged 80, suddenly called home, beloved husband of Mrs. M. Nicholls. Officiating minister at funeral: Frank Shadlock.

REED. On February 14th, Edward Secker Reed, aged 90 years, foundation member of Elim Church, Carlisle, and a "brother beloved." Officiating minister at funeral: H. Palliser.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 11 MARCH 12th, 1966 6d



W. H. FRANCIS, ELIM MISSIONARY IN TRANSVAAL, WITH SOME OF HIS CO-WORKERS.

"BROKEN CISTERNS"

(*continued*)

by W. H. Francis

Elim Missionary in Transvaal, South Africa

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"

(Jeremiah 2:12, 13).

"MY PEOPLE have committed two evils; they have . . . hewed them out cisterns, broken cisterns, that can hold no water." It is perhaps customary to speak of, and to preach about, the "broken cisterns" used by the people of the world in their pursuit of earthly happiness and prosperity, whereas if they saw clear evidence, in the lives of many Christians, of the true happiness and joyous pleasure to be found in Christ and in His service they too would desire to know and to serve Him. But in this instance it will be noted from our text that we are concerned with the broken cisterns hewn out for themselves by the people of God.

1. There is the "broken cistern" of religious formalism, hewn out of his circumstances by the carnal man according to his own design and by dint of his own strength and will-power. Despite the fact that religious formalism is a very ancient practice it is noteworthy that it is a feature of the last days portrayed by the apostle Paul in his second epistle to Timothy, which states: "For although they hold a form of true religion, they are strangers to the power of it, their conduct belies the genuineness of their profession" (2 Timothy 3:5). Sincere and earnest in his inherent desire to worship, the religious man carves out for himself, during many years of form and ritual, the cistern which he hopes will prove to be the unfailing reservoir of his unspoken spiritual longings after God, of his long-felt need for power to overcome sinful habits, of his desire to know "the unknown God." Alas, he discovers too late, to his eternal cost, that religious formalism is a "cistern that can hold no water." Saul found out that his notable ancestry, his flawless observance of Moses' law and his earnest zeal for God even to persecuting the followers of the Nazarene all became as a forgotten dream that day on the Damascus road when he met Jesus.

The faulty foundations of, and leaking cracks in, the cistern of religious formalism were unerringly pointed out by the Master Himself in His fearless denunciations of the Pharisees of His day. He made manifest their deluded self-deception, their love of appearance and of the praise of men, as well as their careful zeal in making proselytes of men while keeping them out of the kingdom of heaven. To such hypocrites, who garnished the tombs of the prophets done to death by their ancestors, He said: "I send unto you prophets, wise men and scribes; some of them ye shall kill, crucify, and scourge." Then followed His lament over the beloved city of Jerusalem: "O Jerusalem, Jerusalem, how often would I have gathered thy children together . . . and ye would not. Behold, your house is left unto you desolate."

2. There is another "broken cistern" which is fashioned by the people of God, and that is religious iniquity. The word iniquity gives no indication of its true meaning, and thus many are inclined to overlook what that is. It is one of seven words used by the Lord Jesus Christ in His ministry with reference to sin. It comes from the Greek word *anomia*, meaning "lawlessness." It does not refer to the man who has never received the law, or the Word of God, but to the man who having received the law or Word of God refuses or neglects to live and walk according to it; who having received the light refuses to walk in the light. That is disobedience, or rebellion.

In the Sermon on the Mount Christ pointed out that those who claimed knowledge of or fellowship with Him must be the bearers of fruit, good fruit, people who do the will of His Father in heaven, and who hear and do His sayings (Matthew 7: 15-29). To profess to be intimate with Him, saying "Lord, Lord!" and to make a parade of successful works (prophecy, the exorcising of demons and many mighty works done in His name) can never become

a substitute for the bearing of fruit and implicit obedience to the revealed will of God. To attempt to make such a replacement or substitution is to build a broken cistern that can hold no water.

The Master said: "Ye have not chosen Me, but I have chosen and appointed you, that you might bear fruit, and keep on bearing fruit" (John 15 : 16). We place much emphasis upon zealous service for the Master, that He and the Father may be glorified, but Christ clearly taught that it is through our bearing of His fruit, the fruit of His Spirit, that the Father will be made glorious, and thus shall we know that we are His true disciples.

To exercise the gifts of the Spirit in the absence of the fruit of the Spirit is to risk being cast forth as a withered branch or being cast out from before Him for disregarding His commands (John 15 : 5, 6, Matthew 7 : 22, 23).

From the standpoint of notoriety, perhaps it could be said that one of the most outstanding cases of "conversion" resulting from Philip's ministry in Samaria was that of Simon, the former sorcerer (Acts 8 : 5-25). We understand that he believed, was immersed, continued with Philip and wondered at the miracles and signs being done. Surely his life presented sufficient proof of an inward change. By present-day standards Simon would have little difficulty in obtaining church membership, and might even find himself in the respected position of a church councillor.

It was during the visit of Peter and John, who were sent down from Jerusalem, that the apparent calm in the life of the new convert, Simon, was disturbed. Instead of asking for the blessing of the baptism in the Holy Spirit, together with the rest, he asked for something which revealed quite clearly to Peter the true condition of Simon's heart. Peter discerned that it was "not right in God's sight, wicked, in the gall of bitterness, and disobedient," which must have caused some surprise to those who thought they knew him well. This poses several

(*continued on page 171*)

SPEAKING IN TONGUES TO GOD ONLY?

by W. J. Allen, Minister, Elim Church, Wells

(1 Corinthians 14 : 2)

IN approaching this subject it should be remembered that Paul wrote to Corinth to direct and correct; we must be very careful, therefore, not to lay too much emphasis upon one verse of Scripture to the exclusion of the context, for very often only that will show the exact meaning. Is it true that we speak only to God when we speak in tongues in the church? At first glance we would answer yes, but that answer needs qualifying, for it is only true as it stands in that it is only God who can understand what is spoken.

A careful examination of the chapter will reveal that the gift of tongues was used in at least three ways, two of them correct and the third incorrect. The first mention (v. 2), we believe, refers to its use in praise, worship, including singing in tongues, and speaking mysteries, i.e. that which is not revealed. The next in order is speaking in tongues with interpretation, which is to the church (vv. 4, 5). And let us note here the scope of tongues: the manifestation was to be within the subjects of revelation, knowledge, prophesying and doctrine. We comment that this surely was directed to the church. We believe such scope should cause all of us who use the gift more seriously to "wait on our ministry," to ensure that we are directed aright in its use.

The last-named is one who speaks into the air without interpretation, the church receiving no benefit. It is clear that there is no place in supernatural ministry for uncertain sounds.

the general use of tongues in a devotional manner

We agree that this is directly to God, and the participant is built up thereby in spirit, soul and body. We fail to see how any believer can be indifferent to this gift of the Holy Spirit; one could almost make the benefit of speaking in tongues sufficient reason for seeking the baptism. But this must not be; we seek for the enduement of power. Let us see that we cultivate speaking in tongues in private and public worship.

the extended use of tongues is to the church

The manifestation of tongues, with the accompanying gift of interpretation, is placed on the same level as prophecy (v. 5). Now the fact that there is interpretation rules out that the use of the gift is only to God. But it also may be otherwise in special instances. The C.E.M. magazine, March

1960, carried this report: "A young native boy speaking in a language that neither he nor others understood was yet speaking to a native woman who did happen to come from where that language was spoken. She understood him, and found that through him God was answering all the arguments that she had used against Christianity; as a consequence she gave her heart to the Lord. And now we can use verse 21. "With men of other tongues and other lips will I speak unto this people." It is the abuse of tongues we must guard against. Let us explore the scope of this ministry by waiting upon our ministries, and let us come to the church with the full ministry of this blessed gift, whether it be to build up ourselves or to bring a correct word to the building up of the church.

Pastor and Mrs. Felix Lloyd-Smith.

LETTER TO THE EDITOR

Dear Editor,

Having learnt of the departure from England to Australia of Pastor and Mrs. Felix Lloyd-Smith, and as a member of the Elim family, I would like, with your approval and blessing, to express sincere appreciation for the service which they have given to the Pentecostal churches here in England over the past few years.

Their ministry, I am sure, has been both fruitful and of great blessing, not only through the preaching of His precious Word but also by their anointed singing, which it was always a joy to hear.

It was our privilege and pleasure here in York to have them with us on more than one occasion, and each time, by their unique ministry and delightful personality, they brought much blessing to us both individually and as a church. I feel that we can only pray that, God willing, after their tour of service in Australia they may consider returning once again to England, where I am sure a warm welcome would await them.

In the words of one of their delightful duets, our prayers, I am sure, must be that God will continue to keep them "under His wings."

Yours sincerely,

CHARLES BEAN.

York.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): March 13, Maidstone prison and Woodford; 20 Wormwood Scrubs prison and Lansdowne Church, Norwood; 26, Barking (Assembly Hall); 27, Brixton prison.

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★ Listen to the Elim Ministers' and Laymen's Choir on the Netherlands Radio

We are informed by N.C.R.V., the Netherlands Radio Corporation, that the recording made by the Elim Conference Ministers' and Laymen's Choir when visiting Holland last year will be broadcast, if no unforeseen circumstances prevent it, on the Dutch National Radio. The broadcast is scheduled for Thursday, March 17th, from 7.30 p.m. till 7.45 p.m. and will be heard on HILVERSUM 1, wavelength 402 metres. The recordings were made during the choir's tour and when singing in the beautiful Lutheran Church in The Hague. The choir is accompanied by Peter Bye and conducted by Pastor Douglas B. Gray. Hilversum 1 broadcasts are usually clearly heard in the British Isles and are on medium wave.

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53440/53449. Editorial Office: Cheltenham 53440/53449.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Broken cisterns (continued) *W. H. Francis*

Speaking in tongues to God only ? *W. J. Allen*

Editorial : Election and free will

Comment, opinion and review: " The fool hath said . . ."

The Elim fundamentals : The ministry *D. W. Cartwright*

Life on wings *Hilda E. Sanders*

Proving God *Gladys Gorton*

Prizegiving *Aunty Dorothy*

The drought of the century *J. T. B. Troke*

Scripture portion notes *The Editor*

EDITORIAL

WE trust that all our readers read Gerald Ladlow's excellent study on the gifts of the Holy Spirit in the February 26th ELIM EVANGEL in the " Elim fundamentals " series. In the course of his article he drew attention to a nice point of divine sovereignty and human free will in the matter of the Holy Spirit's distribution and our reception of the gifts of the Holy Spirit, pointing out that the Holy Spirit bestows the gifts " severally, as He will " (1 Corinthians 12:11) but going on to draw attention to human responsibility in the matter of possessing the gifts in 1 Corinthians 12:31 ; 14:1, 14, 31, 39. It seems to us that here we have in a nutshell the problem of divine sovereignty and human free will.

Readers will be aware of the acute controversy of recent years over the question of divine sovereignty and human free will, and of the prominence being given to divine sovereignty by some preachers almost, in some cases, to the total abolition of human responsibility in regard to salvation.

Let us examine the position as it is set out in the passage above quoted. First of all we have the statement " But all these [gifts] worketh that one and the selfsame Spirit, dividing to every man severally as He will." The person who believes in the absoluteness of divine sovereignty would stop there and, emphasising the words " as He will," would declare that as the gifts are a matter of divine sovereignty we are absolved from all responsibility as touching the possession of the gifts, there is nothing we can do about their reception or otherwise, they are absolutely at the will of the Giver. Now this is very largely the argument of those who preach divine sovereignty in the matter of human salvation ; but the Holy Spirit in our passages quoted shows clearly the emptiness of this argument and turns the tables completely on those who would reason so.

The passages quoted—" covet earnestly the best gifts," " desire spiritual gifts," " covet to prophesy," " ye may all prophesy," " pray that ye may interpret "—show clearly that divine sovereignty does not exclude human responsibility in the matter of possessing the gifts. We would go farther. The Holy Spirit shows that we have a responsibility in the matter of possessing the gifts of the Holy Spirit just as real as if there were no such thing as divine sovereignty. It is clear, therefore, that, seeing this is true as regards our attitude to the possession of the gifts, the principle applies to the reception of Christ as Saviour.

It would have been to mock men for the apostles to have commanded them to reverse their thinking (to repent) and to reverse their conduct (to convert) had it been inherently impossible for them to do so (Acts 3 : 19).

COMMENT, OPINION AND REVIEW

IN view of our Lord's warning of the danger a man risks when he says to his brother " You fool," and the general moderation of Bible language, when the Holy Spirit does call a person a fool there must be some unusual reason for it, for, as far as we recollect, the Holy Spirit calls only two kinds of persons fools: the person who does not live this life in the light of eternity (Luke 12:20) and the person who says in his heart " There is no God " (Psalm 53 : 1).

The atheist therefore must be a man of consummate folly for the Spirit of God to call him a fool. Recent literature on the development and reproduction of the living cell reinforces our recognition of the utter folly of atheism. In spite of the multitude of scientists who believe that the first living cell was generated spontaneously in the mud of some primeval ocean we know that the living cell is so complex a phenomenon that the probability of its spontaneous generation and reproduction is as great as that of an atomic explosion in the printing works of the Russian newspaper *Pravda* next Sunday producing Monday's British *Times* and distributing it through every *Times* contributor's letterbox.

We need not hesitate to state that the man who believes in the spontaneous generation of the living cell is as foolish as a man who would believe in the possibility of our supposition becoming an accomplished fact.

There is an understanding even of the physical universe that results from faith rather than research: " By faith we *understand* that the worlds were framed by the word of God, so that things which are seen are not made of things which do appear " (Hebrews 11:3).

Three words are noteworthy in this profound statement. But first of all we notice its extraordinary accuracy from the point of view of physics: " the things which are seen are not made of things which do appear." This statement is not only a remarkable one of fact, but is also a very remarkable avoidance of what might easily have been an error. But a further error into which theologians, preachers and exhorters often fall is avoided—namely that God created the world out of nothing. Nowhere does the Bible state or infer this. Our quotation is a marvellous statement of the reality of the case.

Now we note the word " understand." It is not the passive reception of a fact such as the student's passive reception of the fact, for instance, that the moon is 200,000 miles distant from the earth. The word " understand " here indicates that we have, by faith, an insight with explanation plus an appreciation of the implications of the act of creation.

Then we note the word " framed." As consideration is given to the diagrams of the models of atoms and molecules that appear from time to time in books on cytology and molecular physics, and we see how much they are like the framework of scaffolding, what better word could the Holy Spirit have chosen than the word " the worlds were *framed* by the Word of God " so that the invisible becomes visible and the intangible becomes tangible? Which brings to mind the Holy Spirit's word in Romans: " for the invisible things of Him from the foundation of the world are clearly revealed, even His eternal power and Godhead," so that they (mankind) are without excuse for not knowing God.

We do not know how much the psalmist knew about the human body, but we assume his knowledge was not as great as ours. The Holy Spirit states, through him, that we are fearfully and wonderfully made. Had he known what has been brought to light as a result of electron and phase-electron micrography he would have had greater reason for his statement. In the meantime let us ponder this thought: that the seemingly dormant plant that decorates your sideboard—shall we say a hyacinth? —is a far more complex and every instant a far more active entity than the largest industrial undertaking in the world.

If this be true of a plant, and much more true of the human body, what a complex of miraculous wonder must the real personality of our being be!

If the natural world is so loaded with glory and wonder, what will eternity be? How we should praise God that He has set our minds upon eternal

(*continued on page 171*)

THE ELIM FUNDAM

THE MI

We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

THE Elim Church has no official book of doctrine, though it has its constitution, setting out its objects, rules and regulations. Our rules and regulations have been added to or amended over the years. We also have, in common with other groups, certain practices that exist more in the form of unwritten traditions; but the only book to which we refer on matters of doctrine is God's own book, the Bible. For us this represents the final court of appeal in all matters relating to belief and conduct.

When Christ came the first time He came to call men to be His disciples or followers. They were called to be His witnesses in the world. They were known first of all as the "people of that way," and only later were they called Christians.

The company numbering around 120 that were met together in Jerusalem on the day of Pentecost were so blessed that ere that day closed they had grown to some 3,120. This growth, though it was not to be so spectacular on every occasion, was continued every day for some time at least, and years later the fellowship continued to expand, even in distant lands (Acts 2:41,47; 6:7; 9:31; 12:24; 16:5; 19:20; 28:31). It would not be very long befor the question would arise as to the best means of ministering to so large a company. In the material realm provision was made by the choice of the seven deacons, but who was to have the responsibility of providing spiritual sustenance for so large a family? In addition to this, the Church was not only called on to preserve that which it had already been given —for if this was all that it could do it was no better than a museum—but rather there was to be a permanent *mission* to go out and increase.

Our Lord must have made some provision for the future needs of His young Church (see Matthew 28:18-20; Luke 24:49; 2 Timothy 2:2). As far as the record goes there is little or no evidence to suggest that any central authority existed in the first century of the Christian era, nor is there any instance of power being exercised by any individual who was regarded as supreme above any other; all were brethren, however much their ministries may have differed (1 Corinthians 3:5-10). When men took over the responsibility for the oversight of the scattered company of believers they did so out of pressing necessity. It was not possible that a leaderless *ecclesia* should continue for any length of time. A flock without a shepherd is more likely to be lost in the wilderness than it is to grow and prosper. In the divine economy, the people of God have always been cared for and nurtured by godly leaders (see Numbers 27:17; Jeremiah 23:4). If this previously ordained scheme was to be dispensed with such indications of this are entirely lacking from the Biblical record. Far from remaining silent as to the divine provision, the New Testament makes it quite clear that it has a lot to say to us on the subject of leadership in relation to the people of God.

We think that in the past far too much has been made of the theory that is known by the name of "apostolic succession." Such a doctrine, though widely held, quite rightly deserves to be regarded (as it was by John Wesley) as a fable. We have observed time and again on the various occasions when the question of the ministry has been raised that the teaching of the New Testament is largely abandoned and Clement or Cyprian or Ignatius is always preferred. That which started as an overemphasis eventually became an error—the error was to lead to positive heresy. Before it was hardly realised, the grace of God had been restricted and was confined to a mechanical theory known by the name of "apostolic succession." For ourselves we would entirely endorse the opinion expressed by Bishop Babbington (1550-1610): "They are the successors of the apostles that succeed them in virtue, holiness, truth and so forth; not they that sit upon the same stool."

The doctrine of the ministry as held by the Elim Church seeks to stress the divine origin of the ministry. The gifts of the ministry were bestowed by the risen Christ, who still calls men to Himself. Some hold a very "high" view of the status of the Christian minister, and we have freely heard them designate their spiritual advisers by the name of priests. Such a name is foreign to us, as it is also foreign to the minister in the New Testament. We are only priests in the same sense that all believers are (1 Peter 2:5,9). For us there is only one Priest, and

ILS

STRY

by D. W. CARTWRIGHT
Minister, Elim Church, Blackpool

that is our Lord Jesus Christ Himself. We do not have bishops in the sense that the Anglicans have, yet we do have pastors and even district superintendents. In all of these things we seek to be obedient to the teaching of the Scriptures (1 Peter 5:1-6). The Elim minister is not a priest; he may or may not be a good preacher, but the work to which God has called him is the care of souls, and he seeks to discharge this responsibility to the best of his ability.

In our view the Christian minister has more in common with the prophet of the old dispensation than with either the priest or the Pharisee. The conception of the ministry that was modelled on Jewish lines became sacerdotal because it followed the example of the priesthood that was centred around the temple. This development would have been far different, however, if the synagogue form had been followed. The words of Christ concerning the ministry that was to be exercised in the church lay far more emphasis upon the character of the man who was to exercise this ministry than upon the dignity attached to this office (Matthew 20:20-28; 23:8-12; Mark 10:35-46).

While it is the duty of all believers to witness for Christ, the chief means whereby the gospel is to be carried forward is by preaching (Romans 10:14, 17; Titus 1:3; 1 Peter 1:25). This is most effectively carried out in a regular ministry with others of Protestant and evangelical convictions, but if we are to find any meaning to our Pentecostal convictions we must allow that there are other ministries also in the Church. There must be room for the apostle and the prophet as well as the evangelist. Such a ministry may or may not be exercised by someone who is in what might be called the regular line of full-time ministry. We do not have any in our ranks, however, to whom we give the title of either apostle or prophet, but we are quite prepared to recognise that some have exercised, on occasions, a ministry that would rightly deserve to be regarded as such. We readily admit that the twelve were in some senses unique, but these were not the only apostles, as the term has a wider application (Acts 14:4; Romans 16:7). If we feel that we do not see a great deal of these more spectacular types of ministry today we would do well to remember that they were not all that common even in the first centuries. We do not believe in a restored apostolate; rather do we believe that when the occasion demands it the Lord grants these particular ministries as at the first and that this is for the benefit of His Church. Let it be noted that even John Calvin says the same thing when writing upon these offices: "Those who preside over the government of His Church, according to the institution of Christ, are first apostles; secondly prophets; thirdly evangelists; fourthly pastors and teachers. Of these, only the last sustain an ordinary office in the Church; The Lord raised up the other three at the beginning of His Kingdom, and still occasionally raises them up when the necessity of the times requires."

The ministry of the Elim churches began in a very small way in Ireland through the Elim Evangelistic Band. In the fifty years since that time the number of ministers has grown considerably and we now have in our ranks some 300 men. In the early days it was common for men possessing little in the way of formal training to be placed in charge of assemblies. The *Lay Preacher's Handbook* notes that "what they lacked in tact they made up in enthusiasm." Things have changed considerably since those days; today it is the more usual thing for a man to be accepted into our ranks after a two-year period of training in the Bible College, followed by a further three years as a probationary minister. Whether a man is called of God is a matter between that man and his Maker, but if he wishes to tell this to others the reality of this call is to be judged by others of mature Christian experience.

We will close with some words of a former editor written some twenty years ago: "This body of ministers represents all types and traditions of men, differing in disposition, with varying degrees of experience and capacity yet united by a common devotion, driven by a kindred passion, inspired by similar spiritual ideals, and mastered by the same lofty vision."

My brother, if you have heard the call of God come and join us.

"Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward save that of knowing that we do Thy will."

LIFE ON WINGS

by HILDA E. SANDERS

IN God's Word we read of the unbelief of the Israelites which manifested itself in the report of ten of the spies sent out to search Canaan. So weak was their faith that the land appeared to be inhabited by giants, while they themselves were in their "own sight as grasshoppers." The other two, Caleb and Joshua, strong in faith, remembering God's promise to give Israel the land and aware that Omnipotence was with them, saw the supposed giants as midgets in the hands of God, for they said "they are bread for us . . . the Lord is with us . . . fear them not."

Today the path of the believer is not smooth. Pleasant ways through meadows green bathed in continual sunshine are not for him. No, his path is fraught with danger from obstacles and unseen traps, whereby the enemy of our souls seeks to hinder God's people and to cause their downfall. At times there are mountains of difficulty. What course should the Christian take? Well, he can try to tunnel through in his own strength, only to faint by the way and possibly give up in despair. But what says God's Word? "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jeremiah 17:5), and "Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zechariah 4:6).

Alternatively, he may lazily seek to evade the issue and, metaphorically speaking, meander round the mountain, constantly postponing the day when he must face up to and deal with his difficulty. Such procrastination wastes God's time and his own and hinders God's plan for his life. Finally, he may overcome his circumstances by joyously and victoriously rising above them on the wings of faith in the power of the Holy Spirit. In so doing God can enable him to surmount what would otherwise crush him, turning his difficulties into divine chariots to ride triumphantly over all that would keep him from the Lord and His will. It all depends upon the quality of a man's faith and his attitude to life. Like the ten spies, some believers are always *under* circumstances, seeing only the seamy underside of life, the point of view of the grasshopper or caterpillar.

But the man with spiritual vision is like the eagle which spreads her wings and rises above the clouds to God's sunshine. The higher she flies the smaller appear the things of earth. The lower law of gravity is overcome by the higher law of flight, the power of life in the bird. Similarly, the soul on wings can overcome the lower law of sin by the higher law of spiritual flight. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). What are our spiritual wings? Are they not full surrender and trust? As the eagle yields herself to the elements and uses adverse winds to attain height, so must we be obedient and wholly yielded to God's Holy Spirit and trust Him implicitly to keep and guide us in every situation, always sensitive to his still small voice as He gently but firmly leads us along the path of His choosing. But we must use both wings and lay aside every weight. If anything is not surrendered, any sin not confessed and forsaken, or there is any doubt in our heart, one wing is disabled and we are earthbound. While we compromise with the world we are neither hot nor cold.

In Deuteronomy 32:11 there is a lovely illustration of God's dealings with His children: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord . . ." Sometimes God has to stir up our comfortable nests and tip us over the side to develop our spiritual wings that we may fly. How wonderful is our God! How loving! To change the metaphor, the everlasting arms are always at hand to support and keep us from falling while He is teaching us to rely on Him alone. If we want these wings with which to rise triumphantly over every vicissitude it means spending time alone with God every day. "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).

Come to Calvary to the foot of the cross. The lower we fall here the higher we shall rise. Only as we surrender all can God fully use us to His glory. Yes, cleansed in the precious blood, wait in His presence. Rest in the Lord. Abide in Him. Look into the wonderful face of Jesus. Be saturated with God.

"Lower and lower, yet higher we rise;
Lifted in Jesus, led on to the skies:
Humbly we follow the way of the cross,
Then crowns of glory and gain for all loss.
Lower and lower, down at Thy cross,
All the world's treasure counting but dross;
Down at Thy feet, blessed Saviour, we fall;
Lower, still lower, Christ all in all."

BROKEN CISTERNS (*continued*)

questions. In the present day are our standards different from or less exacting than those of the early Christians? Do we condone what they would have condemned, and are our powers of perception and discernment weaker? There are at least two lessons to be learnt from the case of Simon. Although he had been brought into the knowledge of the Word of God he was not obeying that Word; some time had elapsed since Simon had been brought into the light, for we read that he " continued with Philip," but he was not found " walking in the light." As John wrote in his epistle: " If we really are walking in the light, as He Himself is in the light, we have unbroken fellowship with one another, and the blood of Jesus Christ, His Son, cleanses and keeps us cleansed from sin (1 John 1 : 7).

If we profess to know and serve Christ, disobedience to the revealed will of God should never be committed or condoned by us, seeing that we are living in a day and age of rebellion and revolution. There is the Communist revolution making its insidious inroads into organised society wherever possible, in continent, county or community. Modern youth, brought up with little knowledge of, or desire for, the things of God, is in rebellion against parental and legal authority. At such a time as this let us grasp every opportunity of making known by the testimony of our lips and of our lives the glorious gospel of Christ, " for obedience to the faith among all nations, for His name "; and may it be said of us " your obedience is come abroad to all men " (Romans 1 : 5 ; 16 : 19).

(*to be concluded next week*)

Elim Church, Graham Street,
BIRMINGHAM
SPRING CONVENTION
MARCH 15—20

Weeknights (except Friday) at 7.30.
Sunday at 11 and 6.30.

Speaker: Rev. R. Hunston (Swansea)

D.1228

COMMENT . . . (*continued*)

things, in the Spirit's words: " Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord " (1 Corinthians 15 : 58). Conversely, how true is the Holy Spirit's verdict: " The fool hath said in his heart, There is no God."

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Women's column

By GLADYS GORTON

PROVING GOD

MISS JOAN CAUDELL, Elim missionary at Inyanga, Rhodesia, is a member of our church at Springbourne, Bournemouth. It was a happy time for us all when she came home for a few weeks last December. We were a little anxious, naturally, when she returned in January, regarding her journey by air to Salisbury and whether she would get back to Inyanga owing to petrol rationing. A cablegram arrived at her home a few hours after her safe landing at Salisbury, and some days later we received a letter from her in which she described how she proved God all along the way. She wrote: "I had a good jurney. The Lord wonderfully provided not not only the necessities but comfort and happy fellowship. . . . When I phoned the railway station to make a reservation they said 'Sorry, the train is full. Oh, wait a minute to see if there is a cancellation. Yes, there is one place for a female.' . . . In the same compartment was another missionary, a doctor's wife. . . . I'm filled with tremendous joy and satisfaction knowing that this is the place of God's appointment. Yesterday morning I read the S.U. portion Ephesians chapter one and was thrilled with Phillips's translation of verse four: 'He chose us to become, in Christ, His holy and blameless children *living within His constant care*.' How I prove that day by day."

Women of great faith in every generation have proved their God—Elizabeth Fry, Florence Nightingale and Catherine Booth are names that readily come to one's mind. We have three retired missionaries in our church who have proved God in a very singular way. Miss Alice Marshall has a thrilling testimony of how God called her to Egypt; how she went out not belonging, at that time, to any missionary society. She travelled in comfort and at one stage of her journey stayed in a first-class hotel, all expenses met, and arrived at her destination with just two pennies and a halfpenny in her purse.

We ourselves may not be called to foreign shores, yet we can prove God in our daily round and common task. A problem confronted me. What should I do? Worrying and fretting would not solve it. I turned to the Lord and waited upon Him at every opportunity until I received His instruction and

(*continued on facing page*)

HELLO SUNBEAMS.

It was lovely to see all the mummies and daddies in church on a Sunday night. The pile of books looked really exciting and the children were trying to guess which one was theirs.

The special lady who had come to present the prizes reminded us of the days when the superintendent had been a Sunday school scholar. We couldn't help wondering what sort of little boy he had been. Was he a Martin or a Gary or a Derek? The teachers kept a very special eye on these Sunday school terrors, but they needn't have worried. All the children, Martin, Gary and Derek included, were a model of behaviour. We were very proud of them all, especially when they went forward to receive the prizes.

Prizegiving is always exciting, but what a lot of work goes into it each year. Teachers search through all the registers, counting all the marks. It was sad to find some who had lost marks through absence when they could have gained a better prize. It was joy for those teachers who had a William or an Alison who gained good marks for attendance and a golden text prize as well. It was good to find that others had joined during the year and were coming regularly each week.

How strange it is that in every prizegiving there are lots of prizes for boys and girls but none for the teachers! Sometimes girls and boys notice this and ask why it should be. Teachers come every week, but they don't get prizes for coming. Their greatest prize is to hear a boy or girl say "There's my teacher."

One day there will be a prizegiving for teachers. I am quite sure that the recording angel keeps his register up to date. He knows whether a teacher is in his or her place on Sunday, and I expect he will mark present, sick or absent, just as the teachers do each week. When the great prizegiving day comes every teacher will receive a prize and a "Well done" in heaven. The boys and girls will be there to see and to cheer. You will remember that Jesus told Peter "Feed My lambs." You will find the verse in John 21. Peter will be there to receive his reward.

(*continued on facing page*)

COMING EVENTS

BARKING. March 26. The Assembly Hall, Broadway. At 7. Symphony of Praise. London Crusader Choir, Barking Salvation Army Band, massed male chorus, Malden singers. Director: Douglas B. Gray. Tickets available on the night at the box office, 3/-. Chairman and speaker: Eldin Corsie.

BATH. March 12, 13. Elim Church, Charlotte Street. Saturday at 3, youth conference. Taking part: H. W. Greenway, J. Lancaster, T. W. Walker, E. Corsie. At 6.30, evangelistic rally conducted by A. Tee and Ron Jones. Tea tickets on application to the convener. Sunday at 11 and 6.30. Preacher: A. Tee, National Youth Director. Convener: Douglas O. Ward.

BIRMINGHAM, Langley Green. March 12-14. Elim Church, Mount Pleasant, off Langley Road. Minister's anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Arnold Brooks (Southampton).

BIRMINGHAM, Graham Street. March 15-20. Elim Church. Spring convention. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30. Preacher: R. Hunston (Swansea).

BIRMINGHAM, Sparkbrook. March 19, 20. Elim Church, Golden Hillock Road. Choir weekend. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. E. Francis (Exeter), supported by Nuneaton Elim church choir (Saturday) and Sparkbrook Elim church choir.

BIRMINGHAM. March 23. Barrows Restaurant, Auchinleck Square. At 7.30. Presbytery youth banquet. Preacher: P. S. Brewster (President). Questions and items by Crusaders. Convener: Youth Commissioner Frank Shadlock. Tickets available from your Crusader secretary.

CAERPHILLY. March 26. Elim Church, St. Fagan's Street. At 7.15. Visit of Rev. Brian Russell-Jones, B.D., lecturer at the Belgian Gospel Mission College, Brussels, supported by Gabalfa Baptist church choir. April 2. At 7.15. Colour film of a persecuted Jewish family, "They looked for a city," presented by "Friends of Israel."

CLAPHAM. March 12. Elim Central Church. South London District Presbytery Youth Rally at 7. Preacher: A. S. Brewster (Hove), supported by Elim Bible College students. Convener: B. G. Edwards.

EALING. March 12, 13. Elim Church, Northfield Avenue. Minister's first anniversary in Ealing pastorate, and thirty-fifth in Elim ministry. Saturday at 7.30. Tea provided. Welcome to old and new friends. Sunday at 11 and 6.30. Items by youth choir. Piccadilly line to Northfields (church fifty yards on right).

ILFORD. March 26. Elim Church, Clements Road. At 7.30. Billy Graham film: "The heart is a rebel."

IPSWICH. March 19, 20. Elim Church, Vernon Street. Anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: John H. Sainsbury (Neath). Convener: A. J. Chuter.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWCASTLE-UPON-TYNE. March 19-24. Elim Church, Heaton Road. Twentieth anniversary of F. Lavender's entry into the Elim ministry and his first anniversary as minister of Newcastle church. Saturday 7 p.m. Sunday 11, 6.30 and 8.30; Monday—Thursday 7.30 p.m. Preacher at all services: G. Harpin (Kidderminster).

NEWHAVEN. March 12. Elim Church, Meeching Rise. Monthly rally at 7. Preacher: W. Millington. Supporting items. Convener: H. W. Holdstock.

ROMSEY. March 19. Elim Church, Middlebridge Street. Monthly rally. At 7.30. M. Tilley (Aldershot) and Elim church members from Aldershot will take part.

SHEFFIELD. March 12. Elim Church, Lee Croft, Campo Lane. At 7. North Midlands District Presbytery rally. Preachers and duettists: Jean Zbinden and Jean Wildrianne (I.B.T.I.).

SHEFFIELD. March 19-24. Elim Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Monday to Thursday at 7.30. Spring Bible School conducted by D. W. Anthony (Chelmsford).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WHITEHAVEN. March 16. Elim Church, George Street. At 7.30. Sisterhood rally. Speaker: Mrs. W. J. Patterson (Greenock), with singers from Carlisle. Convener: Mrs. J. Cave.

YEOVIL. March 19, 20. Elim Church, Southville. Youth rally on Saturday at 7. Singing by "The Discoverers" and a Salvation Army group. Sunday at 11, divine healing service, and at 6.30 evangelistic service. Preacher: A. Tee. Convener: L. Lambert.

WOMEN'S COLUMN *(continued)*

counsel. "His understanding is infinite" (Psalm 147:5).

Before me is a testimony of a woman whose desperate need was a washing machine. She proved God. The old boiler became quite inadequate. A washing machine with a boiler and dryer was the only answer. But how? We could only have it if the Lord provided the major part. We committed it to Him. At the end of a week we prayed again and the next morning received a letter from a friend who knew nothing about this, enclosing a cheque and the words "Will you please accept the enclosed as from the Lord? We have no idea what it is for, but have no doubt that you will know."

Text: "Prove me . . . now . . . saith the Lord" (Malachi 3:10).

SUNSHINE CORNER *(continued)*

Teachers do a very special job, so we should remember to pray for them and ask God to bless them. It may be that one day you will be a teacher too.

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YOUTH *in action!*

THE DROUGHT OF THE CENTURY

by J. T. B. TROKE
Elim Missionary, Bombay

I WOULD like to tell you of the worst famine in India for over 100 years. Famine means not only a lack of food but scarcity of water too, and these terrible experiences are being felt by 450,000,000 people throughout India. Here in Bombay alone we have over 5,000,000 people who are feeling the effects of the raging famine and the scarcity of water. Last week our meagre ration of wheat and rice was cut to the minimum to supply other states that are in more desperate need of food. We have been told over the radio to tighten our belts a little more and to do without a meal every week. We have also been asked in this city of Bombay, where people live in flats towering to the sky, to grow our own vegetables in flower pots, as the incoming vegetables from the outside villages are becoming less and less as the water for irrigation is diminishing. We are already realising the seriousness of the situation, for within three months we shall have the hot season upon us, with the scorching sun and hot winds parching the earth.

Already the fields are barren, with no fodder, and the rivers and tanks are drying up, so that the animals have no water. Because of this serious condition thousands of animals will die in a very short time, leaving the millions of people without milk or meat.

On account of this very severe famine mills and business firms are having to close down because of lack of power, and thousands of workers are being put off weekly. Many of these workers have large families to keep, and rent to pay for their dwellings. The newspapers are filled daily with tragedies of suicides; whole families are hungry and destitute, many of them meeting untimely deaths. It is quite a common occurrence to hear the fire brigade tearing past our dwelling to lend aid in rescuing from the sea human beings who have sought a way of escape from the terrible situation of famine.

Apart from this aspect of the famine, we still have another which has to be faced, which is more terrible, causing the youth of the city here in Bombay to find themselves eventually behind prison bars. Because of lack of food and water, and being unable to work, they are resorting to stealing, picketing and often murder to get money, jewellery and food that they might exist.

We had a lovely young boy of nineteen years of age come to the church doors some days ago. He was in a pitiful condition; he had no money and no work, and was intending to commit suicide. As the Word of God says, we have more to do than say "Be warmed and clothed." We have to help them, and the ministration leads to the heart, which God in His love comes into, meeting that spiritual need of salvation and causing them to become new creatures in Christ Jesus.

This incident I have just mentioned is only one of hundreds of cases. Not only the youth of both sexes but grown men and women are plying the streets, with young babes in their arms, and although weak from lack of food are endeavouring to attract the public attention, thus hoping to receive help of various kinds, such as money, food or clothing.

Let me remind you that the Word of God says "God loveth a cheerful giver." If you are blessed with food and clothing and all the necessities of this life, please remember your poor brothers and sisters in this dark heathen land of India, who need all that you can given to keep their bodies and souls together, thus keeping many from premature death or entering behind iron bars in a prison cell. Apart from your liberal financial giving, remember we have the Father's throne, where you can pray and intercede as never before that God will in some way or in some measure ease the terrible situation here caused by the "famine of the century."

FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, March 14th — Mark 7:1-23

" Making the word of God of none effect by your tradition " (v. 13).

This is a danger to which the Church is always liable. It is well for Pentecostals in particular to examine our modes of worship, our methods of organisation, in fact all our regular practices as touching our service to God, in the light of this statement. How many of our ideas and methods, our forms and ceremonies are the result of tradition and custom and have no basis in the Word of God and no value in themselves ! We should always be open to the leading of the Spirit to enable us to break with tradition and to free us from custom and formality.

Tuesday, March 15th — Mark 7:24-37

" He could not be hid " (v. 24).

How true also is this today ! Many a person accepting Christ as his Saviour thinks to hide his conversion from his fellows, but has found that He could not be hid. A word, an attitude, a change even in appearance, betrays the incoming of Christ into the new-born convert. In almost every conceivable circumstance throughout our land are individual Christians, isolated among their non-Christian fellows, who cannot be hid. They are distinct because Christ is in their hearts. Happy isolation ! Happy are they who testify so clearly that Christ Jesus is in them.

Wednesday, March 16th — Mark 8:1-21

" How is it that ye do not understand?" (v. 21).

One would imagine that with so wonderful a Teacher, and seeing so many mighty miracles, the disciples would have been men of superb faith and quick spiritual insight. But this was not so. Even to the day of our Lord's ascension the apostles were surprisingly obtuse in matters of the Spirit. " I was as a beast before Thee," confesses the psalmist. It needed a spiritual change for the apostles to become really men of understanding in the things of Christ. That change was wrought on the day of Pentecost. Their whole lives subsequent to Pentecost revealed that then they did understand. Oh for a similar experience of the Holy Spirit today !

Thursday, March 17th — Mark 8:22—9:1

" Peter took Him, and began to rebuke Him."

How easy it is to descend from the heights of revelation and insight to the depths of doubt. Peter, one hour in the moment of ecstatic revelation and blessing, the next resenting his Lord's forewarning of the cross. The practice of the cross-life is never easy. Jesus said to Peter: " You are not thinking the things of God, but the things of men " (v. 33, literal translation). Every attempt to by-pass the cross is to think and act as men. But the way of the cross is the divine way (v. 34); it may seem to lead to present defeat, but it does lead eventually to eternal triumph.

Friday, March 18th — Mark 9:2-13

" And He was transfigured before them."

The greatest revelations of God are given to faith. One would imagine that the transfiguration would have had more effective results had it taken place in the presence of Caiaphas and Annas, or of Pilate or Herod when Jesus was being tried—they would surely have been convinced ! But no, to faith, to the believers, was the glory of Christ revealed. So it ever is. The simpler our faith the greater is our conception of Christ's glory. God who commanded the light to shine out of darkness, whose glory shone that day through our Lord's humanity, has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. May that glory shine through our lives also !

Saturday, March 19th — Mark 9:14-32

" But by prayer and fasting " (v. 29).

Special circumstances need special preparation in the things of the spiritual realm as in the natural realm. The preparation of the heart to do battle with the powers of evil is an essential in the Christian ministry. We shou'd recognise more than we do the spiritual nature of our task as Christians. In whatsoever task we are engaged in in God's service we must employ the weapons of our warfare, reinforced by prayer and heart preparation. All our methods apart from these will avail nothing. And there will be occasions when the Holy Spirit will lead us to special heart preparation to meet a special situation, as our text implies.

Sunday, March 20th — Mark 9:33-50

" For they had disputed among themselves, who should be the greatest " (v. 34).

Is there an implied connection here between their quarrel and their lack of power to deliver the demon-possessed boy? There is no doubt that our definitions of separation will be coloured by our conception of God's purpose. Pastor Hsi, the Chinese Christian much used in cases of casting out demons, tells how on one occasion, faced with a case of demon-possession, he found himself completely powerless. Seeking God about this, he was convicted by the Holy Spirit that he had accepted a gift of money for the Lord's work without asking the Lord about it. Confessing his unspiritual action, he restored the gift and found the power to cast out the demon restored. No doubt God requires special separation for special service.

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WITH CHRIST

MATTHEWS. On February 17th, after much suffering, James Thomas Matthews, of Caerphilly, aged 64 years, called home. "Till the day dawn." Officiating minister at funeral: J. B. Coleman.

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM
EVANGEL
Vol. XLVII No. 12 MARCH 19th, 1966 6d

At the party which "snowballed," a story of devotion is revealed

astor R. Jobling in the centre. Mrs. Jobling, second from right, front row, standing.

See page 190 for report from local newspaper.

THE RIGHT LABEL

by Raymond L. Cox

A METHODIST pastor in Adelaide, Australia, retired to his study following a scorching sermon against sin. He was not left alone long, however, for soon an officer of the church stormed in, deploring the morning message.

" Pastor Howard," he spluttered, " you talked too plainly about sin this morning. We don't want you to be so outspoken again. After all, you've got to consider our young people. If the boys and girls hear you talking so plainly about sin it will make them become sinners all the more easily."

" How would you propose, then," inquired Howard, " that I treat the subject ? "

" Oh, call it a mistake, if you must, but do not refer so often to sin."

The pastor stepped to a shelf and took down a small bottle. " See that label ? " he inquired. " What does it say ? "

The ecclesiastical officer read two words, " Strychnine : poison."

" Now then," continued Howard, " what you want me to do about sin is the same as if I were to take off this label and put on some mild label reading, say, ' Essence of peppermint.' Don't you realise what would happen if that were done ? The milder you would make the label the more dangerous you would make the poison ! "

There is a decided reaction in our age against the practice of calling sin sin, but it is nothing short of sheer carnality in masquerade to coin inoffensive synonyms. Those synonyms are pseudonyms, and the milder our definition of sin the more dangerous becomes its poison.

Sin is serious, but individuals indifferently ignore its perils. A fatal fascination with iniquity seems to hypnotise modern civilisation. The Devil has hoodwinked man into regarding sin as an accident, but God still denounces it as abomination. What man calls a blunder God calls blindness. Creatures define sin to be a defect, but God diagnoses it as a disease. Men excuse sin as error, but God declares it to be enmity. Individuals apologise that sin is infirmity, but God indicts sinners for iniquity. Sin is labelled luxury, but the Almighty lambasts it as leprosy. Even the definition of sin as carnality needs to be changed to corruption.

The enormity of sin is eloquently proclaimed by the ravages and ruin it has wrought. Sin demoted the highest angel to an infernal devil. Sin devastated the primeval earth from a planetary paradise to the theatre of the curse. Sin ushered death into the world. Indeed, the firstborn became a murderer. Sin is to blame for the hardships, famines, depressions, delinquencies and heartaches which plague this planet. Sin is behind bereavement. Every time you see a hearse you witness the triumph of the poison of sin. Pain, tears and woes of every nature are the inexorable results of rebellion against God, which the Almighty has designated " sin."

People owning vicious canines placard their premises " Beware of dog," and readers obey. Why, then, do people object when the warning is sounded " Beware of sin " ? Quarantines are customarily established to isolate contagious diseases. Why, then, do some complain when admonished " Sin is fatal. Keep away " ? Many die who might ordinarily be cured because the physician diagnoses their complaints as less serious than they actually are and, consequently, prescribes a remedy too mild. My aunt was treated for nervous stomach, but the autopsy revealed cancer !

The milder the danger be defined the more perilous its threat becomes. And a sinner must recognise himself as such before he will recognise the need for the divine remedy—salvation by grace through faith in Jesus Christ who died to save sinners.

Generally the tendency to mitigate the corruption and consequences of sin is imagined to be a recent, modern trend. Actually, however, the sciences of psychiatry and psychology did not, as some suppose, originate this concept. Indeed, the idea that sin's seriousness can be exaggerated is older than human sin. Man first heard it announced while he was still a holy creature in Eden's primeval paradise. Back in the morning of time the Devil used the minimising of sin to lure humanity toward ruin. " Ye shall not surely die ! " he said, contradicting God. In effect he said : " Sin is not as serious as you suppose. God is just trying to scare you into subjection. Taste the fruit and see ! "

Man did taste the fruit and did see, and what happened to the race should for ever silence the

critics who oppose an outright warning against sin. Every kingdom of nature was involved in the curse. How dare we dispute the premise that sin is serious?

John Chrysostom of Constantinople furnishes a worthy example of the right attitude concerning iniquity. When, because of his spiritual service, he incurred disfavour from the emperor, Chrysostom was in turn threatened with exile, confiscation of property, imprisonment and death, but he answered each threat by saying "I'm not afraid of that. I'm afraid only of sin."

Many individuals have died because by mistake they swallowed poison when they supposed they were taking medicine. They did not take the trouble to turn on the light at the medicine cabinet and look at the label. Men may regard sin as error or weakness while their deeds are shrouded in spiritual darkness, but let the light of the gospel of Christ be focused upon them and the label plainly reads "Sin." Here is a poison that has fatally infected the race since Eden.

But there is an antidote. The remedy is effective only when the disease is diagnosed properly. This remedy, if taken, will counteract even the last stages of this perfidious poison. The remedy is prescribed in 1 John 1:7: "The blood of Jesus Christ His Son cleanseth us from all sin." Notice that only those who know they are sick seek the services of a physician. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). However, "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).

How would you label sin?

"change your hitching post"

A Western cowboy widely known for his heavy drinking was converted and became a member of the village church. He resolved to abstain from the use of alcoholic beverages, knowing his drinking had been a major factor in his wicked living; but on his visits to the village he continued to tie his horse to the hitching post in front of the saloon. An elder of the church observed this, and one day said to him: "George, I am a good deal older than you and will be pardoned, I know, if I make a suggestion out of my wider Christian experience. No matter how strong you think you are, take my advice, and for the present, at least, change your hitching post." —*The Irish Evangelical.*

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The church in Westborough Road.

The present church in Electric Avenue.

WESTCLIFF-ON-SEA **Pastor: George N. Backhouse**

THE secretary, George Turner, writes: I am enclosing a cutting from the *Southend Standard* re the sixth anniversary of the opening of our new church at Electric Avenue, Westcliff, also a photograph of the previous church in Westborough Road, where our people worshipped for thirty-five years, until it became too small to accommodate our increased congregations, and another of the church in which we now worship.

ELIM CHURC

This winter we are enjoying the comfort of the newly installed oil-fired central-heating system.

Every department of the church is being greatly blessed under the rich ministry and untiring efforts of our pastor, George N. Backhouse.

We enjoy freedom of open worship each Lord's day morning. The evening gospel services are well attended, and from time to time souls are being saved and others receiving the baptism in the Holy Spirit.

A number of new members have been received into fellowship during recent months. Twice monthly a group from the church visits a local hospital and an eventide home to witness in word and song before the gospel service. The prayer meeting on Tuesdays is the highlight of the week. At our Bible study on Thursdays we have had varied series: " Favourite chapters of the Bible," " Great men of the Bible," and at present " The epistle to the Philippians."

Extract from the " Southend Standard " report

Last weekend Westcliff Elim church celebrated the sixth anniversary of the opening of the building in Electric Avenue.

Preachers for the weekend were Rev. and Mrs. H. Burton-Haynes, of Clacton. Mr. Burton-Haynes is a member of the Executive Council of the Elim churches.

The church was full on Saturday when Mr. Burton-Haynes spoke on " The mount of transfiguration."

The minister (Rev. George Backhouse) asked the congregation to give thanks to God for the work that had been done at the church during the past six years. The church was full again on Sunday evening, and during the service a presentation of a pocket Bible was made to the retiring secretary (Mr. Victor Clark). Mr. Backhouse, who made the presentation, also gave a Bible to Mrs. Clark.

LISBURN **Pastor: S. Shaw**

IT was evidenced from the very outset of the two-week campaign here in Lisburn by William Hartley that the Lord was in it. The miraculous was manifested and some testified that they had not seen it like this before although they had been in Pentecostal meetings for twenty years. On one of the nights the Lord was dealing with a brother in the meeting and reassuring him that He would meet

the need that was in his life when at the same moment the Lord was saving his wife at home; so when he got home and was telling her what had happened it was a matter of who told the other first, for she had been dealt with by the Lord at the same time while in her bedroom. One man testified that when he stood for prayer a lump he had had on his leg completely disappeared. A lady testified that she was able to sleep without sleeping tablets for the first time for years, and another had suffered from a sickness for seven years but was healed after prayer. One lady was convicted in the services on the Sunday, could find no rest and came round to the house where the evangelist was staying and was wonderfully restored and filled afresh with the Holy Spirit.

ABERYSTWYTH VALEDICTORY

IT was with a feeling of regret that we had to say farewell to Pastor A. Birchall when he conducted his valedictory service prior to leaving for the London area. He preached on "I know that my Redeemer liveth." The church made a presentation acknowledging its appreciation of almost ten years' service. A number of friends from the town came to the church, revealing the esteem in which he was held in Aberystwyth and among those with whom he worked. We would say "God bless you, brother."

THIRTY-SEVENTH ANNIVERSARY WEEKEND OF THE LONDON CRUSADER CHOIR

THE last weekend in January brought together a great reunion of past and present members of the London Crusader Choir, with the founder-leader, Pastor Douglas B. Gray. Saturday's event took the form of a choir party and family fellowship. Past and present members, with their children, shared a programme of great variety. Over 130 sat down to splendid fare, followed by the showing of choir films covering many home and overseas tours. Presents for the children were distributed by Mrs. Eva Gray. Such reunions reveal the depth of fellowship that has been enjoyed by so many throughout these many years, and several past members made long journeys in order to be present.

Next day the choir ministered at the Elim church, Ilford, and was warmly welcomed by Pastor R. Chapman and the many who so graciously entertained its members for the day. The Word was ministered at the morning service by Pastor D. B. Gray and at night by Mr. Albert Ardley, the assistant leader. A response was given to the appeal, thus crowning a weekend of great joy and thanksgiving enjoyed by many.

Prior to this weekend the new year activities of the choir included a further visit to Broadmoor hospital. Taking part also was the Broadmoor choir, which joined with the Crusader choir in some final items.

Owing to the moving of headquarters offices to Cheltenham the choir regretfully loses one of its founder-members, Miss Mabel Dalton. Miss Dalton has been a most loyal and devoted member of the choir and never withdrew from any of the many demanding activities constantly imposed upon its members despite the long period of service. Her colleagues wish her well and assure her of a warm welcome back whenever in London.

LETTER TO THE EDITOR

THE COMING KING

SURELY Pastor Garrard's timely comments on this article are at the same time both right and wrong according to whether you are an Arminian or a Calvinist.

Since the Arminian has no assurance, and his lamp, like that of the foolish virgins, may well go out, having once burned well, he thus is shut out, because he has lost his salvation, which, because he is alleged to have free will, he has insufficient strength to keep.

Pastor Garrard's interpretation is surely based on the sound doctrine of election and predestination, showing that as foolish virgins we will most certainly come under judgment from Christ and may well be shut out from blessings in this life. Alternatively the foolish virgins may represent those who appear to have been saved but in fact have not been, and in this case they are, of course, shut out of the kingdom of heaven. To the Calvinist, whichever is the correct of the last two possibilities, since he believes in the Church "invisible" and the power of Christ to keep His people, this parable in no wise calls for the saint to merit his salvation as the original article demanded.

Yours sincerely in Christ,

MALCOLM C. DAVEY.

NOTE. We hope to publish more letters next week on this important subject.

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, 297/299 High Street, Cheltenham, Gloucestershire

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The right label *Raymond L. Cox*

Church reports

National defence *Editorial*

From my diary *T. H. Stevenson*

Broken cisterns (concluded) *W. H. Francis*

Mother dear ! *Gladys Gorton*

The anniversary *Aunty Dorothy*

The party which "snowballed" *Tamworth Herald*

Scripture Union portion notes *The Editor*

EDITORIAL

AT last light dawns upon our legislators. The Defence White Paper shows us to be bowing to the wind of circumstance. We intend, or rather they intend, to adopt as a guiding light the spending of six per cent of our national income on defence. Against whom or what six per cent of the income of a population of 50,000,000 is intended to be effective we are not told.

One wonders how some countries get away with it. Three or four countries in the north-west of Europe prosper more than most, if not all, without the necessity to maintain large naval and military forces—why not Britain ?

Britain could learn lessons from Sweden, Norway, Denmark or Switzerland, as she, with others, learnt how to overcome mass unemployment by adopting the appropriate economic and financial measures. What internal prosperity would come to us if instead of spending six per cent on what is euphemistically called national defence we spent only one per cent. For all practical purposes one per cent would be as effective a deterrent as six per cent against any power likely to risk an attack upon us.

The idea that the Norman conquest was the greatest disaster that happened to England, tying us as it did to southern European influence and away from Scandinavian, has much to stimulate thought. It is curious that as we cast off the shackles of that southern European influence our own increased. Maybe we would do well to cast off the southern European completely, renounce once and for all any idea of being a partner in the Treaty of Rome and cement the bonds that tie us to Scandinavia and Denmark. They have welfare states superior to ours and have no real means of effective self-defence. It is their policy to build up their countries economically.

The people of Israel were taught to practise disarmament—" five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight " if they walked in God's ways. We are not inferring that the countries we have mentioned necessarily do this, but if they have to run the risks of being involved in their inability to defend themselves, because of their small size, from an aggressor, why should not we accept the same quality of limitation and do likewise ? Jewish history demonstrates that " there is a destiny that shapes our ends."

God frequently miraculously intervened to save Israel from her foes even when she was backslidden and unfaithful. We have the testimony of history to demonstrate what would have been her function among the nations had she been faithful to God.

Let us have done with the effete countries of southern Europe and throw our lot in with the more robust peoples of the north-west. We, as individuals, in regard to war and preparation for it should put into practice our ideas, for it is not only that mankind desires an end of war but that all reason is against the indiscriminate manufacture and delivery of modern war weapons that gives us reason for rejecting it as an instrument of national policy.

from my diary

By T. H. STEVENSON
MINISTER, WORCESTER ELIM CHURCH

AFTER previous heavy defeats in earlier attempts, Mr. Berkeley's private member's Bill legalising homosexuality between consenting adults has now obtained quite a substantial majority in the Commons, and may soon become law. How have members of Parliament so changed in their attitudes? Mr. Berkeley has himself said that he has so pestered M.P.s for so long and so persistently as to help bring the change. I strongly disagree with the proposed measure, but I admire his tenacity of purpose. I think the Press was an even stronger influence, by seeking to persuade M.P.s that public opinion was now proved to be more than sympathetic, and was ahead of M.P.s. If this is so, it is because the Press has done everything to influence public opinion. And one wonders what effect was made by remarks of Monica Furlong of the *Daily Mail*, who wrote of having "a hunch"—only "a hunch"—that those who opposed were perhaps frustrated and had a guilt complex. That is always a very mean weapon to use when we find in any cause those who oppose what we support.

☆ ☆ ☆

It should be noted that it was a prominent evangelical who led the opposition to the above Bill during the debate. If I were a voter in Sir Cyril Black's constituency I would certainly support him, not because of his political label (irrespective of this) but because of his Christian confession. Moral and social questions are increasingly becoming matters of grave concern, and the evangelical conscience and voice are sorely needed in politics as well as in pulpits.

☆ ☆ ☆

Writing of M.P.s, I can claim personal acquaintance only with one, and that was a considerable time ago. Mr. Edwin Scrymgeour was a sincere evangelical Christian with a very strong puritanical streak. Without the speaker thinking it necessary even to mention his name, I heard him referred to on the B.B.C. recently as an "eccentric" who defeated Sir Winston Churchill in Dundee. The victor was dismissed with one word! Edwin Scrymgeour stood as an Independent, and was energetic enough to canvass every house in the constituency personally and successful enough to enter Parliament. He would begin each public election meeting with the singing of the 100th Psalm. He was an avowed prohibitionist and sympathetic to pacifism. Are these the things that make a man an eccentric? The great Sir Winston was perhaps more the eccentric than his opponent. Or perhaps his hats, coats, siren suit, etc., were just idiosyncrasies.

☆ ☆ ☆

A twelve-story block of luxury flats at Epsom might never have become "news" but for the plans having been "slightly incorrect." The flats should have looked upon High Ridge at the front and upon Downs Road at the back. Only when putting on the finishing touches was it realised that though not upside down things were certainly back to front. The front of the building was where the back should have been. Perhaps the outlook will be bleaker for the planners and builders than the mistaken outlook from the houses. In life each new venture means a fresh outlook. How essential it is for the Christian to do nothing that will spoil our view. That is where Lot first went wrong; his tent was pitched looking toward Sodom, and he soon made his home in the city.

☆ ☆ ☆

Opposition made our city council withdraw its order that no more imitation flowers would be permitted in local cemeteries. When councils dictate about the dead as well as the living opposition is valid. I like the growing practice of giving flowers to friends, and in all things it is good to "give the flowers while living"—when the people are living, I mean. Particularly in less affluent days I have followed hearses and thought in some instances that so much money spent on flowers could have found a better outlet on behalf of the dependants. As for attendance at and attention to graves of loved ones, too much may keep the sorrow more to the front than even the memory.

Mr. Francis concludes this week his challenging exposition of Jeremiah's charge against Judah.

"BROKE

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"
(Jeremiah 2:12, 13).

THE THIRD "broken cistern" hewn out by the people of God, we should consider, is the cistern of religious self-sufficiency. In a world of modern marvels we find carnal man, constantly preoccupied with self-examination and assessment, testing his mental and physical abilities. He is most anxious to discover to what heights he may ascend into the stratosphere, what depths he can descend into the ocean, what is the shortest time necessary to run a mile, and for how long he could sit atop a sixty-foot pole. If these excursions into the unknown had the proper effect of showing to man his obvious limitations he might regard life more soberly; instead they seem to increase his pride in his own abilities and his faith in his own self-sufficiency.

In the absence of humility, and of self-examination in the light of the Holy Spirit at the Lord's table, the religious man suffers from a similar sense of superior self-sufficiency, and has done since ancient times. In New Testament times the advantages of peace, security and prosperity brought to their conquered peoples by successive Roman emperors, who were careful to avoid changing local institutions where useful, led eventually to the rise of emperor-worship among the Gentiles, who paid religious respect to the State (Acts 12:19-23; 24:1-3; 25:8).

Furthermore, Christ told the parable of the self-sufficient Pharisee in the temple, who, praying with himself, congratulated himself upon the fact that he was "not as the rest of men, or even like this tax-collector here" (Luke 18:9-14).

The chief city of Phrygia Pacatiana, in Asia Minor, was given the name Laodicea by Antiochus II, after his wife. Situated on the river Lycus, not far from Colosse, it was a very wealthy city, for not only was it a commercial and banking centre, but also excellent wools were produced in the area. In its own opinion the church of the Laodiceans regarded itself very highly—as being "rich, prosperous and having need of nothing" (Revelation 3:14-22). When we would judge our own spiritual standing or success how elastic are our measurements, how generous the allowances we make for our shortcomings; but in our judgment of others how strict, how hard and exacting, are the limits we impose. Our considered opinions of others must ever be faulty, since they are of necessity based upon appearances, "but the Lord looketh upon the heart" (1 Samuel 16:7).

Since the Laodicean church judged itself from the standpoints of earthly power and uncertain riches it attained to its self-imposed standards, but in the eyes of the Christ, waiting patiently outside its doors, it was "a lukewarm church, the wretched one, the one especially to be pitied, short-sighted, poverty-stricken and unclothed." In His messages given to the other six churches in Asia Minor (Revelation 2:1—3:13) Christ found words of commendation to include each one, but in speaking to the self-deceived, self-satisfied church at Laodicea He found nothing to commend. It is also very significant that in this passage (Revelation 3:14) the Greek adjectives are in the masculine, agreeing with "the angel [minister] of the church," and not in the feminine gender, to agree with "the church of Laodicea." Christ was addressing the minister as the representative responsible for the church, His flock, and said: "I know thy works, thou art lukewarm."

The church of Laodicea is a type of church in this present period and day of grace prior to the second coming of Christ for His own; and its condition at the time this message was sent to it is typical of the church today. As the water which came from the hot springs outside Laodicea became lukewarm as it flowed nearer the city, even so the professing church of today is a lukewarm one; it is neither "hot" (fervent, boiling—Acts 18:25; Romans 12:11) nor "icy-cold" as is the world which has not yet been warmed by the gospel call, but is lukewarm, having been lulled into a sleepy

ISTERNS "

by W. H. Francis

sense of its own self-security and satisfaction. Indeed, as we have already noted, through the " multiplied lawlessness [disobedience] " of the present day " the love of many will grow cold " (Matthew 24 : 12), their love for God, His Son, His Spirit, His truth and His house, before the end comes.

The church of the present day may look with pride upon its magnificent buildings, wherein its ministers, clad in costly vestments, conduct elaborate ritual and chant His praises, nevertheless it is a church poor in faith, seeming unaware of God's garments of true righteousness. Its learned scholars are ever eager to learn more of the secrets revealed by the spade of the archæologist in the sands of the centuries, yet they appear to be unable to discern from the signs of the times and from the sacred scriptures the imminent end of this dispensation. It is a church more accustomed to wielding the power of the press than the sword of the Spirit, and it is more anxious to carry out its long-term projects for social reform than to fall upon its knees to prevail in prayer for another visitation from God, as in Wesley's day, seeing that it appears to be a stranger to the power of the supernatural.

Waiting patiently outside this self-contented church, indifferent to its own weakness and spiritual poverty, still stands the Christ saying : " Those whom I dearly love, I tell their faults, and discipline them. So be burning with zeal, and repent." By His very words Christ reminds them of the lateness of the hour : " Behold, I stand at the door, and knock "; and in personal, individual invitation continues : " If anyone heeds My voice and opens the door, I will come in and sup with him, and he with Me."

In conclusion we turn again to the words of the prophet Jeremiah (2 : 12, 13), wherein the Lord God calls upon the very dwellers in the heavens above to bear witness and to record the fact that His people have committed such an enormous evil, and declares: " For my people have forsaken Me the fountain of living waters." The severe heat in the land of the Bible has taught its inhabitants, through the ages, the precious value of water. We have already seen that they depended very much upon the standing water kept in the many water-cisterns. Naturally this water became warm in the intense heat of summer, it could easily become unclean, and it was subject to evaporation and leakage through cracks in the cistern.

How different, and infinitely more precious, was the living water which bubbled up continually from the cool depths of the fountain within the well ! This living water was cold, it was clean, it was constantly renewed ; thus it was always new. David once, looking back over the years, and with intense longing, remembered the living water he knew in the little town where he was born, and cried : " Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate ! " (2 Samuel 23 : 13-17), whereupon three of his mightiest men risked their lives to satisfy their king's desire. More than 1,000 years after this noble deed was done the Lord Jesus Christ was born in the same town of Bethlehem, and it may well be that He was thinking of the well of Bethlehem by the gate when He promised : " Whoever gives to one of these little ones, even a cup of cold water, because he is My disciple, surely, I declare to you, he shall not lose his reward " (Matthew 10 : 42).

Centuries before David longed for the water which bubbled up from the well at Bethlehem the children of Israel were wearily continuing their wilderness journey following their experiences at the bitter waters of Marah. Suddenly, one day among the pilgrims, keen eyes saw shimmering on the horizon what appeared to be a beautiful oasis. A thrill of excitement passed through the host of God as the word spread. Already tired of their desert journey, the murmurers among them were glad to find something new to complain of : " That is only another desert mirage ; there are no oases in these parts," they announced. But as the day wore on the pilgrims hastened their weary steps until, when the sun was low in the west, " they came to Elim, where were twelve wells of water, and threescore and ten palm trees " (Exodus 15 : 27). What rejoicing, what thankfulness to Jehovah God welled up in the hearts of His people for His guidance to such a place of rest and refreshment ! The little children began to play in the lengthening shadows of the tall, fronded palm trees ; the women brought out their water-pots and hurried to draw their first draughts of the pure, cold water from one of the twelve wells standing there. " With such a supply," they said, " we shall never thirst again," while their menfolk happily busied themselves erecting the family tents. " And they encamped there by the waters."

By the great grace of God, succeeding generations of those bright Christians in various parts of the world known as the " Elim family " or the " Elim

churches " have been privileged during the past fifty years to draw countless spiritual blessings from the wells of salvation, for which we have rendered to Almighty God our deepest praise and thanksgiving in our jubilee year. To Him be all the glory.

The triune God is the fountain of living waters, the fountain of perfection, the perfect sevenfold fountain. God is the fountain of the Holy Spirit, of love, of life, of holiness, of truth, of wisdom and of power. My soul, canst thou stoop to such evil, and forsake thy God, the fountain of living waters, whose pure waters of grace and goodness fail not, and labour for the leaking cisterns of thine own choice? Wouldst thou be satisfied with the shallow stream of carnal pleasure when thou mayest drink eternally from the rivers of His blessing, to refresh thee as thou dost thirst for more of His fulness and power? At thy behest are the inexhaustible resources of the Godhead if thou wilt believe! His gentle Spirit waiteth to lead thee into untrod paths of wisdom and understanding, to still the turmoil of the restless world around thee in the springs of His peace, enfolding thee in the depths of His love against the harsh clamour of sinful man. The crumbling cisterns of this world are but frail and faulty, destined to pass away, leaving thee empty and alone.

My soul, because He hath willed it, He hath promised " thou shalt be like a watered garden, and like a spring of water, whose waters fail not," wherein may flourish the fruit of His Spirit and the fragrant flowers of His grace and love, that through thee He may be made glorious. Therefore hath the Gardener lavished His eternal care upon thee, He hath chosen thee, He hath separated thee, He hath enriched thee, He hath enclosed thee against the entrance of the enemy, and hath prepared thee to bear a bounteous harvest of holiness and grace. " Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits " (Solomon's Song 4 : 16).

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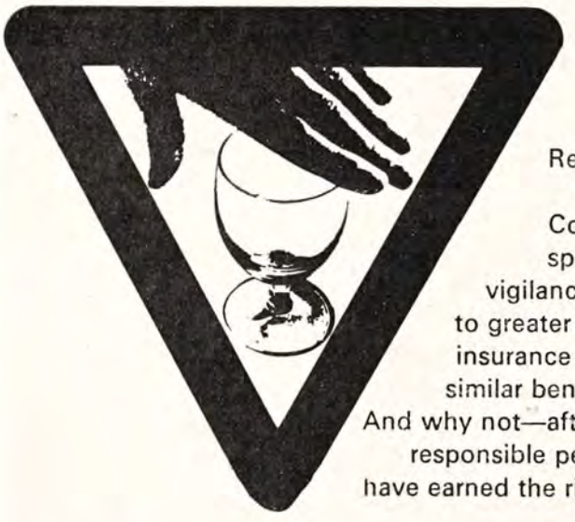

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A message for Mothers' Sunday

MOTHER DEAR!

by Gladys Gorton

QUITE recently we stood at the graveside of a dearly loved mother who had been bedridden for years and nursed by a devoted only daughter, herself the mother of four sons. The mourners turned from the open grave to walk to their waiting cars. Those of us who were able to do so shook their hands and gave a sympathetic word. I spoke to the daughter: "The last words I said to your mother in the hospital, Rene, were 'You know we love you, don't you?'"

She smiled through her tears and said "They were the last words I said to her, too."

"It doesn't matter how old you get, you always miss your mother," I remarked to Ethel as we walked away.

"I miss my mother every day of life," she admitted.

Mother is a beautiful word. The depth and wonder of motherhood is shown in the words of the prophet Isaiah: "As one whom his mother comforts, so will I comfort you."

It is well known that Gipsy Smith, the famous evangelist, repeatedly said "Don't wait until your mother is dead to give her flowers." Happy is the mother who is ever remembered by her children. Dwight Moody dearly loved his mother, and there was hardly a day that he did not send her a message. As in the past, so it is today, the mother helps to mould the nation of the future, and the Christian mother particularly wields a potential influence upon the lives of her offspring. For example, the Old Testament holds many significant illustrations that God used women to prepare His men to come upon the stage of time for a specific purpose. If mothers of past history fulfilled the plan of God, what of the Christian mothers of this generation? We have some virtuous women fulfilling the highest ideals of motherhood today. Nevertheless, the modern mother has little or no knowledge of the Word of God and scarcely any spiritual desire for God. The last few generations were Bible-reading people. Even in homes where parents did not profess to be Christians they respected the Bible as the Word of God, and read it. We have always looked to women to set the moral standards of the nation. What may we expect from this and the next generation? How priceless is a godly mother's influence.

Thomas Burns, Elim College student, testifies of his mother's prayers and influence. She dedicated him to the Lord after reading the following poem which he sent to me.

"Dear Lord, I bring to Thee my son
Whose tender years have scarce begun;
In this wee frame I know full well
A living soul has come to dwell
Who needs Thee now at childhood's gate;
Ere he shall grow to man's estate
I covenant through hours apart
To pray for him with fervent heart,
To teach Thy Word with winsome voice
By day and night until his choice
Be but Thy blood for sins' deep stain
And my small son is born again;
Then onward shall I pray the more
And teach Thy precepts o'er and o'er,
That he may grow each boyhood hour
By Thy indwelling risen power.
Lord, some small boys with none to care
Will never hear a mother's prayer;
Prepare my son with love aflame
To reach them with Thy saving name;
And make him, Lord, a polished tool,
A learner in Thy highest school.
A mother's part seems, oh, so frail;
To teach, to pray, to stand are mine;
The miracles must all be Thine;
Expectantly, I yield to Thee
The little boy Thou gavest me."

LOUISE B. EAVEY.

Sunshine Corner

by Aunty Dorothy

HELLO SUNBEAMS.

"Anniversary, what's that?" asked a little girl in our new Sunday school. Jane had never been to an anniversary and couldn't understand what we were talking about.

"Lovely new dresses," said Susan, who knew something about anniversary time. She knew that every little girl likes to look her best when we have so many visitors.

Mrs. Lane explained that the Sunday school anniversary was a very important time for us all. We would sing special hymns and we must practise very hard indeed. There would be recitations to be learned. We would have a very special speaker on the great day and all the mummies and daddies would be invited to come and listen.

Jane still finds it hard to understand, but she will soon be learning her special anniversary piece. She hopes that on the day she will be on the platform in a very new dress and she wants to be word-perfect.

Are you learning a special poem for your anniversary day? I loved to recite when I was quite small. I remember a very nice poem all about Christopher Robin and his prayers. I can still remember it now, though it was quite a long time ago. Perhaps you have heard it yourself.

Anniversary time is when boys and girls can do something for Jesus. Most times grown-ups do all the preaching and boys and girls must listen. Things are different on anniversary day and it is grown-ups who listen.

I was very thrilled to hear about a little girl who went visiting with her mummy and daddy. They went to see Aunty Kath, who was going into hospital. Karen usually finds plenty to do when she visits Aunty Kath, and she especially loves Aunty Kath's animals, so beautifully carved in wood. She loves to talk to uncle John too, but this time Karen had something very special to say. As they were getting ready to go Karen touched her daddy's arm and said "Come on, daddy, let's have a little prayer for aunty Kath."

God loves to use little boys and girls in special ways. It was a great comfort to Aunty Kath just then. A little girl's prayer is a very precious thing. I think that is why we love anniversaries so; we can hear little voices talking to Jesus and it is a blessing to us all. Grown-ups need boys and girls to cheer them, so do your very best on anniversary day and do it all for Jesus.

Lots of love,

AUNTY DOROTHY.

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COMING EVENTS

BARKING. March 26. The Assembly Hall, Broadway. At 7. Symphony of Praise. London Crusader Choir, Barking Salvation Army Band, massed male chorus, Malden singers. Director: Douglas B. Gray. Tickets available on the night at the box office, 3/-. Chairman and speaker: Eldin Corsie.

BIRMINGHAM, Graham Street. March 15-20. Elim Church. Spring convention. Weeknights (except Friday) at 7.30. Sunday at 11 and 6.30. Preacher: R. Hunston (Swansea).

BIRMINGHAM, Sparkbrook. March 19, 20. Elim Church, Golden Hillock Road. Choir weekend. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. E. Francis (Exeter), supported by Nuneaton Elim church choir (Saturday) and Sparkbrook Elim church choir.

BIRMINGHAM. March 23. Barrows Restaurant, Auchinleck Square. At 7.30. Presbytery youth banquet. Preacher: P. S. Brewster (President). Questions and items by Crusaders. Convener: Youth Commissioner Frank Shadlock. Tickets available from your Crusader secretary.

CAERPHILLY. March 26. Elim Church, St. Fagan's Street. At 7.15. Visit of Rev. Brian Russell-Jones, B.D., lecturer at the Belgian Gospel Mission College, Brussels, supported by Gabalfa Baptist church choir. April 2. At 7.15. Colour film of a persecuted Jewish family, "They looked for a city," presented by "Friends of Israel."

ILFORD. March 26. Elim Church, Clements Road. At 7.30. Billy Graham film: "The heart is a rebel."

IPSWICH. March 19, 20. Elim Church, Vernon Street. Anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: John H. Sainsbury (Neath). Convener: A. J. Chuter.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWCASTLE-UPON-TYNE. March 19-24. Elim Church, Heaton Road. Twentieth anniversary of F. Lavender's entry into the Elim ministry and his first anniversary as minister of Newcastle church. Saturday 7 p.m. Sunday 11, 6.30 and 8.30; Monday—Thursday 7.30 p.m. Preacher at all services: G. Harpin (Kidderminster).

ROMSEY. March 19. Elim Church, Middlebridge Street. Monthly rally. At 7.30. M. Tilley (Aldershot) and Elim church members from Aldershot will take part.

SHEFFIELD. March 19-24. Elim Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Monday to Thursday at 7.30. Spring Bible School conducted by D. W. Anthony (Chelmsford).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

YEOVIL. March 19, 20. Elim Church, Southville. Youth rally on Saturday at 7. Singing by "The Discoverers" and a Salvation Army group. Sunday at 11, divine healing service, and at 6.30 evangelistic service. Preacher: A. Tee. Convener: L. Lambert.

D.613

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): March 20, Wormwood Scrubs prison and Lansdowne Church, Norwood; 26, Barking (Assembly Hall); 27, Brixton prison and Winchmore Hill.

Joseph Smith:
March 19-24, Ballymoney.

Missionary Film Itinerary by F. B. Phillips:
March 19-22, Mansfield; 23, Harrogate; 24, York; 26, 27, City Temple, Hull; 28, Driffield; 29, 30, Mason Street, Hull; 31, Scarborough; April 2, 3, Scunthorpe; 5, Letchworth.

The Missionary Exhibition:
March 15, 16, Accrington; 18-20, Wigan; 22, 23, Bolton; 25-27, Macclesfield; 29, 30, Glossop.

Missionary Itinerary by P. and B. Griffiths:
March 26, Trealaw; 27, Llanelly; 28, Porth; 29, Mountain Ash; 30, Neath; 31, Caerphilly; April 2, Hereford; 3, Brecon; 4, Dowlais; 5, Merthyr; 6, Bridgend; 7, Barry; 9, Cardiff; 10, Swansea.

EASTER CONVENTIONS

BIRMINGHAM, Graham Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: Ron Jones (Bristol) and W. L. Bell (Swansea).

CLAPHAM. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Good Friday at 11 and 7, Saturday at 7.30, Sunday at 11 and 6.30. Preachers: R. D. Bradley and R. Hunston, supported by D. B. Gray and the London Crusader Choir.

PORTSMOUTH. Elim Church, Arundel Street. Thursday at 7.30. 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: A. Nicolson and I. R. Moore. On Saturday and Sunday the choir from the Netherlands will sing. Refreshments on Monday. Convener: A. A. Biddle.

SOUTHEND-ON-SEA. Elim Church, Seaview Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11, 3 and 6.30. Preachers and singers: F. A. Hodge, A. W. Leavesley and their families. Tea provided on Good Friday. All welcome.

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D.1240

WITH CHRIST

SHAW. On February 25th, Mary (May) Shaw, aged 72 years, for many years a faithful member of the Elim Church, Wigan. Officiating minister at funeral: F. R. Lomas.

FORD. On February 23rd, Miss D. M. Ford, aged 63, faithful member of Selly Oak Elim Church. Officiating minister at funeral: Frank Shadlock.

LAPPIN. On February 10th (result of an accident), William James (Bill) Lappin, member of the Elim Church, Armagh. Officiating ministers at funeral: G. H. Wallace and W. H. Holohan.

KEATES. On February 18th, Rev. John Hugh Keates, aged 56 years, of 7 Azalea Court, Colchester. "A faithful minister of Jesus Christ." Officiating ministers at funeral: D. W. Anthony and ministers of the Eastern Presbytery.

YOUTH *in action!*

***The Tamworth Herald* reports on he opening of a new Elim Youth venture near Tamworth**

At the party which "snowballed," a story of devotion is revealed

Over eight years ago former Warton villager Mr. Kenneth Dallison and his late wife sold almost everything they had to pay for the cost of renovating a chapel in the country parish near Tamworth.

Owned by the Baptist Church organisation, it fell into disuse during the last war—but Mr. Dallison saw the opportunities which lay ahead and bought the building.

"Mr. Dallison and his wife lived on the verge of poverty because of their decision. They had hearts of gold and did a great deal of work for Oxfam," said Warton resident Mrs. Cynthia Lane.

He opened the chapel as an interdenominational house of prayer and then felt the time had come to offer it to a religious organisation, provided it was used for Christian work.

Church of England members in Warton could attend the parish church, and Methodists went for services at their church in the nearby village of Polesworth.

But Rev. R. J. Morrison, of Kingstanding, Birmingham, district superintendent of the Elim Church, told Mr. Dallison his organisation was interested.

Mr. Dallison agreed to give the chapel to the Elim Church and the keys were handed over last September. It was opened as a branch of the activities of the Elim church in Park Street at Tamworth.

Rev. Raymond Jobling, pastor of the Tamworth Elim church, said: "We are holding Sunday school classes at the chapel and a youth group for older children meets there each Friday evening. We hope to have services for adults starting in the spring."

Mr. Jobling said that before it was handed over there was £200 owing in mortgage repayments for the chapel. The London headquarters of the Elim Church granted the money and the deeds of the building were now in the hands of solicitors.

At the first Sunday school class several children had to sit on the floor because there were not sufficient seats. But the problem was solved quickly when an appeal to district superintendent Mr. Morrison brought wooden benches.

The sixty-strong Sunday school has Mr. Jobling as its superintendent, assisted by his wife.

On Saturday night the school held its first social occasion—a party at Warton village hall for forty-five pupils, with a number of teachers and parents.

"People from all over the area rallied round to help us. Shopkeeper Mrs. Alex Blundell and her husband paid the hall hiring charge and gave us some food items. It has been a big event for the children," said Mrs. Lane, who was responsible for the catering organisation.

Added Pastor Jobling: "Our church members at Tamworth also helped a great deal; in fact since we announced at Christmas that there would be a Sunday school party things have just snowballed."

Mrs. Lane, a Methodist Church member supporting the Elim church at Warton—it is the only non-conformist church in the village—said Mr. Dallison remarried after his wife died and was now living in the Birmingham area but planning to move to Rugby.

The youth group, formed only a few weeks after the inauguration of the Sunday school class, is also being led by Mr. Jobling. But he hopes that when the services for adults take place he will be able to hand over to an interested churchgoer.

Mrs. Jobling, a state-enrolled nurse, has given a course in bandaging. Her husband took a sketching class.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, March 21st — Mark 10: 1-16

" And they brought young children to Him, that He should touch them " (v. 13).

Does the Holy Spirit have a lesson to teach us in placing the record of this lovely story next to our Lord's discussion with the Pharisees on divorce ? In the relaxation of both laws and views on the permanence of marriage much is made of the need for considering the happiness and well-being of the two parties, but the matter of the well-being of the children is rarely seriously considered. But God quite clearly has in mind the major consideration of the well-being of children being the responsibility of their parents in His requirement that marriage should be permanent.

Tuesday, March 22nd — Mark 10:17-31

" One thing thou lackest " (v. 21).

This is a thought-provoking incident. To meditate on what our interpretation of the Christian faith would be had only this story from Mark's gospel come into our hands challenges both thinking and conduct. Suppose that Christ were to appear to us and say to us exactly what He said to this young man, what would our reaction be ? Note that our Lord put first to this young man not taking up the cross, not following Him, but " sell whatsoever thou hast." Is it any wonder the disciples were astonished ? But the real challenge of Pentecost was that they and the early Church did this very thing.

Wednesday, March 23rd — Mark 10:32-45

" Grant unto us that we may sit one on Thy right hand, and the other on Thy left hand, in Thy glory " (v. 37).

This request of James and John reflects in an indirect way the theme of yesterday's portion—the obtaining of treasure in heaven. The two brothers, in common with the other apostles, had an eye to a future reward for present service. This cupidity is referred to more than once in the gospels, and even on the day of our Lord's ascension it seems to have been in the apostles' minds. But the baptism in the Holy Spirit on the day of Pentecost delivered them from all that, as it seems to have done to so many of the converts at that time. The baptism is not only dynamic, it is demanding.

Thursday, March 24th — Mark 10:46-52

" Lord, that I might receive my sight " (v. 51).

We should not be content merely to spiritualise the application of this incident, though it is true that, apart from Christ, we are spiritually blind and need to pray " Lord, that I may receive my sight " Yet the challenge of the miraculous, and of our Lord's promises of the miraculous, are ever before us, and in today's reading we are shown that they require our consideration. " Where be all His miracles ? " We also may readily ask Gideon's question. Does our lack of willingness to go all the way with Jesus stifle His ability to work in us ?

Friday, March 25th — Mark 11:1-19

" And He began to cast out them that bought and sold in the temple " (v. 15).

Matthew's gospel adds the lovely words " And the blind and the lame came to Him in the temple; and He healed them " (21:14). God's temple today is the Church—not the buildings, but the members of Christ's body. To make merchandise in or of the temple today is as heinous a crime in Jesus' estimation as it was then. The contrast between the commerce and the miracles, so pointed by the Holy Spirit in Matthew's gospel, is challenging. Has the Church still to learn that it must sacrifice the commercial in its midst to obtain the miraculous in its midst ?

Saturday, March 26th — Mark 11:20-33

" And when ye stand praying, forgive, if ye have ought against any " (v. 25).

These words were spoken to Peter in particular and, presumably, to the disciples as a whole. Our Lord's statement in verse 26 demands our attention. We claim to believe the whole Bible " from cover to cover "—do we include this as well as the story of the sun standing still, for example, in Joshua's day? Our Lord's teaching and action in this week's portions have been most searching. " Search me, O God, and know my heart today," we often pray. The Holy Spirit informs us that " the word of God is quick, and powerful . . . and a discerner of the thoughts and intents of the heart " (Hebrews 4:12). This He has been doing this week.

Sunday, March 27th — Mark 12:1-12

" And will give the vineyard unto others " (v. 9).

The application of the parable in today's reading was clear to our Lord's hearers (v. 12), as it is clear to us today. But God's chosen nation had not borne the fruit He intended and finally they slew His Son, as this parable states they would do. But this also has a lesson for us. " He will give the vineyard unto others." The Church is the people of God today, charged with the responsibility of bringing forth the fruit of the Spirit (John 15:1-16; Galatians 5:22, 23). Do we ensure that we learn the lessons we should from the history of God's earthly people ? God's stated way of glorifying Him is by bringing forth the fruit of the Spirit (John 15:8).

ONLY TODAY

Yesterday's sun went down the line.
Tomorrow's sun has not yet come.
Only the sun of today doth shine
Over the path that leads me home.
If I would win the prize at last,
I dare not loiter, but must run fast.
There is hope in the future and help in the past ;
But only the sun of today is mine.

Yesterday's work was done at eve.
Tomorrow's work is not begun.
Only today may my shuttle weave
And finish the task when day is done.
I've learned the adage and hold it fast,
There is hope in the future and help in the past ;
But only today's is mine to believe.

MARY M. BODIE.

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 13 MARCH 26th, 1966 6d

LIFE WITH THE ANGELS

by Wynne Lewis

Minister of Elim Church, Derby

MOST EVANGEL readers have read the book *Twelve Angels from Hell,* by David Wilkerson, of Teen Challenge Centre, Brooklyn, New York. It has been my privilege to spend a week at this centre, fellowshipping with some of these angels who have been rescued from the brink of hell. I am in America studying Sunday school methods, and stopped over at Teen Challenge to observe how they have tackled the growing problem of drug addiction.

Seven years ago God called David Wilkerson to New York to do something about a craving that was rapidly claiming thousands of teenage victims. Armed with nothing else but faith in God and a love for lost humanity, this young minister ventured forth to press the battle to the very gates of the enemy. The work was hard, the progress was slow, but nothing could daunt this God-given call. Disappointments were many, frustrations galore, but eventually the seed sown began to germinate.

This past week I have been able to look at the harvest, and rejoice in the truth of the promise "They that sow in tears . . . shall reap in joy." I met Susanne, a young woman who had been on drugs for eight years. To enable her to purchase drugs she would indulge in housebreaking and shoplifting, and for this she was jailed for some time. Her only desire in life now is to serve the Lord and win souls for Him. Lucky Deliaganis is twenty-one years of age. His father was the pastor of the Greek Pentecostal Church in New York. Lucky was reared in a Christian atmosphere, blessed with good heredity and a healthy environment. Curiosity capitalised upon his reluctance to surrender to Christ, and soon projected him into the underworld of drugs. Seventeen years of age, easily persuaded by his school friends, he was now involved in a losing battle that left him a hopeless victim. His family was so shamed and humiliated that his father, broken-hearted, gave up the ministry, claiming that if a man could not rule his own household aright he could not rule the household of faith. Today, after being in Teen Challenge for nearly two years, Lucky is preparing to go into Bible college to train for the ministry. Angel Rodrigiez has been at the centre for three weeks. He has only just been released from prison, where he served several years for arson. While in prison, he heard of David Wilkerson's work. He was an incurable drug addict himself, having been a mainliner for eight years. He spent $50 (£17) a day on heroin. The tragedy of this life is that while a very young boy he made a decision for Christ but the follow-up was neglected. God has worked wonders for him in these last three weeks, and he is completely delivered from the habit.

It was my privilege to preach several times at the centre. Among other intakes on the day I arrived was a sixteen-year-old girl, Laverne Hough. She had been a member of a tough Brooklyn gang

Some of the recent converts outside Teen Challenge Centre with Wynne Lewis.

that had often killed. She had been on drugs for nearly two years and was a mainliner and a pusher (one who sells to others). She was using up to nine bags a day herself, an expensive habit for such a young girl when one considers that one bag costs anything between five and seven dollars. That night when I gave the invitation for any to accept Christ, along with a young man, she surrendered her life to Christ, and testified later that the craving for drugs left her immediately.

This is not so in every case. Some, like Laverne, are delivered instantly, while others agonise for days, literally going through anguish, torture and excruciating pain. While this purging process goes on a member of the staff is always by the addict's side, praying and encouraging the tormented ones to go through to the end. Some leave, unable to bear the heavy load, wilting under the weight, and go back into the darkness of evil ; but thank God for those who stay, the hundreds who have been delivered, many of whom are now ministers of the gospel, serving the Lord in many parts of the world. Some are now working in the Teen Challenge centres that David Wilkerson has opened in Los Angeles, Chicago, Puerto Rico and eight other cities. Many more are in Bible colleges preparing for a soul-winning ministry.

Drug addiction is a curse that not only blights the victim himself but affects his family also. It is the gateway into so many other forms of vice and iniquity. It makes demands upon the victim that force him and his family into so much perversity. Ray Fernandez experienced this vicious circle. For thirteen years he was a mainliner, spending $100 a day on drugs for himself and his wife, an expensive habit, far exceeding his income, that soon forced him into burglary, and when the daily intake of heroin was increased it forced his wife into a life of prostitution. To obtain 100 dollars (£36) an addict would have to steal 300 dollars (£108) worth of goods as the receiver would allow only one-third of the value in cash. Their three small children soon became innocent sufferers, and had to be removed into protective custody by the authorities. There seemed to be no way of escape, much as they longed to break away from the evil, till they heard of Teen Challenge. Both came to the centre, both made slow but steady progress, and Ray went on to complete victory, gloriously saved and baptised in the Holy Spirit. Sad to say, his wife left before deliverance, was soon arrested for burglary, and was sent to prison. She was due to be released a few days after I left the centre, and her husband has asked EVANGEL readers to pray for them. He is desperately keen to see his wife saved, delivered from the habit, and to re-establish themselves in the eyes of the authorities and prove themselves worthy parents to these little children of theirs.

Teen Challenge is now a big concern in America. Highly respected by the civic authorities, the police and the public, it is an integral part of the community's fight against sin, vice, corruption and perverse behaviour. Any drug addict, alcoholic or homosexual can come to the centre for treatment, and as far as David Wilkerson is concerned the only successful treatment is the conversion of the soul to Jesus Christ and the continual indwelling of the Holy Spirit. They stay in the induction centre for a few months to isolate them from their past environment, introduce them to the Deliverer, and inspire them by the wonderful fellowship that prevails at the centre. After complete deliverance the girls are taken to a beautiful farm in Rheinbach and the boys to a farm in Pennsylvania. Here they are taught the Word of God and study other vital subjects to help them face life on the outside again. Altogether five large mansions in Clinton Street, Brooklyn, form the centre, one of which houses addicts who are also unmarried mothers. Very soon six children's homes are to be opened to cater for the children and give them a Christian family upbringing, without the insecurity to which they would be otherwise doomed. What a worthy work, preventing crime as well as rescuing from its clutches.

This story would be incomplete without paying tribute to the staff who man these centres. Like their

leader, David Wilkerson, they all have a love for the lost which is indescribable. I have seen them in prayer meetings shedding tears copiously, agonising for damned souls. Love flows freely from their hearts. They are in love with the humanly unlovable, willing to spend and be spent for them. It truly is one great happy family, where the sinner feels that he is wanted and for the first time in his life has a feeling that he belongs. I wish you could have met Pepe with me. So desperate was his craving for heroin that he not only stole, but murdered several people. Today he is the happiest, most harmless person you could ever come across. His prayers move heaven and humanity, his face radiates Jesus Christ, he loves the Lord, he loves the fallen ; well could he testify with the apostle Paul, " I thank Jesus Christ our Lord, who hath enabled me . . . who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy, and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

In the several talks that I had with him, David Wilkerson was careful to ascribe all the glory and the praise to God, and make mention that what God could do through a country boy like himself He could do through any Christian who would heed His voice and respond to His call. Friend, what about it ? All around you sinners are going to hell. Can you not hear the voice that spoke to David Wilkerson ? Can you not feel the same burden for the lost ? When are you going to win a soul for the Lord and rescue someone from a Christless eternity ? It is never too late to start. Start now before it is too late. Go out and reach someone for Him who loved us.

ABERYSTWYTH WELCOME SERVICE

THERE was a rich time of fellowship as we welcomed into our midst Pastor Stephen D. Huntly as our new minister. Mr. Hugh Jones extended a welcome on behalf of the church ; Rev. G. Thomas, English Baptist minister, on behalf of the Free Church Council and Evangelical Ministers' Fraternal ; and Mr. Cyril Jones (Llanelly) on behalf of the presbytery. Rev. R. Hunston, minister of our Swansea church and acting district superintendent, preached the Word. We felt a closer link had been forged with the presbytery and that God had undertaken in the choice of Pastor Huntly for Aberystwyth.

One of Teen Challenge ministers talking to a group of homosexuals at their Catacomb chapel in New York.

The intensely fascinating fact to mark is this: that the real victory in all service is won in secret, beforehand, by prayer. When these things are put in proper order, prayer first, other things second—second, I say, not omitted, done after the victory has been won in secret against the real foe—then will come far greater achievements in service.—J. J. HARBIN.

AN APPRECIATION OF WILLIAM J. LAPPIN

By R. J. GEORGE

MY cousin William James (Bill) Lappin (fatally injured in an accident), converted in 1923 under the ministry of the Marechale, invited me, early in 1924, to my first Elim service, saying that the meetings were " different " and " powerful." That worship service was revolutionary, and ended my search for a spiritual home. He also mailed to me the ELIM EVANGEL, and afterwards for some years we worshipped together in the Elim church, Armagh.

Bill's Christianity was pre-eminently experimental and practical, hence his incurable bias towards the prayer meeting. The adjectives " rugged," " robust " and " strenuous " all applied to him.

Due to his unequivocal stand for Christ, taken at conversion and maintained consistently throughout the forty years of his Christian life, he was, necessarily, often misunderstood but always respected. But of what better tribute could we pray God to make us worthy than the recognition and the remembrance that we truly loved the Saviour, " the brethren " and the sinner? For all this is implicit in the prayer ministry which was the dominant characteristic of his life.

Readers' letters on the parable of the ten virgins

Sir,—I read with interest Mr. Brian Garrard's remarks on Mr. Jarvis's article. I agree whole-heartedly with Mr. Jarvis. I would like to point out to Mr. Garrard that following the parable of the ten virgins was the parable of the talents. The five virgins slept and were shut out ; the talent was buried and the unprofitable servant was cast into outer darkness. These are our Lord's own words of warning. Can we be saved to this end ? Following 1 Corinthians 3 : 11-15, we have the warning again ; our bodies are the temple of the Holy Spirit ; if we ignore the promptings of the Holy Spirit to service, or sanctification, if we sleep or are idle in the Lord's work, our bodies will suffer (1 Corinthians 3:17). " If any man defile the temple of God, him shall God destroy " (v. 18). Let no man deceive himself. Let us be warned. Saved for what ? For that glory that can be ours in Christ Jesus. Or shut out, cast into outer darkness. How can we neglect so great a salvation ? Let us be fundamental and be safe.

KATHLEEN E. M. PARK

Clacton-on-Sea.

Sir,—I would like to respond to your request for comments on Pastor Garrard's letter in the issue of February 19th. My mind was stirred when I read E. J. Jarvis's article, and I am glad of this opportunity to comment. The parable of the ten virgins can be very controversial, but we are all united in believing in its reference to the second coming of Christ. The sentence with which I disagree is: " The absence of oil in their lamps, a symbol of light and testimony, revealed that they had no active spiritual life." I have always understood that oil in the Bible is a type of the Holy Spirit. The bridegroom said to the foolish virgins on their return : " Verily I say unto you, I know you not " (v. 12). This is the vital point. Romans 8 : 9 says : " Now if any man have not the Spirit of Christ, he is none of His." It is interesting to note that all the virgins went to meet the bridegroom, all took lamps, all slept, all trimmed their lamps; only the five who had oil obtained the response necessary. Paul says " Be filled with the Spirit " (Ephesians 5 : 18). The original gives a present-tense application, continuation. Thank you for this means of Bible study.

W. JONES

London, S.E.17.

Sir,—Regarding Brian R. J. Garrard's comments on the artice " The coming King " (January 15th), as far as his remarks refer to those who are truly saved and born again of the Spirit of God I could not agree with him more.

However, the tares and the wheat grow together, and the birds are ever lodging in the branches.

In other words, the Church is made up of those who are truly born again and those who only appear to have light and testimony.

Unfortunately, even among those who are truly saved there may creep in a certain amount of clinging to material things which will be dealt with at the bema of Christ.

More unfortunately still, there will be those of whom our Lord will have to confess " I never knew you."

H. C. E. BELCHER

Weymouth.

Sir,—Regarding the parable of the virgins, no doubt there are many interpretations ; here is one.

The climax of the parable is the entry of the " wise " virgins into the marriage feast. If the marriage feast is to be interpreted as the second advent the wise virgins must be equated with those who take part in this event, i.e. those who have " believed on the Lord Jesus Christ," are " born again," etc. Presumably we all agree that it is saving faith in Christ, and not works, that is going to decide who shall be saved. Works and rewards come later.

What of the foolish virgins ? They do not take part in the marriage feast, though they expected to, for they said " Lord, Lord, open to us " and were surprised to hear the words " I know you not." Notice that the parable is not about an indiscriminate number of virgins but about a certain ten who went forth to meet the bridegroom. There were many more virgins who knew nothing about the event, or certainly did not expect to take part.

I can only conclude, therefore, that the foolish virgins are those who are nominal Christians, who have a form of godliness but deny the power thereof. Unlike those outside the church, they expect a part in the kingdom but realise when it is too late the error of their ways.

The one invariable " symbol " is the oil. There is nothing to suggest that the ages of the virgins are the same, for instance ; nor can we conclude that the lamps are the same size or shape. The thing that matters is **having oil.**

" Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

JOHN BRAINE, L.Mus.T.C.L.

Pudsey.

Sir,—You ask for readers' comments on Mr. Brian Garrard's letter to the Editor (February 19th).

I have always understood that oil in the Scriptures is a type of the Holy Spirit, not a symbol of light and testimony. Just as the light of the lamp is kept burning by the oil, so our witness and testimony are kept active by the indwelling of the Holy Spirit. So Mr. Jarvis would have been nearer the mark if he had written " The absence of oil in their lamps, a symbol of the Holy Spirit, revealed that they had no spiritual life." Surely the five foolish virgins are a type of professing Christians who have never experienced an inward work of grace in their hearts, for the bridegroom said " I know you not." Mere professing Christians, by their outward show, may deceive us, just as the five foolish virgins appeared at the first to be equipped the same as the five wise ones, but they will not deceive our Lord. Jesus said in Matthew 7 : 21-23 : " Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. . . . Many will say, Have we not prophesied in Thy name . . . and in Thy name done many wonderful works ? And then I will profess unto them, I never knew you : depart from Me, ye that work iniquity."

IRENE ANDERSON

East Ham.

More interesting letters next week.

ELIM CHURCH PROGRESS

BRADFORD ELIM CHURCH **Pastor: E. Jarvis**

We thank God for the desire that God has put into the hearts of our young people to seek the baptism of the Holy Spirit; we have held waiting meetings, some have had an anointing and much blessing has been experienced.

Pastor and Mrs. David Rees Thomas visited us in February and we were blessed indeed. It was farewell and God-speed as they return to New Zealand, Pastor Thomas has ministered in Bradford as assistant with much acceptance and we pray God's richest blessings on both him and his wife.

We also were visited in February by Pastor and Mrs. P. Griffiths, from Rhodesia, and as a result we are determined to pray and give more for all Elim missionaries.

The church is being blessed through the ministry of Pastor E. Jarvis and the offerings are very good, for which we thank the Lord. We are praying and looking to the Lord for great things in Bradford.

W. HAIGH.

CAERPHILLY **Pastor: J. B. Coleman**

The Lord is continuing to bless us in a wonderful way. Last weekend we celebrated the fifteenth anniversary of the opening of our church here at Caerphilly. Our guest speaker was Michael Westwood Carr, of Calvary Chapel, Birmingham, who graciously stepped into the gap for Brian Barnett, who was unable to be with us. Mrs. Carr was also with us for the weekend, and testified how the Lord has led them over the years. At the evening service one young girl was led to know the Lord as her Saviour; to Him be the glory.

Truly we can say that God has been good and that once again His blessings during our anniversary weekend have been untold.

ROSEMARIE WHITE and CLIVE BOWRING.

BLACKPOOL JUBILEE TEMPLE **Pastor: F. J. Day**

On February 20th the Sunday school had its prize-giving service. As the school had only just increased due to the faithful witness of members of the church it was decided that each child who had come regularly for the past three months should receive a consolation prize, and the few who had been for the past year should receive a first prize. Pastor Day, our minister, explained this to the parents and friends, and encouraged them to help us in this important work among the children. Pastor Cartwright, of the Marton, Blackpool, Elim church, was our guest speaker. He also presented the books with the help of the Sunday school superintendent, Mr. Hammond. It is wonderful to see how God has richly blessed the Sunday school in the past three months. Each week we are receiving new scholars. The Sunday school teachers took part in the evening service.

CAROL DAY.

EAST HAM **Pastor: A. T. Harries**

Over 300 people attended the East Ham Elim church when Crusaders and older Sunday school scholars joined forces to present a seasonal tableau. This was the result of many weeks of hard work supervised throughout by Miss Janet Miles. Although the increase in congregation was partly due to visiting parents eager to see their children taking part, mention must be made of the willing workers who visited hundreds of homes giving personal invitations to the special service. Following the success of this service another tableau is planned for Easter Sunday. Pastor A. T. Harries concluded the programme with a timely word.

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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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Life with the angels *Wynne Lewis*
Readers' letters
Church reports
Dave Wilkerson's grandfather sets his son's church at liberty *Editorial*
Why I believe in man's free will *F. B. Phillips*
Concerning widows *Gladys Gorton*
News from Rochester *Aunty Dorothy*
Should Crusaders tithe ? *A. Tee*
Scripture portion notes *The Editor*

EDITORIAL

TO staid Pentecostals (should not this be a contradiction in terms and experience?) the reading of one passage in David Wilkerson's *The Cross and the Switchblade* comes with all the refreshing of a mountain wind. It describes the visit of his grandfather to his father's church. Here it is in his own words. " People at first expected my father to be the same maverick grandfather was. But my father was quite different. He was a minister more than an evangelist. With Grandpap preaching all around the country, my father grew up missing the security of a settled home, and this was reflected in his career. He had only four churches during his entire ministry, whereas Grandpap was in a new church every night. My father built solid, stable churches where he was beloved and sought out in times of trouble.

" ' I guess it takes both kinds of preachers to make a church,' my father said to me one day, when we were living in Pittsburgh. ' But I do envy your grandfather's ability to shake the pride out of people. We need it in this church.'

" We got it, too, the next time Grandpap passed through. (Grandfather was always ' passing through.')

" Dad's church was in a fashionable suburb of Pittsburgh, among the bankers and lawyers and doctors of the city. It was an unusual setting for a Pentecostal church, because our services are likely to be a bit noisy and undignified. But in this case we'd toned them down out of deference to our surroundings. It took my grandfather to show us we were wrong.

" When Grandpap paid us this visit, everyone in church was trying to live like his neighbour, very sedate and fashionable.

" ' And dead,' said Grandpap. ' Why, a man's religion is supposed to give him life! '

" Dad shrugged his shoulders and had to agree. And then he made his mistake. He asked Grandpap to preach for him the following Sunday night.

" I was at that service, and I'll never forget the look on Dad's face when the very first thing Grandpap did was to take off his dirty overshoes and place them right smack in the middle of the altar rail!

" ' Now! ' said Grandpap, standing up and staring out over the startled congregation. ' What is it that bothers you about dirty overshoes on the altar rail? I've smudged your beautiful little church with some dirt. I've hurt your pride, and I'll bet if I'd asked you the question you'd have said you didn't have any pride.'

" Dad was cringing.

" ' Go ahead and wriggle,' Grandpap said, turning to him. ' You need this too. Where's all the deacons in this church? '

" The deacons raised their hands.

" ' I want you to go around and open all the windows. We're getting ready to make some noise, and I want those bankers and lawyers

sitting on their porches of a Sunday night to hear what it's like to be glad in your religion. You are going to preach a sermon tonight—to your neighbours.'

"Then Grandpap said he wanted everybody in the house to stand. We all stood. He said he wanted us to start marching around the church clapping our hands. And we marched and we clapped. He had us clap for fifteen minutes, and then when we tried to quit he shook his head and we clapped some more. And then he started us singing. Now we were marching and clapping and singing, and every time we slowed down a little Grandpap went and shoved open the windows another inch. I looked at Dad and I knew he was thinking: 'We'll never live it down, but it's a good thing that it's all happening.' Then he started singing louder than anyone.

"That was quite a service.

"The next day Dad got the first reactions from the neighbours. He went down to the bank on business and, sure enough, sitting behind a big desk with no papers on it was one of our neighbours. Dad tried to turn away, but the banker called him:

"'Say, Reverend Wilkerson.' The banker invited him behind the swinging rail and said: 'That was some singing at your church last night. Everyone's talking about it. We heard that you people could sing, and all this while we've been waiting to hear you. It's the best thing that ever happened in this neighbourhood.'

"For the next three years there was a real spirit of freedom and power in that church, and with it I learned a tremendous lesson. 'You've got to preach Pentecost,' said my grandfather when he was talking to Dad later about the service-of-the-muddy-boot. 'When you strip it of everything else, Pentecost stands for power and life. That's what came into the church when the Holy Spirit came down on the day of Pentecost.

"'And,' continued Grandpap, pounding the back of his fist into his palm, 'when you have power and life you're going to be robust, and when you're robust you're probably going to make some noise, which is good for you, and you're certainly going to get your boots dirty.'

"To Grandpap, getting your boots dirty meant not only getting the soles messed up from walking out where the mud and the need are, it also meant getting the uppers scuffed from kneeling.

"Grandpap was a man of prayer, and in this his whole family was like him. He raised my father to be a praying man, and Dad in turn passed this on to me."

"For the next three years there was a real spirit of freedom and power in that church." It is a mistake to "tone down [services] out of deference to surroundings." Elim proved in its early revivals that the sedate and fashionable also enjoy the unorthodoxy of the Spirit. But that sentence quoted again shows what one man may do led by the Holy Spirit. We need more of Him.

EVANGEL CIRCULATION

IN ELIM EVANGEL dated January 8th we stated that the weekly circulation of ELIM EVANGEL had increased by more than 250 compared with a year ago. Our readers will be delighted to know that the increase is now approaching the 400 mark. They will also realise that this is a genuine increase, due not to any sales drive or gimmick but, under the blessing of God, to the enthusiasm of our ELIM EVANGEL secretaries, our ministers and our members.

The time is appropriate to express again our thanks to them and our readers' appreciation of all those who, without remuneration, write either regularly or from time to time in ELIM EVANGEL for their willingness and generosity in so giving of their time and talent.

In the first two weeks in March the following churches increased their circulation: Lincoln, Norwich, Paisley, Plymouth, Stowmarket, Blackheath, Bradford, Croydon, Finchley, Westcliff-on-Sea, and Saunders Street, Belfast.

PS. Since writing the above we have learned that last week's circulation increase topped the 400 mark by nearly twenty.

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HAYES

INDUCTION SERVICE

The blessing of the Lord was felt by the ministers and congregation who assembled for the induction service of our church's new minister, Pastor W. R. Thornton. The meeting was convened by the district superintendent, Pastor F. Coleman, and the speakers all stressed the need to serve the Lord faithfully and that the Hayes church should support its minister by prayers and not lose the vision of the Lord.

FREDERICK GEORGE WHITBY,
Church Secretary.

Arminianism or Calv
WHY I BELIEVE IN MA

DOUBTLESS many readers of the ELIM EVANGEL were delighted to read the recent article "Why I believe in election" written by my good friend Joseph Smith. I had been contemplating writing something myself for quite a time, having watched the spread of hyper-Calvinism during the past few years. Thank God Elim has been free from this evil teaching almost throughout its history.

In his article Joseph Smith deals with this tremendous subject only from the point of view that the Biblical doctrine of election is based entirely on the foreknowledge of God. The limited space in this magazine makes it quite impossible to deal fully with even this one aspect of the subject; and yet there are many more aspects which could be taken up to prove that hyper-Calvinism is totally unscriptural.

I would like therefore to continue, if I may, where Joseph Smith left off. He quoted Romans 8:29, but he did not quote 1 Peter 1:2, "Elect according to the foreknowledge of God the Father." Of course, one clear scripture is sufficient, but here Peter also assures us of the same truth. Thus I would repeat the excellent definition of the doctrine of election given by Joseph Smith: "On the ground of men's foreseen obedience or disobedience God has made choice from all eternity concerning their salvation or damnation." It is significant that the test in the Garden of Eden was also that of obedience or disobedience.

Before we go any farther it would be well to make clear the teaching of hyper-Calvinism, and so I quote from the authoritative book *The Reformed Doctrine of Predestination*, by Dr. Loraine Boettner. In the chapter entitled "The five points of Calvinism" he says the following: "The Calvinistic system especially emphasises five distinct doctrines. These are technically known as 'the five points of Calvinism,' and they are the main pillars upon which the superstructure rests."

The five points of Calvinism

Dr. Boettner goes on to say: "The five points may be more easily remembered if they are associated with the word T-U-L-I-P: T, Total inability; U, Unconditional election; L, Limited atonement; I, Irresistible grace; P, Perseverance of the saints."

Let us take each of these points separately. By "total inability" Calvin meant and Dr. Boettner means that a lost sinner cannot repent, cannot believe unless he is foreordained to repent and unless God overpowers him.

By "unconditional election" Calvin meant and Dr. Boettner and all hyper-Calvinists mean that people are elected to be saved without any reference to anything they may do, and people are foreordained to be damned, unconditionally. By "limited atonement" the strict Calvinists mean, as John Calvin did, that Christ really died only for those who are ordained to be saved, and that He did not die for the sins of those He has ordained to be lost.

By "irresistible grace" Calvin meant that it is foolish to urge people to decide, because those who are ordained to be saved will be irresistibly moved and overpowered by God's grace and so will be saved.

It will be clearly seen from the above that four of these points expressly teach that God has ordained some souls to be damned. Therefore if you believe *any one* of them you are forced to believe that no one can repent and believe unless God has ordained him or her to be saved.

It is necessary to draw attention to this because there is so much talk about the various degrees of Calvinism. It has been truly said that "to thousands who may call themselves Calvinists the word means only that they believe in salvation by grace, without human merit, as Calvin did, and so believe in everlasting life for the believer, since he is kept by the power of God. One who says he is a Calvinist generally means simply that he is not an Arminian, that he is kept by the grace of God, and is not saved or kept by his own works or life."

Facing the facts

Now let us face the facts. If the hyper-Calvinist is right, then we have no free will or choice: but Paul says (Romans 7:18) "*To will is present* with me; but how to perform . . . I find not." Surely this is where the wonderful grace and salvation of our God come in. Scripture says "Whosoever shall call upon the name of the Lord shall be saved." The poor sinner in the temple just

m?

FREE WILL OR CHOICE

by F. B. Phillips

cried "God be merciful to me a sinner" and he was justified.

How absurd to suggest that this is robbing God of His sovereignty. A drowning man just cries out for help simply because he cannot do anything to help himself.

Thus the soul of man cries in his utter helplessness, and so God, "who is rich in mercy," saves him (Ephesians 2:4-6). Christ said: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants" (Luke 17:10). How much less then when we as wretched and helpless sinners just cry to Him who so delights in mercy?

A simple illustration

May I give a simple illustration? Suppose I made an army of tin soldiers (I would not do such a thing even if I could!) and *supposing* I were able to give them life. It would be far more interesting if I were able to give them free will also, instead of their just being robots to do my bidding. The idea, of course, bristles with problems, but this is something like what our great Jehovah has done. He is El Shadday (the all-sufficient), the One who knows the end from the beginning, and has provided so bountifully for all in His great purpose and plan.

Is it possible that this great and gracious God should state so clearly in His precious Word, which He has exalted above His name, that "God so loved the *world* . . . that *whosoever*" and yet all the time knows that only a few He elects can possibly be saved? Would He so mock His creatures as to tell them to do what He knows they cannot do? Is this the character of God as revealed in His Son, who, the Word states, is the revelation of the Father?

Go through the Bible, friends, and see how many times God says "whosoever," "as many as," "repent," "believe," "choose," "come," etc.

I suggest that one of the greatest wonders of God's grace, if not the greatest, is that in contrast with Napoleon, who conquered by force, Christ *wins* by love.

One of the results of the fall was that the authority of God needed to be vindicated. As John H. Paterson, M.A., puts it in his very fine book *The Greatness of Christ*: "If God was to be vindicated He must show not only His power to command, but also His superior power to attract. . . . He could be vindicated only by letting it be seen that He could win men back; that after all He was more attractive, and at the same time more worthy of man's confidence, than His enemy." This is exactly what He has done through the death and resurrection of our blessed Lord and Saviour Jesus Christ. To Him be all the glory.

Over and over again in Scripture God tells, and even commands, man what he has to do: "Repent *ye*," "except *ye* repent," etc. Besides this salvation is a gift, and a gift must be received.

Hyper-Calvinists all admit that they have difficulty in reconciling the sovereignty of God with the free will of man. But when one believes in the Biblical teaching of the foreknowledge of God and that God in His sovereignty created man with a free will there is no difficulty whatsoever.

As to God's will and provision in the matter of salvation He has made it abundantly clear in the following, and there are many others: "The Lord . . . is not willing that any should perish, but that *all* should come to repentance" (1 Peter 3:9). See also 1 Timothy 2:4-6. And finally 1 John 2:2 says: "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

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More reports of Elim church progress

SOUTHAMPTON **Pastor: A. Brooks**

Redbridge (Southampton) youth branch with Pastor A. Brooks and " The Followers."

Mr. A. J. Woolgar reports on the ministry of " The Followers," a gospel rhythm group, and of members of the Southampton Elim church and Mrs. H. Connell on the occasion of this gathering of the Redbridge youth branch at Elim, Freemantle, Southampton.

DAGENHAM **Pastor: F. A. Hodge**

Recently we held our Sunday school anniversary and prizegiving, which brought a grand number of parents and friends to the service.

Precious souls were born again and the parents of two families expressed a desire for their children to be dedicated. The following Sunday, when one grown child of one family and three of another were brought to be dedicated, the Spirit of the Lord was upon the ministry and nine decisions were made.

The sick were prayed for that night and one little boy who had had a stiff leg since birth was able to bend his knee completely without pain or discomfort. Others testified of definite healing. The Lord is blessing; each week brings fresh faces and increased numbers. Keen interest is being shown in the Bible study, and we are greatly encouraged by so many attending the prayer meetings, more than we have ever experienced.

The fire is glowing. Praise the Lord!

M. E. WOODS.

DISTRICT PRESBYTERY MISSIONARY CONFERENCE IN EXETER

THE Devon and Cornwall Presbytery is privileged to have Pastor A. Nicolson, a past missionary, as its missionary secretary. Our brother has brought a new missionary interest to our churches, an evidence of this being the missionary conference held in Exeter on Saturday, February 5th. It was a pleasure to welcome missionaries Pastor F. Newey (India) and Pastor and Mrs. P. Griffiths (Rhodesia), who were joined by Pastor R. B. Chapman of the Missionary Council.

For the afternoon conference, under the chairmanship of Pastor Nicolson, three papers were given on " Missionary work in a modern world." The first, by Pastor F. Newey, was from the aspect of traditional outreach, and in closing our brother emphasised the necessity of the formation of indigenous churches. Pastor P. Griffiths's paper was from the aspect of institutional approach. With service on our Rhodesian field, our brother's illustration of this approach with our twenty-one schools and 2,000 scholars, and the medical work under Drs. Brien, did much to demonstrate its practical value and success to the conference. The final paper, on administrative research, by Pastor R. B. Chapman, considered the conditions facing the missionary with the rise of nationalism and the fact that Christianity is marked as the white man's religion, ending on the sobering note that missionary work is only as strong as the home base.

At the evening rally Mrs. B. Griffiths brought our attention to the text, which is, in the Shona language in the Penhalonga church, " We preach Christ." As in New Testament days, some mock, some hear again and some receive.

Pastor Newey told us that India's 450,000,000, or one seventh of the world's population, presented the largest country still open to the gospel. Though India's spiritual need is so great, paradoxically it is more religious than the United Kingdom. It is a country of mosques and temples.

For the final word, Pastor P. Griffiths took for his text " Look on the fields; for they are white already to harvest." His passionate plea was " See what the Lord sees; see the condition of humanity without Christ, as He saw; see that the Lord dedicated Himself to the will of God." This led to the challenge of putting oneself at God's disposal.

The rally closed with a short colour film of our work on the Inyanga, Rhodesia, mission station. It brought to us all the triumph in Christ's strength of our missionaries against such weighty odds.

WEYMOUTH **Pastor: T. Partington**

February 26th-28th was our special anniversary weekend. Our guest was Pastor Derek J. Green, the church's first minister, together with his wife and family. At each service we had the ministry of song —a solo from Mrs. Green or a duet with her husband. One item which particularly thrilled us, and was also of interest to the local press, was a duet from Cynthia and Catherine, the two children. Dressed in the Welsh national costume, they sang first in English and then in Welsh. Pastor Green's ministry was greatly appreciated, and on the Sunday night we had the joy of seeing a young man decide for Christ.

Our centrally situated building, which was once a derelict cinema, was wonderfully transformed in 1958 under the capable and inspiring leadership of Mr. Green. For his loyal service the Elim family at Weymouth are deeply grateful, and at these special services our thanks were once more given.

To God be all the glory for a truly wonderful weekend!

T.P.

READING **Pastor: T. W. Thomson**

PASTOR'S SECOND ANNIVERSARY

THE occasion was the second anniversary of our pastor and family, and with the happy way that they have the people of Reading made it a memorable evening.

The evening included musical items from a number of members, a presentation to Mr. and Mrs. Collins (recently married) and further presentations to Pastor and Mrs. Thomson and Thelma, followed by a magnificent supper provided by our sisters with their customary thoroughness and good humour. All this made it an evening when one was aware of the sense of fellowship that is kindled when the Lord's people gather together.

The writer left the gathering reflecting on the testimony that such an evening provides. Without the world's stimulants and trappings God's people generate an atmosphere that cannot be found elsewhere, and we are very conscious that the blessing we enjoy is due in no small way to the consecrated ministry of Pastor Thomson.

M.H.J.W.

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Women's column

By GLADYS GORTON

CONCERNING WIDOWS

THIS year our church at Springbourne, Bournemouth, is celebrating its fortieth anniversary, and at different periods throughout the year former ministers have been invited for special weekends. In the first of the series the ministry of Pastor R. Chapman was richly enjoyed. Some of our members are old and cannot often attend a service, but on this Sunday morning two women, both widows well in their eighties, stood to give thanks to the Lord for all His goodness down the years. They were there because they wanted to give praise to God, to show their regard for their previous pastor, to express their loyalty to the church of which they had been members for so long, and finally—and this must have been a big incentive—to remember the faithful service of their husbands. One had been the highly esteemed secretary for over thirty years, and the other the caretaker, who also loved to speak in the open air and did much personal evangelism.

The older members of our church must have been deeply moved, but a thought flashed through my mind as to how the younger members would react to their presence and praying. Forty years of faithful service is a very, very long time. If the Lord tarries the younger members will be the future church. In ten years' time many among us will be at home with the Lord, and with all my heart I pray and trust that the younger ones will step into their shoes and be as faithful and loyal in their service.

Our heavenly Father has a special place in His heart for the widow. God frequently advises His people to be most careful in affording relief for the widow (Exodus 22:22).

Luke gives the account of Jesus meeting the widow of Nain as she was going to the funeral of her son. One graphic phrase reveals the heart of the Lord Jesus Christ: "And when the Lord saw her, He had compassion on her, and said unto her, Weep not." His words were not a weak effort to comfort her; they held a divine visitation which she was about to witness. "Jesus came, and touched the bier . . . and he said, Young man, I say unto thee, Arise." He was the first person Jesus raised from the dead. "And he delivered him to his mother"; this

(*continued on facing page*)

SUNSHINE CORNER

HELLO SUNBEAMS.

I love receiving letters, especially long newsy ones. I like surprise letters too, and I do get these sometimes. I had one of each kind this week.

My surprise letter was beautifully typed and I had a hard time trying to think who had sent it. Who could be typing letters to me from that unusual place? It was from a little girl called Anne, and it was a very nice letter. Anne wants me to write a story for her, so I am very busy trying to do just that.

The long newsy letter was about my nieces and nephews in Rochester. It is quite a long time since I have seen them, so I was very pleased to hear all their news. I have often written about Anne, Peter, Kenneth, Susan and Andrew. Their Mummy wrote that Anne was doing very well at school and that she was growing quite tall. Peter was still lazy about school; Kenneth and Susan were both in the "A" stream, but Kenneth was worried in case he didn't stay there. Andrew had just started school and liked it very much, but he had just recovered from measles.

After reading my letter I was quite sure of one thing: all the children were growing. I remembered the time when I had gone to stay at their house when Andrew was born. I wonder if they remember it too. While we were waiting for the new baby to arrive I told them about the time their Daddy had come to be my baby brother. We were all glad when we were told that Andrew had come and we could go in to see him.

Andrew was such a tiny baby, but we all loved him. Now he is a big schoolboy and will soon be catching up with Kenneth.

Growing is very important indeed, sunbeams, and I am so glad to know that the children are growing as they should. It is important that we grow in grace and in the knowledge of the Lord Jesus. Babies don't stay babies for ever. Perhaps you have read the story of Peter Pan, the boy who never grew up. Strange to say, there are those who never grow up as Christians; they stay as babies, and like babies they must always be fed.

Growing up means being able to do lots of things

(*continued on facing page*)

COMING EVENTS

BARKING. March 26. The Assembly Hall, Broadway. At 7. Symphony of Praise. London Crusader Choir, Barking Salvation Army Band, massed male chorus, Malden singers. Director: Douglas B. Gray. Tickets available on the night at the box office, 3/-. Chairman and speaker: Eldin Corsie.

CAERPHILLY. March 26. Elim Church, St. Fagan's Street. At 7.15. Visit of Rev. Brian Russell-Jones, B.D., lecturer at the Belgian Gospel Mission College, Brussels, supported by Gabalfa Baptist church choir. April 2. At 7.15. Colour film of a persecuted Jewish family, "They looked for a city," presented by "Friends of Israel."

DUBLIN April 16, 17. Metropolitan (Y.M.C.A.) Hall. Annual festivals. Douglas B. Gray, speaker and guest conductor.

ILFORD. March 26. Elim Church, Clements Road. At 7.30. Billy Graham film: "The heart is a rebel."

LONDON. April 2. Kensington Temple, Notting Hill Gate, W.11. Pre-camp really at 6.30. Preacher: W. J. Maybin (Croydon). Items by campers.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

SHEFFIELD. March 26. Elim Church, Lee Croft, Campo Lane. Sheffield Male Voice Choir and duettists Mr. and Mrs. Snowden (Mosborough).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): March 26, Barking (Assembly Hall); 27, Brixton prison and Winchmore Hill; April 8, Wandsworth prison; 10, Clapham; 23, Guildford Cathedral (male section); 30, Chelmsford (Billy Graham rally); May 7, Dagenham; 8, Holloway prison; 14, 15, Bracklesham Bay (conference festivals).

Missionary Film Itinerary by F. B. Phillips: March 26, 27, City Temple, Hull; 28, Driffield; 29, 30, Mason Street, Hull; 31, Scarborough; April 2, 3, Scunthorpe; 5, Letchworth.

The Missionary Exhibition: March 25-27, Macclesfield; 29, 30, Glossop.

Missionary Itinerary by P. and B. Griffiths: March 26, Trealaw; 27, Llanelly; 28, Porth; 29, Mountain Ash; 30, Neath; 31, Caerphilly; April 2, Hereford; 3, Brecon; 4, Dowlais; 5, Merthyr; 6, Bridgend; 7, Barry; 9, Cardiff; 10, Swansea.

EASTER CONVENTIONS

BIRMINGHAM, Graham Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Tuesday at 7.30. Preachers: Ron Jones (Bristol) and W. L. Bell (Swansea).

CLAPHAM. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Good Friday at 11 and 7, Saturday at 7.30, Sunday at 11 and 6.30. Preachers: R. D. Bradley and R. Hunston, supported by D. B. Gray and the London Crusader Choir.

CROYDON. Elim Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30 with Netherlands Pentecostal Choir. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Ramon Hunston (Swansea) and R. D. Bradley (Smethwick). Convener: W. J. Maybin.

GLOUCESTER. Elim Church, Park End Road. Good Friday at 7. Sunday at 11 and 6.30. Preachers: D. Christie (Leamington) and T. H. Stevenson (Worcester). Convener: A. C. Jarvis.

ILFORD. Elim Church, Clements Road. Good Friday at 11 and 7; Saturday at 7.30; Sunday at 11 and 6.30. Speakers include R. Morrison (Kingstanding), P. Watson (Nottingham). Convener: R. B. Chapman.

LLANELLI. Elim Church, Island Place. Good Friday at 7. Saturday at 7. Sunday at 10.30 and 6. Preacher: David Davies. Convener: Robin Rees.

NEWHAVEN. Elim Church, Meeching Rise. Good Friday at 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. Short (Australia).

PORTSMOUTH. Elim Church, Arundel Street. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30. Tuesday at 7.30. Preachers: A. Nicolson and I. R. Moore. On Saturday and Sunday the choir from the Netherlands will sing. Refreshments on Monday. Convener: A. A. Biddle.

SHEFFIELD. Elim Church, Lee Croft, Campo Lane. Preachers: Eldin Corsie (London) and H. Palliser (Carlisle).

SOUTHEND-ON-SEA. Elim Church, Seaview Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11, 3 and 6.30. Preachers and singers: F. A. Hodge, A. W. Leavesley and their families. Tea provided on Good Friday. All welcome.

WIGAN. Elim Church, Central Hall, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.15 and 6.30. Preachers: H. Burton-Haynes (Clacton) and A. Lambie (Salford). Convener: F. R. Lomas.

WOMEN'S COLUMN *(continued)*

is further proof of His deep concern for a widow with an only son (Luke 7:11-19).

Among the many who cast their money into the treasury Jesus singled out the widow who put in two mites, her all (Luke 21:1-4). Today Christians everywhere know more about her giving and devotion than about all the rich who lived in Jerusalem in her day. And what about you? Alone and lonely? You are known to Him. He cares and is full of concern. Trust Him, for He cannot fail.

SUNSHINE CORNER *(continued)*

without help. In Luke 2 verse 40 we read that the Lord Jesus grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him. If we read the next verses we find that the Lord Jesus loved to be in the temple and that He listened and asked questions. The last verse says that He increased in wisdom and stature and in favour with God and man.

The way to grow in grace is to be often in God's house and to be both hearing and asking questions. Jesus wanted to know more about the Scriptures. How are you growing, sunbeams? I do trust that you are growing in grace as well as in other ways. Peter is one of the lazy ones, so perhaps he's not growing quickly. Kenneth is right to be worried about his progress, and I am sure he will do well. He certainly wants to grow.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH *in action!*

SHOULD CRUSADERS TITHE?

by A. Tee

"I DON'T want to tithe," said a young person recently; "I want to give in the offering just what I like. Why should anyone else tell me what I should do with the money I have earned?"

"But who gave you the health and strength to earn it?" asked his uncle, who had reaped endless benefit from obeying the command of the Scriptures.

"Tithing may be all right for fathers and mothers, but surely the Lord does not expect a young person of my age to tithe," the young man continued.

His uncle asked him to sit down for a few minutes and soon they were having a heart-to-heart chat. Here are a few features they touched on.

Desire

There is something sadly lacking in the life of a young Christian who does not desire to support the work of the Lord on a proportionate basis. The church cannot launch out on enterprises for the lost if its members just give if and when and what they feel like. Tithing gives the leaders of the assembly a regular dependable basis upon which they can work when prayerfully planning how best to further God's work under their care.

Doctrine

Neither age nor spiritual maturity is involved in the words of Jesus when He was speaking on the subject of tithing. While refusing to allow the practice of tithing to be a substitute for justice, mercy and faith, Jesus put the sanction of His approval upon tithing (Matthew 23:23). Now if Jesus said that we ought to do this His words are not only divine but final. The young lad felt that tithing was only for the Old Testament, but his uncle reminded him of 2 Timothy 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine." The Bible clearly says "the tithe is the Lord's." It was in the New Testament that Jesus gave His approval to tithing.

Dedication

If a Christian really appreciates the agonies of Calvary and desires to be a dedicated disciple in the light of all that Jesus has done for us it is inconsistent to sing "I surrender all" and yet not be willing to surrender one-tenth. The spirit in which we give tithe is very important. There is something wrong with any Christian who does not want to see God's work prospering. The Bible way is the correct way, so that we should be eager to play our part fully and regularly. We can then come to the Lord with a clear conscience in this matter, asking Him to send true revival in our district. Christians who try to side-step the truth of tithing seldom want to give more than one-tenth of their income.

Delight

Every Christian loves to prosper. God has guaranteed to prosper His people who tithe. There are only two places in the whole Bible where the windows of heaven are said to open: the first was when God sent such torrential rain that the earth was flooded (Genesis 7:11); the second is in Malachi 3:10, which reads: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Discipline

Tithing puts a spirit of discipline into the handling of our financial affairs. When we are young we do well to get our lives on to a sound foundation. Money is a very important thing in life. The love of it is the root of all evil, and it can lure us very easily into frustration, jealousy or pride. It is one of the Devil's tricks to topple us into backsliding amid an affluence which loses one's first love for God. Tithing helps to undergird our spiritual life if we use it to discipline our financial affairs. It contributes to the moral fibre of our Christian character in that it puts God first in our finances, as He ought to be in every department of any of our lives.

FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, March 28th — Mark 12 : 13-27

" Render to Cæsar the things that are Cæsar's " (v. 17).

Civic responsibility is enjoined upon the Christian. He is not of this world, but he is in it, and therefore, receiving certain benefits from civic administration, he has a duty to the civil authorities. " For this cause," states the Holy Spirit, " pay ye tribute also " (Romans 13 : 6). And this, be it noted, to a heathen empire. Again, we are exhorted to pray for kings and for all men who are in eminent places (1 Timothy 2 : 2, margin). The acknowledgment of the authority of the civil power and obedience thereto is part of the Christian's duty. Christian liberty does not absolve us from civic responsibility, but rather sanctifies it (1 Peter 2 : 16, 17).

Tuesday, March 29th — Mark 12 : 28-44

" And Jesus sat over against the treasury " (v. 41).

Little did those who gave to the work of God that day realise that their actions were to be recorded for generations up to twenty centuries afterwards to read about. But this fact is a parable : our actions are being recorded and at the judgment seat of Christ we shall receive for our deeds. Again, little did the poor widow realise that her humble deed that day was to receive such universal acknowledgment. But as touching our giving, Jesus still, as it were, sits over against the treasury and beholds how we give. What is His verdict upon our giving ?

Wednesday, March 30th — Mark 13:1-13

" But take heed to yourselves " (v. 9).

While we are not to be unduly introspective or too much taken up with ourselves there is a sense in which we must watch our lives to ensure that they are being lived to God's glory. We also are to watch ourselves to the end that we shall be prepared for our Lord's coming again. The bitterness of persecution would cause some to lose heart, but the apostles were exhorted to watch themselves in such testing. The discouragement of frustration, the coldness of the Church or the indifference of the world can have a more adverse effect than even persecution. Amid the prevailing apathy let us take heed to ourselves lest our love for Jesus grow cold.

Thursday, March 31st — Mark 13 : 14-27

" And then shall He . . . gather together His elect " (v. 27).

What a day of triumph that will be for the redeemed ! The Holy Spirit refers to it in 1 Corinthians 15 and 1 Thessalonians 4. It is this message of our Lord that is referred to in the words " For this we say unto you by the word of the Lord . . . we which are alive shall be caught up with [those who have died] to meet the Lord in the air " (1 Thessalonians 4 : 15-17). All our aspirations will have received their fulfilment in that day ; faith will be lost in sight, and we shall know as we are known. The triumph of the redeemed will be complete, the grave robbed of its prey and the sting of death extracted. " One glimpse of His dear face all sorrows will erase ; so let us run the race till we see Christ."

Friday, April 1st — Mark 13 : 28-37

" When ye see these things come to pass, know that it is nigh, even at the doors " (v. 29).

A note of urgency runs through the whole of our Lord's discourse on the matter of His second coming. The signs betokening our Lord's return are increasing daily, therefore His coming " is near, at the doors." Blessed Lord, how needful it is that in the light of Thy word and of the signs of the times we should be watchful ! May thy Holy Spirit take from us all coldness and carelessness and keep in our hearts a spirit of alertness, for Thou knowest how prone we are to forgetfulness ! Thy coming is near, but the world is alluring and its demands insistently claim attention ; help us ever to maintain a constant spirit of expectation that Thou wilt not find us unprepared.

Saturday, April 2nd — Mark 14 : 1-11

" For it might have been sold for more than three hundred pence, and have been given to the poor " (v. 5).

It would have taken a labouring man a year to earn enough to buy this precious perfume—three hundred days' wages, say £500 at today's values. " And she poured it upon His head." Anything that is bestowed upon Jesus is not wasted, whether it be talents, time, money or ability. The history of the world is a testimony to the fact that those who have achieved most for the amelioration of the lot of the needy are those who have done so as a service rendered first to Jesus Christ and in a spirit motivated entirely by Him. The principle applies today. Let us beware of service for its own sake, but let our service be for Christ's sake.

Sunday, April 3rd — Mark 14 : 12-25

" And they made ready the passover " (v. 16).

The passover had been held by Israel for nearly fifteen centuries every year, but this was to be the most momentous of all. The Jewish passover commemorated Israel's deliverance from Egypt's bondage ; this passover, merging into the Lord's supper, was indicative of the deliverance of the world from its bondage to sin. " Christ, our Passover, is slain for us." Israel had to enter by faith into God's deliverance, so must all receive by faith what God has provided at Calvary if they are to be delivered from the bondage of sin. " Passover ! " Blessed word ! " When I see the blood I will pass over you " is as true today for the believer as it was for Israel in the day of her deliverance from Egypt.

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BIRTH

LENTON. On February 19th, to Dennis and Brenda (*née* Snowden), of the Sheffield Elim Church, the gift of a son, Andrew.

MARRIAGE

PAYNE—KNIPE. On February 19th at the Portsmouth Elim Church, David Alan Payne to Marilyn Joy Knipe. Officiating ministers: A. Biddle and L. Knipe.

WITH CHRIST

HARRIS. On February 12th, Thomas Harris, faithful member of Graham Street Elim Church. Officiating minister at funeral: Edward F. Cole.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 14 APRIL 2nd, 1966 6d

The Dutch National Pentecostal Choir will be heard at the Royal Albert Hall on Easter Monday.

SPECIAL MISSIONARY NUMBER

Impressions from my first tour of Rhodesia

by PETER GRIFFITHS

IT was about a month after the Sharpville shooting incident in 1960 that I disembarked at Cape Town to set foot on African soil. My final destination was an old gold-mining area called Penhalonga, situated very close to the Mozambique border of Rhodesia. My first home was a thatch-roofed cottage built on the side of a mountain, and across the valley could be seen a beautiful waterfall cascading down a pine-studded slope.

Within ten days I was facing a class of thirty-eight pupils whose ages ranged between twelve and twenty-two years. It was the first time they had seen a European schoolmaster on the staff, although they had had seven lady missionary teachers. I was raw and inexperienced, but I soon discovered that the discipline problems encountered while teaching in an English secondary modern school just did not exist here. The African is so thirsty for knowledge that the mere threat of being sent from the room, and hence missing part of a lesson, is sufficient to introduce a deathly silence into the class. Looking back on my own schooldays, I remember that we used to throw red herrings at the teachers to get them to talk about anything rather than the specified lesson. Among our pupils it is quite the opposite. If a teacher tends to wander off the subject or wastes time he may be politely reminded that he is supposed to be following a syllabus.

When the Elim work was pioneered in Rhodesia some seventeen years ago it was immediately realised that the church work had to be accompanied by an educational programme. In order to get into an area a school had to be opened at which scripture could be taught and Sunday services held. Today we have twenty-one schools in Rhodesia, in which we educate 2,000 children with the aid of over seventy teachers. It has been my privilege to have been part of this venture, first as a teacher and latterly as a manager of schools.

Rhodesia is very education-conscious. The government, missions and African people themselves have done a tremendous job in developing the educational system. The following statistics showing ratios of children at school to total population give an indication of this: Rhodesia, one in six; Liberia, one in forty; Ethiopia, one in 108; Britain, one in five.

School work is, of course, a means to an end. When I spoke to the Doctors Brien in 1956 about joining them in Rhodesia they advised me to train as a teacher. This I did as a passport to entering Rhodesia and preaching the gospel.

Although teaching occupied much of my time, I had the opportunity of preaching twice or three times each Sunday and on an average twice or three times during the week. In addition to this I was able to teach twelve scripture lessons a week to a total of 120 teenagers. We have found the church work a far greater struggle than the educational work—our battle being on a higher plane.

We have seen a few of our young people developing into fine Christians, some becoming teachers and a small number going to Bible school. On the other hand, many are a disappointment. The African church in Rhodesia is not in my opinion indigenous. The people, with a very few exceptions, are not willing to give to support their own pastors, and most promising young people look for a more lucrative position in life than that of a pastor or evangelist.

Rhodesia is seething with nationalism. I have discovered that the missionary is no longer the "big white chief." Some look on us as stooges of the government who originally opened up the country for our white brothers, the settlers, to come in and take over. They say we are only in Rhodesia because we are rejects among our own people and not sufficiently qualified to work among Europeans.

Looking back on my first term in Rhodesia I thank God that I obeyed His call. There are always sacrifices involved in leaving home, career and one's native land in order to labour among a less developed people in a strange new environment, but during the few weeks we have been back in Britain I have been made to realise that the privilege of serving the Lord full time in the momentous days of an evolving country far outweighs any idea of sacrifice.

Please pray for Rhodesia in these days:

1. For those in authority, that they may be guided aright in their politics.
2. For the African church, that it may become indigenous and that God will raise up many mighty spiritual leaders from its midst.
3. For the Doctors Brien and those who labour with them both at Penhalonga and Inyanga North.
4. That God will pour out His Spirit, reviving and baptising in the Holy Spirit.

Ron and Betty Gull tell of Elizabeth's healing

SOME two years ago we noticed that our daughter's hearing was becoming impaired, and when she went away to school this factor became more and more apparent. At the first opportunity we saw a specialist, who advised the removal of her tonsils and adenoids, but even this brought about no improvement.

During 1965, while we were on leave in England, Elizabeth paid regular monthly visits to an ear, nose and throat specialist and each time had an audiometer test, which showed very clearly an appreciable degree of deafness. In July we saw a doctor who had had some experience in the tropics and he suggested that her deafness could be due to the use of quinine, which, while preventing malaria, had in her case deadened the audiator nerve.

It was during the month of July that we held our missionary week at Capel, and both my husband and I felt that this was the time to ask for prayer for our daughter. Those were wonderful meetings that we shall ever remember as we call to mind the wonderful unity of heart and mind among all present at the conference. When prayer was made for those in physical need Jesus Himself seemed very near. Elizabeth was prayed for and had the hands of some of our Elim ministers laid upon her.

We decided not to ask Elizabeth if there was any change, but to wait until she was ready to talk about it herself. A few days had gone by when we realised that the Lord had really worked a miracle, for, as we were travelling along, for the first time she could hear our conversation as she was sitting in the rear seat. Then we noticed she was singing in tune, and in numerous other ways we knew that she had been healed. The day came, after she had just returned to school after the long summer holiday, when she came home and said "Mummy, I can hear all that the teacher says. I know Jesus has healed me."

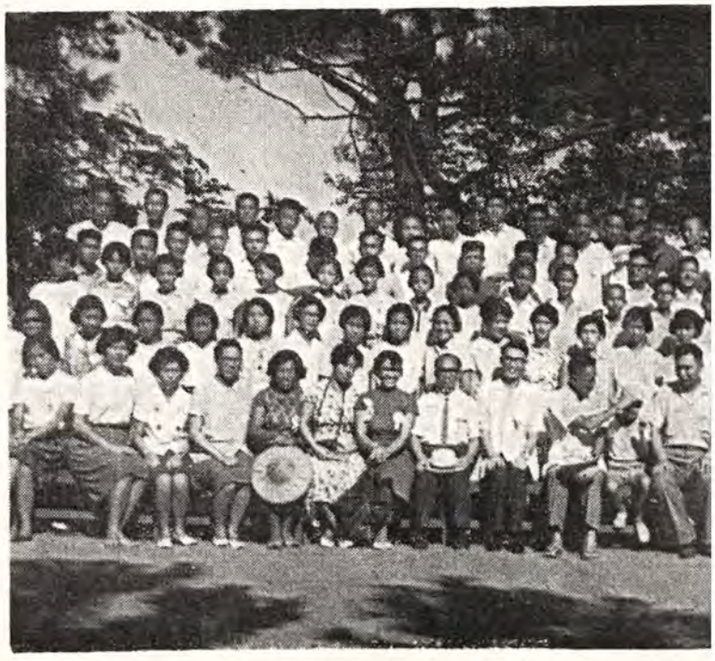
As I stood before the specialist on our next visit I knew the moment had come for me to testify to divine healing, and when asked the usual question, "How is Elizabeth," I began to explain how we had had special prayers for her and we felt that she had been healed. The doctor was most cynical, and merely replied "I'll have to get you to pray for me some time!" However, after ten minutes of thorough testing with all his apparatus he cheerfully admitted that "she has better than average hearing."

From an early age Elizabeth has loved singing, so we felt very sorry when her deafness caused her to sing out of tune. This term she has realised her ambition and has been chosen to sing with the school choir.

We give all praise to our blessed Lord and Saviour for His great undertaking, and pray that this simple testimony may serve to encourage others to seek His healing power.

Above: male voice section of Hope Christian High School, Manila.

Below: campers at youth camp, Fu Lung.



CONGRESS ON THE CHURCH'S WORLDWIDE MISSION

THE Evangelical Foreign Mission Association and the Interdenominational Foreign Mission Association are joining forces for a great congress on the Church's worldwide mission, to be held at Wheaton College on April 9-16, 1966.

It is expected that over 600 key missions personnel from the U.S.A., Canada and Europe, including national church leaders from overseas, will be in attendance. Attendance at the congress will be by invitation only.

Africa

CONGO. The African Inland Mission reports that the State Department has granted permission for its missionaries to return to Congo if radio communications are established and a plane service is maintained to facilitate an evacuation should the rebel activity be increased. Prayer is requested that the Lord may reveal His will as to returning personnel to open school and medical work.

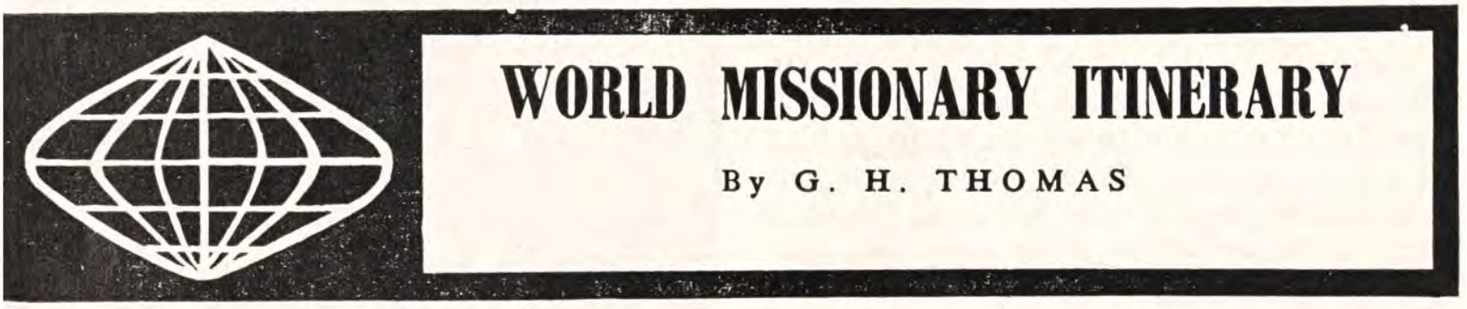
KENYA. Kenya's president, Mr. Jomo Kenyatta, recently visited a gathering of Christian leaders at Limuru, Kenya. He said that Kenya owed a great deal to the first missionaries who taught the people to read and write and treated the sick.

The president told the leaders that it was satisfying to know that the church in Kenya was continuing the missionaries' examples. " I have personal experience of the difficulties your predecessors were subjected to," he said.

He told the gathering that under the Kenya constitution freedom of worship was provided for and had to be protected. He said that he welcomed the news that the Christian leaders supported the Kenya government's " back to the land " policy. The village, he said, formed the basic unit of Kenya's economic planning, and unless it prospered the whole structure of Kenyan society would be put in jeopardy. " Any effort you can make in this field will be of great value to the country."

Churches had an important part to play in the new Kenya, and their contributions towards the task of nation-building were welcomed by the government.

During the meeting some Christian leaders felt a concern about the teaching of religion in the schools. Mr. Kenyatta told the meeting: " As you know, provision exists in the school curriculum for religious teaching and my government recognises the importance of the spiritual development of our children, and I would like to give an assurance that this will continue in our schools." Kenya, he said, needed men who were strong in mind, body and character.



WORLD MISSIONARY ITINERARY

By G. H. THOMAS

GHANA. A West African republic in the British Commonwealth has placed an urgent order for 500,000 Bibles with the British and Foreign Bible Society in London. The order was placed by Ghana's government-sponsored book-supplying agency, which said that about half of the copies should be in the English Authorised Version. The remaining copies will be translated into several of Ghana's tribal dialects.

The Bibles are for distribution in schools throughout the country, which has a population of about 7,000,000.

Latin America

Latin America continues to be missionary news that thrills and challenges the people of God. The almost incredible break-through of the gospel in what was once called " the neglected continent " is a miracle that only God could perform. Added to the weight of material that comes out of the country is the special article in *Time* magazine for July 23rd, 1965. Here are some of the highlights of an article that thrilled us as we read it: in 1916 there were 123,000 Protestants in Latin America, in 1937 there were 1,300,000, now there are more than 10,000,000,

and Chile may have more Protestants (eleven per cent) than it has practising Catholics!

While we recognise that "Protestant" is more a generic term than a spiritual condition, it seems very evident that there is a breakaway from the constriction of Catholicism to the freedom of faith in Jesus Christ. Further news reports in the above issue of *Time* indicate that the "Protestantism" that is mentioned is a "Bible-centred Christianity," and that would encourage us to believe that it is a great deal more than a tag name for non-Catholics.

In Peru and Brazil the growth rate is nearly ten per cent, and according to the report the people are still "spiritually hungry, and many find satisfaction in a simple, Bible-centred Christianity free from the ornate rites of Hispanic Catholicism."

These growing groups range from the century-old Reformation churches to the zealous Pentecostal churches, which now account for at least one-third of the Protestant population on the continent. Its members thrive on strongly Biblical sermons and give ten per cent of their substance to help pay for preaching on the radio and television, while their ministers support themselves with secular jobs.

In Chile and Brazil the Protestants include a surprisingly high proportion of educators, business men and government officials.

BOLIVIA. The Bolivian Indian Mission reports that evangelism-in-depth leaders estimate that there have been 15,000 conversions, about 20,000 believers trained in soul-winning, 20,000 participating in the 4,006 prayer cells, and one-third of the homes in Bolivia visited, thus reaching more than 1,000,000 people in personal witness. Conserving the results of the evangelistic efforts is of paramount importance. B.I.M. reports that four area retreats for its pastors are being conducted with the purpose of establishing definite plans to follow up and then to extend their borders through lay workers. New Sunday schools are to be opened and preaching points established.

ECUADOR. The gospel of Mark in Auca, translated by Miss Rachel Saint and her Auca helper Dayuna, has been published by Wycliffe Bible Translators. Miss Saint is the sister of one of five missionaries martyred in January 1956 in the Amazon jungles of Ecuador by the savage Auca Indians.

Over half of the people in the Auca village where Miss Saint lives are believers, including the five killers. One of them led in the dedicatory prayer when gospels of Mark were distributed. Another, with three of his friends, is attempting to take the new gospels to savage relatives who live down river.

Far East

JAPAN. A new four-story headquarters building for T.E.A.M.'s Word of Life Press was recently dedicated in Tokyo, Japan. The publishing ministry housed in this building is directed by Mr. Ken McVety, who is assisted by a seventy-member and missionary staff.

Though the publishing programme of Word of Life is only fifteen years old, 130,000,000 pages of gospel literature flow from its many-sided ministries annually. Two monthly magazines, thirty new books, thousands of correspondence courses and 7,000,000 tracts are included in the annual output. The largest immediate project of the Word of Life Press is the publication of a new Japanese Bible.

Because Japan is one of the world's most reading nations the challenge she presents to Christian literature staggers the imagination, says W.L.P. director Ken McVety.

NEPAL. The Bible and Medical Missionary Fellowship announces that Pastor Prem Prandham, who has been in prison in Nepal for the past four and a half years, has been released by royal pardon on the king's birthday. He had been sentenced to six years in prison for baptising converts.

Approximately 150 people gathered at the church to welcome the pastor on the day of his release. He spoke briefly at the meeting and asked for continued prayer. According to reports there are about 250 Christians in Nepal, with six or seven pastors.

PAKISTAN. Christians in Pakistan are said to number 733,000, compared with 540,000 in 1951. The increase in the Christian population was attributed to "steadily improving census techniques" rather than to any large-scale conversion.

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire

Terms : 36/- for one year or 18/- 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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Impressions of Rhodesia *P. Griffiths*

Elizabeth Gull's healing *R. and B. Gull*

World missionary itinerary *G. H. Thomas*

Bewitching *R. B. Chapman*

From my diary *T. H. Stevenson*

Geographical survey *L. Wigglesworth*

Send birthday greetings

Letters

On trek with the Missionary Secretary *D. L. Norton*

Family altar notes *H. Burton-Haynes*

EDITORIAL

BEWITCHING

ONE Friday evening just before Christmas we were informed on the 10 o'clock news of the B.B.C. that the Tanzanian witch-doctors had been instructed to use their " medicine " to *bewitch* Mr. Ian Smith, of Rhodesia.

Many of the British listeners would laugh off this announcement with a superior air of advanced enlightenment and muse benignly upon the poor, superstitious, deluded heathen African native.

Wiser people would not be so naïve, nonchalant or derisive, because those who are experienced in these matters do not thoughtlessly dismiss the role of the witch-doctor. They recognise the enormous power that these necromancers wield. Admittedly it is not a good or beneficent power, but rather an evil, demonic force, emanating from the satanic underworld and producing intimidating fear, unspeakable misery and relentless destruction. This is the dark and sinister terror that the Tanzanian nationals desire to be unleashed upon their " white brother."

What can be learned from this pitiful position in the year of our Lord 1966?

Firstly, we are caused to realise that modern culture, or civilisation, so called, is little more than a thin veneer or, if you like, a hollow sham. This is the language of the pre-Christian era ; it belongs to the day of the revolting Simon Magus, who with his sorceries " bewitched " the people of Samaria. Two millenniums have passed since then, but the language of the new, independent nation in the nuclear space age still belongs to the realms of dark devilry and distant savagery.

Secondly, we are forced to ask why there should be such hatred, antagonism and revulsion from the " emancipated " national towards the white man who has been responsible for introducing the African to a fresh standard of life and a new sphere of prosperity. Alas, the records show the shame of exploitation, the intrigue of business deals, the infamy of humiliating seductions, the wanton down-treading of the native by the colonialist. Thus " the some " have sown the bad seed and " the many " must suffer the reaping. A golden opportunity has been marred by the avarice of the carnal heart, and bitterness remains to mark the path where the white man has trodden.

Thirdly, we are challenged by the evident failure of the Christian Church. This was the uncharted land that was opened up by the great and saintly explorer David Livingstone a century and a half ago. He penetrated the unknown, he opened the closed door, he lit the lamp to dispel the darkness, he loosened the shackles ; but few followed in his footsteps and the chains are still there, the lamp is but barely flickering and the door creaks to on its rusted hinges, and the impenetrable darkness of the unknown still hangs gloomily over the land as the medicine man and his bewitching are turned to for deliverance.

R. B. CHAPMAN.

from my diary

By T. H. STEVENSON
MINISTER, WORCESTER ELIM CHURCH

THE general election time may have suggested themes and texts for preachers, and I can think of scriptures that must have resounded from pulpits on the need for decision and choice, or maybe on election with Calvinism and Arminianism as contestants. Thinking of electioneering more than of the election, I would like it if politicians could hear a sermon on Ahab's words to Ben-hadad: "Let not him that girdeth on his armour boast himself as he that putteth it off."

☆ ☆ ☆

In his book *Christian Deviations: The Challenge of the Sects,* Rev. Horton Davies introduces his chapter on Pentecostalism with the words "Pentecostalism is a movement that attempts to recapture the ardour of primitive Christianity, believing that the chosen people in the historic Christian churches have become the frozen people of God." Horton Davies seems to believe firmly himself about the "frozen people of God," but it does not seem to infer that we have invented the phrase. There is in fact, as readers may know, a book with this very title, *God's Frozen People,* written jointly by Rev. Ralph Morton, D.D., and Mr. Mark Gibbs, neither of whom has connection with or interest in the Pentecostal movement. We have enough to do to keep ourselves on fire without being occupied in throwing cold water on others.

☆ ☆ ☆

Horton Davies's book is interesting and has had many reprints. He includes Pentecostalists with many heresies, though he declares we are not heretics but nevertheless schismatics, or, as he says more simply later, they "sheep-steal" when "they would be better employed in missionary work among the uncommitted." In a truly critical sense there is not one church, historic or otherwise, that by its very existence has not been schismatic at some stage of its growth. In our Elim churches we have many who were stray sheep, and others who were just starved sheep anxious for a "a place of refreshing," which Elim means.

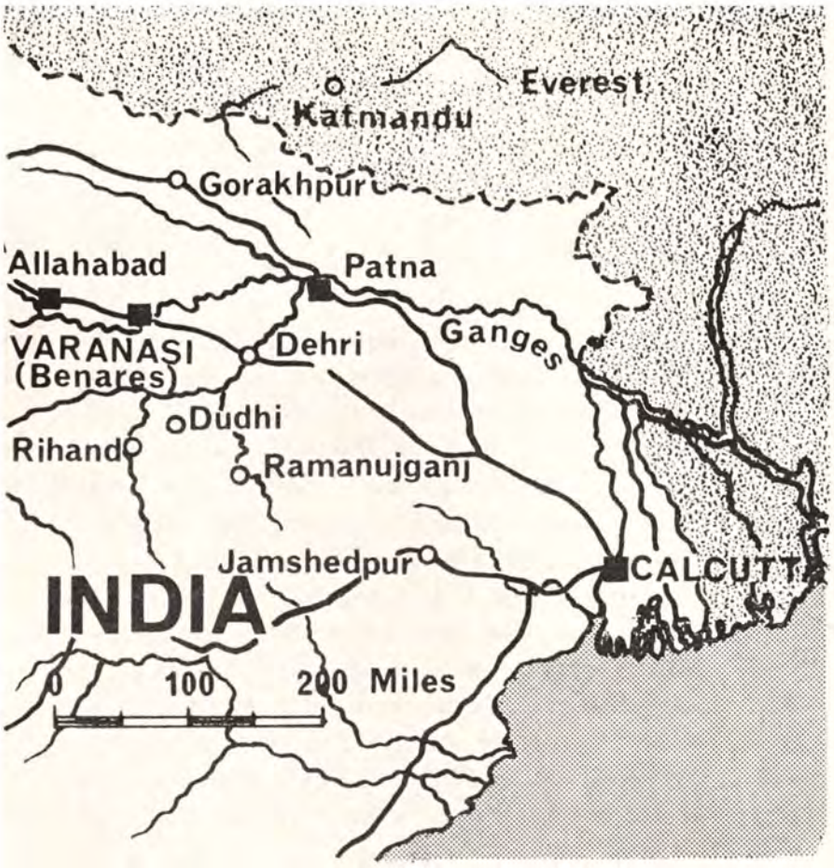
Comment on the source of the words "the frozen people of God" recalls a discussion another Elim minister and I had a few years ago with Dr. Northridge, the father of Irish Methodism. During our discussion he used the phrase "holy rollers" in reference to some extremism which he believed existed among some Pentecostalists. I gently reminded Dr. Northridge that being a lifelong Methodist and leader he must have known that the expression "holy rollers" was not invented to describe Pentecostalists, but was the revival of a phrase widely used to describe early Methodists, and especially the "Primitives." Rev. Plunkett, D.D., who was the other Methodist minister present, agreed that my statement was true.

☆ ☆ ☆

Well, from the frozen people to God's chosen people. The shortest poem in the English language is the claim for W. N. Ewer's line "How odd of God to choose the Jews." Another added the now familiar words "Yet not as odd as those who choose a Jewish God yet spurn the Jews." Now there appears in the *Treasury of Jewish Quotations* another rejoinder to the original words, namely "It's not so odd; the Jews chose God."

☆ ☆ ☆

A very realistic editorial on modern Israel's economic problems declares: "The Jewish State was founded on idealism, but its economic life has come to be shaped overwhelmingly by the same economic and political motivations which rule other nations. The struggle for higher wages is regarded as not only legitimate but virtuous. True, outside observers sometimes see a contradiction between this militancy and constant exhortation to place the country's further development above higher living standards. However, the exhortations, as elsewhere, tend to be applied to the other man." Like many other young nations today, indeed like all nations, Israel is its own enemy within as well as surrounded by enemies without. Only the coming of the King will bring peace to Israel and the world, and then will the Jews really choose God.



ALL THE WORLD

THESE are maps with a difference, and of great interest to our large Elim family scattered throughout the world. There are very many varied maps and drawings which locate strategical positions and zones, but this particular set pin-points the exact working area of our Elim missionaries. For this reason they are of special interest to you in the home churches and to our faithful workers overseas who have a fellow feeling for each other " though sundered far."

Pastor Ron Gull, before sailing for Africa, used his great talent to produce this clear indication of the whereabouts of our mission stations. There have been requests from time to time for such a depiction and, to aid orientation, a town or city of import has been included. This will assist missionary secretaries, treasurers, youth workers and all interested supporters to understand the geographical location of Elim missions. It will be noticed that some of our spheres of work come into zones which are becoming more dangerous as the days go by. Please use the maps when you pray, along with your prayer card, so that you know where your missionary is working. Do a little research about any area that interests you and then pray intelligently for the ministers of the gospel.

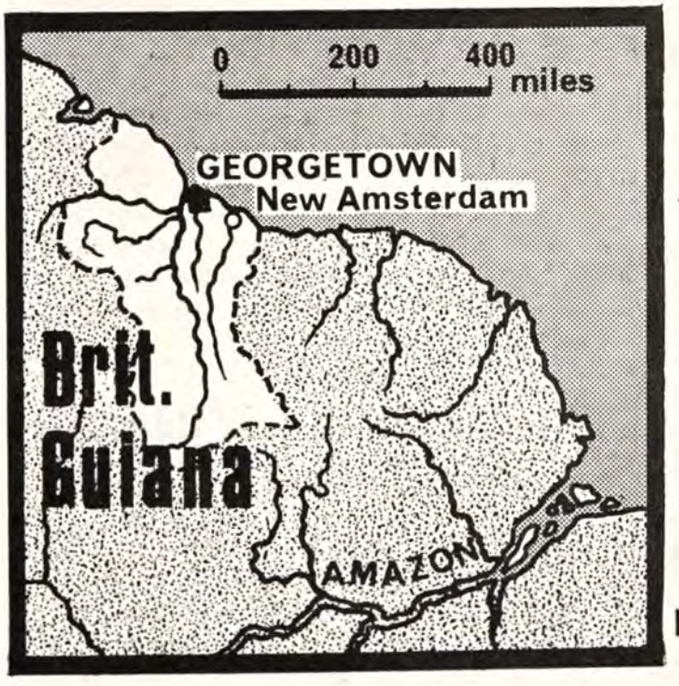
These maps have not been reproduced easily ; quite a lot of hard work has been expended ; but if the result is a new interest and a resurge of missionary prayer and support this will be more than sufficient reward. Do you know where our missionaries are labouring for the Lord ? India is a large country, Africa is a huge continent, South America and the Far East are far

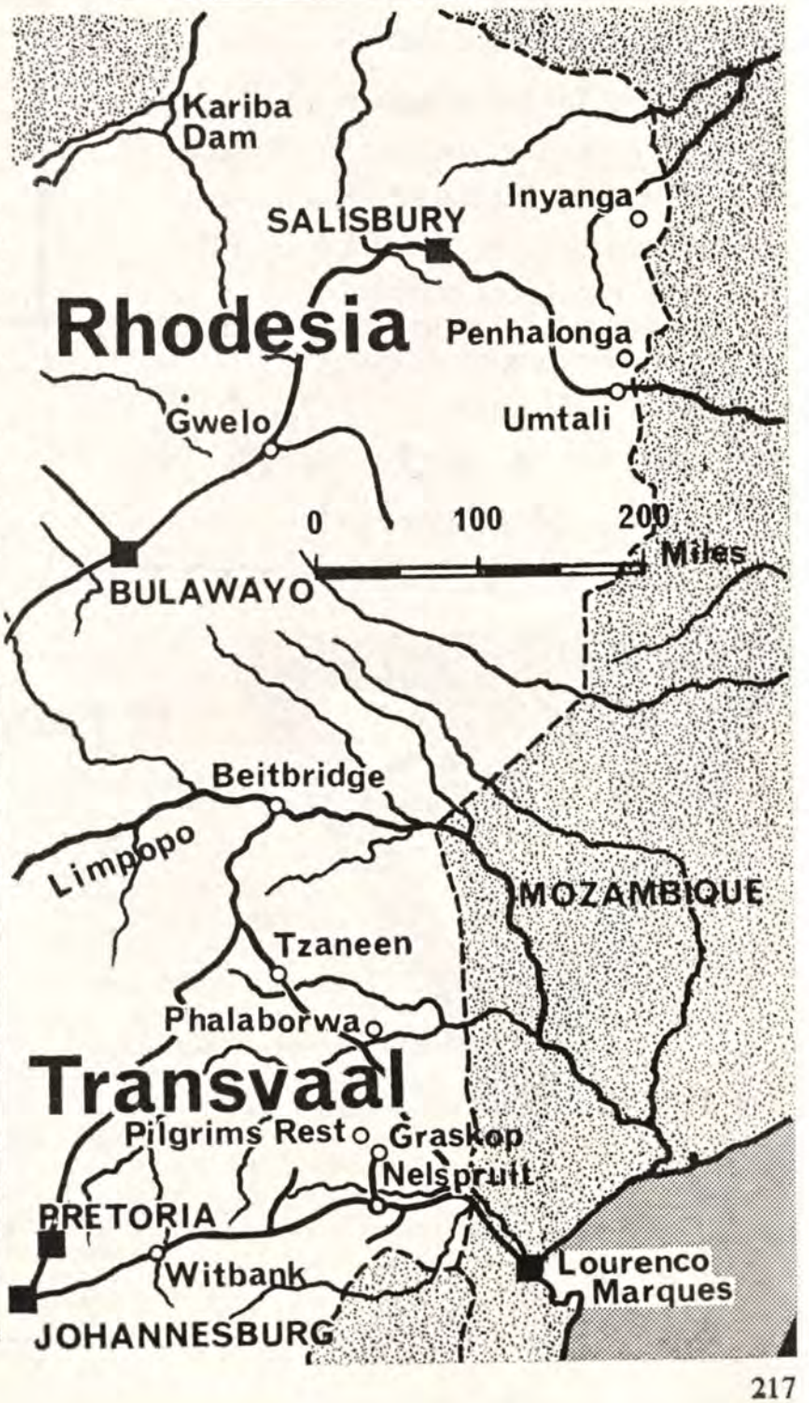
A GEOGRAPHICAL SURVEY OF ELIM MISSIONARY WORK BY MISSIONARY SECRETARY

LESLIE WIGGLESWORTH

greater than our own country, and a very long way from home! Please bear the burden of these countries with our fellow workers who are actually on the spot. Their arms need supporting as Moses' were supported, until victory is sure.

Note. Satan knows where every Elim missionary is situated. His emissaries are busy trying to undermine their work. Do you know where they are? Your prayer will hold back an attack of evil power. Pray *now!*





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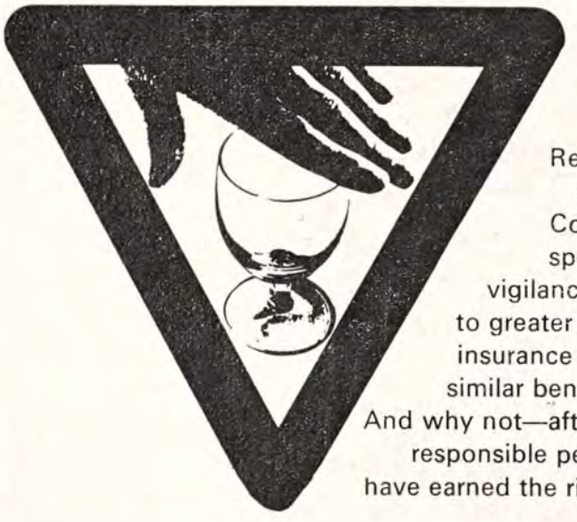

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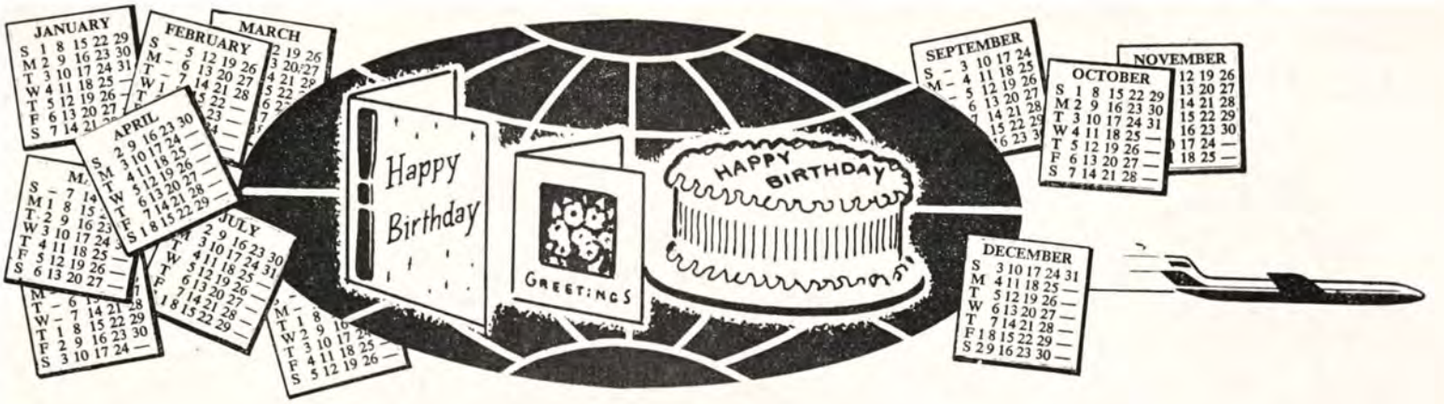

Why not send a birthday greeting to our beloved missionaries on the field?

JANUARY

1—MRS. F. A. RENSHAW,
P.O. Box 7, Inyanga, Rhodesia.

8—MRS. L. LEWIS (on furlough 1966-7).
Murligarhi, P.O. Turra, Dist. Mirzapur, U.P., India.

15—PASTOR W. H. FRANCIS,
795 Moot St., Hercules, Pretoria, Transvaal.

19—MISS F. GROSSEN,
P.O. Box 398, Tzaneen, N. Transvaal.

20—PASTOR D. L. NORTON,
P.O. Box 20, Phalaborwa, N.E. Transvaal.

FEBRUARY

13—PASTOR H. C. PHILLIPS,
P.O. Box 7, Nelspruit, E. Transvaal.

16—MISS MYRA LLEWELLYN,
Mission Bungalow, P.O. Dudhi, Mirzapur, U.P., India.

28—MISS O. GARBUTT,
P.O. Box 58, Penhalonga, Rhodesia.

MARCH

4—MRS. B. E. GULL,
P.O. Box 7, Nelspruit, Transvaal.

8—PASTOR P. J. THOMAS,
P.O. Box 58, Penhalonga, Rhodesia.

11—PASTOR J. H. MacINNES,
P.O. Box 497, Georgetown, Guyana.

13—MRS. W. A. McGILLIVRAY,
No. 14, Lane 125, Chiu Cheng, Hsi Lu, Yilan, Formosa.

15—MISS C. PICKEN,
P.O. Box 7, Inyanga, Rhodesia.

19—DR. M. C. BRIEN (MRS.),
P.O. Box 7, Inyanga, Rhodesia.

20—MRS. J. J. PHILLIPS,
P.O. Box 7, Nelspruit, E. Transvaal.

25—MRS. M. C. FRANCIS,
795 Moot St., Hercules, Pretoria, Transvaal.

29—MRS. B. CHRISTIE,
P.O. Munnik, N. Transvaal.

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APRIL

20—MRS. G. MacINNES,
P.O. Box 497, Georgetown, Guyana.

25—MISS C. PAINT,
Elim Kuti, Dehri PO., Shahabad Dist., Bihar, India.

MAY

7—PASTOR D. C. LEWIS (on furlough 1966-7),
Murligarhi, P.O. Turra, Dist. Mirzapur, U.P., India.

22—MISS E. V. McGILLIVRAY (on furlough 1966-7),
P.O. Box 1, Tsun Wan, New Territories, Hong Kong.

26—MRS. H. M. JOHNSTON,
P.O. Box 8282, Nairobi, Kenya.

27—MRS. S. J. THOMAS,
P.O. Box 800, Tanga, Tanzania.

30—MRS. E. M. JEFFERY,
Rua Acari, 372 Santo Amara, Sao Paulo, Brazil.

JUNE

4—MISS W. LOOSEMORE (on furlough 1966-7),
P.O. Box 7, Inyanga, Rhodesia.

4—PASTOR F. NEWEY (on furlough 1965-6),
Elim Kuti, Dehri P.O., Shahabad Dist., Bihar, India.

28—MISS S. BEARDWELL,
Elim Kuti, Dehri P.O., Shahabad Dist., Bihar, India.

JULY

4—MRS. B. THOMAS,
P.O. Box 58, Penhalonga, Rhodesia.

25—PASTOR M. O. THOMAS,
P.O. Box 800, Tanga, Tanzania.

AUGUST

13—PASTOR T. JOHNSTON,
P.O. Box 8282, Nairobi, Kenya.

17—PASTOR R. A. GULL,
P.O. Box 7, Nelspruit, Transvaal.

17—MISS O. M. JARVIS,
Mission Bungalow, P.O. Dudhi, Dist. Mirzapur, U.P., India.

21—PASTOR S. A. RENSHAW,
P.O. Box 7, Inyanga, Rhodesia.

SEPTEMBER

10—MISS A. STEPHENSON,
P.O. Box 398, Tzaneen, N. Transvaal.
12—PASTOR J. T. B. TROKE,
Elim Church, Arthur Bunder Rd., Colaba, Bombay 5, India.
15—PASTOR P. D. GRIFFITHS (on furlough 1966),
P.O. Box 7, Inyanga, Rhodesia.
15—PASTOR J. K. McGILLIVRAY,
No. 14, Lane 125, Chiu Cheng, Hsi Lu, Yilan, Formosa.
25—MRS. S. E. J. PRENTICE,
Murligarhi, P.O. Turra, Dist. Mirzapur, U.P., India.

OCTOBER

17—MISS E. WRIGLESWORTH (on furlough 1966),
Mission Bungalow, P.O. Dudhi, Dist. Mirzapur, U.P., India.
24—PASTOR J. A. PRENTICE,
Murligarhi, P.O. Turra, Dist. Mirzapur, U.P., India.
26—MISS J. CAUDELL,
P.O. Box 7, Inyanga, Rhodesia.

NOVEMBER

8—MRS. B. A. GRIFFITHS (on furlough 1966),
P.O. Box 7, Inyanga, Rhodesia.
14—MRS. G. M. TROKE,
Elim Church, Arthur Bunder Rd., Colaba, Bombay 5, India.
19—PASTOR H. J. V. JEFFERY,
Rua Acari, 372 Santo Amara, Sao Paulo, Brazil.

DECEMBER

1—MRS. D. E. BULL (on furlough 1966-7),
P.O. Box 34, Ngerengere, Tanzania.
2—MRS. M. L. NORTON,
P.O. Box 20, Phalaborwa, N.E. Transvaal.
21—PASTOR A. D. BULL (on furlough 1966-7),
P.O. Box 34, Ngerengere, Tanzania.
30—DR. R. CECIL BRIEN,
P.O. Box 7, Inyanga, Rhodesia.

More readers' letters on the Parable of the Ten Virgins

Sir,—Parable of the ten virgins, Matthew 25:1-13. " Likened unto " : the kingdom of heaven, not the Church, is like ten virgins, not Christians, who were friends of a certain girl who got married over 1,900 years ago. The foolish had no extra oil ; the wise had extra oil. " While the bridegroom tarried " they all became sleepy. " At midnight there was a cry." Jewish weddings were generally celebrated at night, starting at the rise of the evening star. In this story there was some delay. The bridegroom and his friends arrived at midnight. " A cry was made." This was customary, starting from the home of the bridegroom ; the cry, " Behold the bridegroom cometh," was all along the route. People took up the joyous cry until near enough to the bride's home and it would awaken the sleeping ones : " Go ye out to meet him." " Then all those virgins arose and trimmed their lamps." " Then, when they heard the cry, all arose to get their lamps in order. They all had lamps burning when they went to sleep. The foolish needed more oil: " Give us of your oil "—lamp oil, not the Holy Spirit, for He cannot be bought, or sold, or divided among people at their request. " And while they went to buy, the bridegroom came "—the bridegroom who got married to a certain young lady, not Jesus Christ coming for His saints. " They that were ready went in with him to the marriage "—the marriage of this young couple in this story, not the " marriage supper of the Lamb " of Revelation 19. " The door was shut "—doors were always locked to uninvited guests and for fear of thieves who would rob the guests or carry off the bride for a ransom. " Lord, Lord, open unto us . . . I know you not." This was true, for they were friends of the bride, not necessarily of the bridegroom, who is called " Lord " in verse 11. The point illustrated by the story of an oriental wedding is watchfulness in view of His coming. All Old Testament saints and New Testament Christians (saints) will be in the bride of Christ, which is the new Jerusalem and not the Church.

Edinburgh. REG L. PASSINGHAM

Sir,—With regard to the letter to the Editor of February 19th my comments are as follows. I think our brother has misinterpreted the message brother Jarvis has tried to put over as regards the foolish virgins. My interpretation of the oil is that it represents the power of the Holy Ghost. If a Christian is continually filled with the Spirit he will be constantly looking for the return of his Lord, but if while the bridegroom tarries he seeks to rest awhile and forgets to be refilled with the Holy Spirit there is the danger that the Bridegroom, Jesus Christ, will return for His bride while the foolish ones are sleeping, and they will awake to find that Christ has come as a thief in the night and taken His bride home, and they will be left to face the great tribulation. On the latter part of Brian Garrard's letter I would comment that no Christian who is truly born again should base his life on material things, but should build his life on the Rock, Christ Jesus. The scripture 1 Corinthians 3 : 11-15 means that if the works of the Christian are not acceptable to Christ they shall be burned, but we ourselves shall be saved.

Leytonstone. (MISS) J. NEWTON

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THE SHARON GROUP

COMING EVENTS

BIRMINGHAM, Selly Oak. April 2, 3. Elim Church, Alton Road. District Presbytery monthly rally at 7. Preacher and soloist: W. M. Plowright, supported by the Sparkbrook Elim choir. Sunday at 11 and 6.30. Preacher: W. M. Plowright, supported by the Selly Oak male voice choir. Convener: Frank Shadlock.

CAERPHILLY. April 2. Elim Church, St. Fagan's Street. At 7.15. Colour film of a persecuted Jewish family, "They looked for a city," presented by "Friends of Israel."

DUBLIN April 16, 17. Metropolitan (Y.M.C.A.) Hall. Annual festivals. Douglas B. Gray, speaker and guest conductor.

LLANELLI. April 16-24. Elim Church, Island Place. Evangelistic crusade conducted by John Cooper. Sundays at 10.30 and 6. Weeknights at 7 (except Friday). Soloist: Don Evans (Cardiff).

LONDON. April 2. Kensington Temple, Notting Hill Gate, W.11. Pre-camp really at 6.30. Preacher: W. J. Maybin (Croydon). Items by campers.

LONDON. April 16. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. Saturday special at 7. J. H. Hunt and Oldbury, Birmingham, male voice choir.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

RAYLEIGH. April 2-6. Elim Pentecostal Church, Castle Road. Fortieth anniversary services. Saturday at 7, Sunday at 11 and 6.30, Monday, Tuesday and Wednesday at 7.45. Preacher: Tom Wilson.

ROMSEY. April 16. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher: J. F. Hardman (Salisbury).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): April 8, Wandsworth prison; 10, Clapham; 23 (male section), Guildford Cathedral; 30, Chelmsford (Billy Graham rally); May 7, Dagenham; 8, Holloway prison; 14, 15, Bracklesham Bay (conference festivals).

Missionary Film Itinerary by F. B. Phillips:
April 2, 3, Scunthorpe; 5, Letchworth.

Missionary Itinerary by P. and B. Griffiths:
April 2, Hereford; 3, Brecon; 4, Dowlais; 5, Merthyr; 6, Bridgend; 7, Barry; 9, Cardiff; 10, Swansea; 14, Carlisle; 15, Whitehaven; 16, Govan (rally); 17, Paisley; 18, Greenock; 19, Glasgow; 20, Motherwell; 21, Kirkintilloch; 22, Clydebank; 23, Alloa; 24, 25, Dundee; 26, Aberdeen; 27, Coatbridge; 28, Edinburgh.

EASTER CONVENTIONS

BIRMINGHAM, Graham Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Tuesday at 7.30. Preachers: Ron Jones (Bristol) and W. L. Bell (Swansea).

CHELMSFORD. Elim Church, Mildmay Road. Fortieth anniversary convention. Good Friday at 11, 3 and 6.30. Full tea provided. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. Lancaster (Eastbourne) and F. J. Slemming (Oxford), supported by the Chelmsford Elim Church choir.

CLAPHAM. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Good Friday at 11 and 7, Saturday at 7.30, Sunday at 11 and 6.30. Preachers: R. D. Bradley and R. Hunston, supported by D. B. Gray and the London Crusader Choir.

CROYDON. Elim Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30 with Netherlands Pentecostal Choir. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Ramon Hunston (Swansea) and R. D. Bradley (Smethwick). Convener: W. J. Maybin.

EALING. Elim Church, Northfield Avenue, W.13. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. Hughes (Whitehaven) and A. R. T. Whittall (Woolwich). Convener: A. J. K. Magee. Music items by Ealing Elim Crusaders. Piccadilly line to Northfields; church is fifty yards on the right.

FALMOUTH. Elim Church, Dracaena Avenue. Good Friday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea provided on Monday. Preacher: John Marriott (Winson Green, Birmingham).

GLOUCESTER. Elim Church, Park End Road. Good Friday at 7. Sunday at 11 and 6.30. Preachers: D. Christie (Leamington) and T. H. Stevenson (Worcester). Convener: A. C. Jarvis.

ILFORD. Elim Church, Clements Road. Good Friday at 11 and 7; Saturday at 7.30; Sunday at 11 and 6.30. Speakers include R. Morrison (Kingstanding), P. Watson (Nottingham). Convener: R. B. Chapman.

LLANELLI. Elim Church, Island Place. Good Friday at 7. Saturday at 7. Sunday at 10.30 and 6. Preacher: David Davies. Convener: Robin Rees.

LEEDS. Foursquare Gospel Church, Bridge Street. Good Friday at 7. Saturday at 7. Sunday at 10.30, 2.30 and 6.30. Monday at 3 and 6.30. Tuesday at 3, missionary meeting, and 6.30. Wednesday and Thursday at 7.30. Preachers: James Kay, Robert Kay, A. F. Missen, E. Thompson and Elim missionaries Mr. and Mrs. Peter Griffiths. Soloist: Mair Jones Perkins.

LONDON. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. Good Friday at 11 and 7.30. Weekdays at 7.30. Sunday at 11 and 6.30. Preachers: J. C. Kennedy and John Woodhead.

NEWHAVEN. Elim Church, Meeching Rise. Good Friday at 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. Short (Australia).

PORTSMOUTH. Elim Church, Arundel Street. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30. Tuesday at 7.30. Preachers: A. Nicolson and I. R. Moore. On Saturday and Sunday the choir from the Netherlands will sing. Refreshments on Monday. Convener: A. A. Biddle.

SHEFFIELD. Elim Church, Lee Croft, Campo Lane. Good Friday and Saturday at 7. Sunday at 10.45, 2.30 (open Sunday school) and 6.30. Monday at 3 and 6.30 (cups of tea provided). Tuesday at 7.15. Preachers: E. Corsie and H. Palliser. Branch Sunday schools, Lindsay Road, Parson Cross, at 2.45. L. Knipe. Briarfield Avenue, Gleadless, at 2.30. H. Palliser.

SOUTHEND-ON-SEA. Elim Church, Seaview Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11, 3 and 6.30. Preachers and singers: F. A. Hodge, A. W. Leavesley and their families. Tea provided on Good Friday. All welcome.

WIGAN. Elim Church, Central Hall, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.15 and 6.30. Preachers: H. Burton-Haynes (Clacton) and A. Lambie (Salford). Convener: F. R. Lomas.

MARRIAGE

LLOYD—POWLES. On March 12th, at Elim Church, Hereford, Reginald Arthur Lloyd to Joan Evelyn Mary Powles. Officiating ministers: Ken Hathaway and James McAvoy.

WITH CHRIST

JOHNSON. On February 26th, Elizabeth Johnson, aged 83 years, founder member of Elim Church, Southport. Dearly loved by all. Officiating minister at funeral: H. W. Fardell.

QUICKFALL. On March 3rd, Hugh Quickfall, beloved husband of Edith. Forty years a member of Grimsby Elim Church, also much-respected deacon. Officiating minister at funeral: Ray Hodge.

ON TREK WITH THE MISSIONARY SECRETARY

by D. L. Norton
PHALABORWA

THIS was not quite as some would imagine. There were no bearers and we did not carry firearms ; our travel was by Land-Rover and our only weapon was " the sword of the Spirit, the word of God."

To ensure a smooth journey to the mission at Phalaborwa the South African government opened a new tarred road the day before the arrival of the missionary secretary and his dear wife, right to the mission gate—and past of course. How pleased we were to be able to share this blessing with friends. You can enjoy it too when you come to see us.

Phalaborwa can get rather warm, but fortunately for our visitors only one day decided to be typical and somewhat tropical—the first day. This we spent in the bush visiting a new area we are seeking to develop. God blessed with decisions for the Master.

Rivers in our area are usually dry, but, it would seem, specially for our visitors, two hours before we reached one it decided to flow with great velocity so that traffic had to wait for quite some time. The blessing of much water, we are sorry to report, brought disaster too, for four small children were swept to their death by the sudden force of water.

The trek took us to churches on the reserves and in the mine compounds, each meeting overflowing with heavenly blessing. How thrilled were the people to know that the missionary secretary and the whole Elim family are interested in them. Their cry is " Pray for us ; we will pray for you."

Pastor and Mrs. Wigglesworth got a rather pleasant surprise when shown the houses being built by the government for the African people. Their remark was " Many in England would love a house like that." There will be some 10,000 in all when the project is completed, a town with all modern facilities, just for them.

Being on trek with the missionary secretary can have its embarrassing moments. Knowing the area, one tends to talk about it, and this we did, only to be made to appear as those who handle the truth a little carelessly, for on one occasion when travelling along a road in an area we knew to be the abode of many giraffes (we have seen as many as fifty there at one time) we volunteered our information but not one animal came in sight. The steady flow of patients to the clinic became only a dribble, except the day we were away from the mission together. Miss Stephenson also had this experience at her clinic in Tzaneen ; she told Mr. Wigglesworth that the day she has her clinic she usually has seventy or more (she does usually), but the day the missionary secretary went with her only nineteen turned up. At our workers' meeting we said " At least twelve will come," but four came. It was a good thing for us that our visitors had been missionaries themselves !

The family gathering on the final day of the stay of our friends in Phalaborwa proved to be a day of blessing. Though many of the people could not come due to the heavy fall of rain in the night, the mission church was full. God moved in a wonderful way through the preaching of His word. As one of our African pastors said, " It was just the message we needed." A number who had robbed God in tithing came forward to put things right.

Tzaneen was the next place to be visited by the missionary secretary, and so, because of the bad condition of the cars of sisters F. Grossen and A. Stephenson, I accompanied Pastor and Mrs. Wigglesworth, taking the Land-Rover for travel, which proved invaluable.

It was not possible to visit all the churches and meeting places in the time, but all that was seen proved most interesting. The children at the schools under Miss Grossen's care sang to the visitors both in English and in the vernacular. A highlight of the trek was a visit to a reserve way off the beaten track (as far as the tarred roads were concerned). This was Makuva's reserve. Here the people took up the challenge God's word presented. To add to the pleasure of the day the missionary secretary was presented with a chicken in the traditional way.

All good things come to an end and we had to say goodbye, but as missionaries we say " Missionary secretary come again ; your practical help and advice were very much appreciated, more than words can express ; your time has not been wasted, for much good will come from your visit. From this area, Phalaborwa and Tzaneen, we can say we enjoyed our trek with the missionary secretary. Thank you, Pastor and Mrs. Wigglesworth, for the blessing you brought.

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THE FAMILY ALTAR

Scripture Union Portions

Notes by H. Burton-Haynes

Monday, April 4th Mark 14:26-42

" And when they had sung an hymn, they went out into the mount of Olives " (v. 26).

The passover concluded with the singing of a psalm, a hymn of praise. Although standing beneath the shadow of that awful cross with all its agony and shame the Master's voice was heard in concert with His disciples extolling the name of the living God. " Praise is comely," says the scripture, but was it more attractive than in these circumstances of persecution, loneliness, oppression, darkness and approaching death? How God's heart must have been refreshed as this pæan of praise ascended from the guest chamber. It was an expression of perfect trust in God's love, wisdom and power. And our praise is never more attractive than when it rises from the heart in times of sore trial and adversity.

Tuesday, April 5th Mark 14:43-59

" And Peter followed Him afar off " (v. 54).

Peter followed, it is true, but he followed afar off. He had previously exclaimed " I will follow Thee even unto death," but this impulsive man was ignorant of his weakness and frailty, and his good intention ended in tragic denial. We all know what it means to follow afar off, to follow in our own strength, to keep up an outward appearance of following. But such following sooner or later will result in failure and compromise. We need the fulness of God's Holy Spirit, His unfailing and all-sufficient grace, His victorious strength in our souls, if we are to keep in step with the Master and stand in the place of His appointment, and all these divine resources are ours in daily fellowship with the Lord.

Wednesday, April 6th Mark 14:60-72

" And the second time the cock crew " (v. 72).

The crowing of the cock in the dim light of that fateful morning recalled to Peter's remembrance the faithful word of his Master. O blessed word of Christ, how often it has turned our wayward feet into the paths of righteousness and caused us to rejoice in His preserving mercy; how often it has brought comfort to our aching hearts in the hour of grief and sorrow; how often it has thrown light upon our way when we have been perplexed and bewildered! His word can only rise in our consciousness and be brought to memory as it is first received into the mind and heart. We cannot remember what we have not heard and learnt. The Bible exhorts us to let Christ's word dwell in us richly in all wisdom and spiritual understanding. We shall be kept if we obey this admonition.

Thursday, April 7th Mark 15:1-15

" But Jesus yet answered nothing " (v. 5).

There is a time to speak, there is a time to keep silence. The Lord Jesus Christ was as eloquent in His silence as in His speech. Pilate was impressed by the silence of Christ; he marvelled. We do not always impress others by the witness of the lips; we shall sometimes be more effective if we hold our tongues and let our lives speak. The witness of Christ was ever under the discipline of God's will. It was Spirit-controlled, thoughtful, restrained, wisely ordered; it was never fanatical or unbalanced; it was always worthy of the closest examination. Behind His testimony was a life immersed in the spirit of prayer. This was the secret of His effectiveness before men. Lips opened in prayer to God in the secret place will result in public testimony that will cause men to marvel.

Friday, April 8th Mark 15:16-32

" They platted a crown of thorns, and put it about His head " (v. 17).

Thorns were the sign of the curse, the emblem of sin and human suffering. Our Saviour was wounded by the sharp thorns of man's sin, by envy, jealousy and selfishness, by indifference and ignorance. His tormentors crowned Him with thorns, they heaped upon Him every shame and indignity, but by God's grace and redemptive sacrifice He laid hold of sin and conquered it and emerges from the ghastly conflict wearing the emblem of sin upon His brow, a crown of thorns, as a conqueror. Thorns are still here. The thorn-crowned Saviour is the pledge of our victory. His grace is sufficient for us in our daily conflict.

Saturday, April 9th Mark 15:33-47

"My God, My God, why hast Thou forsaken Me?" (v. 34).

The sufferings of Christ on the cross were threefold. He suffered mentally. His sensitive spirit felt all the pangs of human insult and injury, but deeper was the wound in His heart as He saw the damning effect of their treatment of Him upon themselves. Sin degraded, coarsened, hardened and obliterated every trace of that fair image of God in which they were originally destined. He suffered physically. Although the Son of God He was truly man, and experienced every sharp, agonising pain of crucifixion. He suffered spiritually. Beyond all comprehension He endured the hell of separation from His Father's presence. Out of the depth of this darkness He cried. All this He endured for our salvation. Let us magnify His name.

Sunday, April 10th Mark 16:1-20

" Go ye into all the world, and preach the gospel to every creature " (v. 15).

This great commission is binding upon every Christian. Our faith in Christ commits us to fulfilling this heavenly obligation. We cannot evade this challenge; we cannot shift the responsibility to other shoulders; we cannot merely ask God to save souls unless we are willing to do our utmost to bring men to Christ. And where shall we commence? Home, the circle of our own kith and kin, must claim priority. From the home the circles of witness flow out to the uttermost parts of the earth. We must stand behind all our missionaries by prayer and sacrificial giving for the advancement of Christ's kingdom.

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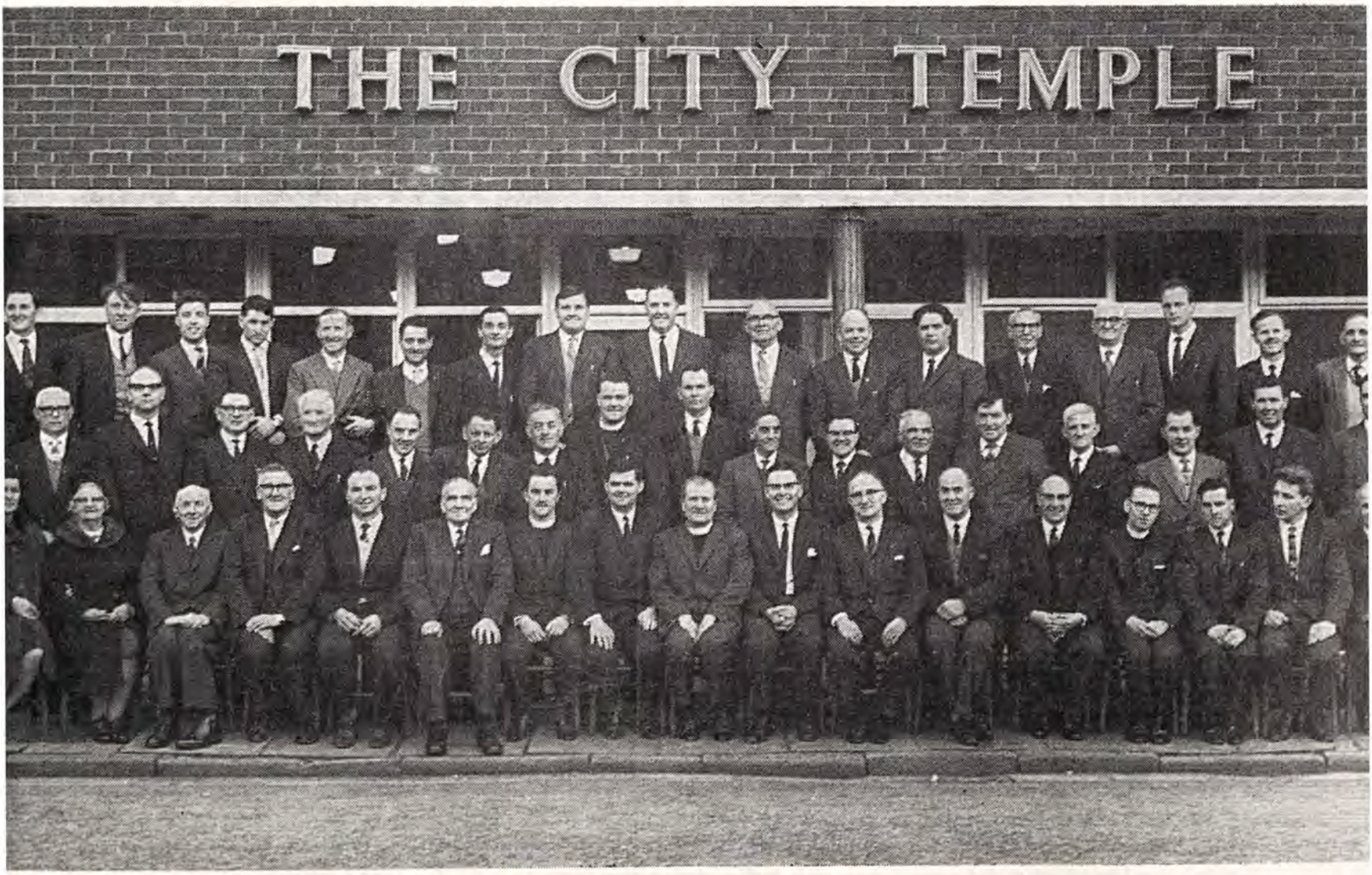
Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 15 | APRIL 9th, 1966 | 6d



WELSH DISTRICT PRESBYTERY

(see page 231)

THERE WAS NO OTHER ALTERNATIVE HE MUST LIVE;

by Edward J. Jarvis
Elim Church, Bradford

"CHRIST the Lord is risen today! Hallelujah!" This will be the opening hymn in thousands of churches on Easter Sunday morning. Waves of inexpressible joy will pass through congregations as they sing the glorious Easter hymn.

Why is Christ alive? How did this astounding miracle take place? Preachers everywhere today will be putting forward valid and valuable reasons for this stupendous fact.

One vital reason for His resurrection was pointed out by Peter to his congregation on the day of Pentecost. He said "Jesus of Nazareth . . . whom God hath raised up, having loosed the pains of death, because *it was not possible* that He should be holden of it" (Acts 2:22-24). The apostle here makes bold to say that Jesus rose again because it was not possible for Him to remain dead. This may sound dramatic, but it is an actual fact. He must by divine prophecy remain in the grave for three days and three nights (Matthew 12:40), but after that death had no more power to keep Him. It was not possible for death to hold Him. All the infernal powers of death, darkness and hell could not retain Him as prisoner. Death had no alternative but to let Him go. Its tenacious grip was broken. The New English Bible translation of this verse is "It could not be that death should keep Him in its grip," and J. B. Phillips says "Indeed there was nothing by which death could hold such a man. Death had no claim on Him. It had no valid reason to keep such a man."

The black monarch of death had reigned unopposed since Adam's fall (Romans 5:14-17). Here, however, was a man whom death was incapable of holding. Thus Peter is not content just to say that "Christ rose from the dead"; what he says in effect is "Being such a man as this, it was impossible for Him to continue dead; He *must* rise again." The resurrection had to occur; it was the only thing that could happen to Christ.

Up to this moment the record of death was unceasing. Countless generations had been swallowed up by the grave, only to be held in its relentless grip, but here was a man upon whom death had no permanent power, no lasting grip. Just three days and nights, and it was impossible for its power to extend any longer. Death's indisputable sway was broken.

Peter said this by the Holy Ghost, and this was far more convincing than natural argument. He had actually seen the Lord since His resurrection, had spoken to Him and dined with Him, yet his faith and conviction rested on a firmer foundation than sight, speech and natural contact. He did not say to his audience "Christ is alive because I have seen Him, I have heard Him speak, I have dined with Him." No, he said "Christ is alive because it was impossible for death to hold such a man."

Many are the reasons for His resurrection, and among them is this one: He lives because it was impossible for Him to remain dead!

On that first Easter Day death met its master and had to relinquish its power to the Prince of life.

Death cannot keep its prey;
Jesus my Saviour,
He tore the bars away—
Jesus my Lord!

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OUR RESURRECTION BODY

by D. M. Panton, B.A.

THE SAME BODY

OUR Lord reveals the exact nature of the resurrection body. He does not quiet the apostles' fears by saying that there is no spirit world, or that no apparition can appear, or that a spirit is necessarily invisible, or that a deceptive spirit cannot appear among apostles in the very heart of the Church. What He does say is "Handle Me, and see; for a spirit hath not *flesh and bones,* as ye see Me have" (Luke 24:39)—that is, feel My flesh, and press it, so as to detect the bones beneath. A spirit, says He who made all spirits, is fleshless and boneless; and it is Luke, the physician, who records this anatomy beyond the tomb. It is exceedingly remarkable that in Ezekiel's detailed analysis of what resurrection is—"I will lay sinews upon you [the naked bones], and will bring up flesh upon you, and cover you with skin" (Ezekiel 37:6)—there is no mention whatever of blood.

"Nothing would have impressed upon Jews more forcibly the transfiguration of Christ's body than the verbal omission of the element of blood, which was for them the symbol and seat of corruptible life" (Westcott). So believers are united not to His flesh and blood but to His flesh and bones (Ephesians 5:30). This is the key to the text on which the modernist supremely rests. Flesh and bones—for that is resurrection—can enter the kingdom of God: flesh and blood—for that is our present humanity—cannot (1 Corinthians 15:50). In the words of Augustine: "Whoso takes this so as to think that the earthly body such as we have now is by resurrection so changed into a heavenly body as that there will be no limbs nor substance of flesh must doubtless be set right by reminding him of the Lord's body, who appeared after resurrection in the same members, not only to be seen by the eyes, but also to be handled with the hands, and even proved Himself to have flesh by saying 'Handle Me and see, for a spirit hath not flesh and bones as ye see Me have' (Luke 24:39). Whence it is plain that the apostle did not deny that there will be the substance of flesh in the kingdom of God." For the modernist forgets the second half of the text: "neither doth corruption inherit incorruption."

Our Lord's words are fearfully important. They establish three facts: first, that resurrection is not the return of the dead spirit, or ghost, but a complete restoration of the man who died—spirit, soul, body; second, that our Lord Himself now possesses, and will possess for ever, a body of flesh and bones; third, that so much critically turns upon this fact that He is more anxious than anyone else in the universe that we should know it, and understand it, *and so gave the longest recorded interview after the resurrection to establishing this point alone.* The fact is most solemn, for it means that the body that sinned will be the body that is judged. The eyes that lusted, the mouth that betrayed, the hand that forged, the feet that trampled its enemy's face into gore—that body is coming again. A new body will not be punished for sins it never did; nor can the old body escape the punishment it deserves. A mouth can be for praise that is not for food; and hands for service that are not for labour. The crown of thorns was no figure, no phantom, and neither will be the many diadems.

A CHANGED BODY

The Holy Spirit is a dove that flies through Scripture and through nature on two wings. Truth is often a balance of opposites. Our Lord's body in the upper room—at first, in its new functions and powers, unrecognised, yet very soon, from its surviving scars, absolutely identified—is the prophecy, though not exactly the model (for He never corrupted), of the double entity which is resurrection. "Who shall change this body of our humiliation [not exchange it, much less annihilate it, but pass it under a profound transformation], that it may be conformed to the body of His glory" (Philippians 3:21). Scylla and Charybdis are rocks on either hand which the Spirit avoids: one that the risen body is the exact corpse that was buried and the other that it is another body altogether; he who steers too clear of Scylla founders on Charybdis. Christ's body is the prophecy of ours.

Now Paul, under the guidance of the Spirit, has seized on an analogy in nature which reveals the ground-plan of God. The seed we sow answers the question put to the apostle: "With what manner of

body do they come?" For what happens to the seed after burial? It dissolves, and its husk, its material wrapping, disappears under the action of the earth's moisture and heat; later on its life-germs, which no biologist's microscope or scalpel has ever disclosed, and which, though buried, do not perish, simultaneously shoot upward and downward, and lo, something breaks up forcibly out of the earth as startlingly different as a lily is unlike its bulb. The husk never rises, the life-germ never dies; the husk perishes, the life-germ comes up infinitely richer, with leaves, calyx, corolla. The giant cedar produces a seed as minute as that of the smallest wayside weed, out of which its whole vast structure is evolved. The lily is the very bulb that was sown, not another, yet the ugly, black, lifeless-looking bulb is replaced by white and gold, the new and lovely shoot is largely composed of entirely fresh particles of matter, the breathing leaves and the waxen petals live in the sunshine and the wind in another world from that of the bulb.

Therefore, also, in the identity of the seed and the plant lies a truth of awful significance. Wheat in the tomb does not become barley, or barley change into wheat; there is no change, no second chance, in the grave. Wheat comes up wheat, tares come up tares; what the seed falls that it springs, yet how enormously different! All the winter the bulb lies dead, an unsightly root, hidden in the earth; but they "that sleep in the dust of the earth shall awake" (Daniel 12:2), and "all that are in the tombs shall come forth" (John 5:28, 29)—in the case of the saints, lilies springing out of the black earth, with a whiteness with which no fuller on earth can whiten. For (1 Corinthians 15:42) "it is sown [for

(*continued on page 235*)

A BIBLE STUDY ON JUDAS ISCARIOT

By JOHN B. COLEMAN
MINISTER OF ELIM CHURCH, CAERPHILLY

TWILIGHT, DUSK AND DARKNESS

HE was the "odd man out," the only member of the apostolic circle who did not come from Galilee. Judas Iscariot was a man of Kerioth; the location is in Judæa (Joshua 15 : 25).

Have you ever traced the times and places of the calls to discipleship? Search the gospels as you will, there is no record of this man's first meeting with the Master. Did he hear John the Baptist, who exercised a powerful ministry in the Judæan area (John 1 : 28), or was contact made when Christ returned through Judæa with his disciples (John 3 : 22)? All we know, on the authority of Scripture, is that he was numbered among "the twelve" (Matthew 10 : 4; Mark 3 : 19; Luke 6 : 16). When he left the paschal table to betray the Lord of life and glory "it was night" (John 13 : 30), an echo of his spiritual state. May we trace the disastrous career of the traitor through the three stages of darkening daylight: twilight, dusk, darkness; linking these with the stages of evil as given in James 1 : 15, "when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death"?

The twilight of lust

Lust, we understand, is "the mastery of desire." The weakness of Judas was covetousness. He had a longing to possess, especially what belonged to others. This desire for material gain eventually mastered him. "Twilight" is seen in the anointing at Bethany (John 12 : 1-8).

JUDAS'S EYES WERE NOT ON CHRIST

Some came to the Bethany home to see not a resplendent Christ but a resurrected Lazarus (John 12 : 9). Alas, the spiritual tragedies of many churches and assemblies are traceable to members being occupied with Christians more than with Christ.

Judas was not one who was giving, and who loved Christ; he was grudging and loveless. He saw the monetary value of the means of worship but failed to see the majesty of Christ.

JUDAS KNEW NOTHING OF REAL WORSHIP

We need to define our terms, because there is much muddled thinking along this line. For instance, how many speak of what takes place in a service before the sermon as "the preliminaries," discounting them as of little or no consequence. Or again, how often one hears of a distinction between the preaching of the Word and "worship," especially as this is applied to the open time of participation around the Lord's table. It is the writer's firm belief that every part of a service is worship. But let me give you William Temple's definition: "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to

purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

In worship nothing is too costly, for He is precious (1 Peter 2 : 7). Mary worshipped, Martha in devoting her best in His service also worshipped (John 12 : 2). Judas did not worship.

JUDAS COMMENCED HIS DOWNWARD TREND

After the " bread of life " sermon in the synagogue at Capernaum " many of His disciples went back, and walked no more with Him " (John 6 : 66), and Jesus said one of the twelve was a devil (vv. 70, 71). The word used was *diabolos,* meaning " accuser," " slanderer "; it is one of Satan's names. He shared the spirit of those who had gone back ; the " twilight " spirit of lust led him to steal from the apostolic purse, of which he was keeper (John 12 : 6). Sometimes substantial contributions were made to this treasury (Luke 8 : 3). Like many others, Judas tried to hide his real desires beneath the cloak of practical Christianity (John 12 : 5).

The dusk of sin

At the Bethany anointing Jesus spoke of His death, revealing His knowledge of Satan's activity against Him. Matthew and Mark record that immediately after the anointing Judas went out to the Jewish authorities offering betrayal (Matthew 26 : 6-16).

THE SUGGESTION OF SATAN

The critical and dissatisfied mind of Judas left him open to satanic suggestion (Luke 22:3, 4 ; John 13 : 2). Every Christian needs to guard his thought-life. " Sow a thought, reap an action ; sow an action, reap a character ; sow a character, reap a life ; sow a life, reap an eternity." Judas tended that which Satan had sown.

THE SERVANT OF SATAN

He yielded to Satan that he might serve him for that which now dominated his life : money (Romans 6 : 16). Have you ever realised that Satan and Christ can work only through those who are yielded to them ? Judas could have resisted (James 4 : 7, 8).

THE SATISFACTION OF SATAN

" What will ye give me ? " (Matthew 26 : 15). Was Judas disappointed when he realised that there was no material gain in discipleship ? He would now get what he could : thirty pieces of silver, the price of a slave (Exodus 21 : 32). Our Lord took the form of a slave (Philippians 2 : 7). Judas satisfied his lust by his sinful bargain for the purchase price of a slave.

The darkness of death

SATAN ENTERED IN (John 13:27)

Judas allowed devilish thoughts, then he allowed his desires to go beyond the legitimate. Judas became the only man of whom we read that Satan himself entered into him. Others were demon-possessed ; this man was Devil-possessed.

JUDAS WENT OUT (John 13:30).

The " Light of the world " and the " prince of darkness " cannot exist in the same life. In the wilderness temptation the Saviour displayed His majesty and " the devil leaveth Him " (Matthew 4 : 11). So now. Leading the temple police and Roman soldiers to the garden, Judas returned with those who would arrest the Christ.

IT WAS NIGHT (John 13:30)

For the betrayer it was night without a morning. He had what he wanted—money. It burned into his conscience and life was no longer worth living, for the light of life had been extinguished. He had sold the Saviour ; he had also sold his soul.

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." **Cables :** " Elimchurch, Cheltenham."

CONTENTS

He must live *E. J. Jarvis*

Our resurrection body *D. M. Panton, B.A.*

Bible study on Judas Iscariot *John B. Coleman*

The heart of the Christian faith *W. J. Maybin*

Have you been to Calvary ? *Gladys Gorton*

Ephraim and Manasseh *Aunty Dorothy*

A letter to parents *A. Tee*

Family altar notes *H. Burton-Haynes*

EDITORIAL

THE statement " Be ye not unequally yoked together with unbelievers " and the elaborations of this theme that follow the passage quoted (2 Corinthians 6 : 14-18) apply in business, theology and politics as well as in marriage.

Those doughty evangelists George and Stephen Jeffreys, who pioneered the Pentecostal message throughout the British Isles in crusades that packed the largest halls in the British Isles, including Birmingham's Bingley Hall, in the 1920s and 1930s, were uncompromising fundamentalists.

One wonders what would have been the reaction of evangelicals had the Pentecostal pioneers compromised with theological modernism, Roman Catholicism, Seventh Day Adventism or ritualism. Yet we need not wonder. The least suspicion of compromise—or, in fact, of silence—on these issues would have condemned them in the eyes of evangelicals absolutely ; but, in fact, these pioneers went out of their way to declare their position in no uncertain fashion. We recollect George Jeffreys, in Britain's principal auditorium, warning his hearers against " the cancer of moderism that was eating at the vitals of the Church." We admire the way Pentecostals declared their stand against these insidious machinations of the satanic hosts and rejoice that we can associate ourselves with their stand.

A determining factor in changing the attitude of evangelicals towards Pentecostals was their reluctant and belated recognition of the Pentecostals' unswerving loyalty to the Word of God, and a factor in the decision to form churches for the converts by Pentecostals was the Pentecostal evangelists' unwillingness that the converts should go to formal, dead, ritualistic or modernist churches, to have their new life stifled by unbelief. To have recommended converts to go to Roman Catholic or modernist churches, however well equipped academically and culturally the churches and their ministers may have been, would have been spiritually to throw the lambs to the wolves.

We believe that modernism, Romanism, Mormonism, Seventh Day Adventism, Christian Science, with others similar, like Spiritism, are among the demon-inspired movements, masquerading as Christianity, that the Holy Spirit warned us of as being one of the demonic outbursts of the last days (1 Timothy 4 : 1-3). With them we should not be unequally yoked together.

Further, the Scripture states that a manifestation of the working of the mystery of iniquity is the " non-reception of the love of the truth that they might be saved." For this rejection of their need for salvation and of the truth " God shall send them strong delusion, that they should believe the lie." Reject truth and the lie fills the vacuum. The biological lie today is evolution ; the religious lie is the sacrifice of the mass ; the theological lie is the various aspects of modernism. With those who accept " the lie " there must be no compromise.

March rally of the Welsh District Presbytery

THE evening rally of the March business meeting of the Welsh Presbytery packed the Cardiff City Temple to capacity.

After stirring messages by R. Hunston (Swansea) and D. J. Green (Pontypridd) the newly elected district superintendent, R. Hunston, rose to pay tribute to P. S. Brewster, who, having completed twenty-five years as district superintendent of the Welsh Presbytery, had withdrawn his name from nomination for this office. Pastor Hunston told of the way that, under the blessing of God, Pastor Brewster had been able to open so many of the churches in Wales had been an inspiration to all and he was to the ministers and lay representatives "a brother beloved," previously expressed in the business session by a standing ovation. After asking Mrs. Brewster to join her husband on the platform, Pastor Hunston, on behalf of the ministers and deacons of the Welsh churches, presented a beautifully inlaid barometer, suitably inscribed, to Pastor and Mrs. Brewster, together with a cheque in appreciation of their long service to Elim in Wales. A touch of colour was added by the beautiful bouquet presented to Mrs. Brewster by the presbytery treasurer, Mr. C. T. Jones. In his reply Pastor Brewster spoke of his joy and his love for the work of God in Wales, assuring everyone of his prayerful interest, help and continued involvement in the affairs of the Welsh Presbytery.

This poignant moment over, the congregation saw the film "Teen revolt," produced by Rev. David Wilkerson, which told of violence, immorality and drug addiction among young people and of the results of Christ's redeeming grace among them. The film ended, but not its impact. There was no closing hymn, only a prayer as the great congregation dispersed to the towns and villages of Wales, stirred almost too deeply for words.

APRIL 16th to 23rd

Weeknights at 7.30. Sunday at 6.30

BILLY GRAHAM and HIS TEAM on FILM

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EASTER MONDAY IN LONDON!

GREAT OPEN-AIR DEMONSTRATION in TRAFALGAR SQUARE at 11 a.m.

SPEAKERS: REV. B. G. EDWARDS and REV. R. HUNSTON

HEALING TESTIMONY: REV. E. J. JARVIS **SOLOIST: MISS PEARL WILLCOX**

NETHERLANDS PENTECOSTAL CHOIR

CONVENERS: REV. H. W. GREENWAY and REV. J. C. SMITH

TWO GREAT MEETINGS in the ROYAL ALBERT HALL

AFTERNOON at 3 (song service at 2.30)

FESTIVAL OF MUSIC AND PRAISE

SPEAKER: REV. P. S. BREWSTER (PRESIDENT)

EVENING at 6.30 (song service at 6)

EVANGELISTIC RALLY

SPEAKER: REV. G. W. GILPIN (PRESIDENT-ELECT)

ITEMS BY NETHERLANDS PENTECOSTAL CHOIR
MASSED YOUTH CHOIR and LONDON CRUSADER CHOIR

Musical features directed by Rev. D. B. Gray. Opportunity for those seeking divine healing and the Baptism in the Holy Spirit.

Increase your enjoyment by bringing an unsaved friend and make this an evangelistic effort.

D.1259

THE HEART O
THE CHRI

ON the battlefield of Waterloo there was one particular place that changed hands often on that memorable day. The strategic significance of this position was apparent to both Napoleon and Wellington, and both concentrated their fighting strength around that area. Its ultimate capture and retention by the forces of Wellington contributed largely to the final outcome of the gigantic struggle.

The late Dr. Griffith Thomas, relating this incident from British history, goes on to make it illustrate what I believe to be the heart of the Christian faith. He writes: "There is one point in connection with Christianity which from the first has been felt to be vital and central—the resurrection. As a consequence, the opponents of Christianity have always concentrated their attacks and Christians have centred their defence upon it. Everyone realises that it is vital, fundamental and essential. With this uncertain everything is uncertain; with this safe all is safe."

The Easter miracle produces Easter faith: "He was crucified, dead and buried: He descended into hell: the third day He rose again from the dead." This is the crucial fact of Christology.

H. G. Wells told in one of his books of stones having been purported to be found in Palestine, the inscriptions thereon offering proof that Jesus did not really rise from the dead. Significantly the name of the book was *When it was yet dark*! And how dark it would have been if the silence of the grave had never been broken. If we could pilgrimage to Palestine and look upon the mummified body of Jesus, tears would take the place of laughter and we would celebrate this holiday to the sound of a funeral dirge. But the hypothesis of 1 Corinthians 15 : 14 becomes the bona fide of Luke 24 : 34, "The Lord is risen indeed."

THE IMPORTANCE OF THE RESURRECTION

Christianity is based on this fact, else it has no logical foundation. Because of this it is impossible to overstate the case, and as one delves into the New Testament it becomes more and more evident that this precious document is "more resurrection-orientated than it is cross-centred." Deny the resurrection and you destroy the passion of Good Friday. The resurrection of Jesus Christ is no mere adjunct to the gospel, not some "providential afterthought of God, a codicil to the divine will and testament. This is to falsify disastrously the whole emphasis of the Bible. Not as an appendix to the faith was the resurrection ever preached in the apostolic Church. The one and only God the apostles worshipped was the God of the resurrection. The one and only gospel they were commissioned to preach was the overpowering, magnificent good news of the resurrection" (Dr. James S. Stewart, in *A Faith to Proclaim*).

Because of this the Christian Church is the Church of the resurrection, and "the full diet of Christian worship on Sunday, anywhere throughout Christendom, is the celebration of the resurrection of the Redeemer. This is the only sufficient basis and guarantee of the Christian faith and worship" (Dr. J. S. Whale, in *Christian Doctrine*).

The apostles concentrated on the resurrection; to them it was the keystone in the arch of truth. Christianity is a factual faith, and the central fact is the resurrection. If we succeed in proving that Jesus Christ never came forth from the grave, Joseph's tomb becomes not only the tomb of a Galilean peasant but that of a religion.

THE INSPIRED RECORD OF THE RESURRECTION

Here we turn to the documented evidence which shows us conclusively that as far as the Scriptures are concerned the resurrection was no mere appendage to Calvary. It was, to quote Matthew Arnold, "the best attested fact in history."

Relative to the Old Testament predictions we cannot miss the implications of the resurrection. Those distant writers, by the illuminations of the Holy Spirit, saw not only the sufferings of Christ but the triumphs of His resurrection and ascension. Such passages as Job 19 : 25-27, Psalm 16 : 10 and Isaiah 53 : 10 suggest that the human mind was being prepared for an exit of the Messiah from the place of death commensurate with His dignity and deity.

If we consult the teachings of Christ it is clear that He never dissociated His resurrection from His crucifixion (Matthew 16 : 21 ; 20 : 18, 19 ; Mark 8 : 31 ; John 10 : 17, 18). The great conviction of the

AN FAITH

by W. J. MAYBIN, Th.B.
(Croydon)

Church is that Jesus Christ triumphed over sin and death and is alive for evermore.

John Masefield, the Poet Laureate, has written a piece called *The Trial of Jesus*. It is semi-historical, semi-imaginative, but with a reverent treatment of the theme. At one point in the story Masefield relates a conversation between Pilate's wife and the centurion who had charge of the crucifixion. Procula says to Longinus "Do you think He is dead?" Longinus replies "No, lady, I don't." "Then where is He?" asks Pilate's wife. "Where is He?" exclaims the centurion. "Let loose in the world, lady, let loose in the world, where neither Roman nor Jew can stop His truth." Hallelujah! One rent sepulchre in this cosmic graveyard offers undeniable hope to fear-ridden mankind.

Further, this is what we might describe as the resurrection faith of the apostles. The gospels present us with minutely accurate details. The Acts of the Apostles could well be described as the Acts of the Risen Christ by the Holy Spirit. Indeed, this is the first glorious chapter of church history. The message of Easter triumphed "from Jerusalem, the capital of Judaism, to Rome, the capital of heathenism."

Let us linger just a moment longer to think of Paul's witness to the resurrection. The Pauline message was pre-eminently that of a risen Christ. He had encountered Him first on the Damascus road as the risen One, and he was thus singled out as a witness of the resurrection. With Paul's conversion therefore we enter a period of tremendous importance for the Church. "Here is one of the most important events in the entire course of Christianity. It gave to that faith one of its greatest instruments. As a missionary Paul was to have a leading role in the planting of the Christian communities. As a thinker he was to place an indelible impress upon Christianity in its conception of God, Christ and the Holy Spirit, and the Church" (K. S. Latourette in *A History of Christianity*).

What a tremendous witness to the reality of the resurrection was the conversion of Saul! This ardent disciple of Gamaliel, who looked to be one of the coming personalities in Judaism, forfeited all his prospects for the belief in the resurrection of this Galilean peasant. The acceptance of such a belief turned Saul's friends into foes, and instead of a life of honour and ease he accepted a life of reproach and shame. Is it any wonder that his writings were so coloured by this great fact? His gospel is primarily this one fact, Christ dead, buried and raised again (1 Corinthians 15 : 3, 4). The emphasis of Paul was not merely to preach the cross as "the last word of divine revelation, though this was true, but to preach it as the road travelled once and for all by One now known to be alive for ever. This was the tremendous reality behind the onward march of first-century evangelism, and nothing else in the twentieth century will rejuvenate the Church and make its mission strong" (Dr. J. S. Stewart).

THE IMPLICATIONS OF THE RESURRECTION

We turn now to consider the crucial aspect of this tremendous truth: its theological implications. This is, of necessity, more important than all apologetic problems, and leads us to think of the resurrection as it affects Christ Himself, our Christian experience, and the future of the believer.

First, the exit from the tomb of Joseph establishes Jesus as the Son of God with power (see Romans 1 : 4). This does not mean that He was not the Son of God from eternity, but that the resurrection marked Him out as the Son of God. "Designated the Son of God in power—in striking, triumphant and miraculous manner—by His resurrection from the dead . . ." (Amplified New Testament). The resurrection made Jesus more than perfected man, or even more than the conqueror of

death. By virtue of His exit from the tomb Jesus became Lord and Christ, invested with universal power (Acts 2 : 36 ; Matthew 28 : 18). " It was no flickering life, crucified but not quite killed, creeping back in a convalescence miscalled resurrection ; it was the rising of the sun. That it was indeed daylight, and not day-dream, was shown not only in His mastery of matter but in the transfiguration of His followers " (Handley C. G. Moule in *The Epistle to the Romans*).

Second, the empty tomb colours New Testament doctrines which are related to experience. In short, Christian experience is dependent to the utmost degree upon Christian evidence, in particular upon the resurrection.

I would mention first the doctrine of the Church. Belief in the resurrection led to the birth of the Church. Such was the conviction in the hearts of those early disciples concerning this great event, and the remarkable transformation such belief wrought within them, that the emergence of a body from the tomb meant the creation of another body—the body of Christ upon earth, of which they were the nucleus. The Christian Church was gathered by the proclamation of a message, and the sum total of that message was the resurrection of Jesus Christ. The Church owes its existence then to the resurrection, and can in truth be called " the Church of the resurrection." And, of course, there is the great doctrine of the justification of the believer. If there is no resurrection there is no justification. Paul was deceived, Luther was also mocked, and the Reformation was but a passing fancy. And we too are deceived if Christ be not risen again. But praise God, " He was delivered for our offences, and raised again for our justification " (Romans 4 : 25). " The Lord's resurrection appears as the mighty sequel, and also the demonstration, warrant, proclamation, of His acceptance as the Propitiation, and therefore of our acceptance in Him ; for indeed it was our justification when He paid our penalty. True, the acceptance does not accrue to the individual till he believes, and so receives. The gift is not put into the hand till it is open, and empty ; but the gift has been bought ready for the recipient long before he kneels to receive it. It was his, in provision, from the moment of purchase ; and the glorious Purchaser came up from the depths where He had gone down to buy, holding aloft in His sacred hands the golden gift, ours because His for us " (Moule). And we could speak of the doctrine of santification, which Thomas Watson, the Puritan divine, said was " a principle of grace's savingly wrought work, whereby the heart becomes holy and is made after God's own heart." The resurrection is made the basis of an appeal for sanctification in Colossians 3 : 1. If we are risen with Christ our desires and thoughts should aspire towards heavenly things. And this is sanctification in its simplicity, not a theological dogma, complicated and harassing, but a risen soul in contact with a risen Saviour. Sanctification is not a set of laws to be observed but a living Christ reigning within.

Finally, the future doctrine of glorification is based upon the resurrection of Jesus Christ. The return of Christ from the domain of death sets God's imprimatur upon our Lord's deity, the value of His atoning sacrifice, the message of the gospel, the faith of the Christian and his future hope. Jesus said " Because I live, ye shall live also." His resurrection is at once the pledge and pattern of the resurrection of believers. His resurrection body also bears the likeness of the transformed body of the believer (Philippians 3 : 20, 21). Such a body will be one " fitted to us, suitable for us and a perfect medium of sensation and action in the higher sphere." Our conception of this great hope exceeds our imagination, but of one thing we can be sure, such a body that awaits the believer can only be conceived of as meaning a material organism accommodated to the " outward expression and vehicle of the purified soul " (Dr. Strong).

Christ is risen, Christ the Firstfruits of the holy harvest field,
Which will all its full abundance at His second coming yield ;
Then the golden ears of harvest will their heads before Him wave,
Ripen'd by His glorious sunshine from the furrows of the grave.

WOMEN'S COLUMN *(continued)*

Have you been to Calvary, dear reader ? I am not referring to Calvary geographically, which to many must be a deeply moving experience, though strangely enough some are disappointed because the sacred site cannot be identified with certainty. What effect has Calvary had upon your life, your consecration to His will ? " There is only one sight that will move us to the uttermost sacrifice of our lives for God, and that is the revealing of God's heart on Calvary, the unveiling to us of the eternal passion " (W. S. Holland).

The revelation of Calvary revolutionised C. T. Studd, who said something like this : " If Jesus Christ be God and died for me there is no sacrifice too great that I can make for Him."

the corpse is a seed entrusted to the earth to grow, exactly as a seed is; we sow, we do not bury] in corruption; it is raised in incorruption: it is sown in dishonour [physical dishonour, not moral]; it is raised in glory: it is sown in weakness [too weak even to resist the worm]; it is raised in power [of a material that will never waste and never wear]: it is sown a natural body [an animal body]; it is raised a spiritual body [as truly a body, but not as an animal body]; for there are heavenly bodies [bodies made for heaven like our Lord's, and the bodies of the saints that came out of the tombs—Matthew 27: 52, 53] and there are earthly bodies [bodies made for the earth-life]." So, for the heavenly life, since this flesh cannot inherit the kingdom of God, "we shall all be changed, in a moment, in the twinkling of an eye" (1 Corinthians 15:51, 52). We do not drop our bodies at the moment of rapture; we take them.

A NEW BODY

We have seen, in the scarred figure in the upper room, that our body to come is the same body that died; we have seen in the magic transformation of the bulb into the lily that it is a changed body; now, in the fall of a tent and the substitution of a mansion, we learn the startling truth that it is a new body. "For we know," says Paul, "that if the earthly house [the animal, the earthly body] of our tent [the housing of the soul made of skin and hair-cloth] be dissolved [for dissolution only, not destruction, awaits this mortal frame] we have a building [more substantial than a tent, and replacing it; another creation altogether] from God" (2 Corinthians 5:1) —no more from the birth of an earthly mother, nor yet from the tomb; no fragile, collapsible tent, but a marble mansion from God—pure from the hands of the Most High in a fresh creation. Our present body is also from God, but mediated through the human. The new body is not from my mother, who brought me forth in visible frailty; the new body is the direct, unmarred workmanship of God, sinless, physically perfect, immortal. The new body is "in the heavens"; it is nowhere said to be made out of the dust of the earth. Paul sits weaving his tent-skins, so easily rent, so perishable; then he looks at the hands that weave, themselves the fragile tent-skins of the soul; and then he lifts his eyes and sees an indestructible mansion of the spirit, not woven with fingers, which human hands never built, and human hands can never destroy. There will be no martyrdoms there, for it is "eternal," and "in the heavens" —a new, immortal, incorruptible, indissoluble, heaven-born residence of the soul. So therefore we groan not to get rid of the body but to get a better —a body in which prayer will not be a weariness, sin will not be an attraction, disease will not be a possibility, and death will not be the goal. Literally "we are not willing to divest ourselves [of our fragile tent], but to put on [the indestructible dwelling] over it" (Alford); it is not the stripping off in the charnel-house that we yearn for, but the robing in the throne-room. We have no desire, with the spiritualist, to be a ghost; for to be simply disembodied is, for humanity, to be unclothed before God, decomposed, incapable of the complex joys of eternal life. The Holy Spirit thus banishes for ever the pagan notion that the body is a disgrace, or itself the source of evil, and the monkish idea which used to address the living body as "this corpse"; what we yearn for is a new body, "longing to be clothed upon with our habitation which is from heaven," not buried under the débris of the collapsible tent, but, like Enoch or Elijah, transmuted at once into the holy and the heavenly.

So Paul, in order to adjust together the many-faceted diamond of resurrection truth, now gives us the master-key in a single gorgeous phrase: "that what is mortal may be swallowed up of life"—absorbed and transmuted by glowing, glorious life in an utter, final, total abolition of death. Here we get the junction of the two aspects of the truth. In the germinating seed there is a life germ which survives, yet the great bulk of the plant is new; so "what is mortal" is not annihilated, or dropped, but "swallowed up" in absorption by the new body from God. The tomb does not give up a resuscitated mummy, as the old Egyptians thought, but "God giveth it a body, and to each seed [each corpse] a body of its own." So then the risen body is the old, and yet it is the new: it is substantially physical, but it is functionally spiritual; it is not two bodies, but an absorption of that which issues from the tomb into that which descends out of the heavens. All science is the advance of man's mastery over matter, for the purposes of the soul; resurrection is a final and miraculous mastery of the body for the purposes of the spirit. Deep down in the bowels of the earth, by a process no mortal knows, and which if it could be discovered would make a chemist inconceivably wealthy, charcoal turns to diamond. The substance is the same, yet beyond conception different; the charcoal has been swallowed up of diamond. The softest of minerals in the bowels of the earth becomes the hardest and most durable—as well as most valuable—metal known. So also is the resurrection of the dead.

Women's column

By GLADYS GORTON

HAVE YOU BEEN TO CALVARY?

THE other evening I received a telephone call from Pastor Harries of the East Ham church. East Ham was my home assembly, and I was thrilled to receive an invitation to share in its celebrations of the opening of the church.

Standing at my kitchen sink the next day preparing the vegetables for dinner I pondered this invitation. Although young at the time, embossed upon the fabric of my memory are unique incidents. The shell of the church building was erected by contract, but the rest of the work was done by the men who laboured at nights and we were worshipping there long before it was fully completed. There was the Crusader meeting when we knelt on the cold concrete floor leaning against old forms. It was a bitterly cold evening and there was no heating system, but we had a "red-hot" prayer meeting. There were joy, laughter and white-hot enthusiasm in those days because the revival was **on**—it burned within us. A great and grand crowd of young people, mostly teenagers I guess, we sallied forth holding open-air meetings, and it was quite a common occurrence to witness men with tears streaming stepping into the middle of the ring accepting the Lord Jesus Christ as their Saviour. We had our special texts and sayings which we would shout with all the power our lungs could muster. A great favourite was "I have never been to college but I have been to Calvary" (college education was much more the prerogative of the rich in those days). And one of the favourite choruses which we sang lustily was:

"I lost it on Calvary's hill:
It tumbled and tumbled
Until it rolled out of sight,
I was happy that night
I lost it on Calvary's hill."

Oh joyous hour when God to me a vision gave of Calvary. The revelation I received changed my life and remains as vivid today. Under great conviction and burden of my sins the Holy Spirit wooed me to the cross, and there I beheld the Man of sorrows dying for me: the wounds, the crown of thorns, the look in His blood-stained eyes, His gentle voice pleading "All this I did for thee. What wilt thou do for me?"

(*continued on page 234*)

HELLO SUNBEAMS.

Ephraim and Manasseh were watching the travellers. It was fun to hide themselves behind the long curtains so that they would be able to see all that went on. They loved it when the strange travellers arrived and bowed low to their father. He was very important indeed, next to Pharaoh himself. They had heard the story often from the servants and others; they had heard it from father himself: how he had been sold as a slave and had been in prison for so long. Father didn't serve the Egyptian gods like the rest of the people in Egypt. It was his God, the true God, who had delivered him by revealing the dream and saving Egypt from famine. That was why there were so many visitors coming to buy corn.

Father would often tell them of the big tent where Jacob their grandfather would sit. He told them of the coat of many colours that he used to wear. He told them of uncles Reuben, Judah and the others—so many strange names they couldn't remember them all, but they did remember Benjamin. Father loved him best of all. He was the youngest of them all and father would look very sad and weep when he spoke of him.

The strange visitors had been before. They had come from father's own country. That was how father used to dress when he was in his own home. The clothes looked strange, not at all like their Egyptian clothes. One of the strange travellers had a coat of many colours; he was very young and father seemed to like him best. When father went out quickly they knew that he was thinking of uncle Benjamin. The strange traveller was like him.

It was very much later that father came to them with a smiling face. "Come," he said. "I want you to meet uncle Benjamin." They couldn't believe it, but it was really true. The strange travellers were father's own brothers. Father was praising God for His goodness.

They were a little afraid of the other uncles, but they loved uncle Benjamin. Father had to help because they couldn't understand the strange language, but father could talk easily and they soon got used to it. The uncles were going to bring grandfather

(*continued on page 239*)

COMING EVENTS

BOURNEMOUTH, Springbourne. April 16-18. Elim Church, Curzon Road. Fortieth anniversary services. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: J. J. Morgan (Field Superintendent). April 23-25. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: J. T. Bradley.

CARLISLE. April 22-30. Elim Church, West Walls. Annual convention. Weeknights at 7.30 (except Friday). Sundays at 11 and 6.30. Preachers: Duncan Campbell, E. F. Cole and J. Cave.

DUBLIN April 16, 17. Metropolitan (Y.M.C.A.) Hall. Annual festivals. Douglas B. Gray, speaker and guest conductor.

GOVAN. April 16. Town Hall, Summertown Road. Annual Scottish Presbytery Rally at 3.30 and 6.30. Preacher: W. T. H. Richards (Slough). Convener: F. F. L. Frost (district superintendent). Write E. P. Lewis, 28 Rupert Street, Glasgow, C.4, for tea tickets.

LLANELLI. April 16-24. Elim Church, Island Place. Evangelistic crusade conducted by John Cooper. Sundays at 10.30 and 6. Weeknights at 7 (except Friday). Soloist: Don Evans (Cardiff).

LONDON. April 16. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. Saturday special at 7. J. H. Hunt and Oldbury, Birmingham, male voice choir. April 23, 24. Special service in conjunction with the Billy Graham organisation. Saturday at 7.30. The film "The Restless Ones." Sunday at 6.30 and 8.15. Two great evangelistic meetings. Speaker: Dr. John Wesley White.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

ROMSEY. April 16. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher: J. F. Hardman (Salisbury).

SCUNTHORPE. Commencing April 16. Elim Church, Ferry Road. Saturday at 7. Sundays at 6.30 and 8.15. Weeknights at 7 (Fridays excepted). Campaign by A. P. Johnston and team.

SOUTHAMPTON. April 16, 17. Elim Church, Park Road. Freemantle Ladies' Fellowship weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: G. Wesley Gilpin (Principal, Elim Bible College).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. April 16, 17. Elim Church, Chamberlain Street. Saturday at 7. Illustrated missionary talk by Jean Ayling. Sunday at 6.30 and 7.45 (after-church rally). Preacher and convener: W. J. Allen.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): April 10, Clapham; 23 (male section), Guildford Cathedral; 30, Chelmsford (Billy Graham rally); May 7, Dagenham; 8, Holloway prison; 14, 15, Bracklesham Bay (conference festivals).

Missionary Itinerary by P. and B. Griffiths:
April 9, Cardiff; 10, Swansea; 14, Carlisle; 15, Whitehaven; 16, Govan (rally); 17, Paisley; 18, Greenock; 19, Glasgow; 20, Motherwell; 21, Kirkintilloch; 22, Clydebank; 23, Alloa; 24, 25, Dundee; 26, Aberdeen; 27, Coatbridge; 28, Edinburgh.

Joseph Smith:
April 16-21, Selly Oak; 23-28, Kingstanding; 30—May 5, Smethwick; 8-15, Old Hill.

EASTER CONVENTIONS

BELFAST. Ulster Temple, Ravenhill Road. Sunday at 11.30 and 7. Monday at 3 (baptismal service) and 6.30 (refreshments between services). Tuesday at 8. Preacher: L. E. Lambert.

BIRMINGHAM, Graham Street. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Tuesday at 7.30. Preachers: Ron Jones (Bristol) and W. L. Bell (Swansea).

BRIGHTON (Preston Park). Elim Tabernacle, Balfour Road. Good Friday at 3.30 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: George Hillman (Letchworth). Conveners: A. S. Brewster and H. A. Court.

CHELMSFORD. Elim Church, Mildmay Road. Fortieth anniversary convention. Good Friday at 11, 3 and 6.30. Full tea provided. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. Lancaster (Eastbourne) and F. J. Slemming (Oxford), supported by the Chelmsford Elim Church choir.

CLAPHAM. Elim Central Church, Clapham Crescent, Clapham Park Road, London, S.W.4. Good Friday at 11 and 7, Saturday at 7.30, Sunday at 11 and 6.30. Preachers: R. D. Bradley and R. Hunston, supported by D. B. Gray and the London Crusader Choir.

CROYDON. Elim Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30 with Netherlands Pentecostal Choir. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Ramon Hunston (Swansea) and R. D. Bradley (Smethwick). Convener: W. J. Maybin.

EALING. Elim Church, Northfield Avenue, W.13. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. Hughes (Whitehaven) and A. R. T. Whittall (Woolwich). Convener: A. J. K. Magee. Music items by Ealing Elim Crusaders. Piccadilly line to Northfields; church is fifty yards on the right.

FALMOUTH. Elim Church, Dracaena Avenue. Good Friday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea provided on Monday. Preacher: John Marriott (Winson Green, Birmingham).

GLOUCESTER. Elim Church, Park End Road. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: D. Christie (Leamington) and T. H. Stevenson (Worcester). Convener: A. C. Jarvis.

GOSPORT. Elim Church, Prince Alfred Street, Stoke Road. Good Friday at 3 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7.30. Tea at 5. Tuesday and Wednesday at 7.30. Preachers: D. Gee and A. French.

ILFORD. Elim Church, Clements Road. Good Friday at 11 and 7; Saturday at 7.30; Sunday at 11 and 6.30. Speakers include R. Morrison (Kingstanding), P. Watson (Nottingham). Convener: R. B. Chapman.

LEEDS. Foursquare Gospel Church, Bridge Street. Good Friday at 7. Saturday at 7. Sunday at 10.30, 2.30 and 6.30. Monday at 3 and 6.30. Tuesday at 3, missionary meeting, and 6.30. Wednesday and Thursday at 7.30. Preachers: James Kay, Robert Kay, A. F. Missen, E. Thompson and Elim missionaries Mr. and Mrs. Peter Griffiths. Soloist: Mair Jones Perkins.

LLANELLI. Elim Church, Island Place. Good Friday at 7. Saturday at 7. Sunday at 10.30 and 6. Preacher: David Davies. Convener: Robin Rees.

LONDON. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. Good Friday at 11 and 7.30. Weekdays at 7.30. Sunday at 11 and 6.30. Preachers: J. C. Kennedy and John Woodhead.

NEWHAVEN. Elim Church, Meeching Rise. Good Friday at 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. Short (Australia).

(continued on page 229)

An open letter to all parents in the Elim churches

I WOULD LIKE TO HOIST THE DANGER SIGNAL for all Elim parents, because the Devil is working very cunningly to undermine our work among the young. The other day there came into my hands a well-produced leaflet entitled "An open letter to the L.E.A. religious education advisory committees." This, along with other material, is going all out to undermine the belief of our children, as far as our teaching of the infallibility of the Scriptures is concerned. In keeping with tens of thousands of other evangelical believers, we believe that the Bible is the inspired word of God. The Bible itself claims that "all scripture is given by inspiration of God" (2 Timothy 3:16). This claim is fraudulent if the Bible is not God-inspired, infallible truth.

In the leaflet to which I have referred the following is written: "We are particularly concerned with the way in which the subject as taught in schools has lost touch with the situation outside. . . . The Bible is assumed to have a type of validity and authority that is no longer accorded to it generally by educated Christians, and theological ideas are presented as though they evoked unconditional assent and possessed a demonstrable universal validity which is now recognised not to be possible." This causes every sincere believer in the word of God to realise that the hour has come for us to teach our children at home in such a way that when this sort of teaching is advanced from any source our Elim lambs will be well guarded from the sharp teeth of modernism.

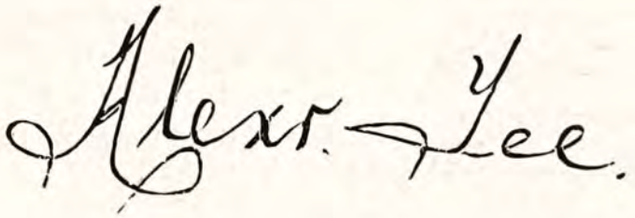
I appeal to all you parents to take time with the open Bible inside the four walls of your homes to teach your children what you believe in such a way that they will want to follow the Lord Jesus Christ and become His disciples.

Many of us remember times in our schooldays when we had to take our stand against the teaching that was being put over to the class. Often we were made to look small, but the training we received at home and in Sunday school was clear enough to enable us to know where we stood as young Christians. You are doing your children a great injustice if you do not have a family altar and if you do not see to it that they attend Sunday school. Bring your children with you when you come to church on Sunday morning. The enemy is making a take-over bid. Your children are your responsibility, and it is never too soon to begin letting them hear you saying words of prayer and see you holding, reading and believing the precious Word of God.

It grieves me to learn that one or two Elim young people who went on for higher education in religious subjects have had so much liberalism and higher criticism put into their thinking that they have become utterly confused; nor can they now enjoy the bliss of worship around the communion table. This is a high price to pay in order to give your child an education that leads on to such a perilous position. Dearly beloved, I appeal to you to help your children to believe the Bible fully and to learn to love the blessed Foursquare Gospel in all its fulness. I would rather my child enjoy the simplicity of believing in the Lord Jesus Christ as a personal Saviour than have a liberal modernistic education in spiritual things which could lead on to wreak such devastation in her spiritual life.

As soon as your children are of age to understand, please forewarn them of the things that they are likely to hear in school. Give them to understand not only that such teaching is false but that it is the work of the Devil to use any means of getting them to believe it. We must save our children from the perils of this teaching. If we can do anything to get it stopped, by all means we should do so. If we cannot stop it from being taught, we can by the help of God see to it that our own little ones are protected by our prayers and by our teaching them to believe in the authority and inspiration of the Word of God.

Yours sincerely in Christ,



FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, April 11th — Numbers 6:1-12

" A vow of a Nazarite " (v. 2).

The law of the Nazarite was a voluntary vow of separation, for the high purposes of God, from many lawful things which others were permitted to use. The athlete denies himself certain pleasures and indulgences for the supreme task of excelling in his particular field of sport; he strains every muscle and sinew; he thinks and plans to bring honour to his country or club. The Christian is called to uphold the cause of his God. Can we achieve God's glory, can we win renown on the field of human achievement if we are less dedicated in a cause which is the greatest of all? Our utmost is the price we must pay for His highest.

Tuesday, April 12th — Numbers 6:22—7:11

" The Lord bless thee " (v. 24).

This triple blessing is the outflowing of grace from the triune God upon His beloved people. Is there a greater benediction than the grace of God the Father, the love of Christ the Son, the fellowship of God the Holy Spirit? Happy is the man upon whose head rests the blessing of Almighty God. And can this blessing be ours? It is ours in Christ. No matter how ordinary or insignificant, no matter how unworthy and weak, no matter how undeserving a sinner, in Christ, and in Christ alone, every spiritual blessing is bestowed upon us. The priceless blessings of forgiveness, reconciliation, justification before a holy God, holiness and fellowship, divine service and possession of eternal life flow down from the God of all grace upon the life that is in Christ. Lord, bless me !

Wednesday, April 13th — Numbers 9:15-23

" Whether it was by day or by night that the cloud was taken up, they journeyed " (v. 21).

Guidance for every step of their pilgrim journey through that great arid wilderness was vouchsafed to the children of Israel by the pillar of cloud and fire. Their stops, their journey, their daily, weekly, yearly movements were controlled by the commandment of the Lord. All this happened to them for examples and are written for our admonition. Should guidance for the believer today be any less real or certain? Guidance is given through the Word by the Spirit and confirmed by circumstances; when these agree the assurance of being led along life's way is our happy experience.

Thursday, April 14th — Numbers 10:1-13

" The priests shall blow with the trumpets " (v. 8).

The Israelite did not journey through the wilderness in isolation from his fellow travellers; he marched in company with others. God has placed the solitary in families. So-called guidance which separates us from God's people and leaves us to develop a lonely, isolated Christian life is suspect, it does not emanate from the Spirit of truth. The Israelite belonged to a company whose movements were regulated by God through the ordinance of the silver trumpets. They were called by the trumpets to assemble themselves together, to fight against the common foe, to offer to the Lord. The cohesiveness of God's people is taught in the New Testament under the figure of the head and the body. We are members in particular but also members one of another, each holding the Head, who is Christ.

Friday, April 15th — Numbers 10:29—11:3

" And when the people complained, it displeased the Lord " (11:1).

The history of Israel was frequently marred by the spirit of murmuring against God and against His servants. Discontent with the divine provision disfigured their faces and soured their spirits. It brought them to a full stop and delayed their forward progress. It displeased God, and this was worst of all. A grumbling, complaining spirit does not glorify God; it is very infectious; one discontented person in a church can infect many others. Discontent spreads like a plague. We are bidden to do all things without murmuring, in a spirit of humble gratitude and joyfulness. " In everything give thanks " is the divine injunction.

Saturday, April 16th — Numbers 11:4-20

" But now is our soul dried away " (v. 6).

Spiritual dryness is a further result of a complaining spirit. The antithesis of a grumbling spirit is the spirit of praise. Paul and Silas might have grumbled in the prison at Philippi, but instead they accepted their untoward circumstances as an opportunity for praising God. With what result? Their souls were refreshed (no dryness here !), and many others were blessed in consequence. The spirit of praise gives God His rightful place. When we complain circumstances fill our vision to the exclusion of God. When we praise God He is seen above our circumstances controlling and using them for our good. Let us magnify His name together.

Sunday, April 17th — Numbers 11:21-35

" Is the Lord's hand waxed short?" (v. 23).

What God has promised He is able to perform, no matter how impossible of fulfilment it may seem. This was in short the substance of God's reply to Moses. There is nothing more thrilling than to see the coming to pass of God's word before our very eyes. George Muller, of Bristol, waited with expectation on God's promises for the supply of the needs of all the children under his care. His testimony of the Lord's faithfulness witnesses to God's ability to bring His word to pass. We may have to exercise patience, we may have to plead with more fervent importunity before the throne of grace, but as surely as night follows day His word will be translated into glorious fulfilment.

SUNSHINE CORNER (*continued*)

Jacob to Egypt. What a wonderful reunion there would be. Grandfather had wonderful things to tell, too. Uncle Benjamin knew the story well. It had happened long ago in the place that was called Bethel. Grandfather had seen a wonderful vision of a ladder from earth to heaven. Angels were going up and down this ladder. Ephraim wanted to ask grandfather about this vision.

Two very tired little boys said a reluctant goodnight to the uncles. Father went with them to hear their prayers. There were tears as they prayed together, but they were tears of joy.

" God never fails, does He?" said Ephraim to father.

" No, my son, your uncles meant it for evil, but God meant it for good. He brought us through and we have great rejoicing."

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

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MARRIAGES

WHIPPS—LYNDON. The marriage took place at the Elim Church, Southend-on-Sea, on Saturday, April 2nd, between Trevor Whipps and Marilyn Lyndon, elder daughter of the late Pastor Cyril Lyndon. J. A. Wright and P. Stormont officiated at the service.

ALVERANGA—HENRY. On March 19th, at Elim Central Church, Clapham, London, S.W.4, Herbert Lloyd Alveranga to Phyllis May Henry. Officiating minister: T. W. Walker.

WITH CHRIST

BELCHER. On March 8th, Mrs. Emily Belcher, aged 69, founder member of Gosport Church (1939). Funeral conducted by F. M. Munday.

BISCHOFF. On March 15th, Charles Edward Bischoff, aged 70 years, member of Westcliff Elim Church, also of the Westcliff Male Voice Praise. Officiating minister at funeral: George Backhouse.

BRIDGE. On March 16th, Hilda Frances Bridge, a faithful member of the Halifax Elim Church. Officiating minister at funeral: W. J. Hilliard.

BROWN. On March 9th, Mrs. Mary Brown, aged 58, of Mansfield, sister of Pastors W. Evans (Porth) and T. Evans (Belgium). Our sister will long be remembered for her lovely singing in Mansfield, Nottingham, Newquay and other Elim churches. One of her great favourites was " O, how I love Him." Officiating ministers at funeral: D. A. Jones, E. Weston and W. Davies.

HAMLETT. On March 1st, Jack, dearly loved husband of Ada, passed peacefully away to be with his Lord whom he loved. A faithful, beloved member of Elim Church, Rugby. Officiating ministers at funeral: T. T. Hodge, Mr. Cunningham and Mr. Topham.

WOOD. On March 17th, Edward Wood, aged 71 years, beloved husband of Mrs. Nellie Wood, and faithful member of Croydon Elim Church. " Severed only till He come." Officiating minister at funeral: W. J. Maybin, Th.B.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 16 APRIL 16th, 1966 6d

A youthful veteran! Pastor Joseph Smith celebrates his seventy-sixth birthday. With him are the pastor and oversight of the Armagh Elim church

(see page 250)

SPECIAL IRISH NUMBER

THE GREATER RE

THE period between the fifth and fifteenth centuries has been aptly called the dark ages. In practically every sphere of life the highly developed cultures of the classical Grecian and Roman societies had degenerated into ignorance and superstition. The religious realm was perhaps the darkest of all. The light of the glorious gospel of Christ, which in the first centuries had penetrated to all the inhabited earth, had become obscured by human additions until its light could hardly be seen. God invaded this darkness, and by His Spirit through His Word enlightened the conscience of a Roman Catholic monk, Martin Luther. Others, including Calvin and Farel, were raised up too, and soon the light of the gospel was dispelling the darkness which lay on the religious life of Europe. By lip and pen the reformers shattered the barriers which Romanism had built around the gospel, and from the debris they rescued the Word of God. To the world of mankind they gave back an open Bible, giving it priority over all human tradition and ecclesiastical dogma. This mighty revival of religion has become known as the Reformation.

THE AGENT

There is another reformation, however, which takes priority over that of the sixteenth century, not only in order of time but also in the Instrument of its performance, the method used, and the extent of its significance in the eternal purpose of God. The greater reformation is that referred to by the inspired writer of Hebrews 9 : 10. The time is the first century, the Agent is the only begotten Son of God, His death was the method of its completion, it was the fulfilment of " the determinate counsel and foreknowledge of God " and it also " obtained eternal redemption for us."

From the Sermon on the Mount we may illustrate Jesus as a Reformer in His teaching ministry. In the section on the law of God (Matthew 5 : 17-48) Jesus says repeatedly : " Ye have heard that it was said . . . but I say unto you." Some interpret this as meaning that Christ was setting aside the law of God and replacing it with His own. Nothing could be farther from the truth. When He referred to the Old Testament it was nearly always as that which was " written." The reference to what was " said " refers to the oral traditions of the Jews, in which the law was interpreted and applied, together with many additions. In this the law was taken in a very literal sense, expounded in a legalistic context, and applied in a ceremonial fashion. It was this false idea of the law contained in the oral tradition that Christ sought to correct and replace with a true concept of the will of God. Our Lord was giving the true meaning of the spirit of the law as well as its letter. He showed that the law did not apply only to the overt act but also to the attitude of mind, inner thoughts, and disposition of spirit. To Judaism, with its external emphasis, He was truly a Reformer whose teaching cut across accepted and popular ideas. When Jesus entered the temple, and with holy zeal overthrew the tables and chased the unscrupulous money-changers, He was acting in the spirit of a true reformer. But these reformatory trends came to a climax at the cross.

THE SEAL

The writer of Hebrews, after speaking of " the time of the reformation," goes on to relate it to Christ and in particular to His sacrificial death. The transition from the inferior figures of the Mosaic economy to the superior fulness of Christianity is likened to a reformation, sealed not with the blood of saintly martyrs but with the precious blood of Christ. Is it any wonder that Paul pronounces anathema those who would launch a counter-reformation, preaching righteousness by the law ? This would mean that " Christ is dead in vain." Since all the reformatory action of Christ becomes concentrated in His death, it will be profitable to look more closely at this and see the transformation wrought by Jesus in the realm of sacrifice through the offering up of Himself.

Sacrifice to God was not a new thing instituted by Jesus ; it had been in existence from the fall of man. And while the sacrificial death of Christ must be considered against the background of Old Testament religion, even a casual reading of the New Testament reveals that it superseded the accumulated value of all Old Testament offerings. Also, in every aspect of sacrifice, it belongs to a far higher category than any Old Testament sacrifice. The substances and subjects of Old Testament offerings varied greatly, ranging from flour and a lamb or kid to a full-grown goat, heifer or bull. In the death of Jesus we ascend to a higher subject. " He

RMATION

by JOHN HARRIS

MINISTER OF LURGAN ELIM CHURCH

offered up Himself." Often we read of and think about the physical aspect of the cross, when He " bare our sins in His own body on the tree." We should not minimise this aspect, yet we dare not suggest that only the body of Christ was involved in the sacrifice on Calvary. That word " Himself " is expressive of the person of Christ in its entirety being offered up in death. Furthermore, sacrifice is not merely raised here to the level of humanity ; in His person Jesus united humanity and deity : He was the God-Man. God in His existence as deity could not die, but in the incarnation He took to Himself the likeness of sinful flesh in order that He might die to atone for human sin. By so doing He did not lose anything of His divine nature but rather assumed another form of existence. The One who died on the cross therefore was " God manifest in the flesh," who could truly affirm " I and my Father are one." In Christ as a sacrifice we rise to the highest possible subject, One who took a lower position than the angels for the suffering of death and yet in His person was higher than they, being equal with the Father. In the sacrifice of such a person there was a reformation by which there was the abolition of the inferior types of sacrifice, they being replaced by one of the highest order.

THE SACRIFICE

Under the old system " the blood sanctifieth to the purifying of the flesh," but could not " make the comers thereunto perfect as pertaining to the conscience." In other words, the non-moral sacrifices of the Old Testament could only give a ceremonial cleansing. The moral guilt of man, to which the conscience bore witness, could not be taken away by " the blood of bulls and of goats." To cleanse a sinner there would be required a sacrifice of moral worth. The tragedy, however, was that among those born of Adam there was not one possessing moral purity in the sight of God, for all have sinned and become guilty before God.

In Jesus we have a sacrificial subject of moral excellence. Regarding His character, " in Him is no sin "; concerning His conduct, " He did no sin." But the sinlessness of Jesus, though wonderful, is a negative truth. In a very positive sense He was good, holy and righteous. In Hebrews both aspects are combined in stating that Jesus " is holy, harmless, undefiled, separate from sinners." As a person of moral excellency Christ was without condemnation or guilt ; instead He had the unqualified approval of His Father : the Son in whom He was well pleased. It was as such that Jesus took upon Himself the guilt of others and bore the penal sentence that God had imposed upon sinners. Because of this there is found in Christ cleansing that is able to purge the conscience from moral guilt and give peace with God. The sinner thus cleansed is fit " to enter into the holiest of all by the blood of Jesus." This true tabernacle is now located in the heavens, where Christ is our High Priest. Believer-priests are exhorted to " draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." Thus there is a reformation in the cleansing efficacy of sacrifice by the death of Jesus. From the level of ceremonial connected with an earthly sanctuary which is abolished we are confronted with a moral purification and entrance into heaven itself.

THE PERMANENCE

According to the law sacrifices had to be offered continually. In the routine religious life of Israel the most infrequent were the annual ones on the great day of atonement. Others were much more frequent, some being repeated every morning and evening. When we turn to the sacrifice of Christ we find that the idea of permanence is applied and extended indefinitely.

" In the cross of Christ I glory, towering o'er the wrecks of time " is the glad refrain of Christian worship. No event of time has terminated the enduring worth of the cross-work of Christ, and none will. Even the cataclysmic event of the second advent will not affect the extending efficacy of the cross. It is one sacrifice for sins which is " for ever," and " in its fulness, undiminished, shall for evermore remain." The sins of the believer God will " remember no more." But the death of Jesus had an historical significance also at the time of its enact-

ment. It was "for the remission of sins that were past" and for "the redemption of the transgressions which were under the first testament." In effect the efficacy of Jesus' death extended backward over the period of time before the new covenant was ratified in the blood of Christ: it covered the old covenant period too. It goes back even farther than human history, for He was "the Lamb slain from the foundation of the world." As far as God was concerned the death of Christ was an accepted fact from all eternity. The actual fulfilment in history was as inevitable as it was essential in the eternal purpose of God. On the grounds of what Christ would certainly do God forgave the sins of men under the old covenant, the final reality being for the time then present expressed partially in the typical offerings, and herein lies the reason why that faith was demanded from Abel even as it is from us. Sacrifices with no faith behind them were useless to bring forgiveness in the Old Testament time, for it was faith that united the person to the sacrifice of saving worth, and such faith was expressed in the symbolic sacrifices in anticipation of the true one. Thus in Christ we have a sacrifice whose efficacy is dateless. It is found in eternity, spans the whole course of time, and goes out into eternity again. In reformation Christ replaced the temporary by the perpetual, the eternally permanent.

In the light of all this we are fully justified in speaking of Christ's as "the greater reformation." No other could possibly ever equal it. If we through sovereign grace have been privileged to partake of the benefits of Christ's reformatory work let us in true gratitude offer ourselves to God as "a living sacrifice, holy, acceptable unto God, which is your reasonable service."

THIS CHRISTIANITY

by R. J. GEORGE, Rathfriland

"WHAT is a lobster?" inquired Professor Huxley of his class.

"A red fish that walks backwards," said one.

"Correct," said Huxley, "but for three things: it is not a fish, it is not red, and it doesn't walk backwards."

Well, what is Christianity? Is it just another religion that makes unreasonable and arbitrary demands, moral and spiritual, and whose "victims" are bullied and bribed by deterrents and sanctions, inducements and incentives? Scarcely! So to a consideration of the necessity, importance and future of experimental Christianity I would briefly call attention.

Christianity is adequately appreciated only as it is viewed against the dark background of sin and its consequences. Those who "prefer the theology of the gospels to that of the Acts and the epistles" either overlook or ignore the fact that nobody warned more plainly of the consequences of sin unforgiven than the One who died to make atonement and provide salvation. A saintly old minister was requested by a young pastor in whose church he was to preach to avoid harsh subjects, and preach on the love of God. He agreed, and announced as his text John 3:16, but while reading it he stopped abruptly at the word preceding "perish." Then, in apparent perplexity, he asked his colleague "And now what shall I do, sir? You see, the very verse that assures us of God's love makes it equally clear that men who do not believe will perish."

The importance of Christianity as a way of life can be considered from the significant viewpoints of the place it holds, the pleasure it gives and the satisfaction it affords. As to its position, Christian life and service is paramount. To the critics of his day Nehemiah replied "I am doing a great work" (Nehemiah 6:3), and went on doing it. In like mood was the missionary discovered by a large oil company who declined their tempting offer to switch jobs and work for them, because he was not interested in tackling a small job with a big salary and leaving an immense one with a small salary.

Then no adventure is as exhilarating or sustained as the Christian life. If salvation is a scheme whereby you are made happy in the next world but miserable in this one, why did the psalmist say "A day in Thy courts is better than a thousand" (Psalm 84), or the Christian Irishman "I'm happier now when I'm not happy than I used to be when I was happy"? The Christian life is Canaan, "having promise of the life that now is, and of that which is to come" (1 Timothy 4:8). Moses rejected high position and soft living to share the life and fortunes of a people that would often break his heart, but Hebrews 11 shows he was no bungling speculator.

The church may be few in number but it will one day be incapable of being numbered (Revelation 7).

Even now we are "not all mighty, not all noble, and not all wise," says Paul, but all chosen of God (1 Corinthians 1), with the world against us; but "greater is He that is in you than he that is in the world" (1 John 4:4).

To conclude, how does it all end? In the words of the psalmist, "Surely goodness and mercy shall follow us all the days of our lives, and we shall dwell in the house of the Lord for ever." But the consequences of not being a Christian are also eternal. The terrible alternative to the Christian faith is clearly stated by Christ: "These shall go away into everlasting punishment" (Matthew 25:46). Unless the rich young ruler, who eagerly sought and then refused eternal life, later returned, he not only "went away sorrowful," he went away eternally. God not only provides and offers salvation, but sets the rules of this Christianity.

ELIM CHURCH REPORTS

ELIM CHURCH, ALEXANDRA PARK AVENUE, BELFAST **Pastor: E. J. Thomas**

WE rejoice that in another year that has passed we can say "To God be the glory, great things He has done." He has blessed us in many ways. Souls have found Christ as their Saviour, backsliders have been restored, eight people went through the waters of baptism at the last baptismal service at the Ulster Temple. Recently a husband, wife and daughter received the baptism in the Holy Ghost.

Much blessing was received in a recent series of meetings conducted by Pastor J. Smith, a former minister of our church. With the gifted and anointed ministry of this very young seventy-six-year-old the services seemed to end far too soon. They were a real tonic to young and old alike. It is our sincere prayer that the Lord will continue to use His faithful servant and give him an even greater anointing on his heart-searching messages.

The teachers in our Sunday school have just been wonderfully rewarded for the tremendous amount of hard work that they have put into their classes. They have been informed that our church has won the most coveted award in the Elim Sunday schools, the National Sunday School Award Shield. This is to be presented by the National Youth Director during his visit to Ireland this month. It is also a great thrill to see a marked increase in Sunday school attendance, and we are looking for great things in the future.

Lastly, how very encouraging it is to everyone in the church to see such a good crowd attending the Sunday services, especially to our beloved pastor, who has laboured successfully in love and devotion for the past six and a half years. I would like to end my report with the words of a quotation much used by Pastor E. J. Thomas, our minister: "The end is not yet, praise the Lord."

R. ROBINSON.

RATHFRILAND **Pastor: R. J. George**

Group of sisters of Rathfriland women's missionary work class pictured in the church with a display of their work. Mrs. W. H. Holohan (leader) is on the extreme left and seated (centre) is Mrs. Cosgrove, aged eighty-three, an early member of Rathfriland assembly.

Dear brother Wilson,

Enclosed please find photograph of our Rathfriland women's missionary work class, which I tremblingly commenced in July last year and which has been blessed of God. We meet monthly, and in the seven months we have made approximately £20 worth of baby needs which we trust will prove useful to some of our missionaries. The sisters are most enthusiastic (bless them), and at this month's meeting they had all their work on display when the Annaghanoon sisterhood paid us a visit.

The local press took the picture and asked permission to publish it in our local paper. Needless to say, this pleased and encouraged our faithful group.

ISABEL HOLOHAN.

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, 297/299 High Street, Cheltenham, Gloucestershire

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." **Cables:** "Elimchurch, Cheltenham."

CONTENTS

The greater reformation *John Harris*
This Christianity *R. J. George*
Irish church reports
Editorial
Religious instruction in schools *G. Canty*
This power *W. H. Holohan*
Insufficient power *Gladys Gorton*
Sunshine corner *Aunty Dorothy*
Youth evangelism *A. Tee*
Family altar notes *H. Burton-Haynes*

EDITORIAL

WE observe the frequent use of the word "cacophony" to describe modern music. Its spontaneous use demands our attention, for it has lessons to teach us. Cacophony represents two Greek words: *kakos* = "bad" and *phone* = "sound"; (tele*phone*, gramo*phone* and dicta*phone* come readily to mind); therefore cacophony = "bad sound."

The word "bad" in this context is not thought of in the sense of evil, but of not being up to standard, as, for example, "bad workmanship." "Not up to standard"! That is it! Much modern music is a regression to primitive forms.

The word cacophony may be contrasted with symphony or euphony.

The prefix *sym* in symphony, sympathy, etc., means "together," or "with," or "blend." Symphony therefore means "to sound together," "to sound with" or "to blend sound." So we talk about "symphony," "symphony concert" and "symphony orchestra," because they make sound to blend. A cacophony tears sound apart. What a wealth of thought that idea stimulates both intrinsically and in what it suggests—a world being torn apart!

The prefix *eu* in euphony means "good" or "well," as in *eu*logy = "good word," or *eu*charist. So we have *eu*phonium—"a good-sounding instrument." But a cacophonium! Nobody has invented one yet. Oh, yes they have, but they do not call it by that name. Or a cacophony concert or a cacophony orchestra! We have never seen one advertised. Ah, but we have, though not under these titles. But if we spoke the truth some folk go to a genuine symphony concert where sound is made to blend, others go to cacophony concerts where sound is torn apart.

Let us pursue this idea of tearing apart. Everything is being torn apart today—people, nations, ideals, countries, cities, art. Let us consider this last. It is sometimes argued that without formal education one is not in a position to pass judgment on scientific propositions, and in like manner only the artist can pass judgment on art. Our own view is that much modern art is a colossal leg-pull. We are all aware of the saying that if you make a lie big enough, and get enough people to believe it, it will come to be accepted as truth. It is our opinion that when an artist reproduces the work of a contemporary upside down and does not know it is upside down until he sees the signature the work is not art; it is a leg-pull. When a daily paper can produce side by side a photograph of a piece of linoleum and a photograph of a picture of autumn by a modern artist and no one can tell one from the other we aver that the picture is not art but a leg-pull. This happens too in sculpture, and even in modern buildings.

Let us have the lesson, and the lesson is of the signs of the times. The Holy Spirit states regarding the making of idols that "they that make them are like unto them"—that is, what they make is a reflection of what they are. *(continued on page 251)*

George Canty comments

on a campaign for a new approach to religious instruction in schools which challenges Christian orthodoxy.

RELIGIOUS instruction is included in the programme of every school, yet most of us must have found that young people and older people are outstandingly misinformed about the Bible and Christian thought.

We can only be grateful when we hear of research into the reasons for these poor results. An "open letter," signed by seven lecturers in education, expresses great anxiety that religious interests shall not continue to suffer in this way, and proposes certain remedies for the approval of the education authorities.

Any expert inquiry into the best methods of communicating religious truth should, we might suppose, help us all, quite independently of our particular views. I am convinced that it should be so, and that it is the researcher's task to offer assistance to everybody, especially that most eager minority of teachers who as evangelicals and Pentecostals have their own deep religious interests.

Reading the open letter, however, I am shocked to see that it is orthodox views that are made responsible for the poor results in schools as much as the way they are taught. The letter suggests that to get religion across to children you must change the kind of religion you do put across—and in that case you must eliminate what they call "illiberalism" and "Biblical authoritarianism." These expressions and other denigrations are used instead of "evangelicalism."

In a speech by one of the signatories, Dr. R. J. Goldman, in January we were plainly told that this is "the major enemy." He complains that most existing syllabuses seem "to encourage this danger of literalism," and teaching aids appear "to be designed to produce a generation of fundamentalists, or, by reaction, agnostics."

Dr. Goldman wants a type of religion which philosophises primarily with a child's personal natural experiences, without particular reference to God or any Christian doctrine. For him it is no longer valid to tell children what Christians believe, or what the Bible says. This has been described by one of Dr. Goldman's critics as "scientific humanism." He himself approves of it as being in accord with the mind of Tillich, who will be better known to ordinary folk as the theologian upon whom the Bishop of Woolwich relied so heavily in his book *Honest to God*.

This kind of thing, despite the tremendous clamour of opposition to *Honest to God*, is actually now claimed by the open letter to be "widely accepted as Christian orthodoxy." Readers can judge the accuracy of this claim.

Dr. Goldman believes that children should be encouraged to think adventurously on all subjects, including religion. I cannot at the present moment see anything wrong with this idea. As a child I never thought about religion at all, but in my teens, after being converted in a Pentecostal church, I thought questioningly enough. I cannot see why it is necessary to get rid of fundamentalism in order to get children to think about religion. Fundamentalism made me think.

This is a vital issue. I contend that the open letter is trying to create intolerance against orthodox Christianity by the confused manner in which it is blamed for poor teaching results. There is not the slightest need to confuse these issues. It is a deliberate piece of prejudice.

It is arrogance to attempt to establish Tillichian agnosticism as the sole official Christian orthodoxy and (as is done) completely outlaw Christian opinion of all other kinds. The open letter actually recommends that official authority supports teachers of modern critical and liberal opinions when parents and churches object. Dr. Goldman does not intend that we shall misunderstand. "Victorian theology" (which is his odd name for the faith held for nineteen centuries) must be eliminated, and parents who do not want their children indoctrinated with new

(*continued on page 250*)

THIS

" Give me also this power " (Acts 8 : 19)

BEFORE expounding this text let us explore the context from Acts 8 : 1-18. Therein we discover

OUTRAGE AGAINST THIS POWER

Since Pentecost there had been manifestations from heaven which were soon followed by molestation from hell. Since Pentecost the infant Church had been on fire ; now through persecution it was under fire, for this power from heaven was opposed by Satan. Martyred Stephen had died calling upon God, and then Saul proceeded to make havoc of the Church which, though scarred by the foe, was scattered for the furtherance of the gospel. This brings us to Simon Magus, user of magical arts, " giving out that himself was some great one : to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God . . . because that of long time he had bewitched them with sorceries."

Then we see that this power was obtained by the Samaritans. First we see saving experience in evidence, " they believed . . . they were baptised " (v. 12), then follows a second experience, " they received the Holy Ghost " (v. 17). They had the experience, and this power was the evidence. This power was observed by Simon : " Simon saw that through laying on of the apostles' hands the Holy Ghost was given " (v. 18). Having seen this power he sought it, but he sought it for selfish ends. With all his professed conviction, conversion, confession and continuance he still needed God-given repentance, which is the basic essential in Christian experience. He wanted to buy the power of God ; hence the term simony, to denote trafficking in sacred things. But Peter said to Simon : " Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God " (v. 21). This power was not for sale or for self, but solely for the service of God. It cannot be bought or bargained for. So he who showed no penitence could share no part in the gift of the Holy Ghost.

THE OUTPOURING OF THIS POWER

The power of the Holy Spirit was promised by the Father to His children before Pentecost. The source of the promise : " the promise of the Father " (Acts 1 : 4) ; the sign of the promise : " power from on high " (Luke 24 : 49) ; the sonship of the promise : " your heavenly Father giveth the Holy Spirit to them that ask him " (Luke 11 : 13). It was presented through the Son to the Church at Pentecost. " Therefore 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 we now see and hear." On the day of Pentecost this power was expected. Jesus had said " Ye shall receive power, after that the Holy Ghost is come upon you " (Acts 1 : 8), and, believing the promise, " they were all with one accord in one place." This power was experienced : they " were all filled with the Holy Ghost." When the Holy Spirit fills all the house He fills all the hearts therein. Wherever He is resident He must also be president. Where the Spirit is Lord there is liberty. This power was expressed ; they " began to speak with other tongues as the Spirit gave them utterance." This initial evidence of the fulness of the Spirit was, and still is, the outcome of a great income. This power explained. On the day of Pentecost there was supernatural attraction ; " now when this was noised abroad, the multitude came together." The noise was certainly intelligible and by no means intolerable ; they asked " How hear we every man in our own tongue? " Then there was natural reaction ; " they were all amazed, and were in doubt, saying one to another, What meaneth this? " After the ecstatic utterance " with other tongues," Peter made an emphatic utterance " this is that " ; in fact there was scriptural satisfaction ; " This is that which was spoken by the prophet Joel ; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh " (Acts 2 : 17).

THE OUTCOME OF THIS POWER

By this servants were qualified. The power which Simon Magus presumed to get by purchase was that of authority, but the power that God promised to give was that of ability. " If any man minister, let him do it as of the ability which God giveth " (1 Peter 4 : 11). This ability Peter manifested on the day of Pentecost when he preached the gospel with the Holy Spirit sent down from heaven (1 Peter 1 : 12). Herein we see evangelical action ; unction resulting in function. " Ye men of Israel, hear these words : Jesus . . . " What a sermon we have here! What a subject—Jesus—and what a sequel. " Now when they heard this, they were pricked in their heart." For by this sinners were terrified. Christ had been exalted by the witness of Peter, and now we

WER

by W. H. HOLOHAN

r of Elim Church, Rathfriland

see the Church extended by the work of the Spirit, for on "the same day there were added unto them about three thousand souls." Before Pentecost the Son was glorified in the saints, "I am glorified in them" (John 17:10); at Pentecost the Son was glorified in the Spirit, "He shall glorify me" (John 16:14). Therefore let all who minister "do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ" (1 Peter 4:11).

THE OUTWORKING OF THIS POWER

This power has been present with the Church since Pentecost.

"The Comforter has come; the Comforter has come,
The Holy Ghost from heaven, the Father's promise given."

Since Pentecost the promise is functioning. In fact it is no longer the promise but the gift (Acts 2:38). The gospel writings record the first acts of Jesus (Acts 1:1), but the book of Acts presents the further acts of Jesus through the Holy Spirit, even the greater works (John 14:12). It is not scriptural to say Bible days are here again, for the continuity of Pentecost is beyond question, there being no formal conclusion to the book of Acts. Today "God is moving by His Spirit, moving in all the earth."

THE OUTCRY FOR THIS POWER

Men in high places today are rethinking Pentecost, consequently there is a new awareness of and attitude to the present-day charismatic revival. For instance, Dr. W. R. Matthews, Dean of St. Paul's, writing about ecstatic speech, says: "There is now a distinct possibility that the question what do we think of the gift of tongues may be of urgent practical importance." He adds: "We need to learn more about the life of the Spirit: we need a sympathetic and critical study of modern 'speaking with tongues' and we need the open mind prepared to consider, without prejudice, the possibility that the primitive Church was right when it believed the Holy Spirit could be manifested in ecstatic utterance."

THIS POWER DEFINED

The benefit of the baptism with the Holy Spirit is threefold (Acts 1:8). Firstly, it means the coming of a mighty person—"Ye shall be baptised with the Holy Ghost"; secondly, it means the coming of a mighty power—"Ye shall receive power"; and thirdly, it implies the comprehension of a mighty purpose—"Ye shall be witnesses." May I ask, are you fully separated to the work to which the Holy Spirit has called or is calling you? I pray you ponder this. It will pay you, for nothing less will last. Remember how "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

THIS POWER DESIRED

In contrast with the presumptuous cry of Simon Magus there is today a prayerful cry arising from the saints of God within the confines of organised religion. It is "Give me also this power." Here in Ireland there are ever-increasing evidences of a warming and most welcome wind of change, even tides of expectation and testimonies to Pentecostal experience. Heartening news has come from Co. Fermanagh concerning three non-Pentecostal ministers who have entered into the Pentecostal experience and are bearing faithful witness to the same. Are you thirsting for Holy Spirit power? Here and now, believe God, receive the gift from God and thereby achieve for God. Why wait when you can appropriate? Why tarry when you can take the gift of the Holy Ghost? Even now as you read this you can receive this power.

PLEASE PRAY—AND PLAN TO ATTEND

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Preliminary announcement

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(Convened by the Elim Missionary Council)

July 9th to 16th

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Rev. G. Wesley Gilpin, Grenehurst Park, Capel, Surrey

MORE ELIM CHURCH REPORTS

ARMAGH **Pastor: G. H. Wallace**

FOR some months the members of the above assembly have been looking forward to and praying for God's blessing on the proposed visit of our brother Pastor Joseph Smith, who had arranged to give us one week's Bible teaching in January.

Our brother has come and gone, and how we enjoyed the ministry as night by night, in the power of the Spirit, he rejoiced our hearts by clear Biblical teaching on the fundamentals of our faith.

The attendance, including Christians from other denominations, was high and the interest never waned from night to night.

At the close of the last meeting all present were requested to remain for tea, and it was then disclosed that on that date, January 7th, Mr. Smith was celebrating his seventy-sixth birthday. The tea party then turned into a birthday party with cake, candles, photographs and hearty good wishes from all present.

Thus the week of great blessing came to an end, and with real sorrow in our hearts we said goodbye to our dear friend. Now we pray that God in His mercy will bless and spare him to minister to needy souls for many years to come.

I should like to add that the assembly here is in a happy and prosperous state, and under the leadership of our pastor is maintaining a clear Christian witness in this dark city.

S. R. LEWIS.

SAUNDERS STREET, BELFAST **Pastor: K. Adams**

WE can look back on the year that has passed as a year of wonderful success in the salvation of souls, answers to prayers, baptisms in the Holy Spirit and those who received definite healing in their bodies. One sister who had hands laid on her has been told by her doctor that she is a walking miracle. Having had five operations, and been given up by the medical profession, she can testify that God alone has made her whole. To this sister and to others who were blessed it truly was a year of " forward in faith."

We had two campaigns by Tom O'Grady. His rich ministry was an inspiration to the whole assembly as many were brought to full consecration before the throne of God, souls were saved and backsliders were restored.

R. MCDOUGALL (*secretary*).

Religious instruction in schools (*continued*)

theological belief (which is in fact unbelief) will find themselves up against educational despotism.

If this campaign succeeds, Pentecostal parents will have only one course open to them, as their protests will be brushed aside. We will simply not be able to allow our children to sit in classes imbibing ideas which are rationalistic and harmful. Religious instruction of a type that leads young people to the kind of religious outlook indicated by Paul Tillich or Dr. Robinson, even if it succeeded in its objects, would be useless. It would be better if religious instruction were then abandoned altogether.

I want children to have Bible religion. I cannot see what use Tillichian religion would be to anybody. I am satisfied that if I can pass to others the kind of faith and attitude which has done so much for me, and for thousands of others I know personally, my life will have been well spent.

There are Pentecostal and evangelical teachers in schools who are genuinely helping children by the way they present truth. If poor results are forthcoming it may be they could be helped. They are not helped by speeches like Dr. Goldman's, which virtually condemn all that these eager and well-loved teachers are doing.

Not having facilities for research, we are largely in the hands of those who have ; yet we at least have some experience and knowledge. Agreed syllabuses are not always fundamentalist, and teachers of religious instruction are usually nominal Christians who have been confused at college by the smattering of critical teaching received on Scripture, no longer possess any personal convictions, and are therefore incapable of arousing anything but boredom in the minds of pupils.

I suggest that further research be undertaken by the seven signatories, with special reference to the results of enthusiastic evangelical school teachers, without prejudice. I am certain they will discover that the fault lies not in the fundamentalist character of the agreed syllabuses but in those teachers with little personal faith and in the doubt-creating critical approach to Scripture of their training college lecturers.

Veteran Elim missionary Mrs. Bessie Christie retires at the age of eighty after twenty-six years on the field.

ON February 28th, 1966, Mrs. Bessie Christie retired from her duties at our mission station at Pilgrims Rest in the Transvaal. The Elim Missionary Society wishes to place on record its deep and sincere appreciation of the noble services rendered by our respected sister to the cause of Jesus Christ under the banner of Elim. It was in 1940 that Mrs. Christie left this country to do missionary service, and for a dozen years she worked in a completely honorary capacity. In later years Elim was proud to support her financially. One may feel that at eighty years of age this aged " pilgrim " deserves her " rest," but as she takes up residence in a home for missionaries her wish is to become an intercessor for Elim's missionary work. Our prayer is that God will be gracious to continue to bless His handmaiden abundantly throughout her years of retirement. Thank you, Mrs. Christie, in the name of Elim.

R. B. CHAPMAN.

ANONYMOUS GIFTS

To the following who have helped us by their anonymous gifts we extend our grateful thanks on behalf of the Elim Church.

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4017	" From one who has been greatly blessed," designated to Pastor Troke, India	5	0	0
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4051	An Elim member	1	0	0
4070	A Christian friend	3	0	0
4080	... .	1	0	0
Campaigns				
3937	To be used for the ministry ...	22	10	0
Work in general				
4274	F.L., for general expenses ...	10	0	0

EDITORIAL *(continued)*

Modern art reflects the modern mind, its uncertainty, its brashness, its regression to infantilism, its blaséness, its false self-confidence. It is a sign of the times because it is a true reflection of what we are and therefore has a message for the observant, as every other sign has. But, as Jesus said to His contemporaries, " You can discern the signs in the sky foretelling the weather ; how is it that you cannot discern the signs of the times ? "

FOOTNOTE

As if to highlight the above comments on modern art a weekly newspaper last week carried an apology to an artist for reproducing one of her pictures upside-down in its colour supplement!

ANOTHER MAN OF GOD CALLED HOME

A tribute to Pastor John Keates

By WILLIAM R. WEST

RAYLEIGH

FROM time to time in the pages of the ELIM EVANGEL we read reports and tributes relating to one or another of our Elim ministers who have passed into the presence of the Lord. In some respects we seem to be in a Genesis chapter five experience. We talk about the ministry and blessing of our men of God, and have to say " and he died."

John Keates of Colchester was a man of God. Known more to the people of Essex than elsewhere, he was a keen soul-winner and devoted pastor. Prior to joining the Elim Pentecostal Churches he was with the Assemblies of God at Witham. His ministry there and during his fourteen years in Elim has left an indelible mark upon the lives of many people. His ten years at the Rayleigh Elim church are remembered with gratitude by many who have been saved and blessed through him. As missionary secretary during the days of the Elim Pentecostal Churches of Essex he inspired the missionary outlook of his church, and did much to foster missionary interest in others. My personal impression of him was as a man of prayer, and one with sufficient overflow of spiritual grace to be able under the most difficult circumstances to impart some word of exhortation and encouragement. Visiting him during his illness was refreshing, and one always came away with a blessing. He was one of the most conscientious of men. He loved his people, and was a truly Pentecostal pastor.

The funeral, on February 23rd, was conducted by Pastor D. W. Anthony, secretary of the Eastern Presbytery. Pastor H. Burton-Haynes, representing the Elim Church Executive, opened in prayer, and Pastor J. Eaton, senior minister of the Elim Pentecostal Churches, read the Scriptures. Pastor C. J. E. Kingston, one-time superintendent of the Elim Pentecostal Churches, spoke about the work of brother Keates, and Pastor J. A. Wright, another senior E.P.C. minister, gave the word. A letter from Pastor J. J. Morgan from Elim Headquarters, and Mr. J. Cawson, a member of the Colchester church, paid tribute. The closing prayer in the church was by Pastor L. V. D. Tiller, the minister. The final committal at the crematorium was taken by Pastor Anthony, and the closing prayer by Pastor G. Backhouse.

In the last moments of silence I heard a brother quietly say " Goodnight John. See you in the morning."

Women's column

By GLADYS GORTON

INSUFFICIENT POWER

IN the spring of last year the alternating current supply of electricity of 200 volts was changed to the standard voltage of 240. The change was marvellous until this past winter, when there was insufficient power, which we concluded was due to "power cuts" and "power failures." It became so poor that we eventually contacted the Southern Electricity Board, who called after about three weeks. They put a voltage-recorder in the cupboard under the stairs and came again the next morning.

"It's pretty rough," declared the one who was evidently the boss. "We will leave it in over the weekend and take another look at it on Monday." This they did. "It's very bad, and I can't understand why we have had no more complaints. We will have to try to locate the trouble and see what we can do," he said.

They put a recorder in the house next door but one, and the next day they told me that they thought they had located the fault. But it was all of no avail. Again they came to put the recorder under the stairs, and when they read it the following morning it was even worse. The result now means that they must find the cause and that it will be a major job. "This area is badly affected and it must be rectified," he told me as he left the house, giving me the impression that when the new voltage was being installed there was faulty or poor workmanship. "I don't know how you have gone through this winter. You will notice the difference when you have the correct power once again."

We would not have thought of complaining to the S.E.B. if we had not had the voltage tested by one of our deacons who is an electrician. It was as low as 203.

This all gave me much serious thought. These are the last days and, according to His promise, God is pouring out His Spirit on all flesh (Acts 2:17). People of many nations and denominations have received the baptism of the Holy Spirit (Acts 2:4). If everybody who has received this baptism was *filled* with the Holy Spirit, this very day revival would break out. Where is the power we once knew? Where has it faded out?

I confess I have insufficient power in my life,

(*continued on page 255*)

Sunshine Corner

HELLO SUNBEAMS.

Jane is four. She isn't quite old enough to go to school yet, but she does love to come to Sunday school. Karen and Yvonne, her two cousins, come with her. Karen is four, too, and Yvonne a little older. They are all in the same class and they love to sing choruses. Yvonne and Karen had a lovely time teaching grandad the one about Moses crossing the Red Sea.

When Auntie Margaret and Uncle Michael came to teach their class they were thrilled with the story of the little girl of Capernaum and they all tried hard to say "Capernaum." You try it and see how hard it is to say it properly. Yvonne, Karen, Carol and Julie love to sit and listen, but Jane finds it very hard to sit still for a long time. She loves to go and collect the books or hide under the table. We had to find a way to keep Jane interested long enough to stay with her class.

If you came into our Sunday school this week you would find something very interesting indeed. On a window ledge is a display of figures. Mary and Joseph and the baby in the manger are there, and Mr. and Mrs. Noah and their three sons and the ark, and lots and lots of animals. Jane doesn't want to hide under the table now; she is much too busy. The figure of Mrs. Noah was made by Jane, and one of the animals too. It took her quite a long time, the whole of the lesson in fact. Jane was a very proud little girl.

Can you guess what was used to make the figures? I expect you will have used it yourself often enough. It is called plasticine. While the teacher is telling the story the little ones are busy making the figures. If it is very hard the teacher helps, and our teacher is very good. She comes from the Bible class to help and she makes the figures look very real.

Thinking of plasticine reminds me of the story of the potter and his wheel. See if you can find it in the Old Testament. Jesus loves to make lovely things. He takes our lives and moulds them into something beautiful for Himself. A large lump of plasticine doesn't look very good, but when it is moulded and

(*continued on facing page*)

COMING EVENTS

BOLTON. Elim Church, Platt Street. April 23. Monthly rally at 7. Visit of E. J. Jarvis (Bradford) and team. Convener : K. Smith.

BOURNEMOUTH, Springbourne. April 16-18. Elim Church, Curzon Road. Fortieth anniversary services. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher : J. J. Morgan (Field Superintendent). April 23-25. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher : J. T. Bradley.

CARLISLE. April 22-30. Elim Church, West Walls. Annual convention. Weeknights at 7.30 (except Friday). Sundays at 11 and 6.30. Preachers : Duncan Campbell, E. F. Cole and J. Cave.

CLAPHAM. Elim Central Church, Clapham Crescent, Parson's Corner. May 2. Annual Sisterhood rally at 3. Speaker : Mrs. E. Dainton. Soloist : Richard R. B. Chapman. Convener : Mrs. E. R. Walker.

DUBLIN April 16, 17. Metropolitan (Y.M.C.A.) Hall. Annual festivals. Douglas B. Gray, speaker and guest conductor.

GOVAN. April 16. Town Hall, Summertown Road. Annual Scottish Presbytery Rally at 3.30 and 6.30. Preacher : W. T. H. Richards (Slough). Convener : F. F. L. Frost (district superintendent). Write E. P. Lewis, 28 Rupert Street, Glasgow, C.4, for tea tickets.

HASTINGS. Elim Central Hall, Station Road. April 22. Anniversary rally at 7. Preacher : A. A. Biddle, supported by the Portsmouth male voice choir.

LLANELLI. April 16-24. Elim Church, Island Place. Evangelistic crusade conducted by John Cooper. Sundays at 10.30 and 6. Weeknights at 7 (except Friday). Soloist : Don Evans (Cardiff).

LIVERPOOL. Music room, St. George's Hall, William Brown Street entrance. Commencing April 24. EVANGELISTIC CRUSADE by Ron Jones and party. See panel on page 249 for details.

LONDON. April 16. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. Saturday special at 7. J. H. Hunt and Oldbury, Birmingham, male voice choir. April 23, 24. Special service in conjunction with the Billy Graham organisation. Saturday at 7.30. The film " The Restless Ones." Sunday at 6.30 and 8.15. Two great evangelistic meetings. Speaker : Dr. John Wesley White.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

ROMSEY. April 16. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher : J. F. Hardman (Salisbury).

SCUNTHORPE. Commencing April 16. Elim Church, Ferry Road. Saturday at 7. Sundays at 6.30 and 8.15. Weeknights at 7 (Fridays excepted). Campaign by A. P. Johnston and team.

SOUTHAMPTON. April 16, 17. Elim Church, Park Road. Freemantle Ladies' Fellowship weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : G. Wesley Gilpin (Principal, Elim Bible College).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. April 16, 17. Elim Church, Chamberlain Street. Saturday at 7. Illustrated missionary talk by Jean Ayling. Sunday at 6.30 and 7.45 (after-church rally). Preacher and convener : W. J. Allen.

ITINERARIES

London Crusader Choir (Leader : Douglas B. Gray) : April 23 (male section), Guildford Cathedral ; 30, Chelmsford (Billy Graham rally) ; May 7, Dagenham ; 8, Holloway prison ; 14, 15, Bracklesham Bay (conference festivals).

ITINERARIES

Missionary Itinerary by P. and B. Griffiths :
April 16, Govan (rally) ; 17, Paisley ; 18, Greenock ; 19, Glasgow ; 20, Motherwell ; 21, Kirkintilloch ; 22, Clydebank ; 23, Alloa ; 24, 25, Dundee ; 26, Aberdeen ; 27, Coatbridge ; 28, Edinburgh.

Joseph Smith :
April 16-21, Selly Oak ; 23-28, Kingstanding ; 30—May 5, Smethwick ; 8-15, Old Hill.

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SUNSHINE CORNER *(continued)*

fashioned it looks quite different. We can be just like the potter's clay in His hands.

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'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

The ABC of modern youth evangelism

by A. TEE

BEATNIKS and business men both need the gospel. It would be foolish to think that the same approach should be made to both these types of people. The first thing we need to remember is "He that winneth souls is wise." If he is not wise he just would not win anybody. We must therefore study our approach.

APPROACHING people in the right way, at the right time and with the right words is all-important. Would you agree that Paul was a spiritual diplomat when he wrote: "And unto the Jews I became as a Jew, that I might gain the Jews: to them that are . . . without law, as without law . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some"? Paul spoke the language of his hearers, in the sense that he spoke neither over their heads nor about things they did not understand. We need not dress up like beatniks to approach beatniks, although some have done this successfully. We do need to tell them of something better than a purple heart—a white heart. One might give a kick, the other gives a new life altogether. A transformation is better than a tablet. A young lad recently took a copy of our newspaper *Tomorrow* into a coffee bar. The very moment the teenagers saw the heading they were arrested and the young Christian had a splendid opening to give his testimony. He was there for over half an hour. When he left almost every teenager in the place was eagerly reading *Tomorrow*. The heading read "James Bond meets death." It was the right approach.

BANQUETS attract young people. The booking of a room in an hotel or a restaurant with a top-quality meal has proved to be a success in several places. Good-quality invitation cards with R.S.V.P. on them have been issued and Crusaders have successfully invited students and office colleagues to come. A short musical programme has followed the meal and the evening has closed with a fifteen-minute message specially designed to reach the class of young people present. This has been followed by personal invitations to the visitors to attend the Sunday evening service.

COFFEE bars are now proving good places in which a definite job for God is being done. Recently I visited a public hall which had been prepared for this type of evangelism. Tables had been set out and coffee was served at a very moderate charge. A schoolmaster was in charge and things were run in a very orderly way. A group played music and sang various choruses and hymns in a style that the 200 listeners could appreciate. Sitting at every table was a trained worker, who joined in the chatter and did not reveal his identity until after the address. Suddenly the music stopped and up to the microphone stepped the schoolmaster. He explained that there was a gentlemen's agreement which he expected every young person to keep. It was that while the guest for the evening spoke there would be utter silence. He added "And for anybody who doesn't it's out!" I was really amazed to see just how quiet everyone sat as I stepped forward to preach the simple gospel. It had to be given in a way that these teenagers could understand, but what attention they gave. That evening I spoke to a young lad who told me that only two Sundays ago he had given his heart to the Lord at this coffee bar. No longer was he wearing a leather jacket, nor was he dressed in a queer manner. He had been to church and he told me that he really did mean to live for the Lord. Just before leaving two young people spoke with me and desired to get right with God. It is my opinion that there is a great field of opportunity among these teenagers right now. Almost everyone despises them, they are frustrated, but with the right approach and with much prayer hundreds of them can be won for the Lord.

DOOR-TO-DOOR work is one of the most fruitful of all types of evangelism at the moment. The secret here is not to see how many doors we can go to, but to spend the right amount of time at each door and to go *again and again* to the same doors at approximately every four to six weeks. Ultimately, if we use great wisdom with the contacts who show a measure of interest we will at least be able to get them to come to the Sunday evening service.

THE FAMILY ALTAR

Scripture Union Portions

Notes by H. Burton-Haynes

Monday, April 18th Numbers 12:1-16

" And Miriam and Aaron spake against Moses " (v. 1).

Moses was faithful in the service of God's house. He was chosen by the Lord for a specific work. In this great task he was upheld by the power and grace of his unseen Helper. But Moses had much to endure at the hands of the people. Perhaps what grieved him most of all was when his own sister and brother, finding fault over his marriage to an Ethiopian woman, conspired and talked against him behind his back. We cannot do this kind of thing and get away with it. The Lord heard and saw. He exposed their evil intention to undermine the authority and position of His servant. How do we regard those who are over us in the Lord ? Do we support them or do we make their task more difficult and sometimes impossible by our carnal behaviour ?

Tuesday, April 19th Numbers 13:1-3, 17-33

" And they returned from searching of the land after forty days " (v. 25).

The ten spies returned with a pessimistic report which greatly discouraged the people; Caleb and Joshua sought to inspire them with words of faith and confidence. The ten spies magnified the difficulties, whereas Caleb and Joshua, though not unconscious of the magnitude of the task, believed God's promise that Canaan had been given as an inheritance and that every obstacle could be removed through faith in God's power. Difficulties always confront the Christian. They either challenge our faith or discourage our hearts. Faith always sees the difficulties in the light of God's ability; unbelief sees only the difficulties and loses sight of God's resources.

Wednesday, April 20th Numbers 14:1-12

" Would God that we had died in the land of Egypt ! " (v. 2).

The discouragement caused by the majority report of the ten spies produced fear and panic among the people. They wanted to return to Egypt; they wanted to give everything up—all their prospects, all their privileges, all their honour and glory as God's chosen people. What a tragic picture of abject despair ! Discouragement assails us all; it is one of life's temptations, but it only becomes sin, acting like a deadly cancer destroying the nerve of heroic achievement, as it is accepted. Let us in the hour of discouragement wait on God and He will make us more than conquerors.

Thursday, April 21st Numbers 14:13-25

" And now, I beseech Thee, let the power of my Lord be great " (v. 17).

Moses filled many roles as the servant of Jehovah, but none is more distinguished than when he stood as an intercessor pleading for the people and for the glory of his God. As we listen to his earnest, fervent prayer, as we observe his self-effacing spirit, as we see the far-reaching effect of his intercession we learn for ourselves the value of intercessory prayer and its mighty power in bringing God's purposes to pass. We are permitted to draw near and intercede on behalf of others, for rulers and governors, for the church, for sinners. Let us not neglect this high calling.

Friday, April 22nd Numbers 14:26-45

" But they presumed to go up unto the hill top " (v. 44).

When God commanded them to go forward and subdue the land they drew back in unbelief and discouragement; when God commanded them to return to the wilderness they rebelled and presumed to enter Canaan. Unbelief is unreasonable and dishonouring; it weakens every good intention, it delays God's fruitful designs, it brings havoc and frustration. Faith, on the other hand, glorifies God; it magnifies His word and His faithfulness, it brings blessing not only to ourselves but to all connected with us. Faith comes by hearing, and hearing by the word of God. Let us ponder His word and prayerfully act upon it.

Saturday, April 23rd Numbers 16:1-19

" And they gathered themselves together against Moses (v. 3).

Moses was appointed by God to lead His people, Israel. Korah and his fellow Levites were chosen for a particular function in the priesthood. As long as each recognised his calling and sought to fulfil it all was well. Trouble began when Korah coveted Moses' position and was not content with his appointment. Covetousness led to rebellion against divine authority. Judgment was meted out upon the offenders. To serve in the place of His appointment is our responsibility and privilege. Let us not be covetous of position for position's sake. Be content even though the place is small, if it is His choice.

Sunday, April 24th Numbers 16:20-35

" And there came out a fire from the Lord " (v. 35).

Our God is a consuming fire ! This passage brings God before us in His severity and judgment. We must never overlook this aspect of His character. We cannot trifle with His goodness and grace; we dare not presume upon His mercy; we must not think that God is ever indifferent to injustice and wrong. The cross reveals the fulness of God's love, but it also declares His severity. His judgment upon sin must be discharged; therefore His only begotten Son must bear the consequences of a broken law. We who are saved are under grace, Christ is our Saviour and Sinbearer, but this does not give us leave to act contrary to the law of righteousness. Grace in the soul issues in righteousness.

WOMEN'S COLUMN *(continued)*

therefore I must examine myself, and no one else, to discover or learn the reason and go to the source of power, Jesus Himself. " If any man is thirsty, let him come to Me, and drink. . . . Out from his innermost being springs *and* rivers of living water shall flow (continuously) " (John 7 : 37, 38, A.N.T.). " You shall receive power—ability, efficiency and might—when the Holy Spirit has come upon you " (Acts 1 : 8, A.N.T.).

The guilt of not being filled with the Spirit is measured by (1) the paramount authority of Him who commands us to be filled ; (2) the evil we have done by not being filled ; (3) all the good which we might have done if we had been filled.

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BIRTH

SHEPPARD. To Don and Jean, both members of Plymouth Elim Church, the gift of a son, Glyn David, on February 24th, a brother for Steven, Paul, Elizabeth and Mark.

ENGAGEMENT

PALLISER—BAINBRIDGE. Rev. and Mrs. H. Palliser, 4 Langdale Avenue, Carlisle, have much pleasure in announcing the engagement of their son, Douglas Samuel, to Christine (Tina), daughter of Mr. and Mrs. A. J. Bainbridge, Raine House, Raughton Head, near Carlisle.

MARRIAGES

PARKER—BRADBURY. On March 19th, in the Copper Street Assembly of God, Rev. C. L. Parker's son, John Layland Parker, to Doreen Bradbury, by Keith Munday (Doncaster) and L. N. Knipe (Sheffield).

BEUSCHEL—AIREY. On March 26th, at Elim Central Church, Clapham Crescent, London, S.W.4, Gosta Beuschel to Norma Madeline Airey. Officiating minister: T. W. Walker.

MULLINGS—CHIN. On March 26th, at Elim Central Church, Clapham Crescent, London, S.W.4, Gifford Alberga Mullings to Shankhi Tensue Chin. Officiating minister: T. W. Walker.

WILLIE—PIERRE. On March 26th, at Elim Central Church, Clapham Crescent, London, S.W.4, Cleveland Augustus Willie to Ursula Pearl Pierre. Officiating minister: T. W. Walker.

WITH CHRIST

SHEPPARD. On February 16th, Reginald Sheppard, for many years member of Plymouth Elim Church, passed to be with the Lord. Aged 59. Funeral conducted by Pastor L. P. Cowdery.

RENDELL. On March 8th, Flora Rendell, for many years member of Plymouth Elim Church, passed to be with the Lord. Aged 73. Funeral conducted by Pastor L. P. Cowdery.

COLLINS. On March 9th, Edward Charles Collins, aged 70, long-standing, esteemed member and deacon of Reading Elim Church. Officiating ministers at funeral: T. W. Thomson and A. S. F. Horne.

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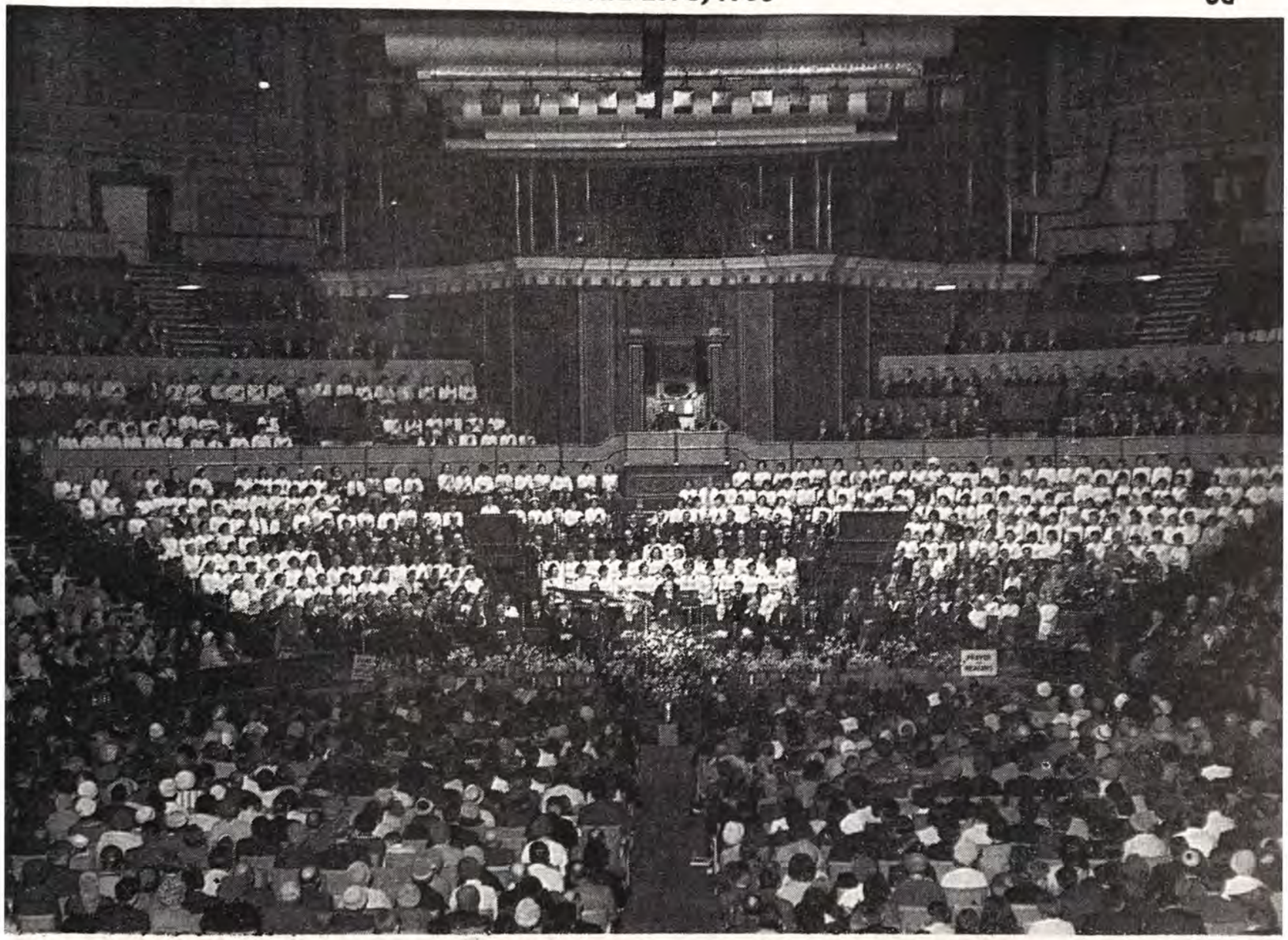
Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLVII No. 17 APRIL 23rd, 1966 6d



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CHRIST THE LAMB OF GOD

(Acts 16 : 16-18 ; 1 John 3 : 11-24)

by A. Hodgson (GOSPORT)

PAUL was being harassed by a spirit of divination in a woman in Thyatira, but he knew his rights in Christ and used them, as Scripture says " Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it [the demon] came out of her that very hour " (Acts 16 : 18, translation).

The book of Acts is a record of the triumphant life of Christ in those who were united to Him in faith and love and who were led and empowered of the Holy Spirit in all they did.

It is a dangerous thing for a Christian to lose the disposition to resist the Devil. A Bible teacher who was able to explain Satan's defeat with rare clarity and power suddenly found himself submerged as it were by an evil power. His will to act was paralysed. Spiritually, for days, he was as one suffocating. He longed for death to gain relief from his sufferings. One day a friend, seeking to help, read to him Romans 8 : 2 : " The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." The oppressed Christian was aroused as one from sleep ; he said " Amen, read that again." It was read again with other similar scriptures, and this use of the sword of the Spirit cut him loose, freed his paralysed will to resist Satan, and made him gloriously free. This was real resisting of the foe, with a real overcoming of his paralysis of the human will in keeping it passive and helpless. It was a spiritual battle " where Satan's seat is."

The greatest part of the battle was to get the man to will to get free as well as to want deliverance. We may want a thing without willing it. In dealing with cases of satanic oppression, obsession or possession a great point is to keep the will of the victim set for deliverance.

By more ways than one servants of our God may be overcome in spirit, be hemmed in by the Devil, drop the fight, faint by the way or merely exist under a " spirit of death." Do not blame or defame these tried workers, but pray and " in spirit get alongside," that the struggling soul may be lifted into the light, the spirit revived and the will renewed. If ever we needed to wrestle and pray it is now. There are striking passages of the Scriptures which make it clear that in the unseen world there is daily in progress a " battle for supremacy " (Daniel 10 : 12-21). Prayer is difficult because Satan opposes prayer. Read these sentences of God's Word and weigh every word : " Labouring fervently for you in prayers " (Colossians 4 : 12) ; " Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints " (Ephesians 6 : 18) ; " Strive together with me in your prayers " (Romans 15 : 30 ; James 5 : 16 ; Colossians 4 : 2 ; 1 Peter 4 : 7 ; Luke 18 : 1 ; Hebrews 5 : 7).

Look at the words Scripture uses to describe prayer : " labouring fervently," " supplicating," " persevering," " watching," " striving," " strong crying and tears "; these are words Scripture uses to describe our holy work and spiritual warfare today. They indicate a situation of dire necessity. They suggest deep urgency, sustained effort, undaunted courage, and persistence and faith that are supreme.

Why does Scripture use such strong words as applied to effectual prayer ? Because the man or woman who prays operates in a world where every inch of ground has to be taken in the teeth of hell. The Devil knows when men and women are praying to change things, and does all he can to stop them. In Scripture the words used to describe prayer are military terms, descriptive of a tense battle for domination. What else can be meant by such words as " put on the whole armour of God," " stand against the wiles of the devil," " wrestle," " withstand," " overcome," " take the sword of the Spirit," " praying always " ? Though we walk in the flesh we do not war after the flesh. The weapons of our warfare are mighty through God (2 Corinthians 10 : 3, 4). Prayer is one of the most effective ways of administering the victory of Calvary, and it is placed first in the two things to which the apostles gave themselves (Acts 6 : 4).

Because we conquer on our knees, Satan assails prayer from every quarter. Who has not gone to prayer and found his mind go blank or flooded with distracting thoughts ? Do you ever attribute your sluggishness and apathy in prayer to satanic interference and tampering ? People who, with a fixed purpose of heart, set themselves to pray things through find themselves assailed on all sides. An effective part of prayer warfare is to learn how to

guard the spirit of prayer and to hold with an iron grasp the hours of prayer. How easy it is to lose the spirit of prayer! The Spirit of God is so easily checked and grieved. A wrong look, a feeling of resentment, a hasty word, flippant and trifling talk, a step out of the Spirit and we are robbed of our power to pray and our ability to believe (Psalm 66 : 18 ; 1 John 1 : 9 ; 1 John 3 : 11-24).

We may not know it till we kneel in prayer, and then the leakage reveals itself. We must be alerted to the fact that Satan is more concerned in hindering and defeating our prayer life than anything else. No kind of effective praying is ever left unopposed. Satan ceaselessly conspires to slay the spirit of prayer and destroy the atmosphere of prayer until he is recognised and resisted and his interference stopped, and all prayer is sheltered under the covering blood of the Lord Jesus Christ.

LOTS OF LOTS

By GEORGE CANTY
MINISTER, ELIM CHURCH, LEYTON

Lot the go-getter went places but got nothing and came nowhere. Abraham the self-denier went nowhere but got everything and arrived.

ALTHOUGH Abraham went to Canaan, the realistic consideration is not where he went but where he did not go. Forsaking Ur of the Chaldees, then the fine city of Haran in the kingdom of the Mari, avoiding Babylon, other centres of the fertile belt, Egypt and similar areas of development, he got away from it all and reared his family in tents. Like Henry Thoreau at Walden pond, he changed society by leaving it, but more deeply and universally than that social critic ever imagined.

Lot was normal and could see no sense in his uncle's eccentric preference for withdrawal. He was bred a city boy and naturally became " something in the city." His relative possibly seemed to him pietistic and hopelessly other-worldly.

Lot was blind to the greatness of Abraham and of Abraham's revolutionary world vision. Abraham saw with undimmed clarity that the society Lot chose lacked any permanent coherence and foundation. He " looked for a city which hath foundations, whose builder and maker is God." In other words, he knew that no community could survive which was godless. He rejoiced to see Christ's day, and the possibility of a Christian-based civilisation. Beyond that he saw Christ's eternal kingdom with Christ Himself as the chief corner-stone.

A new order

Abraham's obedience to the call of God made possible the beginning of a new order. He broke away from the cultural influences of existing kingdoms and empires, inspired by new concepts which sprang from faith in one true and living God, the Lord.

Kingdoms in his time existed by devouring one another. International pillage, slavery and sucking the blood of tributary nations maintained the so-called glory of these parasitic empires. Abraham, under the most remarkable divine tutelage, detached himself from his times. Offered plunder by the king of Sodom after the defeat of Chedorlaomer, he refused it on the grounds that he had lifted up his hand to the Lord. Instead he gave tithes to Melchizedek, the priest-king of Salem, because this city retained knowledge of " the most high God."

Having shared fortunes with the city, twice Lot lost all. The second time the loss was permanent and included not only his wealth but also his family, except two incestuous daughters, who shamed him and produced a progeny that actively hindered the work of God. Lot's lot was lost, and he is remembered not so much as the kinsman of great Abraham but merely as the husband of a woman who died by becoming a pillar of salt.

Israel tended to be like Lot. Without vision, they perished. Few of them realised that in them, and in the revelation made to them of Jehovah the only God, merciful and righteous, there was vested the only hope of true civilisation in this world. They could not even see the connection. They envied Egypt and Babylon, aped their ways, succumbed to

their influence, and were stupefied by the glory of their miltary power and stolen wealth.

Another glory

God expressly forbade such glory. They had not to multiply horses and chariots, or form alliances with other nations. They had another glory, the glory of true civilisation, thousands of years ahead of all other nations, and that glory rested squarely on the knowledge of God and His righteous character. But Israel coveted the worldly honour which today horrifies us as we uncover the barbarous policies that created it. We see how blind Israel was to her own shining greatness. God was described as "the glory of Thy people Israel." Her insight into reality was unique, but she despised the revelation which had been granted to her, and followed the lead of Lot, and at last shared the lot of Lot, losing everything and getting nowhere.

Many of the principles that eventually were derived from the radical understanding of the Hebrews are now embedded in the general civilisations of today. U Thant, secretary general of the United Nations, said recently that basically all civilisations are one. Personally I cannot agree with him, but to whatever extent the commended pattern is found universally it has come from Christianity and the work of Christian missions carrying loftier ideals to the East.

However, this is only half the story. The question now is whether the Christian faith, if it is rejected, will leave any permanent deposit in the codes of nations. It used to be said that "one can be good without going to church," and "one can have Christian morals without Christian religion." This was all so "true" that it became a truism. Yet suddenly we hear a new cry: "Why should people who do not accept the Christian religion have Christian morals forced upon them?" This is perhaps the most frightening question now in popular currency. It means that Christian goodness dies with Christianity. The alternative is to go back to what Abraham saw going on when he advanced the world's interest by retreating from it. It is what we saw in Germany from 1934 as the campaign of Friedrich Nietzsche against traditional Christian morality as the disturber of the masses succeeded. In fact when Christ is forgotten so are His ethics. There is now no longer any question about this, for it is being demonstrated around us with sickening continuity. The agnostic, the Christian-agnostic and the atheist deny the authority of the Christian tradition, and blunder into the morass of scientific humanism and the new morality.

Worldly sludge

There is only one thing to be done. We Christians must watch with all the intelligence of divinely guided minds to mark where the sludge oozes in. Especially we must be on our guard when in relation to behaviour we hear the plea that people don't do this or that nowadays.

Especially in family life does the new worldliness intrude. "You can't tell teenagers what to do in these enlightened times, can you?" This attitude is worldliness of a kind that is at the bottom of today's "youth problem." It is totally unchristian. At the beginning of His teens Jesus went down to Nazareth with His parents and "was subject unto them."

The feverish anxiety to see our children "get on" often means driving them to pass examinations for careers that they are barely equipped to maintain either by brain or by temperament. It is sheer worldly pride to boast "My son is studying law" when nature has probably better fitted him to be a plumber.

"The outsiders"

Children should be bred not to have the parasitic and Babylonish attitude that says "What can I get out of life?" Abraham's valued promise from God was that he would be blessed to bless all nations. The prodigal son seemed to think the world owed him something. His father was also prodigal—prodigal in giving the spoilt youngest child everything he wanted for self-expression.

I do not understand parents who will, for instance, give their children the fullest facilities to have whatever worldly trash they demand on radio, television or records, and then attempt to offset this unwisdom by a disciplined determination to make them "come to all the meetings." It is equally unwise, when children are earning good wages, to give them care, food and home for a nominal sum. Money is a great teacher. Responsibility is inculcated by at least making people pay for what they get.

It is frequently argued that scenes of violence on television affect the minds of young people. What never seems to be said at all is that the secularist,

materialistic stress is an even greater peril. It attracted Lot in his day, and was shunned by Abraham. There are, too, other features of television that reflect a Christless world. Take for instance the television serial "The Outsiders," which shows family scenes sometimes. The children are insolent to their parents, one elder boy is abominably rude in his general attitude, and the younger boy is permitted freakish hair styles and manners which are a disgrace—all without rebuke. Nobody on television ever says a grace before meals. The words "thank you" are rarely uttered even when help is given. Drink is put forward as normal.

Character

Against this and a thousand other decadent and dangerous trends our country needs the resistance of not one Abraham but thousands. Our homes may look eccentric, as his did, but they will produce character, without which the world cannot go on. The strongest pressure comes from our own children complaining that Mary next door can do this, go there, have the other, and her mother doesn't mind so and so. The answer is in the happy atmosphere of a true Christian home as opposed to the inevitable tensions of homes where everybody wants to do what he or she likes. Mary may not see the difference for a while, but it will register over the years, and discipline in love will train up children in ways from which they will not depart.

Lot followed the social trends, despite his righteousness, and found that his witness to his own family was "as one that mocked"—it was a joke. We stand again in history just before another judgment, and cannot afford to gain Lot's lot. He was saved, but "so as by fire."

SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schoo's, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending February 3rd, 1966. We deeply appreciate the generous giving of our young people.

	£	s.	d.
Worcester: ship halfpennies £28, Pathfinders £14	42	0	0
Lee Croft, Sheffield	24	6	9
Winton, Bournemouth	21	8	0
Bridge Street, Leeds	20	0	0
Vazon: Sunday school £15, Junior Crusaders £3/15/1	18	15	1
Langley	17	5	3
Clapham	15	0	0
Gosport: ship halfpennies	12	0	0
Scunthorpe	10	6	0
People's Mission, Sholing	10	0	0
Oxford, Blackbird Leys: ship halfpennies £5, Oxford £4/7/- ...	9	7	0
Swinegate, York ...	8	14	0
Wimbledon	8	0	0
Wick	8	0	0
Acomb, York ...	7	0	0
Yeovil	6	15	6
Palmers Green: ship halfpennies	5	0	0
Tithe Farm Pentecostal	5	0	0
Selly Oak	4	0	0
Melbourne Street: ship halfpennies	3	12	6
Llanelli: ship halfpennies	3	10	0
Hastings	3	10	0
Lowestoft	3	2	0
Barking	3	1	6
Pitsea	2	11	5
Burton-on-Trent ...	2	10	0
Loughborough: ship halfpennies	2	9	11
Mason Street, Hull, junior church ...	2	8	4
Long Eaton	2	3	7
Aberdare: ship halfpennies	2	0	0
Carshalton	2	0	0
Edinburgh	2	0	0
Romford	1	16	5
Grimsby	1	5	6
Felixstowe		18	0
Driffield: ship halfpennies		17	0

The man of prayer knows partly by the inference of faith what is being accomplished, and with a spirit touched with a glad awe he goes steadily on his way. God placed in human hands the mightiest of forces —prayer—so that we might become partners with Him. He wins men through men.—J. J. HARBIN.

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Christ the Lamb of God *A. Hodgson*

Lots of Lots *George Canty*

From my diary *T. H. Stevenson*

The priesthood of believers *Keith Harris*

Elim Church progress

Someone's at your door *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

The baptism in the Holy Ghost *A. Tee*

Family altar notes *H. Burton-Haynes*

EDITORIAL

THE one thing an Englishman gets really serious about is his sense of humour ; but we have felt in recent years that he has been losing it. A master caned two boys for putting election stickers on their cycles. He wasn't going to have politics brought into school. Strange ! We recollect nearly half a century ago in the then equivalent of the eleven-plus examination being asked to write an essay on the Bolshevik revolution in Russia. Surely masters and pupils are more with it today than then—or are they ?

But where was the master's sense of humour ? He must surely be very much out of touch with juvenile thinking. But his attitude is symptomatic of the adult attitude to young people. Young people must be taken seriously, but their ebullience need not always be taken seriously—unless you want to make money out of them ! But from the point of sociology can we not realise that their attitudes and actions are a passing phase ?

Half a century ago a gang of lads would decide to go on strike from school, " We'll not go in today lads." How often they had heard their fathers say that at the works entrance ! And for half a day or a day truant they would play. Parents, police and teachers seemed to have a sense of humour. " Their fathers are always talking about striking ; can you blame the youngsters ? " They were real strikes in those days. Of course, the recalcitrants had to appear before the head, who duly imposed a couple of strokes, probably more because it was the expected thing than that he felt the lads were unduly wicked.

The casual attitude of adults rather took the wind out of the sails of the young bravadoes. But today the press, the police, the psychologists, the sociologists would bear down upon such a gang, all applying their own particular yardstick to this delinquency problem, and giving the lads a sense of importance far greater than is ever warranted.

Our adult generation has lost the art of deflating ego by a little *studied* neglect. The master who caned the boys should try it. And we all may be assured that it works wonders.

ELIM IN THE ROYAL ALBERT HALL ON EASTER MONDAY

ONCE again the great Easter Elim rallies in Trafalgar Square and the Royal Albert Hall have come and gone, but they leave blessing in lives saved, healed, baptised in the Holy Spirit, and many given a new zeal to serve the Lord. Our cover picture shows the platform, massed choirs and part of the arena during the evening service.

More photographs will appear in the ELIM EVANGEL dated May 7th, and Ray Jobling, Brian Edwards and Brian Barnett are your reporters for the day.

For the first time the Trafalgar Square rally was filmed and Elim personnel were interviewed for B.B.C. television.

from my diary

By T. H. STEVENSON
MINISTER, WORCESTER ELIM CHURCH

BEING shown round Worcester assize court I found the most interesting item was a simple request in the witness box that only the witness could see, and could not fail to see. The words were " Please speak up clearly." I was told that the acoustics were bad, but I think other causes would more greatly hinder —the awesome presence of the judge and those concerned with the proceedings, the public gallery, the strangeness of speaking to an audience, and perhaps the unpleasant nature of the evidence to be given. The Christian is a witness to the world, and to bear an effective testimony, however difficult it may be, it is so necessary to speak up clearly and unashamedly, knowing the rightness of our cause.

☆ ☆ ☆

I remembered another particular piece of advice that was given some years ago to the leading witness in an important trial at the Old Bailey. The witness, a former Commonwealth Cabinet Minister, was stopped by the judge as he began his important evidence by saying " I think." The judge told him: " You are here as a witness. Do not tell us what you think; we will do that. Tell us what you know." That practical advice impressed me, and that is what Christ demands from each believer—tell what you know. He Himself said " We speak that we do know, and testify that we have seen."

☆ ☆ ☆

The former Archbishop of Canterbury, Dr. Fisher, said in a recent address: " Many people are asking why progress towards unity is so slow. Slow? It's coming in torrents. It has never moved so fast in the history of the Church. The multiplication of the spirit of unity is untold." He is right. The evidence is plain to be seen: the present Archbishop makes history by his official visit to the Pope; the Jesuit priest preaches in Westminster Abbey, and other priests preach in Protestant churches; and now the Student Christian Movement announces the appointment of a Roman Catholic priest to its staff as a study secretary and speaker. The traffic is busy, but it is one-way traffic and in a no-through road. This " spirit of unity " is not to be gullibly accepted as the " unity of the Spirit," which is not something we are asked to seek but to " endeavour to keep " by those who already are " one in Christ Jesus."

☆ ☆ ☆

When Dr. Ramsey returned from the Vatican an Anglican layman and a Roman Catholic priest were interviewed by the B.B.C. The Anglican was the enthusiast, and hailed the visit with superlatives of praise, while condemning outright any possible critics as being extreme obscurantists (one opposed to intellectual progress). So the prevailing unity is claimed to be not only spiritual but intellectual. This will include acceptance of papal infallibility, Mariolatry, celibate and mediatorial priesthood, canonisation of saints, purgatory, penance, indulgences, relics, transubstantiation, etc. How can any Protestant call that intellectual progress, or condone it as intellectual honesty?

☆ ☆ ☆

Space forbids me to quote the authoritative reply given to a letter in the *Methodist Recorder* in which the writer asked " What does Methodism teach about the second coming and the end of the world?" but perhaps the following sentence in the letter indicates what kind of answer would be expected in the light of such a factual statement. The Methodist lady continued " In fifty years of listening to sermons I can recall only one on the subject." If the lady's experience over fifty years is average in Methodism the actual answer to the question " What does Methodism teach about the second coming? " is simply that, in practice, Methodism does not teach about the second coming.

A letter to all readers from Ron Jones

Dear Elim friends,

Greetings. On Sunday, April 24th, at 8.15 p.m., we will be conducting the first service of the Liverpool crusade. During the first two weeks the services will be held in the Concert Room, St. George's Hall, right in the centre of this very needy city. Rallies will be held each weeknight at 7.30 and on Sunday nights at 8.15.

On Monday, May 9th, we shall be moving into the Elim church, Jubilee Drive, and we shall then include a children's campaign and, at 9.30 each evening, the gospel coffee bar. These efforts will be in addition to the main crusade rally at 7.30.

Just prior to the crusade 70,000 copies of *Elim News* will be distributed.

This letter is to ask you all to pray for us that God will be pleased to use us for His glory.

Yours in the Master's service,

RON JONES.

The Elim Pulpit

THE PRIESTHOO

(1 Peter 2:1

THE priesthood of believers—every believer a priest to God, enabled to come boldly, but not irreverently, to the throne of grace (Hebrews 4:16)! What a wonderful truth! What a glorious doctrine! But what a neglected experience! When, in the divine economy, the Israel priesthood, restricted to the tribe of Levi, was instituted, a rebellion was raised in Israel by Korah, Dathan, Abiram and On, who also claimed the right to draw near to God (Numbers 16:3). How strange that now the priesthood pertains to all believers the privilege should be neglected. Yet the fortunes of the doctrine of the priesthood of all believers have ever been indicative of the spiritual condition of the Church and, living as we do in a day of spiritual declension, the neglect of this doctrine ought not to surprise us, though it should challenge us.

The doctrine of the believers' priesthood

The doctrine of the priesthood of believers was one of the pillars on which Methodism originally stood, the others being the inspiration and authority of the Bible and justification by faith in Christ alone. These pillars were levelled to the ground at the conference held in Plymouth in July last year. The priesthood of believers has ever been repudiated by the Roman Catholics and their brothers in ritualism, the Anglo-Catholics, but since the Reformation it has been tenaciously held by all evangelical Christians—partly, no doubt, because they experienced its truth in their daily walk with God, but principally because they found it in the Word of God. We shall therefore turn to the Word of God and seek briefly to sketch the main outlines of the doctorine.

The fact of the believers' priesthood

Three texts of Scripture will suffice to establish the fact of the doctrine under discussion. In 1 Peter 2:5 we read: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ"; and in verse 9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." In Revelation 1:5, 6 John, bursting into praise in the course of his introductory remarks, cries: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Robert Clark summarises the truth of these verses when he remarks: "When God saves a man by His matchless grace He places on His head the mitre of priestly status and function."

When Korah and his company claimed that all the congregation were holy and had a right to the priesthood the Lord used the occasion to record, through the mouth of Moses, the essential marks of those who are truly priests in His sight. In Numbers 16:5 the sons of Aaron are said to be (1) chosen, "who are His . . . whom He hath chosen"; (2) holy, "who is holy"; (3) privileged, "to come near unto Him." These distinguishing marks are placed upon the believer-priests of the New Testament (1 Peter 2:6, 9) and where these are lacking any priestly claim is vain.

Leviticus 8 tells us of the consecration of Aaron and his sons to the priesthood. The divine Word is "Take Aaron and his sons." Three truths derive from this simple statement. First, priests are divinely appointed. No one in Israel made himself a priest; the Lord made him a priest or he was not a priest at all. It was not a man's own choice or decision which made him a priest but the divine will. A solemn illustration of this fact is recorded for us in 2 Chronicles 26:16-21, where king Uzziah attempted to intrude into the priesthood and was smitten with leprosy. It is precisely this divine appointment to the priesthood that is the glory of the priests of the new economy. "Thou . . . hast made us unto our God kings and priests" (Revelation 5:9, 10). Second, priests owed their office to their relationship to Aaron; likewise believer-priests owe their office to their relationship to Christ who is their Head and great High Priest. Third, the priests, although chosen in Aaron (Exodus 28:1), did not enter into the exercise of their ministry until they had been consecrated by sacrifice and the blood had been applied to their persons (Leviticus 8:22-24). The same holds true in the case of New Testament believers; they

OF BELIEVERS

ion 1:4-6)

by KEITH HARRIS

Minister of Elim Church, Loughborough

are chosen in Christ (Ephesians 1:4) yet they enter into the exercise of their ministry only when the blood of Christ has been applied to their hearts by the Holy Spirit. "Unto to Him that . . . washed us from our sins in His own blood, and hath made us . . . priests unto God" (Revelation 1:5, 6).

The uniqueness of the believers' priesthood

next occupies our attention.

Roman Catholics will no doubt be surprised to learn that far from Protestants having no priests evangelical churches are full of them. Dr. Lightfoot, a former Bishop of Durham, aptly states the Biblical position when he says: "Above all the kingdom of Christ has no sacerdotal system. It interposes no sacrificial tribe or class between God and men. Each individual member holds personal communion with the divine head." The believers' priesthood then is

(a) UNIQUE BECAUSE ALL ARE PRIESTS

It has already been observed that in the old economy the priesthood was shut up to one tribe (indeed, it would be more true to say to one section of one tribe) so that only a small number of God's people were priests. Now, however, all true believers are priests. Bishop Handley Moule comments as follows: "He who offered the Church of Moses to be one great priesthood found His favoured nation unready for the privilege and so Levi, representatively, took the place alone. But now, in His new Israel, as all are sons in the Son, so all are priests in the Priest" (Exodus 20:18-21).

Further, the believers' priesthood is

(b) UNIQUE IN THAT BELIEVERS ARE KINGS AS WELL AS PRIESTS

"Thou hast made us kings and priests." In the Old Testament, with the exception of Melchizedek, the two offices of priest and king were never united; indeed, Saul's attempt to unite them brought forth the judgment of God (1 Samuel 13:8-14). But though "the regal and sacerdotal dignities," says Adam Clark, "are the two highest that can possibly exist among men" both are combined in the persons of the redeemed people of God. How glorious and exalted is the station of the children of God! How unique is the priesthood of believers!

It remains for us in conclusion to ponder

The responsibilities of the believers' priesthood

The believers' priesthood is no sinecure—all the priests serve. From the type-teaching of the tabernacle we learn that priests offer sacrifices, render services (tending candlestick, table of shew-bread, etc.) and make supplications (incense offered at the golden altar), but since the principal function of the priestly office was the offering of sacrifices we shall confine ourselves to this aspect of their ministry. Before we do so, however, it is vital for us to understand the nature of the sacrifices that believer-priests are called upon to offer. The sacrifices are not physical, i.e. animals or incense, but spiritual (1 Peter 2:5). Thus the believers' priesthood taught in Scripture cuts right across and right under the doctrine of the priesthood taught by Rome, with its priestly mediation and its sacrificial mass. True Christians believe in the priesthood taught by Peter but repudiate that taught by his supposed successor.

The priests in Malachi's day found their priestly service wearisome (Malachi 1:13). Sad is the condition of a believer-priest whose experience is like theirs. Dr. John Brown puts the matter in correct perspective when he states: "The fact that the Saviour's atoning sacrifice supersedes entirely the necessity of attempting to do anything for the expiation of their own sins is the most powerful motive to their diligent discharge of duties as believer-priests. Believer-priests

should discharge their responsibilities joyfully and with gratitude."

What sacrifices are believer-priests called upon to offer? They are required to

(a) OFFER THEMSELVES (Romans 12:1, 2)

These verses, standing at the head of the practical section of the Roman epistle, teach clearly that believers cannot serve God acceptably unless they are yielded to Him completely. The motive for consecrated living is Christ's sacrificial dying; the "therefore" in verse 1 refers back to the doctrinal section of the letter, where man's sin in Adam and man's redemption in Christ are fully expounded. It is precisely because of what they have done *against* Him and what He has done *for* them that believer-priests are to offer themselves unreservedly to God. "Love so amazing, so divine, demands my soul, my life, my all." Paul's impassioned plea "I beseech you" suggests two things. First, the imperative of consecration. Christ has gone back to heaven and has committed His work into the hands of His servants, to each his specific task (Mark 13:34). He did not fail us while He was upon earth (John 17:4); can we fail Him now that He is in heaven? Second, the cost of consecration. Sacrifice is never easy, but it is ever necessary if we are to follow in the footsteps of Jesus, who "suffered without the gate." The privileges of the believer-priest are wonderful, but the proper discharge of the office is very costly.

(b) OFFER THE SACRIFICE OF PRAISE (Hebrews 13:15)

Praise is not always easy. Pentecostals take note. Oftentimes the difficulties and trials of life make it extremely difficult to praise the Lord (see Psalm 42). At such times praise is a real sacrifice and believer-priests are required to offer it. David sets a good example in Psalm 34:1: "I will bless the Lord at all times, and His praise shall continually be in my mouth." The apostles, too, showed that they were of "the house and lineage of David" when as true believer-priests, with their backs bruised and bleeding, they prayed and sang praises to God" (Acts 16:25). Two marked points of contrast between the priesthood of the Old Testament and that of the New are to be noticed in this connection: (1) the incense had to be offered morning and evening (Exodus 30:7, 8), but the believers' sacrifice of praise is to be offered "continually" (Hebrews 13:15), and (2) there was only one way of offering incense—it had to be burned—but there are divers ways in which we can offer praise: we can say it (2 Chronicles 20:21), shout it (Ezekiel 3:11) or sing it (Acts 16:25).

(c) OFFER THE SACRIFICE OF DOING GOOD (Hebrews 13:16)

Bible Christianity is not only doctrinal and emotional, it is also practical. Believers must do good works. This again can be very costly. Matthew Henry aptly comments: "It is the duty of Christians to express their gratitude to God for His goodness to them through Jesus Christ by doing good." Thanksgiving is good; thanksliving is better. In this matter our High Priest sets us an example, for He went around doing good (Acts 10:38), while Dorcas leaves us a pattern, for she was "full of good works" (Acts 9:36). We will do well to remind ourselves that in this respect, contrary to the exercise of the priesthood in the Old Testament, which was confined to Israel (Leviticus 1:2, 4:2), the believer-priests' ministry extends beyond believers to men and women of the world, for we are to "do good to all men" (Galatians 6:10).

(d) OFFER THE SACRIFICE OF COMMUNICATION (Hebrews 13:16)

The thought here is of material giving. The word translated "communicate" is better rendered "contribute." Believer-priests are called upon to sacrifice their material resources to meet the needs of others.

When Noah offered his sacrifice after the flood God was pleased (Genesis 8:20, 21); accordingly, when the writer to the Hebrews tells us that God is well pleased with the sacrifices of believer-priests we are not surprised but encouraged. May we continually offer them.

So much then for the doctrine of the believers' priesthood. But this, wonderful as it is, can grip our minds and yet not stimulate our hearts. We must beware of barren orthodoxy, remembering that "the letter killeth, but the Spirit giveth life." Knowledge of the doctrine can in itself be a sterile thing, but let it be applied to our hearts by the Holy Spirit and it will become a stimulating experience, enriching our individual lives and, through the prayers and praises as believer-priests we offer, an untold source of blessing to others. May this be the reader's portion.

D.613

ELIM CHURCH PROGRESS

THORNTON HEATH **Pastor: Brian G. Edwards**

AT the end of last year we launched a crusade with Pastor G. Canty, editor of *Elim News*, which was used in a literature campaign immediately prior to the crusade. Ten thousand news sheets were distributed, an effort undertaken by members young and old in bitterly cold weather, and to them we offer a very sincere word of thanks. The start of the crusade was heralded by people carrying placards in the main shopping area and a carcade with loudspeakers touring the whole district. This proved a great success and aroused much interest.

During the ten days of services the inspired ministry of Pastor Canty was a source of rich blessing and provided food for many hungry souls.

Forty-one inquirers were dealt with and followed up. The sick were prayed for, and one man who had suffered from arthritis of the spine for many years and was in continuous pain, and as a result had become a semi-invalid, was instantly healed. After prayer he removed a spinal jacket which was held in place with nuts and bolts and wept for joy as he stood upright with no support and no pain ; the next night he came to the service unaided and riding his wife's bicycle.

The church was full on most nights, and Pastor Canty painted a picture in oils each night ; this proved to be a great attraction and was a good talking point for those trying to bring friends to the services.

We plan to rebuild the front of the church and carry out extensive modernisation, now a necessity due to growth in the different departments. This will present a financial problem, but we believe the Lord will undertake. It has been thrilling to see God's people eager to give sacrificially, with the weekly offerings at times being well over £40.

SALFORD **Pastor: A. Lambie**

RECENTLY we had the joy and privilege of welcoming Pastor and Mrs. Lambie and their son to Salford. About sixty members and friends sat down to a fellowship tea at which Mrs. Lambie was presented with a bouquet of flowers by one of our oldest members, Mrs. Thomlinson. In the evening a telegram was received from our pastor's old church, Hayes, assuring him of their continued prayerful support. Pastor Beresford welcomed Pastor Lambie to the Lancashire Presbytery and the family were welcomed to the church by our church secretary, Mr. Hough. Pastor Lomas gave an encouraging and challenging word based on Isaiah 41 : 17, 18, exhorting us to seek God and telling us what God can do if we would only do this.

It was a day of true Christian fellowship, and we were very conscious of God's presence and blessing.

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E.E.

Women's column

By GLADYS GORTON

SOMEONE'S AT YOUR DOOR

BETWEEN seven and nine in the morning you may have a caller, a female " egg-chick." The Egg Marketing Board has introduced this startling stunt to publicise the importance of an egg. " Go to work on an egg." What a time to call ! It takes the early bird to catch the worm, and I would *feel* like a worm if I answered the door at seven in the morning. Before and during breakfast is an embarrassing and dangerous time to call. Most people are not at their best, are they ? Father yawning, washing, dressing, eating, rushing to catch the train to the City. Mother calling, cooking, hurrying her family, watching the clock, so that they are not late for work or school. And in the middle of all this Miss " Ladybird " rings your bell and makes her early-morning call. Let me know if she calls on you ; it will be very interesting.

With good humour the editorial of one of our national newspapers commented upon this venture, and wondered how the harassed housewife would fare if more decided on the same kind of thing. The potato, milk, gas, electricity, wool and coal boards all called, as did others such as the white fish and pig industry development, the federal bacon curers and British turkeys. If these were all dressed accordingly, like these eighty-odd out-of-work actresses for the Egg Marketing Board, the housewife could collapse on the threshold of her own door.

Supposing one morning we had an " early-bird " caller and from then on a continual stream of these callers until the evening. However would we cope ? Then late in the evening another ring. " What, another caller ? I'm not going to open the door, not even if it is the Queen herself."

There are many callers at your heart's door, and I am so glad that Jesus knocked at mine when I was in the early morning of my life and that I opened wide the door and let Him in. " Look," says Jesus, " I have been standing at the door and I am constantly knocking. If anyone hears Me calling him and opens the door, I will come in and fellowship with him, and he with Me " (Revelation 3 : 20 paraphrased). Many callers have knocked at your heart's door during life's short day. Be careful that you are not keeping Him waiting outside the door.

(*continued on facing page*)

SUNSHINE CORNER

HELLO SUNBEAMS.

David was the smallest one. He wasn't expected to be of any use and was always left out or left behind. Eliab, so tall and so strong, and with Abinadab and Shammah to help him, was afraid of the giant. He should have known that God was with them, but he stood by and let the little brother go out alone. The proud one who had rebuked him didn't look quite so proud when David returned with the giant's head and his great sword.

Joseph's brothers were much the same. The dreamer they called him, and father's favourite. How changed they were when they met him after so many years and bowed the knee to him. No wonder he was so concerned for his own little brother Benjamin. He knew just how it felt to be the smallest one, the one always left behind.

Andrew was a different kind of brother. When he had found Jesus he went for Peter immediately. " We have found the Messiah," he said. " Come, and see." It was Andrew who had a kind word for the little boy with the loaves and fishes. Andrew loved to take people to Jesus, and he gives us a wonderful example.

We have a little David in our Sunday school. He has lots of brothers, some of whom go to work and some to school. He must feel very lonely when they go off and leave him each day. They don't leave him behind on Sunday afternoons or on Wednesday evenings. Little David is there with his brothers and he joins heartily in the singing. When we look for the best boy and girl David's brothers will speak up for him, and if they get a prize little David always has his share.

Did you know that Jesus had brothers? If you look in the gospel of Matthew you will find their names. What a wonderful brother Jesus must have been. I am sure He would not have left the little one behind. At first his brothers did not believe in Him ; you will find that the apostle Paul often met with them. One of the brothers wrote an epistle. See if you can find his name.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

COMING EVENTS

BIRMINGHAM, Kingstanding. April 24-28. Elim Church, Warren Road. Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher : J. Smith.

BOLTON. Elim Church, Platt Street. April 23. Monthly rally at 7. Visit of E. J. Jarvis (Bradford) and team. Convener : K. Smith.

BOLTON. May 7, 8. Jackson Hall, Y.M.C.A., Deansgate. Saturday at 7, Long Eaton Youth for Christ team. Sunday, Elim Church, Platt Street, at 11 and 6.30.

BOURNEMOUTH, Springbourne. April 23-25. Elim Church, Curzon Road. Fortieth anniversary services. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher : J. T. Bradley.

CARLISLE. April 22-30. Elim Church, West Walls. Annual convention. Weeknights at 7.30 (except Friday). Sundays at 11 and 6.30. Preachers : Duncan Campbell, E. F. Cole and J. Cave.

CLAPHAM. Elim Central Church, Clapham Crescent, Parson's Corner. May 2. Annual Sisterhood rally at 3. Speaker : Mrs. E. Dainton. Soloist : Mrs. R. B. Chapman. Convener : Mrs. E. R. Walker.

LIVERPOOL. Music room, St. George's Hall, William Brown Street entrance. Commencing April 24. EVANGELISTIC CRUSADE by Ron Jones and party. See panel on back page for details.

LLANELLI. April 16-24. Elim Church, Island Place. Evangelistic crusade conducted by John Cooper. Sundays at 10.30 and 6. Weeknights at 7 (except Friday). Soloist : Don Evans (Cardiff).

LONDON. April 23, 24. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. Special service in conjunction with the Billy Graham organisation. Saturday at 7.30. The film " The Restless Ones." Sunday at 6.30 and 8.15, two great evangelistic meetings. Speaker : Dr. John Wesley White. May 7, at 2. North London District Presbytery business meeting. Evening : Presbytery youth outreach.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 2.30. Tuesdays and Wednesdays at 7.30. A welcome to holidaymakers. Pastor : David Holmes.

SCUNTHORPE. Commenced April 16. Elim Church, Ferry Road. Saturday at 7. Sundays at 6.30 and 8.15. Weeknights at 7 (Fridays excepted). Campaign by A. P. Johnston and team.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. May 7-11. Elim Church, Mersham Road. Missionary services and Exhibition. Saturday at 7. Sunday at 11 and 6.30. Monday to Wednesday at 7.45. Taking part : L. and R. Wigglesworth, R. B. Chapman and Miss M. Paint. Soloist : Mrs. Chapman. Convener : Brian G. Edwards.

ITINERARIES

London Crusader Choir (Leader : Douglas B. Gray) : April 23 (male section), Guildford Cathedral ; 30, Chelmsford (Billy Graham rally) ; May 7, Dagenham ; 8, Holloway prison ; 14, 15, Bracklesham Bay (conference festivals).

Missionary Itinerary by P. and B. Griffiths :
April 23, Alloa ; 24, 25, Dundee ; 26, Aberdeen ; 27, Coatbridge ; 28, Edinburgh.

Joseph Smith :
April 23-28, Kingstanding ; 30—May 5, Smethwick ; 8-15, Old Hill.

Great West Country Evangelistic Rally
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Northernhay Street, Exeter
(Opposite Central Station)
Saturday, April 23rd
at 3 and 6.30 p.m.
HEAR ELIM'S SINGING EVANGELIST
(William Plowright)
Supported by
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THE YEOVIL DISCOVERERS
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D.1266

REVIVAL AND DIVINE HEALING CRUSADE
conducted by Rev. A. J. Chuter
in the
SWADLINCOTE TOWN HALL
Commencing Saturday, April 23rd, each night at 7.30 to Sunday, May 1st.
Supported by the Followers and the Gospel Lights
Convener : Pastor E. Snelling
D.1271

WOMEN'S COLUMN (*continued*)

A woman had a daughter smitten with a dreadful disease. She heard of a world-famed physician who could operate successfully. How she longed that she could contact him and implore him to operate on her daughter. By chance she read in the newspaper that he was visiting near to where she lived. That evening the great man slipped from his hotel and went for a long walk in the cool air. He came to the outskirts of the city, into open country with a few houses dotted here and there. A sudden thunderstorm with terrific rain sent him hurrying into the porch of the very house where this dear woman lived. He pressed the bell hard. She opened the door and he asked if he could come in. The already distracted woman cried out " Go somewhere else. There is enough trouble in this house." Next day she screamed with dismay, for she recognised the picture of the physician on the front page of her newspaper. Jesus Christ is knocking. Let Him in.

YOUTH *in action!*

Helps for every Crusader to receive THE BAPTISM IN THE HOLY GHOST

by A. Tee

WE are a Pentecostal movement, but we must have an up-to-the-minute experience of God's provision if we are to make genuine spiritual progress. Although no one would suggest that he knows all about the subject it is important that we understand something of how to receive this blessed experience.

First of all we need to have a personal knowledge of Jesus Christ as our Saviour. It is not possible for an unconverted person to receive the baptism in the Holy Spirit, "He shall give you another Comforter . . . whom the world cannot receive" (John 14:16, 17).

Secondly, we are taught that the Holy Spirit is given "to them that obey Him" (Acts 5 : 32). If the Holy Spirit has pointed to something in your life that is not right—worldliness, secret sin, or compromise—you must surrender to the known will of God.

Thirdly, there must be a clear knowledge of what the baptism in the Spirit is for. It is not only to make us able to speak with tongues. Do not misunderstand me when I say this. While this blessed experience of glorifying God in an unknown tongue is the first sign that you have entered into a full Bible-standard baptism in the Spirit, the motive God has in giving us this baptism is not simply that we will speak with tongues. If you want the baptism in the Spirit only so that you might be able to speak in other tongues it must be made clear that there are more important matters involved, such as possessing power to witness for the Lord. This baptism is vitally connected with evangelism, soul-winning and testifying to others.

Fourthly, there must be a deep, deep hunger in our hearts to want to do the work of the Lord more efficiently. This yearning will drive us to prayer and waiting upon God with a hunger and a love that will cause us to sense the presence of the Saviour. It is Jesus who gives us the baptism in the Spirit, and as we sense His lovely presence we begin to draw blessing and strength from Him. Such an atmosphere soon leads us on to praise, love, worship and magnify the One who has done so much for us. At this moment the enemy of your soul will attempt to divert your thoughts. Only as we "bring every wandering thought into captivity" and continue yielding our minds to the Master can we open up the innermost part of our being. To do this is not too easy at first. Jesus said: "Out of your innermost being shall flow rivers of living water; this spake He of the Spirit" (John 7:38, 39). Obviously before anything can flow out it must flow in.

Baptised means submerged, or totally covered by. Thus the baptism in the Holy Spirit means all of our inner self being wholly submerged by the Lord Jesus in the Holy Spirit. Your love, will, thinking, motives, desires and praise will wholly be taken over by the Master. As you yield your faculties to the Lord He will cause you to be blessed and filled and baptised. No wonder you will want to bless the Lord! No wonder you will want to say words of praise! No wonder you will feel that all you are able to say is totally insufficient to express the waves of love and joy that seem to be pouring into your soul!

It is at this very point that you do well to leave off trying to control your mind and let the Lord wholly take it over. He will not necessarily use your own particular language, but will enable you to speak words that do not come from your mind but from your innermost being, namely your spirit. Thus while you do not understand the meaning of the words you do know that there are pouring out from you fountains of warm love and adoration to the Lord. You will have to do the actual speaking of

(*continued on facing page*)

FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, April 25th — Numbers 16:36-50

" And the plague was stayed " (v. 50).

How slow Israel were in learning their lessons ! Repeatedly they made the same mistakes, and they were only preserved through God's goodness. And how slow we are to graduate in God's school of instruction. God is severe in His attitude toward sin but wonderfully patient with His children. The moment we stumble or transgress His commandments let us betake ourselves to the throne of mercy and seek for His pardon. There is plenteous mercy with the Lord. If He dealt with us according to our transgressions where would we be today? He has been so patient. As a father pities his children, so our heavenly Father has pitied us. Let us rejoice in His lovingkindness and tender mercy.

Tuesday, April 26th — Numbers 17:1-13

" The rod of Aaron . . . budded . . . and bloomed blossoms, and yielded almonds " (v. 8).

The rod which blossomed and yielded almonds symbolised resurrection power. The rod bearing Aaron's name was the only rod to burst into life and beauty. By the sign of resurrection his priesthood was visibly established. That divinely appointed priesthood, challenged by Korah and his company, bore the mark of God's approval. Beyond all doubt and cavil the Aaronic priesthood was a heavenly institution upheld by the authority of the living God. Christ's priesthood transcends the Aaronic priesthood. A priest after the order of Melchizedec, His priesthood is eternal, intransmissible, unchangeable. Such a priest represents us in heaven, approved through resurrection from the dead.

Wednesday, April 27th — Numbers 19:1-10

" Being a red heifer without spot " (v. 2).

The Old Testament abounds in types and pictures of Christ and His atoning work upon the cross. The slaying of the red heifer portrays Christ's death as a purification for sin. The shed blood of the red heifer points this great lesson. The ashes of the sacrificial beast mingled with water were applied to the unclean person to restore him to fellowship. God makes provision not only for past sins but present defilement, so that we may be ever before Him in all the value of the perfect work of Christ. The ashes of the heifer illustrate the remembrance of Christ's death applied to the heart by the Spirit, through the word, to remove any defilement contacted in our daily walk.

Thursday, April 28th — Numbers 20:1-13

" And Moses lifted up his hand, and with his rod he smote the rock twice " (v. 11).

Moses, the servant of God, was sternly reprimanded and disciplined for his failure when he lost his temper with the complaining people of God at Meribah. He was denied the great privilege of leading Israel into the promised land. God graciously forgave him. Later he died in sight of Canaan. When Moses is mentioned in the New Testament his failures in service are not raised against him. He is commended as being faithful in God's house. Our service will be rewarded at the judgment seat of Christ. If we bring our personal failures to Him they will be forgiven, to be remembered against us no more.

Friday, April 29th — Numbers 20:14-29

" Thus Edom refused to give Israel passage through his border " (v. 21).

The gushing waters at Meribah were followed immediately by the refusal of Edom to permit Israel's passage through his territory. Whenever God moves in the experience of His children some form of opposition is sure to be encountered. Edom's refusal, which prevented Israel from going straight into the land by the king's road, meant the traversing of a wearisome and trying way, but invaluable spiritual lessons were learnt which otherwise Israel would have missed. God is supervising our spiritual education. The opposition, the untoward circumstances, the frustration of our purposes, the perplexing pathway, the devious route are all overruled for our highest good.

Saturday, April 30th — Numbers 21:1-20

" Wherefore have ye brought us up out of Egypt to die in the wilderness ? (v. 5).

Their complaints were inexcusable. They had been in the wilderness for forty years and had not died. God had given them manna every morning, bread from heaven, and fresh water from the rock. No matter how long we have been in the Christian way the flesh in some form may show itself. We dare not presume. We are what we are by the grace of God. How often believers are appalled by what Solomon refers to when he says " they shall know every man the plague of his own heart." Only as we are filled with the Spirit can we mortify the deeds of the body. This is a daily, hourly, moment-by-moment necessity.

Sunday, May 1st — Numbers 21:21-35

" And the Lord said unto Moses, Fear him not " (v. 34).

Israel were invincible in the path of God's leading all the time they were relying upon God's word and walking in fellowship with Him; their defeats came through disobedience and unbelief. This is no less true today. The Bible says that we are " more than conquerors through Him who loved us." More than a conqueror ! What does it mean ? It means that we not only triumph over the world, the flesh and the Devil, but that we wrest from the conflict something that makes us stronger for future warfare. God's " fear not " salutes our hearts as we move forward into this day with its trials and temptations.

YOUTH PAGE *(continued)*

the words (note that please). The Spirit, however, will give you the utterance. Acts 2:4 reads: " And they were all filled with the Holy Ghost, and began [notice: *they* began, no one else] to speak with other tongues, as the Spirit gave them utterance." The Spirit gave them the utterance, but they had to go ahead and pour these unknown languages through their lips in praise and adoration to their blessed Lord.

Not only is this our privilege today; we are well advised to remember that this glorious baptism is but the gateway to a new realm of worship and gives us a new impetus, or power, for witnessing to the lost about their souls' salvation.

Life is built a day at a time, and the Scriptures keep this constantly in view in their promises. So, Christian, tired and somewhat disheartened, take not only 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.—HANDLEY G. C. MOULE.

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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

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MISCELLANEOUS

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BIRTH

THOMAS. On March 27th, to Valerie and Les (Oxford Crusader leader) the gift of a son, Mark Leslie.

MARRIAGES

PANNELL—THIPTHORPE. On March 19th, at Elim Church, Southend-on-Sea, Arthur Pannell to Connie C. Thipthorpe (lately of Swindon). Officiating minister: J. A. Wright.

WHIPPS—LYNDON. On April 2nd, at Elim Church, Southend-on-Sea, Trevor Stanley Whipps to Marilyn Ruth Lyndon. Officiating ministers: Philip Stormont and J. A. Wright.

KIDDER—CRAWSHAW. On April 2nd, at Elim Church, Rotherham, Anthony George Kidder to Jean Elizabeth Crawshaw. Officiating minister: C. J. Watkins.

WITH CHRIST

LANGMEAD. On March 22nd, George Langmead, aged 92 years, beloved by all at Eldad Church, Guernsey. Officiating minister at funeral: S. Penney.

McCOY. On March 14th, Willie Frederick McCoy, aged 87, faithful member of the Exeter Church. Officiating minister at cremation: T. Elfed Francis.

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 18 APRIL 30th, 1966 6d

The new Elim church, St. Helier, Jersey
(see page 276)

POWERS I

WHAT the historical books of 1 and 2 Samuel, 1 and 2 Kings and 1 and 2 Chronicles are to the Old Testament the book of the Acts is to the New Testament. It covers a period of just thirty-three years. Not often do we find as many highly eventful happenings fitted into so short a time as we do in the Acts. It has been referred to as the first page of Church history, and what an exciting page it is! It is doubtful if any page of secular history could be more fascinating to read than this. It has upon it the seal of divinity ; so very pronounced and everywhere so much in evidence that some have preferred to call it the Acts of the Holy Spirit rather than the Acts of the Apostles. It pulsates with divine power from the beginning to the end ; to which power it is not surprising to read of another operating in a counter direction. This other power is the power of Satan. Both of these powers are much in evidence in this sixteenth chapter.

The power of Satan

It should be said that Satan was not from the beginning of all things as God is. He is a created being. When first he came from the hand of the Creator he was a being of entrancing loveliness. In one place in the Bible he is called Lucifer, the son of the morning. Satan's history is outlined for us in Ezekiel 28, and verse 13 declares that he was in Eden, the garden of God. An able exponent of Scripture sees in this statement not the Adamic Eden that we read about in Genesis 2 but an earlier one than this.

> " Thou art the anointed cherub that covereth ; and I have set thee so : thou wast upon the holy mountain of God ; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

What the iniquity intimated here was is told us in verse 17 :

> " Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

In this verse we have an unmistakable reference to the fall of Satan. Since then he has used that power delegated to him in an anti-God direction. This is particularly noticeable in God's plan of redemption for man. In the spiritual realm, as in the great realm of the universe, there are many things that we will never be able to understand. One of these is how evil was able to originate in Satan and, when once it was discovered there, why he was not relieved of his power or destroyed.

Romans 5 : 12 is a fundamental statement in God's revelation to man :

> " By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned."

The advent of the Lord Jesus 4,000 years after the first promise of His coming was to save man who had been so utterly seduced by the serpent and made to sin against God. The watching shepherds, seated by their fires on the hillside above Bethlehem, were the first to hear the glad tidings of Christ's coming to men. The messenger was an angel, the message was one that they would never forget :

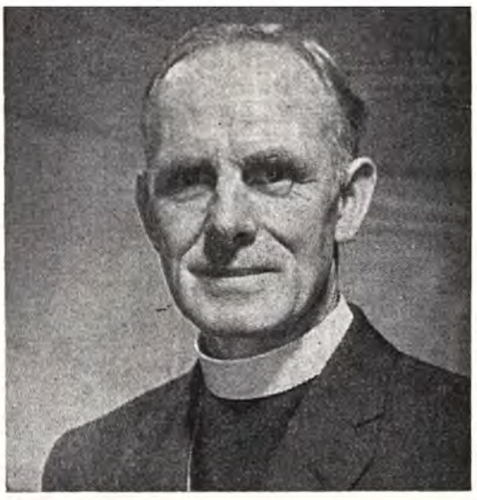
> " I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

This ministry of multi-racial redemption, begun when Jesus came and continued in the years that He was with men, was consummated when He cried " It is finished " and died on the cross. The prophets of the Old Testament who spoke of Christ's coming saw from afar off, and only dimly, all that was involved in His coming and His dying. Unlike them, and from the beginning of time, Satan was cognisant of the fullness and the extent of the blessing that would accrue from Christ's coming to men. He feared it greatly and tried, ineffectually, to hold it down. Although he failed in this attempt we learn from the Acts that he is still working with the same assiduity, venom and evil genius as he did before. The servant of God is his target now. His aim is to cause him frustration and to hinder him making the gospel of Christ known to others. In no passage of Scripture is this seen more clearly than in the one that lies open before us now. Verse 9 tells of a vision that was given to Paul in the night hours. Although the vision was given only to him his companions believed it was a divine leading for them all, and therefore instead of journeying into Bithynia as they had intended they travelled in the other direction.

The conversion of Lydia and her household was the first fruit of the gospel in Europe. It was then

CONFLICT (Acts 16 : 16-34)

By WILLIAM J. HILLIARD
Minister of the Elim Church, Halifax



that the power of Satan began to make itself known. It flared up with the deliverance and healing of the demon-possessed girl. This was the real cause of Paul and Silas being seized upon and incarcerated in Philippi. With these two servants of God secured in chains and helpless in the inner prison it seemed as if Satan had gained a strategic and actual victory over the forces of righteousness. This incident should serve to remind us that Satan is a very real enemy, that he is ever on the alert and is active all the time. Every devoted servant of God knows how very subtle and strong he is. Paul was not ignorant of his devices. Only a short time before this he wrote to the saints in Thessalonica:

> "We would have come unto you, even I Paul, once and again; but Satan hindered us."

We should ever remember that, wily and strong as our enemy is, Jesus triumphed over him. He did this in a threefold way: in the perfect life that He lived among men; in the atoning death that He died; and in His rising again from the dead. In His resurrection Jesus undid the gate of life immortal and threw it wide open for His followers to pass through to eternal bliss.

The power of God

There is nothing to indicate that Paul and Silas bemoaned the plight that they were in, or that they questioned their call to Macedonia. Nor had they resentful feelings for the men who had so evilly maltreated them, who, they believed, were but dupes in the hand of Satan to invalidate God's plan for this land to which they had been called. Hardly had they been secured in the cell allotted to them before they were praying to God. It should be said that they did not pray for their deliverance. They could have done so; Peter's testimony of his deliverance was still fresh in their minds. The prayers that they made were for this land that they had come to, that it would become a fruitful field for the gospel of Christ. Prayer and praise are seldom apart the one from the other. What began here in prayer was continued in praise. The spirit of praise is God-given. It is not in man's nature to sing in circumstances such as those in which Paul and Silas found themselves. In 2 Corinthians 11: 23 Paul writes about "stripes above measure"—an undoubted reference to the beatings that he had had in this Macedonian city. The place that these two servants of God were in was the "inner prison," the dreaded cell of this bastille of Philippi. It would be without the comfort of daylight, damp, and infested with vermin. Even movement was denied them; their feet were pilloried in stocks. If God had decreed it so He could have sheltered His servants from this ignominy and suffering. Instead, He permitted them to pass through this dark experience that Satan had planned for them, but with it He gave to them His grace and abounding spiritual joy.

The power of God is further seen in the unique evangelical witness intimated in the same verse, where we read of Paul and Silas praying and singing and "the prisoners heard them." The spread of the gospel in Europe that Satan thought he had stopped broke out in a new and altogether unexpected direction. The prison was crowded. There were men there from all parts of the land, and perhaps from other lands too—criminals of the very violent kind. With them there would be young men from good homes who had been led astray by masters in crime. We do not read of any conversions from among the prisoners, but there must have been some. The stories that Paul would hear from some of them in the improvised inquiry room of the jailer's house contributed, perhaps, in part to that joyous statement of his in Romans 1:16:

> "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

We are distinctly told that the jailer and his household were saved. The earthquake was a display

(*continued on page 279*)

OPENING OF THE JERSEY ELIM CHURCH

S. Penney reports

ELIM CHURC

J. S. Matts leads the singing.

A DAY of brilliant sunshine made an apt setting for the opening of the new Elim church building in Jersey. After a period of sixteen years in hired halls it was for this local assembly and their many friends a great day of rejoicing. The resident minister, Pastor John S. Matts, conducted the brief opening ceremony consisting of a reading from Psalms 84 and 126, after which Pastor S. Penney led in prayer. Pastor H. W. Greenway, Secretary-General, who was accompanied by his wife, in a few brief sentences spoke of the great joy it was in these days of spiritual declension to open a new church building for the preaching of the full gospel in Jersey. After the large crowd moved into the new building and prayer had been offered by Pastor W. J. Martin the church was soon resounding to the singing of the hymn "To God be the glory, great things He hath done," yet one felt that only the local pastor and his gallant band of workers and supporters knew how very true that was. The newspapers described the building as "the miracle church."

The congregation enters the new church.

Sixty-five Elim members, with their ministers, travelled by plane from Guernsey to join in the great event, because it was due to the vision of former Elim ministers in Guernsey that the work was commenced in Jersey.

When the time arrived for the evening service the building was again packed, and again pæans of praise ascended as Pastor John S. Matts conducted the service. The ministers from the Guernsey churches took part in the service and musical items from members of the local assembly were given. The theme taken by Mr. Greenway for the evening service was "The pre-eminence of Christ"; no words could describe this wonderful Saviour and the peace and satisfaction which He brings to the human heart. The call to make Him pre-eminent and know Him as such challenged all our hearts.

Telegrams and messages of greeting were received from Pastors P. S. Brewster, President of the Elim Churches, and J. J. Morgan, the Field Superintendent, Pastor and Mrs. T. E. Francis, formerly at Vazon, and Pastor P. Watson, former minister in Jersey. Pastor and Mrs. Matts, supported by a most loyal band of workers, have laboured unceasingly in their efforts to bring about this new venture. No sacrifice has been too great, no task too menial, that the whole together might be a new spiritual home of their own. We congratulate you all in your achievement. The ministers and friends from Guernsey counted it a privilege to share with you in this great day of rejoicing. We pray that the opening services are only a foretaste of even greater things to come. May Elim in Jersey flourish by the preaching of His Word and the praising of His name.

PROGRESS

SWINDON AND DISTRICT PRESBYTERY YOUTH CONFERENCE AT BATH

THE first youth conference in the district was held in March in three sessions. After a morning of presbytery business, deacons from the presbytery churches met the youth committee at a lunch provided by the local Elim church. John Lancaster addressed this meeting on " Integrating youth into the church."

Teachers and workers from the area joined the conference in the afternoon to hear H. W. Greenway on " Understanding the teenager " and Eldin Corsie on the manner in which youth should be challenged. Question time followed.

The evening service was convened by W. R. Jones, and A. Tee preached, supported by testimonies and musical items.

Three excellent papers, a fiery sermon, wise counsel, the enthusiasm imparted and the clear vision portrayed must have a lasting effect.

Based on A. CECIL JARVIS'S (*district youth commissioner*) report.

THE SOUTH WALES PRESBYTERY TAKES A POSITIVE LOOK AT YOUTH WORK

A YOUTH workers' retreat, sponsored by the South Wales Presbytery, was held in Barry on March 11th-12th. The first of its kind, its aim was to study Sunday school and youth work and to seek the most effective ways of reaching youth for Jesus Christ.

From the outset a wonderful spiritual atmosphere was evident and rich fellowship was enjoyed. The proceedings throughout the Friday evening and Saturday were under the able leadership of district youth director Derek Green, of Pontypridd, who from his wealth of experience also addressed the morning session on modern approaches and methods in Sunday school work. Lectures were given by John Coleman and Miss L. McKendrick, of the City Temple, Cardiff, followed by lively discussion on the subjects covered. Further specialised study groups were also taken by Ramon Hunston, John Sainsbury and David Rees-Thomas. Devotional sessions were addressed by Gwilym Jones and Eddie Lamb.

Eighty-five representatives gathered for the concluding rally addressed by the newly appointed district superintendent of the South Wales Presbytery, Ramon Hunston, of Swansea. His forthright message on the ministry of evangelism was a most fitting conclusion to a highly successful retreat which will almost certainly be the forerunner of others.

EDDIE LAMB.

The Swindon and District Presbytery.

SOUTHAMPTON **Pastor: A. Brooks**

THE diaconate and church members express their sincere thanks to Pastor and Mrs. A. Brooks for the four and a half years of loyal service here with us, congratulate them on their silver wedding anniversary, together with twenty-one years of devoted service for the Master, and wish them God's richest blessing on their future ministry.

E. PRESTON (*hon. secretary*).

VAZON **Pastor: A. J. Downes**

Recently, before a congregation of some 120, eight candidates went through the waters of baptism. Pastor W. J. Martin from the Delancey church performed the ceremony. Members of Vazon and Delancey churches were present.

Pastor Martin, who baptised in the Vazon church nearly forty years ago, in the days of the founder, Mr. Alfred Batiste, was privileged to baptise the founder's great-granddaughter.

Our resident minister, Pastor A. J. Downes, convened the meeting in his usual clear, challenging style, stressing the need for all Christians to follow our Lord through the waters.

E. LE NOURY (*church secretary*).

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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elilmchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Powers in conflict *Wm. J. Hilliard*
Church reports
Gainful satisfaction *Hugh Sawyer*
God, man and the earth *G. Wesley Gilpin*
Sunday school *Gladys Gorton*
Sunshine corner *Aunty Dorothy*
An important appeal *W. H. Horton*
Family altar notes *H. Burton-Haynes*

EDITORIAL

" DO these go together in any way ? " Penelope Leach (junior research fellow in the department of psychology at the London School of Economics) stated on the B.B.C. third programme: " I would put a red apple, a red ball of knitting wool and a red tin of soup together and say [to a group of children] ' Do these go together in any way at all ? ' One child replied ' No, they can't go together—I mean the knitting wool must go with mother's things. The apple is for eating.' " According to Penelope Leach this reply is supposed to show the child to have a rigid mind. This is an example of the nonsense psychologists trot out and make our civilisation (!) the most neurotic the world has known. A red apple, a ball of red wool and a red tin of soup go together ! Of course they do not. There was nothing wrong with the answer ; the question of the psychologist was wrongly framed to elicit the answer desired.

Suppose that in a normal examination paper the same child had been asked in what way Yorkshire, Co. Tyrone, Carmarthen and Inverness go together and had replied " They go together because on my school map they all are shaded pale green " the examiner's comment would have been that her answer lacked relevance.

The child who replied " No, these things can't go together " was perfectly right. To any normal child soup and wool do not go together ; " the wool goes with mother's things ; the soup is for eating." Only an artificially stimulated line of thinking would prompt the reply expected by this psychologist.

Penelope Leach goes on to speak of a mother saying to her child " ' I wish you wouldn't throw sand all over the kitchen floor,' but, for some extraordinarily incomprehensible reason, ' I mind much more when I've swept it than I do when I haven't.' " But why " for some extraordinarily incomprehensible reason " ? Surely any normal person minds a mess being made more after the clearing up has been done than before. But this is the type of stupid, artificial, neurotic thinking that psychology is developing among us today.

One remembers a well-known psychologist's advice to parents on how to deal with a recalcitrant child who will not eat his porridge. The doctor pictures the intelligent father sitting down by his son and making canals in the porridge, and while the child is watching the milk running along the canals he, all unsuspecting, is being fed his porridge. What an idyllic scene! What does one do with cornflakes?

But one visits a home where the mother was up at six o'clock. She, having seen her unsaved husband off to business in a raging temper, looked after two youngsters down with measles, handled with great patience a sulky youngster of sixteen who plays in the church pop group but never tidies the room or helps with the chores, and seen two other boys off to school fed and scrubbed and in a good temper, and then sat down for a few moments to read her Bible and pray, has forgotten more psychology than most trained psycho-

(continued on facing page)

GAINFUL SATISFACTION

by HUGH SAWYER (Newcastle-on-Tyne)

PAUL gives a great truth to the world the attainment of which would revolutionise mankind. I quote Timothy 6:6: "Godliness with contentment is great gain." This truth is far beyond the reach of any worldly welfare state and far beyond the comprehension of the worldly affluent society, which is roughly divided into two classes: the optimists striving to keep up with the Joneses and the pessimists who moan with the Jonahs; both ignoring the source from which this revelation springs. This truth is not to be found in the flexible book of rules so dear to the hearts of scheming politicians, who by its non-inclusion cancel themselves out. Neither is it in the code of dictatorial overlords who would be gods unto themselves. It is to be found only in the word of God, and as long as the Bible remains a closed book the majority of civilised mankind will never benefit from its application.

Godliness is a life-belt cast upon life's tempestuous sea. Within the security of its embrace the undercurrent of satanic influences, acting like the death-drag of tumbling waters, is thwarted, and the everlasting arms, clasping the clinging soul in their safe keeping, keep it afloat until, at the end of life's journey, it lands safe and secure upon that farther shore.

Compassionate love is part of godliness. It is more than pity or sympathy; it is an entering into and a bearing and sharing of the sufferings of others. The outstanding example of compassionate love was portrayed when Jesus was nailed to Calvary's cross. Even while the blind hatred of His captors surged like a menacing black storm-cloud around Him, even when their merciless hammering racked His quivering frame in acute agony, even when the blood-soaked sweat blinded His vision, He held no resentment—He could only love them. Love, deep and compassionate, filled His tortured soul, causing Him from a breaking heart to cry "Father, forgive them, for they know not what they do."

To enable us to express this compassionate love towards our fellows let us sincerely pray for a Christ-like nature; that He may be our constant guide and companion, our counsellor and our friend; that His abiding presence may express itself through us; that His intense love may motivate our every thought, word and deed. Then, when our own individuality sinks into that godliness, there will come flowing into our hearts that divine contentment which passes all understanding.

Without the grace of God this godly contentment can never bring satisfaction to fretful humanity. To possess it they must repent of their ways and diligently seek God; then will they through His power, and His power alone, be able to calm all fear, cast out all suspicion, thrust away all mistrust and faithfully follow in the footsteps of our beloved Lord who loved them so much that He willingly laid down His own life to save them from their sins.

The great gain from this godly contentment cannot be measured by material standards. It is a gift from God. The rich landowner contemplating an early retirement and the building of bigger and better barns to house his many possessions was not swayed by godly contentment, but by the natural desire of worldly men to settle down, take life easily and enjoy it, when able to afford this luxury. Grim is the warning of Jesus: "What shall it profit a man if he gain the whole world and lose his own soul."

Worry is likened to a malignant cancer, but it cannot eat into a contented mind. In a contented mind lies much spiritual gain. Paul, by the grace of God, was enabled to say "I have learned, in whatsoever state I am, therewith to be content." Herein lies a true example of contentment spoken by a man of God to all who will hear and heed. May the Lord grant that we take this message to heart and rejoice in the profound knowledge that godliness with contentment is indeed great gain.

POWERS IN CONFLICT *(continued)*

of divine power. The jailer's conversion was vastly different from Lydia's. The Lord used a key to open the heart of this deeply spiritual woman. An earthquake was needed in the case of the other. The Word of God was then given to the jailer and to all in his house. The new life that had come to them showed itself in their care of God's servants, and later in being baptised in water. Beside our view of this incident we could write the words "Greater is He that is in you than he that is in the world." Hallelujah!

EDITORIAL *(continued)*

logists, who seem largely to deal with neurotic cases in any case, can tell us in a year, if we may judge by some of the stuff they write.

But what advice would the psychologist have given to such a mother had she "blown her top" now and again?

The Vice-President's Easter Mond

GOD, MAN A

"And God said, Let us make man . . . and let them have dominion over . . . all the earth" (Genesis 1:26).

THIS verse includes in its historic statement reference to the three great topics absorbing humanity today. Civilisation (to say nothing of Christendom) is fighting for its life, and the great issues revolve around the figures in our text: God, man and the earth. This trio is inseparable, and from the beginning co-existed in both the plan and purpose of the Creator. I feel that I must say to this audience, which in the main represents a family gathering of the Elim Church, fundamentalist and pentecostal, that we have no right either to assume that all is well or to regard as secondary the great controversies that rage around us regarding the existence of a personal God, the nature and mission of man and the origin and purpose of the world order.

Our doctrinal emphases stand in danger of going down with the collapse of established and traditional concepts. It was a telling question that the psalmist asked: "If the foundations be removed, what will the righteous do?" This, on the other hand, is not the time or place for theological harangue or hypothetical parading, but rather an occasion for a statement of facts. My duty is not to posit the cosmos as a vacuum and then to fill it with imaginary figures, but to come back to what to us fundamentalists is the true unfolding of the origin and place of the universe, to accept it in faith, to apply what we learn there, to interpret history and then go on to say "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

With the reformed school of theology the starting point is the response of faith to the Biblical message. They accept that message on its own terms, and in loyalty to it they try to understand the Bible as the Bible understands itself. Liberals challenge this position and reject the idea of a transcendent Deity and His supernatural acts. The Bible to them has to be explained as reason, or history, or poetry, or religion, but not as the Word of God. It is reduced to the level of a human book, outstanding perhaps of its kind but not above all other books. Thus the Bible ceases to be studied as a divine message, a word of salvation; instead it comes to be studied as a product of the human spirit. In the investigation of it, questions of authorship, date, circumstances, style and development of thought replace the first and fundamental question, the question as to the content of the revelation of the Creator-Lord and Saviour.

Let us turn again to our text: "And GOD said . . ." We have here

The fact of God

—a speaking God, a decreeing Deity—breaking in on the silence of the new unpeopled earth! When Dr. Robinson first issued his diatribe *Honest to God*, to the majority of nominally Christian people it was patently and extravagantly heretical; but, like so much in life today, paperback publicity and radio and television clairvoyance have the dangerous ability to condition, and before we know where we are we are conceding points to our new opponent. I venture to say that an ever-increasing number of nominal Christians have come round to regarding the bishop as a modern-day reformer. What do he and his henchmen say? "God is not out there or up there; God is not anywhere." To them He has simply become one's reaction to life as one finds it: if that reaction is good, that is God.

The Bible, and in particular our text, presents a supreme Being, already freely pre-existing independently in the immeasurable expanses of eternity, time and space, coming forward voluntarily to suggest and then to act in a great final work of creation. "Let us make man . . ." (the Trinity in conference). We can never accept less than this, for it would miserably fail to explain the great events of history---Biblical and secular. This "godless religion" results in Christianity without God, Christianity without religious experience (for fellowship is not possible with such an abstraction), Christianity without changed individuals and Christianity without the use of Biblical language. But, coming back to our text, we find the divine One standing at the gateway of history

age in the Royal Albert Hall

THE EARTH

G. Wesley Gilpin

and by personal intervention and decree putting man on the stage of life.

He spoke again at Sinai and gave the law—a law that is with us today as a permanent reminder of human-divine relationship and of what is required if it is to continue. He spoke in the great prophetic warnings of the Old Testament to Israel and to other nations and their history is writ large for all to read. He spoke again finally and fully when Jesus came into the world. The record is indisputable and the impact immeasurable. A personal, free-acting God personalised Himself in human form and the world acknowledged that "God was in Christ" (John 1 : 18 ; Hebrews 1 : 1, 2).

He spoke in the resurrection of His Son : when evil men had done their worst and killed the Prince of life, God raised Him from the dead. In spite of organised and determined efforts to make the crucifixion a permanent thing, the resurrection of Jesus Christ stands today "as the Gibraltar of Christian evidences and the Waterloo of infidelity and atheism." He spoke when the Holy Spirit came down on the day of Pentecost, doing a new thing that set the world agog. He has done it again and continues to do it. How important is the belief in a personal God! "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

This is where prayer and the power resulting from it come in. Surely if God and the idea of God is purely subjective history, ethics and religion are one big farce. This historic building, however, is filled with people who would come forward to say "God did this for me, then let God be true and every man a liar." "And God said . . ." and still is heard speaking in the hearts and affairs of men, revealing Himself as in creation and history. "Let us make man . . ."

The fact of man

Man at the beginning was the product of God's creation and was intended to reflect His maker and to co-exist. For the evolutionist he is the accidental offshoot of a developing cosmos, moving on in the eternal spirit to he knows not what—perhaps the "man in the moon." He has nothing to be proud of in his forebears, but hopes for better things in the future ! This, however, is contrary to the Biblical statement. God said "Let us make man in our image, and in our likeness," then "God created man in His own image . . ." Thus :

(a) Man as we know him and as we know ourselves posits an intelligent Creator. One of the traditional proofs of the existence of a personal God is the cosmological one. "Fearfully and wonderfully made," we carry the rescript of the God who formed us. Here is something to be proud of and an incentive in itself to high-level living. Is it any wonder, on the other hand, that the insidious teaching of evolution has depressed man so that he feels that there is nothing to live up to in his forebears ? Have a look at them in the British Museum. Is there anything to inspire there ? Thus men grasp what they can and make the best of it.

What a classical example of the position contrary to this as we find it in the life of Jesus ! With death imminent and "the traitor come to tea" we read : "Jesus knew that He came from God . . . took a towel, and girded Himself, and washed the disciples' feet." This and more can be done with the inspiration of how and why we came.

(b) "Let them have dominion . . ." Man, given a divine mandate and released on the earth to rule, fulfils his commission to this day. This right was never forfeited by anything that subsequently happened. We are all aware of how he does it, not only in road building and bridge construction but in

scientific exploitation and, indeed, in probing expeditions into outer space. There it is: "Let them have dominion . . ."

(c) But then, alienated from his Maker as he is both by his forebears and by his own sin he misses the mark and prostitutes his success to selfish ends, kills his fellows to get it and has to grapple with the consequences of those forebears' disobedience. Against "thorns and thistles," in the "sweat of his face" and "in sorrow and subjection" "the whole creation groaneth . . ." This is the irony of the situation. With a world population of 3,308,000,000, famine, disease and war are the order of the day.

(d) Having taken leave of his Creator, man has pushed off his little raft from the shore, saying "I can make it myself; I can make it myself. Goodbye God; I can dispense with you, I am master of my fate. I am the captain of my soul." This is where we stand now. There is a definite upsurge of "humanism" in our universities and theological colleges. It seems as though we never learn, and history repeats itself in a monotonous fashion.

I picked up a book by D. R. Davies the other day which I read and underlined in 1943. It read: "This war is writing the final chapter in the humanist illusion about human nature. . . . The dream of humanism has turned into the nightmare of Nazism." But we are at it again today. Translated into the jargon of the common people, they sing "We shall overcome one day . . . the truth shall make us free." All of these are Biblical statements emptied of spiritual content. Then, faced with defeat, they drone wistfully in the words of a modern folk-song, "Where have all the young men gone, long time ago?" Sin blinds mankind to reality, and the Devil's lie "Ye shall not surely die" is believed. Chickens come home to roost, but not as chickens, more often as vultures.

One of the most tragic Old Testament word-pictures is the description of Samson, the man born to rule, grinding corn in a Philistine jail as the object of public derision. Humanism at its best fails and defeats its own ends. A German watchmaker, with characteristic doggedness, worked for nine years to construct a clock from straw. When he had got it going it caught fire from its own friction.

To come back to our text; to see man made in the image of God is basic to redemption and is the reason for its place and dynamism. "God has made us for Himself, and our hearts will never find rest until they find it in Him." As for Samson in the hour of shame and ignominy, there is a way back to God but it is the way of humility, confession and readjustment of the life.

But now what of the earth that God talks about? "Let them have dominion over the earth."

The fact of the earth

This is the sphere of man's activity and the realm in which he was destined to rule. One of the earliest heresies of the Church was Gnosticism, which regarded matter as intrinsically evil and completely outside the redemptive purpose of God. Let it be noted that after its creation God pronounced it good. Man's disobedience and dethronement of its Creator brought the unproductiveness caused by weeds and disease, resulting in the world-wide famine conditions we have today. Its renewal, however, is in the programme of God. There is an amazing literalness about the interest that God has shown in the material earth—an interest which cannot be explained or developed from the standpoint of the evolutionist. It is a significant word in 2 Peter 3 that states: "By the word of God the heavens . . . and the earth . . .: but the heavens . . . which are now, by the same word are kept in store . . ." The purpose of God that man should have dominion over the earth has been temporarily thwarted and the earth is in rebellion. There is, however, a literalness about the promise "The saints shall judge the world" (1 Corinthians 6 : 2). I do not see this amazing earth as a *pro tem* stepping stone to something better and ultimately to be replaced, but as a world with a future and myself with it. Created by God, cursed by God, it is nevertheless the field of divine operations: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Daniel 4 : 26). It was the scene on which the purpose of God was worked out in the ministry of Jesus; it was the place of His crucifixion, resurrection and departure; and it will be the spot to which He will return (Acts 1 : 11). The Church romanticises about the past and "those feet in ancient times," but I shall be a futuristic (even though an historicist) and say:

"There's a light upon the mountains and the day is at the spring,
When our eyes shall see the beauty and the glory of the King;
Weary was our heart with watching, and the night-watch seemed so long;
But His triumph day is breaking and we hail it with a song."

The literal field of God's and man's activity is the earth, and it is reasonable that it should be the scene of renewal and restitution of millennium promise.

(*continued on page 285*)

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Women's column

By GLADYS GORTON

SUNDAY SCHOOL

MARION attended Sunday school regularly and her teacher was much encouraged, but the girls in her day school laughed at her when they found out that she went to Sunday school. In tears she told her mother and asked her what she should do about it. Her mother is a non-churchgoer and replied quite casually " Oh, if they are laughing at you, you had better not go." And that is how it is. What milk-and-water advice this mother gave ! How she could have encouraged and inspired her daughter !

"You have a principle ; stand up for it. It will take courage, but take no notice and laugh with them. They will soon stop when they see it doesn't bother you." These are the days when Marion's character is being moulded and built. What she will become in future years may result from this seemingly inconsequential decision—her mother may never remember it even.

" The future destiny of the child is the work of the mother " (Napoleon). The influence of mothers seeps into all spheres and it is most evident in industry, where the majority are afraid to be the odd one out. Nothing can be more cruel than when a man or woman is victimised and sent to Coventry by fellow workers.

As a contrast, the speaker at our Sisterhood recently spoke on light and, in the middle of her address, asked us all to sing " Jesus bids us shine with a clear, pure light . . ." Although the hymn is not in our *Redemption Hymnal* we all knew it and sang heartily all the verses. It took us back to our Sunday school days. The one to which I went must have had 1,000 children, perhaps more. The great rooms below the Methodist Central Hall, East Ham, were packed with children, divided into primary, junior and senior classes. Of all the teachers I had the influence of one remains with me. She prayed for us and loved us ; we knew it and felt it.

The Sunday school is not " with it " in this modern " trend." Many of the landmarks which our forefathers strove for, and even died for, are being removed one by one.

One of the pioneers of Sunday school was Robert Raikes, who lived in Gloucester ; his statue is in the local park. He founded his school in 1780 at a time when there was no general education. Other philan-

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

" A man on the water without a boat?" I queried, and was answered immediately by Stephen, who seems to know all the answers. Our quiz ended there because there was a noise at the back of the church and two tramps came walking into our Sunshine Corner meeting and seated themselves in the back row.

They were not the kind of black and dismal kind of tramp you usually see. For one thing they were lady tramps! They were covered with patches, but gaily coloured ones, and each of them carried a bundle on a stick, tied in a bright red handkerchief. Round their waists dangled pots and pans and other necessary things, and one of them even had a dish mop. They carried a card announcing that they were the Trampit Twins.

They were a little bit early, because the older ones have their activities later on. They had come for a tramps' supper, which consisted of hot dogs and soup. The little ones soon recognised Anna and Rosemary underneath the blackened faces. Later on the others arrived, among them Jennifer, who had found it very helpful to have a twin brother when she needed a pair of ragged jeans. But none of the others were as gaily dressed as Anna and Rosemary, and, as you can guess, they were the winners.

Did you know that there were Bible tramps? If you read Joshua chapter 9 you will find a story about the Gibeonites, who pretended to be tramps but weren't really tramps at all. What a strange procession they must have made in their old garments.

I love the New Testament story of the great supper. Those who were bidden refused to come so it became a tramps' supper. The people who lived in the highways and byways, the unloved and unwanted, all came to the great feast. Every one of them was given a new suit and a special place at the table. Just imagine how they must have felt dining with such an important man. The tramps were washed and clean and had shoes for their feet. Best of all they had a friend who loved them and cared for them. They must have talked about it for weeks and weeks afterwards. They had dined with a king.

We are bidden to a great feast in heaven. Our sins, which were like the horrible garments the tramps

(*continued on facing page*)

COMING EVENTS

BIRMINGHAM, Erdington. May 14. Elim Church, South Road. At 7.15. Rally conducted by the choir and members of Coventry Elim Church.

BOLTON. May 7, 8. Jackson Hall, Y.M.C.A., Deansgate. Saturday at 7, Long Eaton Youth for Christ team. Sunday, Elim Church, Platt Street, at 11 and 6.30.

BRADFORD. May 7. Elim Church, Southend Street, Leeds Road. At 3 and 6.30. Annual May festival. North-west District Presbytery united choirs, Bethshan Sextet (Manchester). Preacher: W. M. Plowright.

CARLISLE. April 22-30. Elim Church, West Walls. Annual convention. Weeknights at 7.30 (except Friday) Sundays at 11 and 6.30. Preachers: Duncan Campbell, E. F. Cole and J. Cave.

CLAPHAM. Elim Central Church, Clapham Crescent, Parson's Corner. May 2. Annual Sisterhood rally at 3. Speaker: Mrs. E. Dainton. Soloist: Mrs. R. B. Chapman. Convener: Mrs. E. R. Walker.

HALIFAX. May 8, 9. Elim Church, Hopwood Lane. Sunday school anniversary services. Sunday at 10.30 (breaking of bread), 2.30 and 6.30. Monday at 7.30. Preacher: R. D. Bradley.

LIVERPOOL. Music room, St. George's Hall, William Brown Street entrance. Commencing April 24. EVANGELISTIC CRUSADE by Ron Jones and party. See panel on back page for details.

LONDON. May 7. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. At 2. North London Presbytery business meeting. Evening: Presbytery youth outreach.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 2.30. Tuesdays and Wednesdays at 7.30. A welcome to holidaymakers. Pastor: David Holmes.

ROMFORD. April 30. Elim Church, Wheatsheaf Road. At 7.30. Clapham Gospel Rhythm Group.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. May 7-11. Elim Church, Mersham Road. Missionary services and Exhibition. Saturday at 7. Sunday at 11 and 6.30. Monday to Wednesday at 7.45. Taking part: L. and R. Wigglesworth, R. B. Chapman and Miss M. Paint. Soloist: Mrs. Chapman. Convener: Brian G. Edwards.

UCKFIELD. Commencing April 30. Masonic Hall, Church Street. Evangelistic crusade conducted by D. Ayling and A. S. F. Horne. Sundays at 8.15. Weeknights at 7.30.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): April 30, Chelmsford (Billy Graham rally); May 7, Dagenham; 8, Holloway prison; 14, 15, Bracklesham Bay (conference festivals).

Joseph Smith:
April 30—May 5, Smethwick; 8-15, Old Hill.

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GOD, MAN AND THE EARTH *(continued)*

In conclusion, I see in our text the origin and purpose of man and the universe as created by a self-acting, creating God. I pray that we may not be overawed by any cheap and slick (however popular) statement that denies these scriptural verities. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 6: 20).

WOMEN'S COLUMN *(continued)*

thropic persons established Sunday schools in the great centres of the population to instruct children in simple learning, which included reading the Bible and the principles of the Christian religion.

Walking through the streets of Gloucester, Robert Raikes, an old man of seventy-two, leaning upon the arm of a younger friend, stopped, stood still, raised his hat and prayed. His eyes filled with tears as he said "This is the spot on which I stood when I first saw the destitution of the children in this city. 'Can anything be done?' I asked. 'Try,' God said. I did, and see what God hath wrought."

SUNSHINE CORNER *(continued)*

wear, have been taken away. We are clothed with new garments and we shall sit at the King's table. We have a great Friend too, the Lord Jesus, who has bidden us come. I'm going, aren't you?

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH in action!

An important appeal

by W. H. HORTON

(GENERAL SUPERINTENDENT OF THE CHURCH OF GOD, U.S.A.)

BECAUSE of continually receiving mail from ministers (including state overseers and state youth directors), members and non-members, requesting advice about the use of lipstick, rouge and other forms of facial make-up and decoration, it seems advisable to make some statement on the subject through the EVANGEL.

I am aware that there are different views and different degrees of conviction concerning this practice. This means some have changed over the years. They have undoubtedly modified their views on the subject. This is perhaps answerable in some cases because of prayerless and careless living, in others because of observing the daily lives of other professing Full Gospel people. Whatever the reason for changing, it is regrettable and in many instances irrevocably damaging to the experience and testimony of the individual and also to the holiness standard of the Church.

Fortunately, however, a very large majority have held fast to the belief that it is a vain and worldly practice. The end results are that the new people won to some of our churches are exposed to such a diversity of discussion, discourse and practice that they are perplexed regarding which standard to choose. This should not be. The new convert should be able to grow and mature in an environment of unity of belief and practice. Pity the one who is subjected to several standards in a local church. How will he know which one to choose, especially since he is a babe in Christ? Somebody will be held responsible in the day of judgment if the wrong choice is made.

Our church has always taught against using lipstick, rouge and eye shadow, dyeing the hair, bobbing the hair and all other related carnal and worldly practices. Until a few short years ago no one would have questioned this statement. Now some are saying that there is nothing in the *minutes* against it. It is true there is no specific statement against it in the *minutes*, but neither is there any specific teaching against dancing, gambling, worldly sports, worldly amusements, reading pornographic, sex-filled literature and many other worldly and sinful things too numerous to mention.

But our church ministry and membership have always taught against and abstained from these things—as well as movies, drinking, the use of tobacco, using make-up, wearing jewellery, wearing shorts or any other immodest apparel or any other worldly fashion or practice that would hinder their influence and Pentecostal testimony. This must ever be if we are to exemplify a holiness and Pentecostal movement.

It is believed by most ministers and members that the following scriptures state our position on all such worldly practices: 1 John 2:15, 16; 1 Timothy 2:9; 1 Peter 3:3, 4. If these passages and many others are read, believed and practised they will expose and condemn all these last-day carnal, worldly and sinful tendencies and practices.

I would like to give five reasons why I think it is important, yes, even imperative, that every minister and member of our churches walks, talks, dresses and stands for holiness, especially in the light of reaching the lost through example as well as precept, and in the light of the fact that we must all stand before God on that great day.

1. The primary sin of any worldly practice is that it brings division in the church. We cannot afford schism in the body in these last days. We must have unity. This is imperative if we are to be a strong church teaching separation and a spiritual, soul-winning church.

2. It is a stumbling block to new converts who are not yet established in holiness truth. God forbid any of us should be guilty of this.

3. It confuses sincere and honest-hearted outsiders who like our church and believe in its standard. We must not confuse them; we must convince them.

(*continued on facing page*)

FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, May 2nd — Numbers 22:1-20

" Come now therefore, I pray thee, curse me this people " (v. 6).

Israel were God's chosen people. He had set His love upon them, He had brought them into covenant relationship on the basis of atonement. Furthermore, He had sworn to fulfil His purpose in their election. Their history is a sad record of disobedience, decline, departure, degradation and discontent. Because of this God's chastening hand was laid heavily upon them. But God would not allow their enemies to curse them. He always championed His people and upheld them. His friendship is unfailing and sure. He will never leave us or forsake us even though we may prove unfaithful.

Tuesday, May 3rd — Numbers 22:21-41

" God's anger was kindled because he went " (v. 22).

Balaam went forward to meet Balak in direct opposition to God's expressed will. His heart was set on material reward. God permitted him to set out on his journey. The ass on which he rode showed more wisdom than the disobedient prophet. The ass, seeing the angel, refused to go forward. We may flaunt the will of God by disobedience, but we cannot succeed to triumph over that will. Eventually God's will and purpose will be realised. If we set ourselves against that will it will triumph at our expense. How foolish we are to go our own way and seek earthly gain rather than the highest good.

Wednesday, May 4th — Numbers 23:1-15

" Build me here seven altars " (v. 23).

Balaam orders the erection of seven altars upon which are offered the burnt offerings. Balaam had acquired the knowledge of the sacrifices God had appointed to be offered by His people. Typically the perfection of Christ and His offering has come before God, and on that ground His elect become the objects of divine working. They cannot be cursed, whatever devices of darkness are set in motion against them. We are " accepted in the Beloved," and only in Him. Blessing is bestowed on the ground of His merits. If God be for us who can be against us? Let us rejoice in Christ our Saviour and extol His glorious name.

Thursday, May 5th — Numbers 23:16-30

" He hath not beheld iniquity in Jacob " (v. 21).

There is no human illustration of justification. A man guilty of many offences to be held righteously freed from all imputation is a thing unknown save in the divine ways of infinite grace. God is perfectly just in justifying those who believe in Jesus, for He does it on the ground that their sins have been borne. In the person of the Lord Jesus the believer is said to have died. Being dead, the law can no longer bring its accusation. Typically Israel by its sacrificial offerings was justified, and in divine righteousness it could be said: " He hath not beheld iniquity in Jacob, neither hath He seen wrong in Israel." We stand in this accepted position before God.

Friday, May 6th — Numbers 24:1-19

" Balaam saw that it pleased the Lord to bless Israel " (v. 1).

Balaam was convinced at last that it was God's purpose to bless Israel. It is evident that what Balaam saw did not affect him at all morally. The thought of this should lead us to pray that we may not, even in the slightest degree, resemble him. To see divine things without being morally affected by them is most dreadful. Sanctification is the fruit of justification. By justification we are accepted with a holy God; by sanctification His life is revealed in us as we walk in the Spirit. Justification concerns our **position** in Christ; sanctification is concerned with our **progress** to maturity in the family of God. Our righteousness is Christ **for** us. Our sanctification is Christ **in** us.

Saturday, May 7th — Numbers 27:12-23

" Take thee Joshua . . . and lay thine hand upon him " (v. 18).

Joshua was appointed leader of Israel in response to Moses' earnest prayer. More things are wrought by prayer than this world dreams of, but, alas, prayer is often neglected. We resort to many things to forward the work of God, but too often prayer is relegated to a subordinate place in our lives. Prayer should come first. It is the confession of our need and our dependence upon God's almighty and all-sufficient resources. There is never a need in God's work that He cannot supply. When workers are required in the great harvest field of the world prayer should be our first recourse, for are we not bidden to pray the Lord of the harvest to thrust forth workers into His harvest?

Sunday, May 8th — Numbers 32:1-15

" Bring us not over Jordan " (v. 5).

The choice of Reuben and Gad to remain on this side of Jordan and not to cross over into Canaan shows that God's people may get very near to what is in His purpose for them and yet be diverted from it. Crossing Jordan and entering Canaan is expounded in Paul's epistles; it is the truth of having died with Christ and been raised with Him in newness of life. Reuben and Gad had set their affections on material things; a place for their cattle was more important than the divine proposal. They were favoured providentially with much cattle; they occupied a favoured place, encamped on the south side of the tabernacle; but, unlike Caleb and Joshua, they did not wholly follow the Lord.

AN IMPORTANT APPEAL *(continued)*

4. It is an outward evidence that we are not all speaking and living the same. Paul admonishes us to " speak the same thing, and that there be no divisions among you ; but that ye be perfectly joined together in the same mind and in the same judgment " (1 Corinthians 1 : 10).

5. To most holiness people it is a direct transgression of what is written in the Word of God. Anyone who prayerfully, conscientiously and meticulously reads it will be thoroughly convinced of this truth.

I earnestly and strongly appeal to the very small percentage in our church who have succumbed to these carnal, eye-appealing practices. Please discontinue them (even though they do not seem too worldly or sinful to you) for the sake of your influence, for Jesus' sake, for unity's sake and for the sake of the gospel. In the end you will be glad you did.—*The Church of God Evangel*

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BIRTHS

SYMONS. On January 24th, to Maureen (*née* Newman, eldest daughter of Rev. and Mrs. Bert Newman, Penzance) and Ronald, God's gift of a son, Stephen Ronald.

STACEY. On March 30th, to Pastor and Mrs. R. C. Stacey, of the Elim Church, Merthyr Tydfil, God's precious gift of a son, Richard Charles.

DEDICATION

SYMONS. On March 27th, Stephen Ronald Symons (first grandchild of Rev. and Mrs. A. Newman, Penzance). Captain Rita Smith, of the Salvation Army, officiated.

MARRIAGE

SCOTT—STEVENSON. On April 2nd, at Elim Church, Lowesmoor, Worcester, Dr. Claude John Scott (son of Rev. and Mrs. Douglas Scott, missionaries to France and Africa) to Ethne Frances Stevenson (daughter of Rev. and Mrs. T. H. Stevenson, of Worcester). Officiating minister: Rev. Edward F. Cole.

WITH CHRIST

SAVAGE. On March 21st, Alfred Henry Savage, aged 63 years, trustee, deacon and respected member of Elim Church, Ilford. Officiating ministers at funeral: R. B. Chapman and A. J. K. Magee.

WALDEN. On April 2nd, Reuben Walden, aged 88 years, founder member and former deacon who occupied the office of church secretary of the Elim Church, Ilford, for 50 years. Officiating minister at funeral: R. B. Chapman.

THE LIVERPOOL CRUSADE
continues in the
ELIM CHURCH JUBILEE DRIVE
MONDAY, MAY 9th, AT 7.30 p.m.
Then nightly 7.30 **Sundays 6.30 and 8.15**
conducted by Rev. **RON JONES and PARTY**
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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

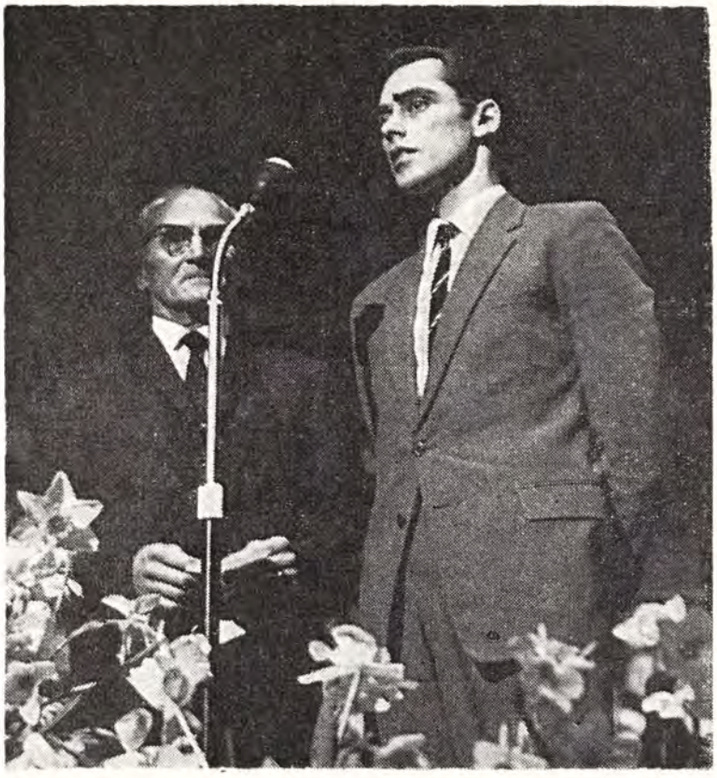
Vol. XLVII No. 19 MAY 7th, 1966 6d

ROYAL ALBERT HALL NUMBER

The platform, with part of the massed choirs and vast congregation. G. Wesley Gilpin (the Vice-President) is preaching

APOLOGY. The caption under the photograph on page 292 should read: "The Secretary-General introduces Miss M. Paint, retiring after thirty-seven years' service in India."

ON PARADE AT TH
as seen by Ray Jol



The Secretary-General introducing Frank Newey, on furlough from India, to the congregation.

"DO you think I'll make a soldier, soldier, soldier of the cross?" asked the massed choir of young people in the Royal Albert Hall.

From ascending tiers of young people, come from all over the British Isles, waves, torrents and fountains of song broke over the congregation and flooded my soul. I felt I wanted to stand up and shout "Yes!"

To look at the serried ranks of glowing young faces in the Royal Albert Hall and their neat attire gave me the impression of an army on the march. The organ was playing, the drums were throbbing, Jesus was alive in their hearts and they were singing "He fills your heart with song! Makes you joyous all day long! Tell it as you go!" Elim's youth were on parade for the Easter review and their theme was the Resurrection and the Life!

Joining them in Easter joy and song were the members of the Dutch National Pentecostal Choir, a representative choir from the brotherhood of Pentecostal churches of the Netherlands who came from places with famous names like Rotterdam, Amsterdam and Haarlem. There were some from that scene of wartime heroism and blood Arnhem itself. Three were in traditional national dress, including one Dutch girl who sang the gospel on almost the same spot where her grandmother sang many years ago. Grandmother's prayers had been answered.

The warrior theme was very prominent throughout the evening, not only in the music but in the other items too. Tribute was paid to the labours of Elim's veteran warriors, represented by Miss Marion Paint for the foreign field and Pastor Joseph Smith for the home field. Pastor Smith, now seventy-six years old, declared that although he had been retyred (his spelling!) he was nevertheless very glad to be present with the other young people.

Greetings were brought from far-flung outposts of Elim by our missionaries on furlough and there was a solemn and very moving "dispatch" presented by the Missionary Secretary, Pastor Leslie Wigglesworth, newly returned from a tour of the African fields. We learned that the hand of God was moving in a land where the Devil was fighting desperately to keep its people in his evil grip. Our missionaries were facing tremendous temptations and trials. Our African brothers in Christ were sending out the Macedonian call "Come and help us!" They needed, especially in the newly independent states, teachers and Bible schools where missionaries and evangelists could be trained.

A missionary in one area was being brought home, with his wife, for a desperately needed rest. The pressure of satanic forces had been intense and he was leaving behind one young missionary and his family (our brother Mervyn Thomas, Sheila his wife, and their two young children). They would be holding the fort. Pray for them.

Experienced campaigners led the meeting. If in these days Christian soldiers carried shields many people feel sure that Alexander Tee would carry one bearing a device showing a lion rampant. The lion would, of course, be the Lion of Judah in the act of breaking a chain, for that would seem to be his theme chorus. Our President, Pastor P. S. Brewster, would carry one with a crown for similar reasons, Jesus, Saviour and Sovereign!

In the presentation of the Word the President-

ASTER REVIEW!
g, Tamworth

elect of the Elim Church and Principal of our Bible College took as his theme "God, man and the earth," and again the warrior theme suggested itself. He reminded us of a warrior sharpening his sword, flexing his arm and preparing for battle. As he dwelt on the enemies modernism, materialism and humanism it was as though he said "This is the foe, these are his tactics, here are our weapons, Christ is our Captain, the Holy Spirit our power. Advance!" Who can forget his vivid description of the futility of humanism—the watchmaker who made a straw watch only to see it burn to ashes through its own friction?

Notwithstanding the noise of battle and the warrior theme, however, there were moments of great beauty when all was hushed in the presence of God; when the choir sang "Near when I need Him" and "Cleansing for me"; when the congregation sang "Touch me again." These were wonderful, precious moments—moments when the Lord Himself drew near! He was not in the earthquake, nor yet in the fire, nor did the wind speak, but His presence stole over the meeting. "He is near! Reach out and receive!" was the exhortation of the Spirit. It is from such precious moments that Christian soldiers draw their strength, for "they that wait upon the Lord shall renew their strength."

Above: the Netherlands National Pentecostal Choir under their conductor, A. Van Polen.

Below: the Elim Missionary Secretary, L. Wigglesworth, newly returned from his tour of the African fields, addressing the evening congregation.

EASTER MONDAY AFTERNOON

by BRIAN EDWARDS
THORNTON HEATH

The Secretary-General introducing Frank Newey, on furlough after thirty-seven years service in India.

"I WILL never cease to be thrilled and inspired by the Royal Albert Hall Easter meetings." So spoke one of the young men from my church a few days before Easter Monday, and as I look back at another I realise how true these words must be for the many who join in the vast services. Once again on Monday afternoon a thrilling and inspiring programme was presented: the choirs and music groups, the challenge from Peter Griffiths, Elim missionary to Rhodesia, who presented us with some thought-provoking statistics, and, most important of all, the Word of God preached by the President, Pastor P. S. Brewster.

Chorus time, led by Alex Tee in his own enthusiastic way, with his own interpretation of "Jesus is alive" and "Up from the grave He arose," brought a wave of blessing and enthusiasm over the congregation. The massed choirs had set the theme of the service with a stirring hymn, "The fight is on, the trumpet sound is ringing out," well expressing the theme of resurrection for the saints when "the trumpet shall sound."

The President reminded us of Paul's words "But now is Christ risen from the dead"—victory and living, victorious faith was the theme of the President's message.

Pastor D. B. Gray, as always, ably co-ordinated the music programme and introduced an item "a little different, and not exactly Bach's style"—the Clapham Gospel Rhythm Group. Their presentation was pointed and simple, in language the non-churchgoer could easily understand, and the music was really great.

One of the highlights of the music programme was the singing of the Netherlands Pentecostal Choir, who showed no signs of the tiredness they must have felt after all the travelling and singing engagements they had undertaken. Although we could not understand the language of their lips, the language of their hearts came over loud and clear. One of the things that impressed me most was the deep sincerity with which they sang, and I am sure Pastor Gray expressed the desire of us all when he spoke of strengthening the link between these fine Pentecostal Christians from the Netherlands and our own Elim family.

The President, Pastor Brewster, bringing us God's message, told us he would be speaking primarily to Christians and to the Elim family in particular. Reminding us first that we were a "faith movement," founded on a deep faith in God, and going on to exhort us never to exchange this vital basis of a simple faith in God for critical theology of any kind, he emphasised the fact that faith loses its potency when it ceases to be simple. Using the Syro-Phœnician woman's (Matthew 15) simple faith as his text, he illustrated the operative and victorious nature of faith and, speaking of her persistent prayer in the face of opposition and discouragement, he led us to realise the potential of simple faith and persistent prayer and the reaction it brought from our Lord, "O woman, great is thy faith." He was giving her a blank cheque. This is the faith and prayer we need in our movement today, that we also may hear from the God the words "Have what you will." It was on this note that the service concluded.

THE TRAFALGAR SQUARE RALLY

by Brian Barnett, Watford

EASTER MONDAY is to Elim people primarily a family day, a day when we gather together and discover just how much Elim means to us. Nowhere is the family spirit more apparent than at Trafalgar Square.

Each year, regardless of weather, we gather in the historic square and even before the opening choruses it is obvious that we are glad to be with one another once again. The wave of the hand, the greeting smile and the pumping of the hand all show our feeling of oneness with each other.

Our meeting in the square is more than a family reunion ; in the words of H. W. Greenway, it is a demonstration—a demonstration of the thrill and joy of our Christian experience. It must cause the casual observer or the passer-by to wonder. As John C. Smyth led the singing of the Easter hymn " Jesus Christ is risen today," the writer was quite moved as he realised that here were hundreds who not only believed in the resurrection but at that moment were experiencing the power of it.

Then again, in the words of our Secretary-General, the meeting in the square is more than a reunion, more than a demonstration, it is a *witness*. This year there was no mistaking the witness to the gospel of our Lord. The first preacher, Brian Edwards, ministering with obvious liberty and anointing, reminded us that Jesus was risen. This risen and living Christ was the answer to our fears, our difficulties and our sin problem. How telling was the point the preacher made that God did not create the world for war, pestilence, sin and the chaos that man had made of it ! The second preacher, Ray Hunston, emphasised the personal nature of our Saviour's ministry. Christ is essentially the Saviour of the individual, Christianity the religion of the individual in his relationship to God. This emphasis on the personal application of the gospel is just what is needed in an open-air meeting. But what else of the square ? There was the singing of the Netherlands Pentecostal Choir, with three of its members in national costume. Hearing our own favourite gospel songs sung in Dutch reminded us of the international character of the Pentecostal revival. One will ever remember also the singing of Miss P. Willcox from Derby. The testimony to the healing power of God was something new in our experience of Trafalgar Square meetings, at least in the direct, pertinent way in which E. J. Jarvis gave glory to his Lord for the wonderful miracle that God had granted him in healing him from cancer.

So another meeting in the square is over ; as the witness to the power of the Prince of Peace ended a demonstration against the warlike character of man assembled. Thank God the gospel is powerful enough to change even this. By God's grace, some of those attending the second meeting this year will be attending the first meeting next !

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EDITORIAL *(continued)*

be kept in mind by those possessing authority of any kind over other people.

We boast of our civilised way of life, but it was not so long ago that slaves were auctioned in England, and we still have Vietnam, Rhodesia, South Africa and the sale of arms to emergent and underdeveloped nations—facts to give us pause and remind us that our own political conscience is still at an immature stage.

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

CONTENTS

On parade at the Easter review *R. Jobling*

Easter Monday : the afternoon demonstration *Brian Edwards*

Trafalgar Square on Easter Monday *Brian Barnett*

Fifteen centuries of governmental ineptitude *Editorial*

I remember *T. A. Strong*

Water baptism *C. J. E. Kingston*

Suffragettes and reformers *Gladys Gorton*

Samuel, Benjamin and Judah *Aunty Dorothy*

The mad preacher *A. Cecil Jarvis*

The family altar *H. Burton-Haynes*

EDITORIAL

MANY westerners level much uninformed criticism at the emergent nations for their failure to govern themselves, now that they have achieved independence, as intelligently as the advanced countries of the west are considered to do. But who are we to boast? For twelve centuries the cream of Europe's centres of learning and culture had opportunity to develop social and political systems that should have been a boon to the peoples they ruled and the countries they administered. They were in a privileged position, for they had complete religious, economic and political control. The result? Twelve centuries of the Dark Ages, culminating in the French Revolution and its concomitant political upheavals throughout Europe in the nineteenth century, and in the rest of the world in the present century—the protest of the peoples against religious, economic and political exploitation.

An example of the failure of twelve centuries of practice in government by the cream of Europe's seats of learning is seen in the following quotation from the *Observer,* April 7th, 1816. "HOUSE OF COMMONS. *Wednesday.* Sir R. Peel moved the appointment of a committee to take into consideration the situation of children employed in manufactories. It was not uncommon, he stated, for children employed in manufactories, of only six years of age, to be taken from their beds at five o'clock in the morning, put to work and kept at it for fifteen to sixteen hours. To counteract such abuses, and to limit the extent of such cruelty, could not, in his opinion, be a subject unfit for the consideration of a British Parliament.

"Mr. Curwen protested against the principle of legislating for persons who were able to know what portion of labour they could best endure. Mr. Finlay contended that the manufactories in Scotland ought to be exempted, as they employed no children under ten years of age and their health and comfort were much attended to."

But readers will know that we need not go back 150 years, but less than 100 years, for similar examples of political mismanagement. If after ten to fifteen centuries of practice in government the result was the chaos, social unrest and maladministration that resulted in the proletariat upheavals of the nineteenth and present centuries, how can we sit in adverse judgment upon nations which have hardly had fifteen years, let alone fifteen centuries, to feel their way to acceptable forms of internal government?

But the situation is more acute than this. Only within the last twenty-five to sixty years have acceptable forms of government been hammered out, and curiously enough the social, political and economic reforms that have resulted in a better economic outlook for the people have not usually come from professional politicians but from those who have risen from the people and have been in touch with them.

A failure of rulers is that they tend to become withdrawn and too remote from the people they govern. This, incidentally, should always

(*continued on page 293*)

I REMEMBER

by Pastor T. A. Strong
Castleton, Ontario

Pastor T. A. Strong, an Elim worker in the early days of Elim, before his emigration to Canada, having seen our "I remember" series, has written his contribution, which we are happy to include in our series.

MAY I take the liberty of adding my testimony to the pioneers of Elim in the early days? I came in contact with Elim in 1915, when Pastor George Jeffreys and a few workers started services in Hunter Street, Belfast. The services were different from those in my former church. The hymns, choruses and testimonies to God's saving and healing power impressed me greatly. I remember the night I received the baptism in the Holy Spirit. The preacher laid hands on me and told me to stop begging God and to start praising Him. I obeyed and immediately the power fell and I went prostrate. The praises of God filled my soul, then I spoke in other tongues for half an hour. The joy of the Lord flooded my soul and Jesus became more real.

Because of this experience a regiment of soldiers could not keep me from witnessing, especially in open-air services. After terminating my job in the shipyard in 1923 I entered the full-time ministry and pastored in Ballymoney, where I met my wife. I also pastored in Armagh and Moneyslane. Pastor W. J. Martin and I held services in tents, portable halls and open-air services in that needy field of Eire.

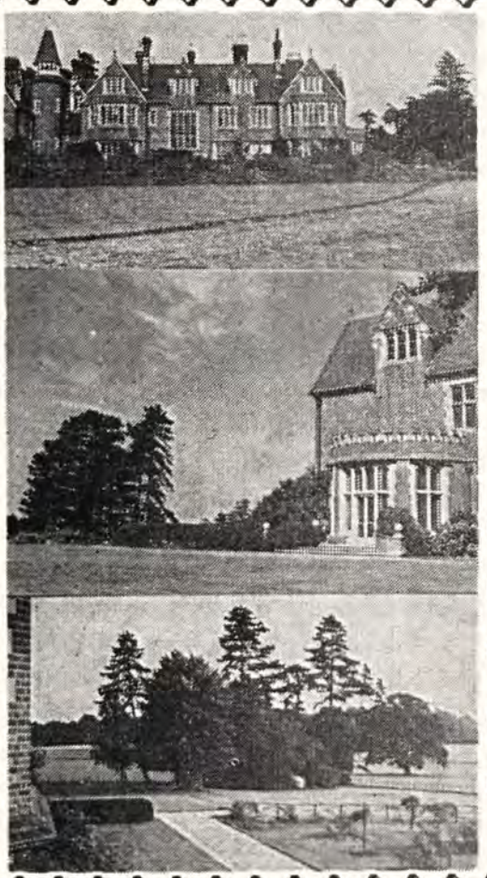
In 1930 we left Ireland and came to Canada. I remember the words of our district superintendent, Joseph Smith: "Wherever you go you will not have a bed of roses." How true it was as we came out in the midst of depression days, with unemployment throughout the provinces. However, in those times things were ripe for revival.

In Canada we have pastored fourteen churches and opened three new works in places where Pentecost had not been established. After forty-three years of fruitful ministry we are still pastoring.

Glad to know the Elim flag is still flying. Remember us in prayer.

Yours in His service,

T. A. STRONG



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Elim Fundamentals

WATER

IN studying Christian doctrine it is necessary to keep to the words of Scripture and to accept the Word of God as our guide, no matter how it may conflict with our preconceived ideas. In this light, then, let us study the subject of water baptism.

SPRINKLING OR BAPTISM BY IMMERSION ?

Which is scriptural ? For so long has it been thought that the word baptism or baptise inferred sprinkling that in the English language it has come to have two meanings, viz. to sprinkle and to immerse. But the Greek word *baptizo* meant to immerse, to sink, and was applied to ships or galleys sinking. Thus we see that the apostles and early disciples, when they wrote and read the word *baptizo,* understood it to mean immerse and not sprinkle.

BAPTISM BY IMMERSION THE ONLY MODE IN APOSTOLIC DAYS

It is a remarkable fact that baptism by immersion was the only mode practised for the first two centuries after Christ—and even after that sprinkling was very rare for some time.

Dr. Stanley says: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters ; and that for at least four centuries any other form was either unknown or regarded as an exceptional, almost a monstrous, case." Another writer, Dr. Barlow, at one time professor of Oxford and afterwards Bishop of Lincoln, states: "I do believe and know that there is neither precept nor example in Scripture for infant baptism, nor any just evidence for it above 200 years after Christ." Mosheim, the Church historian, says : "The sacrament of baptism was administered in the first century by an immersion of the whole body in the baptismal font."

Conybeare and Howson write : "It is needless to add that baptism was administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin and then raised from this momentary burial to represent his resurrection to the life of righteousness."

By whose authority, then, has the scriptural and apostolic mode, baptism by immersion, been changed into the unscriptural one of sprinkling ? It was changed in the year 1311 by Pope Clement V with his council assembled at Ravenna. They declared immersion or sprinkling to be a matter of indifference.

SCRIPTURAL PROOF THAT BAPTISM MEANS IMMERSION

Scriptural proofs of this are not wanting. For instance, Christ said to His disciples, referring to His coming suffering and death, "I have a baptism to be baptised with " (Luke 12 : 50). Was Christ only sprinkled with suffering ? No ! He went right down into the river of death until He was completely submerged by it and could say, in the prophetic words of Jonah "All thy billows and thy waves passed over me."

Or again, was it only His head that felt the sprinkled drops of pain and anguish ? No, a thousand times no ! Did they not pierce His hands and His feet ? Did He not cry prophetically "I am poured out like water, and all my bones are out of joint : my heart is like wax. . . . My strength is dried up like a potsherd. . . . I may tell all my bones " (Psalm 22 : 14-17) ? Is this a sprinkled baptism of pain and suffering ? No ! No ! This is going down into the deep, dark river and being plunged beneath its icy-cold waters.

Then again baptism is said to be a burial : "Buried with Him in baptism " (Colossians 2 : 12). To bury a man one must cover him completely with earth, and to bury a man in baptism he must be completely immersed in the waters.

That John the Baptist did not practise sprinkling is seen by the fact that he baptised "in Ænon near to Salim, because there was much water there : and they came, and were baptised " (John 3 : 23).

Having shown that the meaning of the word *baptizo* is to immerse and that so the early Church understood it, we will now look at the

CONDITIONS FOR RECEIVING THIS ORDINANCE

Peter, speaking on the day of

BAPTISM

by C. J. E. KINGSTON

Pentecost, said to those whose consciences had been awakened: "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins . . ." Repentance must come before water baptism.

Again, we read of Philip preaching Christ to the eunuch. "As they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest. . . ." (Acts 8:36, 37).

The condition laid down by Philip was believing with all the heart in the Lord Jesus. No one is a fit candidate for water baptism who has not repented and believed in Christ as Saviour. These and these alone may be baptised.

Thus we see that infant baptism is not according to the Word, since only those who can exercise their free choice and repent and believe the gospel may receive this ordinance.

The fact that the eunuch was saved only a few moments before was no hindrance to his being baptised immediately and so, however young a convert may be, there is nothing to hinder him also obeying the Lord in this matter.

BAPTISM—A COMMAND

Some think it is a matter of indifference whether they are baptised or not, but according to God's Word it is a definite command. "Repent, and be baptised . . ." said Peter. Inasmuch as repentance is a command of God, binding upon all, so is it a command to repentant ones to be baptised. Therefore this is not a matter for private opinion, but is a command of God's Word—and the path of true obedience to God will lead one through the waters of baptism.

NOT NECESSARY TO SALVATION

Is it necessary to salvation? someone may ask. No, it is not necessary to salvation to be baptised in water. There is no scripture whatever for the error called baptismal regeneration. We are saved by simple repentance and faith in the Lord Jesus, and it is the blood of Jesus Christ that cleanses us from all sin (1 John 1:9), not the waters of baptism. But it is necessary to obedience! Do you want to obey the Lord? Do you sing "Where He leads me I will follow"? Then to follow Him you must go through the waters of baptism.

CHRIST—OUR EXAMPLE

Picture the river Jordan as the Lord Jesus in humility steps from the bank into the stream. In the river stands John the Baptist, clothed in rough camel's-hair garment. With bowed head he waits the coming One! They meet—the prophet of God and the Stranger from Galilee! "Comest Thou to me? I have need to be baptised of Thee" said John. Surely the Holy One of Israel, the Messiah, the Son of the living God, needs not baptism at my hands! Listen to Messiah's reply: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matthew 3:15).

So this is fulfilling righteousness! If this ordinance is not obeyed we shall fall short of fulfilling *all* righteousness!

Why did Christ need to be baptised? Doubtless because "He also suffered for us, leaving us an example, that ye should follow His steps."

At the bottom of every place of baptism, then, are the footsteps of the Master. Christian, do you refuse to follow where He leads? Do you draw back at the humiliation? Jesus did not do this. Can you any longer sing "Where He leads me I will follow" and yet not obey Him in this small matter?

This ordinance is also the pathway to the opened heavens and the gift of the Holy Spirit. As John, with reverent hands, takes the Man of Galilee and buries Him beneath the waters of Jordan the heavens open and the voice that spoke a universe into being thundered "This is my beloved Son, in whom I am well pleased." The Spirit of God, with dove-like radiance, rests upon the Man of sorrows, anointing Him with power to walk the weary path to Calvary.

Would you be well-pleasing to the Father-heart of God? Would you be anointed with power from on high? Listen! "Repent, and be baptised every one of you in the name of Jesus Christ for the

remissions of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

THE SIGNIFICANCE OF WATER BAPTISM

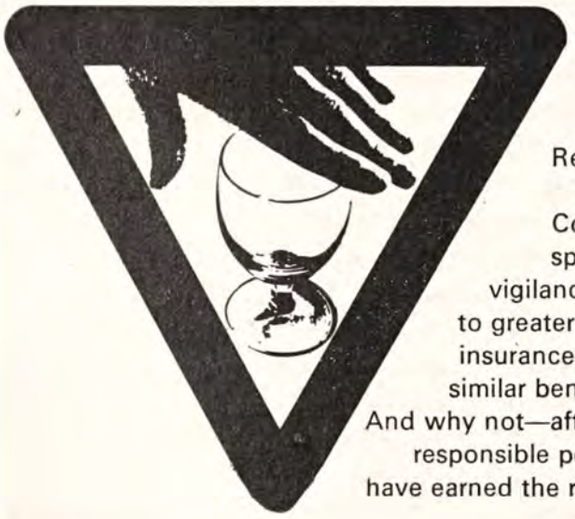
Firstly, it is taking upon oneself before all the world the name of Christ. Baptism cast a slur, in the eyes of the world, upon apostolic Christians. It signified that they had turned their backs upon their old sins and their old way of life. It was the line of demarcation. Angels watched, men gazed in wonder, demons looked as the Christian was made a "spectacle unto the world, and to angels, and to men" by following the Lord's command in baptism. What a testimony to the power of the gospel and to the salvation of God! Christian, you can testify in this way to the grace you have received through Christ. Will you do it?

However, there is a deeper lesson enshrined in this ordinance, for it is an outward sign of what has already taken place inwardly. Christ came to this earth and by cruel hands He was nailed to the tree. Did He die for His own transgressions? No, for he was "without sin." But such is the mercy and grace of God towards rebellious mankind that He was "made . . . sin for us . . . that we might be made the righteousness of God in Him" (2 Corinthians 5:21), so that now he who believes in Christ can say "He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was upon Him" (Isaiah 53:5). In other words, he realises that since Christ died for him, then is he dead—the just judgment of the law for his sin has been meted out and has rested upon the head of his Saviour so that the law reckons him to be dead, his Saviour having paid the penalty of the law.

Accordingly, as the candidate for baptism goes down into the water, and is immersed by the officiating minister, he is testifying that he has already gone down into the death with Christ and has appropriated by faith the forgiveness which that death obtained.

But Christ did not remain in the tomb. The third day He arose, the bands of death were broken, for death could not hold its prey, and Christ came forth in the power of resurrection glory and of an endless life. The Bible says: "Therefore we are 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" (Romans 6:4). As we have gone down into death with Christ, so we are raised to walk in newness of life. It is written: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17). The life of the Christian must be the new life lived in the resurrection power of Christ. The same power which stirred that lifeless body in Joseph's tomb and raised Him from the dead is available for the child of God to enable him to walk in newness of life.

As the baptismal candidate is immersed in the waters of baptism, signifying his death with Christ, so is he raised again, testifying that he has been raised to newness of life with Christ Jesus.



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ELIM CHURCH PROGRESS

BERMONDSEY **Pastor: R. J. Niles**

Here the gospel news is sounding out in more ways than one. A gospel talk with hymns is broadcast every Sunday evening from the church.

Our small congregation of Christians is sometimes thrilled to find the whole course of the meeting changed by the unexpected arrival of strangers who have no idea of the service. One Tuesday evening the prayer meeting and Bible study service had started when a group of children came in. A hurried change to tell them of the gospel was made and then we continued our prayer meeting; but part-way through four teenage boys came in and sat down, so we preached the gospel to them. So we had a "Sunday school," a gospel address and a prayer meeting all in one night.

The way seems hard, but recently we had a "break through," and in typical Bermondsey fashion. At our Sunday evening breaking of bread service six young boys came in. Instead of the communion service the congregation found itself receiving a gospel message. Praise God, four of the boys accepted the Lord as Saviour.

Though there seemed no doubt about this conversion, the next Sunday there was no sign of them, but the following Thursday week two of them turned up with two others. The second two were counselled and appeared to understand and accept the Lord. All four arrived on Sunday evening with yet another boy, a cautious Scot, who went away willing but uncommitted. He is the ninth young lad in the last month.

The boys have undertaken to distribute 500 *Tomorrows* to the surrounding flats, and we pray that they may go on to know the Lord in all His fulness.

Do not get the impression that all our meetings are unpredictable; we have indeed most precious blessing from the Lord.

R. J. NILES.

ELIM CHURCH CONGREGATION LARGEST EVER

THE largest congregation ever to attend a service at the Elim Pentecostal church, Southville, Yeovil, were at a special youth rally last Saturday. People filled the main church, the minor hall, the entrance hall, even the kitchen; others sat on the pulpit steps, while others stood in any available place.

The guest speaker was Alexander Tee, national youth director of the Elim Churches. Musical items were provided by the Salvation Army youth band, and there was singing by the Stones Trio, the Discoverers and Mr. Derek Foote. Mr. Tee also conducted services on Sunday.

Mr. Lambert adds:

"We had a great weekend, and on the Sunday night there were three decisions for Christ. This is the second time within the last month that three decisions have been made, and some of the converts have already requested water baptism."

LETTER TO THE EDITOR

THE PARABLE OF THE TEN VIRGINS

Dear Editor,

If not too late may I add a few words to the correspondence on the interpretation of the parable of the ten virgins?

Much of the difference and confusion arises from ignoring certain Bible principles: that types belong to the Old Testament and are not found in the New Testament; that parables are not types, nor were they meant to be typified; and that types embody, clothe, portray doctrine, but doctrine should never be adduced from types, unless that same doctrine is elsewhere sanctioned by the broad teaching of Scripture. Even if the application is correct the approach is wrong. All this the more so in the realm of eschatology. How many different meanings have been read into this parable, each according to his doctrinal preferences!

The only certain interpretation is that of our Lord's "Watch therefore" (v. 13).

J. A. WRIGHT,
Lecturer in typology, Elim Bible College.

GREAT MUSICAL FESTIVAL

Saturday, May 14, at 6.30 p.m.

in the PONTIN'S HOLIDAY CAMP BALLROOM, Bracklesham Bay

Sussex.

DIRECTED BY REV. DOUGLAS B. GRAY

EPILOGUE BY REV. W. J. MAYBIN

The camp is open to the public for all evening rallies during the conference period.

Plenty of parking space for cars and coaches.

D1278

Women's column

SUFFRAGETTES AND REFORMERS

By GLADYS GORTON

DURING the recent general election millions of women recorded their votes, but few thought of the women who at the beginning of this century campaigned to obtain their voting powers. (I understand that there are still countries in Europe where women are not permitted to vote.) Emmeline Parkhurst was the originator who, with her two daughters Christabel and Sylvia, organised this militant effort for votes for women, and she even suffered imprisonment and went on a hunger strike. Christabel was a great believer in the second coming and wrote books on it, *Pressing Problems of the Closing Age, The Lord Cometh* and *The World's Unrest,* and from the last-named, which was published in 1926, I quote a paragraph because it is extremely interesting as showing how things have developed along this line since she wrote it.

"Before men could fly, before they had invented that 'impossibility' the heavier-than-air flying machine, human reason stumbled at this idea of the disciples, the Church of Christ, meeting Him in the air. But since the 'impossible' has happened, since the 'law of gravitation' has been overruled, since mankind has conquered the air, the 'incredible' of the Lord Jesus Christ raising His followers to meet Him in the air is seen to be perfectly credible, feasible, and accordant with the nature of things. . . . Radio-vision is already a fact; soon spectators all round the globe will watch proceedings in university lecture-rooms, or lawn tennis at Wimbledon, or the opening of Parliament, or the crowning of a human king. . . . Wonderful as radio-vision will become, it will be crude compared with the vision and audition which Christ will Himself impart especially to His Church, but later and in a large measure to the world, when He comes again."

While the election period was on we were shocked and saddened to know that the Archbishop of Canterbury had visited the Pope in Rome; 400 years have passed since such an incident occurred, which takes us right back to the Reformation. Suffragettes and reformers! Many women who voted would not know much about politics and many Protestants today know very little about our Protestant faith, which is founded on the unadulterated Word of God.

(*continued on facing page*)

HELLO SUNBEAMS.

"Hurry, hurry," cried Samuel. He was so excited, and so anxious to be back in the temple.

"We are coming as quickly as we can," answered Benjamin, holding his stick firmly in one hand and guiding his blind friend with the other. Benjamin was lame and had known blind Judah since they were schoolboys. Samuel had come to tell them of all that had happened in the temple and to ask them to come. Jesus was healing the sick in the temple.

As they hurried along Samuel told them how Jesus had overturned the money-changers' tables and driven out the animals and freed the doves. Simon, the proud Pharisee, had been coming into the temple at the time. How they had laughed as he was caught between the animals; he had looked so astonished. Samuel told how the coins had rolled across the marble floor and the angry money-changers had scrabbled in the dust trying to save their money.

The children had followed Jesus into the temple. They were not afraid of the chief priests now. Let them complain if they liked; they followed Jesus to see Him heal the sick. As they neared the temple they could hear the shouts of joy. "Hurry, hurry," cried Samuel again.

Benjamin could scarcely remember what happened next. He could hear Judah singing. With tears streaming down his face he sang "How lovely is thy dwelling O Lord of hosts!" as he gazed around at the beauty of the temple. He had never seen it before, and he was so overwhelmed. His friend could see! As he looked into the face of Jesus he felt such wonderful joy and he threw away his stick and began to sing with Judah "A day in Thy courts is better than a thousand." As they finished the psalm Samuel could keep silent no longer. "Hosanna," he shouted. "Hosanna to the Son of David." The cry was taken up by the children until the temple rang with their shouts of praise.

The chief priests came to Jesus shaking their fists with anger. "Do you hear what they say?" they shouted. Jesus put His arms round Samuel and looked straight at them. "Have you never read 'Out

(*continued on facing page*)

COMING EVENTS

BOLTON. May 7, 8. Jackson Hall, Y.M.C.A., Deansgate. Saturday at 7, Long Eaton Youth for Christ team. Sunday, Elim Church, Platt Street, at 11 and 6.30.

BRADFORD. May 7. Elim Church, Southend Street, Leeds Road. At 3 and 6.30. Annual May festival. North-west District Presbytery united choirs, Bethshan Sextet (Manchester). Preacher: W. M. Plowright.

HALIFAX. May 8, 9. Elim Church, Hopwood Lane. Sunday school anniversary services. Sunday at 10.30 (breaking of bread), 2.30 and 6.30. Monday at 7.30. Preacher: R. D. Bradley.

HASTINGS. May 21—June 2. Elim Central Hall, Station Road. Evangelistic campaign conducted by A. S. F. Horne and Elim Bible College students. Sundays at 6.30 and 8. Weeknights at 7.30.

ILFORD. May 21, 22. Elim Church, Clements Road. Pastor R. B. Chapman's thirtieth anniversary in the ministry. Preachers: J. Gardiner and H. W. Greenway. Music by the Springbourne Five. Saturday at 7.30. Sunday at 11 and 6.30.

LIVERPOOL. Elim Church, Jubilee Drive. EVANGELISTIC CRUSADE by Ron Jones and party. See panel on page 293 for details.

LONDON, Clapham. May 15. Elim Church, Clapham Crescent, Clapham Park Road (Parson's Corner). At 11 and 6.30. Mr. and Mrs. Tony Sargent.

LONDON. May 7. Kensington Temple, Kensington Park Road, Notting Hill Gate, W.11. At 2. North London Presbytery business meeting. Evening: Presbytery youth outreach.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWHAVEN. May 14. Elim Church, Meeching Rise. Monthly rally at 7. Visit of E. R. Corsie and Kensington Temple, London, young people.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 2.30. Tuesdays and Wednesdays at 7.30. A welcome to holidaymakers. Pastor: David Holmes.

ROCHESTER. May 21-26. Elim Church, Star Hill. Revival and divine healing crusade conducted by John Woodhead. Sunday at 11 and 6.30. Weeknights at 7.30. Saturday: East Ham male voice choir.

ROMSEY. May 21. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher: R. Jeffs (European Evangelisation Society).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. May 7-11. Elim Church, Mersham Road. Missionary services and Exhibition. Saturday at 7. Sunday at 11 and 6.30. Monday to Wednesday at 7.45. Taking part: L. and R. Wigglesworth, R. B. Chapman and Miss M. Paint. Soloist: Mrs. Chapman. Convener: Brian G. Edwards.

THORNTON HEATH. May 21-23. Elim Church, Mersham Road. Church anniversary. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.45. Preacher: John Lancaster (Eastbourne). Convener: B. G. Edwards.

UCKFIELD. Commencing April 30. Masonic Hall, Church Street. Evangelistic crusade conducted by D. Ayling and A. S. F. Horne. Sundays at 8.15. Weeknights at 7.30.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): May 7, Dagenham; 8, Holloway prison; 14, 15, Bracklesham Bay (conference festivals).

Joseph Smith:
May 8-15, Old Hill.

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D.1272

WOMEN'S COLUMN (*continued*)

The blood of the martyrs cries out! I have a book called *Ladies of the Reformation,* and one short paragraph is revealing: "Luther, the soldier of the cross and champion of the Reformation, having possessed himself of the Word of God and overthrown the papacy by its power, instils its truths into the hearts of *women,* who, by their faith and heroism, become instruments of advancing the great Reformation."

Insidiously, landmarks for which our forefathers strove and fought, and even died, are being removed one by one from our national life. "Remove not the old landmark" (Proverbs 23: 10). Beware lest we mistake licence for liberty and indifference for tolerance.

SUNSHINE CORNER (*continued*)

of the mouth of babes and sucklings Thou hast perfected praise'?" He asked them.

It was hard to tear themselves away from the temple, but at last they left. Samuel skipped along beside the two men. He laughed as Benjamin stopped to show that he could skip too. Judah kept stopping to look at the lovely colours. It was all so wonderful. There was one thing that troubled Samuel. When Jesus had looked into his eyes he had noticed how sad He looked. "I wonder why He looked like that," he pondered. He might have understood if he had known that soon they would take Jesus and crucify Him. They never forgave Him for that day. The children had cried "Hosanna." The Pharisees and scribes and chief priests cried "Crucify Him."

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH *in action!*

THE MAD PREACHER

by A. Cecil Jarvis

MINISTER OF THE ELIM CHURCH, GLOUCESTER

IT is no new thing for a preacher to be dubbed "mad." Agrippa declared Paul insane; even our Lord was accused of being beside Himself. But when God's word declares a preacher mad that man is indeed a mad preacher. Do not, however, conjure up in your mind a raving, frothy-mouthed parson pounding the pulpit. It is doubtful whether Balaam would have qualified for a mental institution according to the standards of today; rather he might have been applauded as an astute fellow who appeared to get the best out of both sides. It was his unbalanced attitude to spiritual values that caused the Almighty to point him out as an object of pitiful madness.

The circumstances were that the king of Moab, Balak, fearful of the invading Israelites, sought to hire Balaam to curse God's people. God forbade the prophet to go with Balak's ambassadors. Feeling slighted and even more alarmed, Balak sent more honourable counsellors, whom Balaam welcomed into his home. Here was his first act of insanity; he harboured bad friends. They were evidently enemies of God, yet he invited them in. It was the beginning of his undoing. "Bad company is the ruination of good character" (1 Corinthians 15:33, Moffatt), and Balaam found this to his cost. It is wise counsel to choose good friends, and "the best friend to have is Jesus."

On the second visit of Balak's deputation it could appear that God gave Balaam permission to go with them. "*If* the men come . . . go" (Numbers 22:20). But without waiting for them to come he went. We were told as youngsters that "if" is a little word with a big meaning. Balaam put his own construction on God's word. He acted on a half-truth—madness indeed. He joined those who "wrest the scriptures to their own destruction," and forgot that "man shall live by *every* word . . . of God." How many use the Bible to bolster their own whims and fancies, even to doing evil? They join the ranks of the mad preacher.

Such was the lunacy of this man that God used an ass to rebuke him. He was so obsessed with going his own way to gratify his greed for gold that he did not seem surprised even when the ass opened her mouth. "Thy way is perverse before Me" declared the angel of the Lord, proving yet again that going one's own way is iniquity (Isaiah 53:6). To turn from God's direction is irrational.

"The road to hell is paved with good intentions" is an old saying. How fitting for Balaam! Piously he utters "Let me die the death of the righteous," but Scripture records that he died with sword in hand fighting against Israel—against God! No wonder God shook His head over him and called him mad.

Balaam loved the wages of unrighteousness, recalls apostle Peter when writing of this man. Like many another, the desire for money ruined him. There is nothing wrong with riches rightly gained and used, but to exchange spiritual wealth for the muck-heap of unrighteous mammon is the height of folly. We are bidden to lay up treasure in heaven far from the ravages of rust and moth. This man amassed a fortune only to leave it to others and enter eternity bereft of all.

Thus on consideration one must agree with the Almighty; Balaam was the mad preacher. He knew the vibrating power of the Holy Spirit, he prophesied wonderful things concerning God's people Israel, he even spoke of the coming of the Lord Jesus Christ, only to throw it all away as a discarded garment. He was mad to harbour bad lodgers, he was mad to misconstrue God's Word, he was mad to insist on his own way, he was mad to have only good intentions, he was mad to covet gold. Alas, God could only record this epitaph on Balaam's tomb: "He lies the mad preacher." Yet in God's goodness

(*continued on facing page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, May 9th — Numbers 32:16-32

" Thy servants will do as my lord commandeth " (v. 25).

The attitude of Reuben and Gad tended to discourage the other tribes. Moses, perceiving this danger, insisted that they should help their brethren to subdue the land. Let us not be influenced by those who are satisfied with what we might term the " second best " in the Christian life. The spiritual and the heavenly can be known in a way now that they will never be known again. If we prefer to live on the eastward side of Jordan we need not expect that God will make us go over. God's best is for those who " lay hold of eternal life," and as we possess our inheritance in Christ we shall encourage others to do likewise.

Tuesday, May 10th — Numbers 35:9-28

" Ye shall appoint cities to be cities of refuge " (v. 11).

Cities of refuge were provided for abnormal conditions. It is a mercy that God makes such a provision, for sin makes abnormal everything that it touches, and if there were no divine provision for what is abnormal the outlook for us all would be hopeless. God foresaw that situations would arise that would be inimical to life in the land, and that would cause title to the land to be forfeited. The slaying of Christ by Israel resulted in their forfeiture of the title to the promises and the inheritance, but God in His great mercy and love took occasion by this to provide a refuge in Christ whereby safety was provided even for the blood-guilty.

Wednesday, May 11th — Psalm 40:1-17

" Blessed is that man that maketh the Lord his trust " (v. 4).

What does God do for man who puts his trust in Him? Let the psalmist supply the answer. First, He answers his prayers; we may have to wait, the reply may not always be yes, but He will answer above our asking, above our highest thought. Secondly, He will come to where he is and lift him out of the mess he has made or the hole into which he has fallen. Thirdly, He gives him security; lifting him from swallowing quicksand He gives him a sure footing on a rock. Finally, He awakens a song within his heart; what God has done becomes his inspiration and his theme; from henceforth he is all for God.

Thursday, May 12th — Psalm 41:1-13

" Blessed is he that considereth the poor " (v. 1).

The psalmist encountered various experiences in his contacts with men. Some men were spiteful. In his sickness some of his so-called friends left him, others sought to take advantage of his affliction by seeking promotion and place. The unfaithful wounded him, piercing him more deeply than the smiting blows from his enemies. But he was not utterly bereft; there were those of whom he could say with deep gratitude: " Blessed is the man that considereth the poor." But God was his dearest and truest friend, never so near as when he traversed the lonely and weary ways of life. God will stand beside you to the last; He will see you through.

Friday, May 13th — Psalm 42:1-11

" My soul thirsteth for God " (v. 2).

With distended nostrils and heaving flanks the stag races for the running stream; water is life, drought is death. It is the same with the believing soul. There is a clamant instinct with the stag for water; there is an inner voice, a cry within the soul, for the living God. To come to God, to find Him in Christ, is to find the source of lasting satisfaction. If there are streams for thirsty stags in the providence of things there must be sources of divine refreshment for thirsty men. Some seek money or fame, pleasure or power, but here is a man who seeks the highest good, the living God. When desire is as intensive as that of the questing stag seeking will be crowned with discovery and realisation.

Saturday, May 14th — Psalm 43:1-5

" Why art thou cast down, O my soul?" (v. 5).

Dark, despondent moods assail us all at some time or other. The soul has its night seasons when the lamps of faith and hope burn low, when temptation, sorrow or loss enfolds us in darkness. In such a mood one feels forgotten, forsaken —the bottom has dropped out of things. It is not possible to put our feelings into words. In such experiences we may temporarily lose sight of God. If we were wiser we would think of Him first, and coming directly to Him He would turn our sorrow into joy. Hope thou in God ! The darkest night has its star, the longest night has its dawning of relief and strength. Hope is a virtue hard to come by in a world like this, but in God there is a hope which is sure, which will never end in disillusionment.

Sunday, May 15th — Psalm 44:1-16

" Thou hast cast off, and put us to shame " (v. 9).

This psalm opens on a note of thanksgiving for deliverance from the enemy, but it strangely reverses its mood, for the writer confesses " But Thou hast cast off, and put us to shame." Why does grateful recognition of God's power in deliverance change to the sad confession that these mercies have ceased and the enemy has triumphed? A victory is lost because we fail to follow up the advantage through carelessness; we forfeit through sin the favour that helped us. The loss of spiritual power is often insensible. If one is defeated there is no reason why this should be the final state. No loss is ever beyond recovery. In answer to the earnest cry of the soul God comes to the rescue. The soul that holds on to God is never finally defeated.

LATE NEWS FLASH. Liverpool.

Over 500 present at opening service. Fifty hands raised. Thirty-five come forward to the counselling room. Pray on.

W. R. Jones.

YOUTH PAGE *(continued)*

that epitaph remains for our instruction and warning. God calls us to reason with Him that though our sins be as scarlet they might become as white as snow. When the prodigal son " came to himself," came to his senses, he made his way back home. Finally the Lord bids us: " 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 12:2).

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MISCELLANEOUS

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BIRTHS

BRIDGES. To Mr. and Mrs. Bridges, of Newcastle, the gift of a son, Martin Thornton, on February 23rd. Dedicated by F. Lavender.

CAPPS. To Gerald and Shirley Capps, of Elim Church, Ipswich, God's gift of a son, Timothy Edward, on April 12th ; a brother for Nicholas.

KNIGHT. To Mr. and Mrs. Knight, of Newcastle, the gift of a daughter, Vivienne Anne, on March 8th. Dedicated by F. Lavender.

ENGAGEMENT

WHIFE—WILSON. Mr. and Mrs. Whife, of Westcliff-on-Sea (late of Ilford Elim Church), have much pleasure in announcing the engagement of their daughter, Joy, to John, son of Mr. and Mrs. Wilson (Wakefield Assembly of God) C.1275

MARRIAGES

COOK—GIBSON. On April 2nd, at the Colchester Elim Church, Frank Cook (Meopham) to Yvonne Gibson. Officiating ministers: L. V. D. Tiller and L. G. Hawes.

HONEY—GOSLING. On March 12th, at Elim Church, Northfield Avenue, Ealing, Roy Anthony Honey to Pauline Florence Gosling (both Elim Crusaders). Officiating minister: A. J. K. Magee.

JAGER—STRONG. On April 2nd, at Westcliff Elim Church, Barry Clifford Jager to Cecilia Ann Strong. Officiating minister: George Backhouse.

STUART—BRAITHWAITE. On April 9th, at the Elim Church, Croydon, Martin Gordon Stuart to Dorothy Idalai Braithwaite. Officiating minister: William J. Maybin.

WITH CHRIST

ALLPORT. At his home on April 9th, Richard F. Allport, aged 91. " I hail the glory dawning in Immanuel's land." Officiating minister at funeral: Raymond Jobling.

BALCH. William Herbert Balch, deacon and beloved member of Elim Church, Wells, called home on April 7th. " With Christ, which is far better." Officiating ministers at funeral: W. J. Allen, F. J. Hardman and L. D. V. Tiller.

SHEPHERD. On April 11th, Ellen Sarah Shepherd, member of Westcliff Elim Church. Officiating minister at funeral: George Backhouse.

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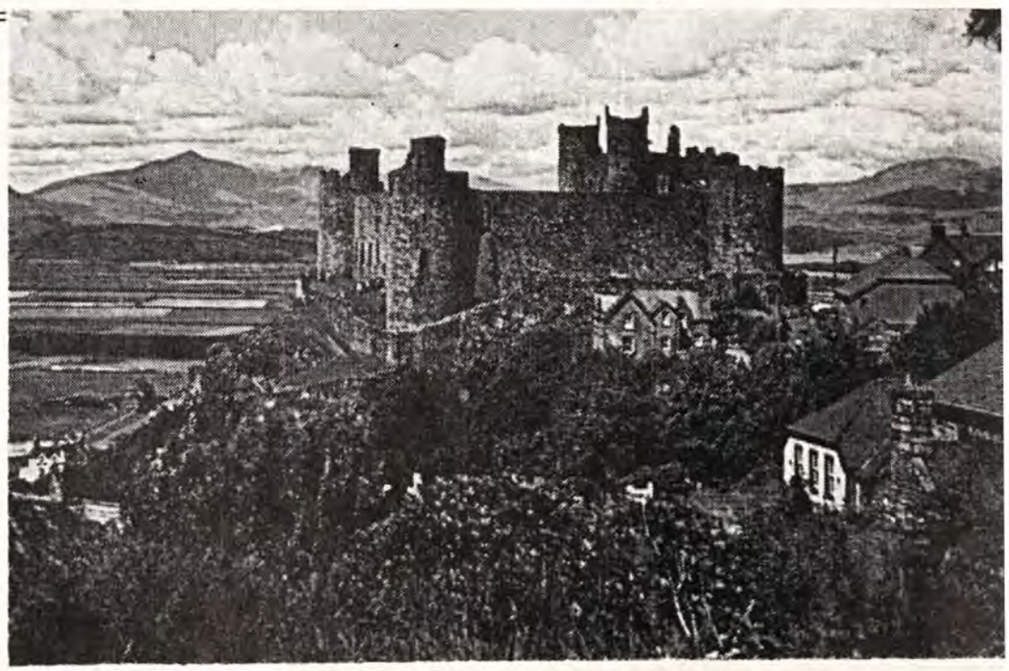
Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 20 MAY 14th, 1966 6d



Harlech Castle, North Wales

BILLY GRAHAM COMES TO TOWN

Greater London Crusade report by J. Hywel Davies

(Administrative Secretary of the Evangelical Alliance)

TWENTY-SEVEN thousand people a night for twenty-seven nights, and 100,000 for the grand finale. These are the target figures in terms of audience numbers set up for Christians in southern England.

Dr. Graham, supported by song leader Cliff Barrows and soloist Bev Shea, with Don Hustad at the organ and Ted Smith at the piano, will lead the crusade. Behind them will be scores of associate evangelists, some specialising in different areas of activity, conducting meetings throughout the day in places of business, factories, offices, schools and colleges, group meetings in the suburbs for housewives, and breakfasts for ministers.

The administration, led by Dr. Walter Smyth and Mr. Bill Brown, is conducted on a high standard of efficiency by a staff of voluntary and paid Britishers from offices overlooking one of the most populated and traffic-congested areas in the world—Piccadilly Circus.

Preparations will be almost completed by the time you read this for the vast army of workers needed to be on duty on each of the twenty-eight nights of the crusade at Earls Court and Wembley stadiums. There will be 2,000 choir members, 1,500 counsellors, 700 advisers and 500 stewards on duty each night. But these are only the people in the public sight. Behind the scenes there will be a group of ministers on the designating committee to deal with the " response cards " completed by inquirers each night, and a staff of 150 to handle the administrative services involved. Every card with its report must be forwarded to a minister to follow up the " inquirer " within twenty-four hours, which means that this work goes on to midnight and later throughout the crusade. In addition there will be the radio and television technicians (the meetings will be relayed on closed-circuit television to seven cities: Birmingham, Leeds, Leicester, Manchester, Newcastle, Sheffield and Southampton) and the directors for the documentary and drama films being made of the crusade.

Just for the record the details of the crusade are as follows: June 1st to July 1st nightly (except Sundays) at 7.30 at Earls Court stadium. The final meeting is to take place at Wembley stadium at 7.30 p.m. on Saturday, July 2nd. The executive committee of the crusade has designated Mondays and Thursdays as " young people's nights," and Billy Graham will direct his address to youth. Seats may be reserved for parties, but here a scheme known as " Operation Andrew " is involved.

What is " Operation Andrew "? It is based on the familiar words in John 1:40-42: " Andrew . . . first findeth his own brother . . . and brought him to Jesus." It is the effort of church members to reach " outsiders " by bringing them to the crusade meetings.

This application of first-century methods to twentieth-century evangelistic crusades is a unique plan which involves both individuals and groups.

In its simplest form the group reservation plan is as follows. Your church engages a coach or other special transport. Approximately half of those brought in your party are members of your church and the other half are uncommitted people in whom your church members are interested. A visitation programme held just prior to the crusade can result in your church finding scores of prospects in your neighbourhood.

A request is made to the crusade office for free reserved seats for your group. Your group meets at a central point, travels together to the crusade, sits together in the meeting and returns together.

Every group in a church can participate—with a different department handling the details each night. For instance, the youth department could be responsible on Monday and Thursday nights (youth nights), and the Sisterhood on another night, etc.

Experience has shown that a church using this plan may expect decisions for Christ by individuals who are guests of the church group.

The cost of the crusade will be in the region of £300,000, a third of this figure being for the hire of the two stadiums. The balance of this figure still required at the time of writing is £75,000.

What are the prospects? It is hard to estimate them at this stage, but there are indications of a rising tide of interest and even enthusiasm among Christians. During the two days of the counselling classes 7,000 people attended eight centres. In Richmond the crowds attending the 8 p.m. class caused traffic jams! Charles Riggs, the crusade's counselling director, told me: " I have never felt more liberty

in any of the crusade counselling classes throughout the world." The atmosphere of the classes was of high expectancy.

Special attention is to be given to the question of post-crusade follow-up. An imaginative plan to encourage church-based Bible study groups with crusade converts in mind, extending over a period of twelve months or more, is being considered. Billy Graham has made it known all the way down the line of his team and associates that much prayer and thought must be given to this extended follow-up so that every effort is made to conserve the results of the crusade.

Do you wish to help? If you are in the Greater London area here are ways in which you can:

1. Pray and arrange special periods of prayer.
2. Each church notify the crusade office of its wish to participate.
3. Arrange coach, car or train parties under the "Operation Andrew" scheme (ask the crusade office for the special cards giving the five-point programme).
4. Arrange for pre-crusade meetings—speakers and films may still be available.
5. Join the choir.
6. Enlist as a steward (you must be eighteen years of age or older and be available three nights a week).

You should address your letters to the Billy Graham Greater London Crusade, 225 Piccadilly, London, W.1.

Two Ilford Elim members called home

AN APPRECIATION

By CHARLES PENDRILL

THE Ilford church has recently suffered the loss of two of its elder brethren in the home-call of Mr. A. H. Savage and Mr. R. Walden.

Both of these brethren served the Lord faithfully for many years in the assembly. Brother Alfred Savage, who was called into the presence of the Lord on March 21st, 1966, after a short illness, was a deacon for eighteen years, and as treasurer of our building fund was one of those mainly responsible for the project which produced the attractive building in which we now worship. With his encouragement we are now within a stone's throw of seeing the debt of £20,000 cleared. He being a nurseryman by occupation, we will particularly miss his professional touch in the floral displays for harvest and other festivals in our church, but, far more important, we will remember his qualities of spiritual leadership in all of the activities of the church.

The happy occasion of the marriage of Dr. John Claude Scott (son of Rev. and Mrs. Douglas Scott, France) and Ethne Frances Stevenson (daughter of Rev. and Mrs. T. H. Stevenson, Worcester) on April 2nd.

Brother Reuben Walden passed to higher service on April 2nd. He was an aged servant of the Lord and a founder-member of the Ilford church. He was secretary of our church for thirty years until age and infirmity forced his retirement eight years ago at the age of eighty. Although deafness afflicted him in more recent years he still loved, when able, to come to the house of the Lord even though he could hear little of what was going on. He was a "man of the Book" and his deep spirituality will be missed.

"In the sweet by and by
We shall meet on that beautiful shore."

Our thoughts and prayers are for the two families bereaved, but we know that they sorrow not as those without hope.

ELIM EVANGEL CIRCULATION

In the last two months the following churches have increased their "Elim Evangel" sales, thus maintaining the rising tide of circulation: Ballysillan, Barnstaple, Beeston, Bognor Regis, Bournemouth (Springbourne), Clacton-on-Sea, Cheltenham, Coatbridge, Eastbourne, Hastings, Lincoln, Lurgan, Newcastle-on-Tyne, Newquay, Portsmouth, Salford, Saunders Street (Belfast), Swadlincote (twice), Tamworth, Watford, Weymouth, Winson Green (Birmingham), and Yeovil. New centre: Moor Common (High Wycombe).

If there is one in a home in touch with God that one becomes God's door into the whole family. We are most responsible for the one to whom we are most closely related.—J. J. HARBIN.

The youth music team which provides the music for Saturday coffee bar.

PLYMOUTH **Pastor: L. P. Cowdery**

IT is always encouraging to see the younger members of a church growing in grace, and we were thus blessed in Plymouth recently when five of our young people followed the Lord through the waters of baptism. Pastor L. P. Cowdery conducted the service, assisted by the church secretary. We have a fine band of young people here, who among their many activities undertake work among the Sunday school scholars. They also try to reach others of their own age through the means of a coffee bar held each Saturday evening. A number have been drawn into the Sunday gospel service through this link, and we trust that many may be captured for Christ in the coming months.

The baptismal candidates with Pastor Cowdery. Two are Royal Marine Commandos recently converted.

LONDON CRUSADER CHOIR

Notes from the diary

CITY concert halls, village missions, prisons and churches have been visited by the London Crusader Choir since their thirty-seventh anniversary weekend last January.

The Central Hall, Westminster, was packed to capacity for the Billy Graham pre-crusade rally. Cliff Barrows and his team warmly welcomed the Crusader Choir, whose ministry reached high levels of spiritual and musical quality. The annual Symphony of Praise in the Assembly Hall, Barking, brought together over 150 singers and musicians, and a great congregation. The congregational singing of hymns and choruses, the massed male voice choir, Barking Salvation Army band, the London Crusader Choir, directed by Douglas B. Gray, and topical songs by the young Malden Singers presented a symphony of Christian praise greatly enjoyed by all. Eldin Corsie, minister of Kensington Temple, most aptly led the meeting and brought a challenging meditation on the cross. A village mission in Essex found the choir on a Saturday night greatly enjoying fellowship and ministry with fellow believers far remote from city hustle. Stirring testimonies by choir members greatly impressed all gathered. Prisons, with and without bars, have also figured in the choir's recent appointments. This challenging method of evangelism never fails to bring together men and women who voluntarily attend the London Crusader Choir's prison services. Resulting from such meetings prisoners have requested visits from Elim ministers for spiritual counsel and guidance. Witnessing to the power of the gospel and the pentecostal experience has been a spearhead of the choir's evangelistic thrust during recent weeks when visiting a number of churches of other denominations, members from which are now rejoicing in the experience shared by pentecostal believers—the evidence of unity in action.

D.B.G.

EASTLEIGH

The united Pentecostal churches of Southampton and district were to have had their monthly rally this month in the Town Hall of Eastleigh, but owing to a fire in one of the local council's buildings on the day of the rally the main hall, in which the rally was to have been held, was taken over to house machines and equipment exposed to the fire. Little time was left to make inquiries for any other suitable building, so it was decided to use the Elim church in Nutbeem

Road. Every available seat was arranged and the people managed to crowd into the small building. The unanimous opinion was that it was a good meeting. The guest speaker was Pastor Morgan, of London, so in the Elim building he was very much at home and made good use of his opportunity, and the spirit of the meeting was grand. The guest singers for the rally were Mr. and Mrs. George, of Romsey, who rendered items of real spiritual value. Never before have so many people sung together in the Eastleigh Elim church.

W. E. LAWES (*church secretary*).

DUNDEE **Pastor: F. F. L. Frost**

Due to the keen interest shown by our local press in a recent showing on television of a divine healing service held in our Paisley church, an article appeared in the *Dundee People's Journal* which resulted in several strangers visiting our church for prayer for healing. At this service Pastor Frost pointed out in his message the great need of soul health as being of prime importance, and then showed that the laying on of hands was God's appointed way, but that in all things God was supreme and that He and He alone can dispense healing virtue.

"LILLIAN'S MIRACLE"

Believe in miracles? Lillian Barbour (23), 5 McDonald Street, certainly does. The 24th of this month will be the third anniversary of her own miracle. For eight years she bore the seemingly permanent injury from a carelessly thrown stone. Her left eye was blinded. She attended an eye clinic without success, and later an operation was suggested. "I'm terrified of hospitals and I never went back," said Lillian.

Then on April 24th, 1963, she attended a divine healing service conducted by Rev. Alexander Tee, one of Lillian's Elim Church evangelists.

It was then through the laying on of hands and through prayer that the sight of her left eye was restored, said Lillian.

But it was a miracle she nearly missed. "Mr. Tee asked if there were any more who wanted to come forward to have prayers offered for them," said Lillian.

"It was near the end of the service and a woman got up. She was almost blind. The congregation prayed and then the woman cried out that she could see. She broke down and cried.

"I had no intention of going forward when I went to the service that night, but after seeing what had happened I went out.

"My sight came back *immediately* and I've never had the slightest bit of trouble with my eye since.

"I had attended divine healing services in my own church, but I had never gone forward before. I'm sure it was a miracle. There was a certain something that made me stand up that night."

Dundee People's Journal.

ROCHESTER **Pastor: J. Hyde**

A FAREWELL SERVICE

On March 27th Mr. and Mrs. Scantlebury and family bade farewell to return to Singapore after two years with us in Rochester, Mr. Scantlebury to take up an appointment in H.M. dockyard. Mrs. Scantlebury told of how the Lord had shown her she would work for Him among Chinese and dark-skinned people. After her marriage she went to Ceylon and then to Singapore, where she and her husband were active in Pentecostal work. The Lord had marvellously fulfilled His promise.

Mr. Scantlebury then spoke on "Fellowship," after which our minister presented them with a copy of Matthew Henry's *Commentary* and an illustrated Bible dictionary from the deacons and church members.

Mr. and Mrs. Scantlebury will be deputising for American Assemblies of God missionaries in the "Elim" mission in Singapore during their furlough.

We wish our friends and their children, Ruth, Alan and Elizabeth, every blessing in their new venture.

E. G. SHEPHARD.

THE LIVERPOOL CRUSADE

continues in the

ELIM CHURCH JUBILEE DRIVE

MONDAY, MAY 9th, AT 7.30 p.m.

Then nightly 7.30 **Sundays 6.30 and 8.15**

conducted by Rev. **RON JONES and PARTY**

D.1253

Remember that intercessory prayer is service, the chief service of a life lived on God's plan; in all other service we are limited by space. Prayer ignores space. It goes directly by the telegraphy of the spirit into men's hearts.—J. J. HARBIN.

* * *

It is the doing that grows out of praying that is mightiest in touching human hearts.—J. J. HARBIN.

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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Billy Graham comes to town *J. Hywel Davies*
Church reports
Adult delinquency
Editorial : Inept national leadership
Comment, opinion and review
The ascension *J. F. Hardman*
Spring cleaning *G. Gorton*
Sunshine corner *Aunty Dorothy*
A bouquet *A. Tee*
Family altar *H. Burton-Haynes*

EDITORIAL

THE admission of the *News of the World* that it has been paying a prosecution witness in the moors murder trial prompts the question " How many teenagers direct its policy ? " The answer obviously is none. Its policy is directed by mature men, men of business acumen, men with experience. The howls of rage emanating from the press and radio when youngsters damage property are a delight to the ear. The " Clacton riots " story went round the world (£300 worth of damage done according to our information from a reliable Clacton correspondent). But why are there no howls of rage when the dangerous practice of paying prosecution witnesses is brought to light ? We are not in favour of permitting the wrecking of property, but we are sure that the practice of paying prosecution witnesses is more heinous.

The Government should really set up a committee to investigate the causes of the alarming increase in delinquency among adults. The problem is that the delinquency of the mature is more is sophisticated. If a boy smashes a telephone kiosk his delinquency is clear for all to see. If a mature man promotes a " beer is best " advertising campaign, resulting in maimed lives, broken homes and poverty, his delinquency is more sophisticated, though nevertheless real, but because it is not a direct assault on property or the person the delinquent nature of his action is ignored.

We maintain that while the delinquency of the adolescent is reprehensible that of the adult is more so, though it receives less publicity. Teenagers are an easy target, therefore the fire of publicity is directed towards them. But the mature, possessing control of the vehicles of publicity, can adopt a conspiracy of silence on their own delinquency and direct the publicity from themselves to the vulnerable.

One of the reasons why the man in the street of our Lord's day heard Him gladly was that He exposed the hypocrisy and ineptitude of their political and religious leaders. His exposing of them led Him on at least two occasions to physical intervention, to highlight the wickedness of their exploitation of privilege. The ineptitude of national leaders, either religious or political, cannot be exposed without indulging in politics. Our Lord's political views eventually brought about, from the human standpoint, His execution. " If thou lettest this man go thou art not Cæsar's friend."

The man in the street will still respond to a Christian ministry that has a message of social reformation as well as spiritual regeneration. The two are not incompatible, though the latter has priority. Even the writers of the New Testament did not hesitate to tell the then equivalent of both sides of industry what they should do and, on occasion, did not mince their words.

But for the Church or its representatives to support the *status quo*, as for example the western policy in Vietnam or apartheid anywhere in the world, is to do a great disservice to the work of extending the kingdom of God in general and missionary policy in particular.

COMMENT, OPINION AND REVIEW

WE have just been glancing through an old *Pears Encyclopedia*, 1955-6, and came across the following: "Dr. Robert Lindner, a leading American expert on juvenile delinquency, makes the following points concerning this serious problem:

"1. 'Our youth is no longer in rebellion (a common and natural feature of youth in all ages), but in a state of downright and active mutiny. Within the memory of every living adult a profound and terrifying change has overtaken adolescence.'

"2. 'Although adolescence has always been regarded as a period of turmoil it was formerly characterised in sensitive individuals by the wish for solitude—as in the classical cases described by Shakespeare, Goethe, Tolstoy, Dostolevsky, Twain, James Joyce, Thomas Mann and the rest—and also by "nameless hungers, as well as cosmic yearnings, strange thirsts, occult sensations, murderous rages, vengeful fantasies and imaginings that catalogue of all sin and crimes." Today it is characteristic of modern youth that (a) they shun solitude (which was frequently creative) and go in gangs, they engage in pack-running, predatory assemblies, great collectivities, that bury, if they do not destroy, individuality. Into these mindless associations the young flock like cattle; (b) they act out their fantasies.'

"(3) 'The delinquent is a rebel without a cause, hence in a chronic state of mutiny. The youth of today is touched with madness, literally, sick with an aberrant condition of mind formerly confined to a few distressed souls but now epidemic over the earth.'"

Strong words indeed from an expert in juvenile delinquency. He deserved his doctorate. But what a lot of nonsense! He, of course, sees what he is looking for. The influence of evolution lies heavy upon his assessment of the juvenile situation, e.g. "they engage in pack-running, predatory assemblies . . . into these mindless associations the young flock like cattle."

Written more than ten years ago, these words purport to describe the sixteen to twenty age group of that day. The juveniles are now, of course, twenty-six to thirty-two, settled down, presumably with families and mortgages. What do they think now, these one-time juvenile delinquents, of Dr. Lindner's tirade?

But David Downes, a lecturer in social administration at the London School of Economics, had some wise words in the B.B.C.'s Third Programme on the "gang" question. For example, "The notion of 'gang delinquency' is one of the most unkillable and exotic in our culture. Whenever a small group of boys break and enter a warehouse, damage property or take and drive away private cars the press reports usually speak of 'delinquent gangs' at work. The term is used elastically to cover any group of more than two members. Any incident, from three youths yanking a cigarette machine off a wall to the mods' and rockers' riots, qualifies as 'gang delinquency'; it is also, in my view, thereby misreported and misunderstood."

The gang idea is a throw-up from the evolution idea. "Wolves hunt in packs, human beings go in gangs, so human beings come from wolves." But lions hunt alone, so that evolution idea is squashed. We, like David Downes, have always been suspicious of this gang idea having any reality.

But here are more of his ideas. "Yet the gang myth survives, and it is resurrected at appropriate intervals. The mods' and rockers' riots, for instance, were reported as 'gang delinquency.' An earlier example was the Finchley affray, the incident in which a boy was stabbed in a Finchley youth club after being sought out for some insult said to have been inflicted on a member of the 'Mussies,' a couple of dozen boys from Muswell Hill in London. This case was heralded as 'gang warfare' by the bench and the press alike.

"The only exception was the *Observer* reporter Christopher Brasher, who took the trouble to visit the cafes where the boys hung out, and critically examined the gang stereotype. He wrote:

"'The fight was reported as a "gang feud" between the "Mussies" and the "Finchley mob." . . . The judge said: "All of you have behaved in a way that would bring discredit on a pack of wolves. . . . This gang warfare has to be stamped out." Yet in north London, as the police will tell you, the

(*continued on page 319*)

THE MEANI

EVERY isolated event of our Lord's last days on earth is significant, and especially this, the last of all. However, though the ascension occupies a prominent place on the Church's calendar it has not the same prominence in Christian thought. It seems overshadowed by Good Friday and outshone by the radiance of the Easter morning. Unfortunately this means that many Christians miss the tremendous truths that the ascension of Jesus Christ has to teach us. Neglect of this great truth is difficult to understand, for surely His ascension is the completion of the incarnation. The birth of Christ, His sinless life, His death, resurrection and ascension and the coming of the Holy Spirit are all so interwoven and interdependent that a full faith must take account of it.

In the first chapter of the Acts we have recorded the scene that culminated in the ascension of our Lord. The Master and His followers were gathered on the slopes of Olivet. When Jesus had delivered His farewell message to the disciples He uplifted those nail-scarred hands in benediction. Then His body commenced to rise supernaturally, and a cloud bore Him to the unseen—indeed, to the Father's right hand, where He now lives as our great High Priest and reigns as sovereign Lord. Thus at the beginning and end of His earthly life, at His birth and ascension, the supernatural is in evidence. We would stress this supernatural aspect, for Christ's ascension is denied by some scholars because it is considered unscientific; though let it be stated that the difficulties are in the minds of the scholars rather than in the hearts of Christians. The objection that it would be impossible for a body to rise against the law of gravitation overlooks the fact that in the resurrection body of Christ higher laws were in operation. It is obvious that the period after the resurrection, when our Lord was teaching the disciples about the coming of the Holy Spirit, had to end. It could not just peter out, with fewer and fewer appearances and then nothing. The ascension was the only fitting conclusion to such a life.

We may ask what is the meaning and relevance of the ascension. We often regard the ascension merely as a sequel to the resurrection, whereas in reality it is the complement of the incarnation. "I came forth from the Father, and am come into the world," said Jesus; "again, I leave the world, and go to the Father" (John 16 : 28).

exaltation

In the first place the ascension was surely the compensation for our Lord's humiliation. Scoffers have contrasted the wayside preacher of the gospels with the glorious Figure of the Apocalypse, as if the change implied a false view of Christ. But there is no contradiction.

"On His grave the Syrian stars look down" may be nice poetry but it is bad theology. A cave in a rock or a hole in the ground is not a grave unless a dead man lies there. Jesus Christ rose from the dead and ascended to the Father's right hand, where He reigns as sovereign Lord. It was the crown that was the real goal in the life of Jesus, not the cross. "When the time was come that He should be received up, He steadfastly set His face to go to Jerusalem" (Luke 9 : 51). The ascension was "His apotheosis, the supreme attestation of His transcendent Deity." The apostle Paul says: "Wherefore God also hath highly exalted Him," that is in consequence of His having humbled Himself and become obedient to death, even to the death of the cross. If we must picture our Lord, let it not be now as the pale Man of sorrows but as that glorious One whom the apostle John saw (Revelation 1).

"He reigns! Ye saints, exalt your strains,
Your God is King, your Father reigns;
And He is at the Father's side—
The Man of love, the Crucified."

In Tennyson's pathetic poem "In the Children's Hospital" a sceptic murmurs: "The good Lord Jesus has had His day," and the believing nurse makes the comment "Had? Has it come? It has only dawned." The day of that dawn was the day of ascension, which brought to the followers of Christ everywhere a comfort that no calamity of earth or hell can destroy. "Rejoice, the Lord IS King," even now ruling over human affairs and destinies from His throne in heaven. Humiliation gave way to exaltation.

intercession

Again, the ascension is the assurance of Christ's saving intercession. As Christ was the sinners' friend in His humiliation, so He is our help and strength in His

AND RELEVANCE THE ASCENSION

(Acts 1 : 9)

by James F. Hardman

MINISTER OF ELIM CHURCH, SALISBURY

exaltation. This was one of the earliest realisations borne in upon the disciples as a result of our Lord's ascension. They were not returning to the legalism of their old faith, they were going forward in the certainty that He who was now leaving them would be pleading their cause with the Father. Jesus Christ is enthroned as King and Priest (Hebrews 6 : 20). At the right hand of the Father, He is engaged in His great high-priestly work, which is so clearly and fully set forth in the epistle to the Hebrews. The priesthood of our Lord throughout the epistle is contrasted with the lesser ministries of the Levitical economy and with the many priests who were not suffered to continue by reason of death. We read : " But this man . . . hath an unchangeable priesthood " (Hebrews 7 : 20). He is always the same ; He ever lives, and we may always come to Him. " Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them " (7 : 25). He helps the tempted (2 : 18). During His earthly ministry He knew the severity of man's temptations and sufferings. Now in heaven there is that knowledge of our experience as He intercedes for us. As one writer says : " It was God who came down in the incarnation. It was the God-Man who went up in the ascension. In coming from heaven in the incarnation He did not cease to be God. In going back to heaven in the ascension He did not cease to be man." Jean Ingelow expresses it in her hymn :

" And did'st Thou love the race
that loved not Thee ?
And did'st Thou take to heaven
a human brow ?
Dost plead with man's voice
by the marvellous sea ?
Art Thou his kinsman now ? "

The fact of our Lord being enthroned as King-Priest, interceding by His presence on the basis of His full and complete sacrifice on the cross, is the cause of the Christian's rejoicing, the inspiration of his strength and the assurance of his approach to God. The writer to the Hebrews says : " Seeing that we have a great high priest who is passed through the heavens, Jesus the Son of God, let us hold fast our profession " (4 : 14).

his abiding presence

Further, the ascension assures us of Christ's abiding presence. Paradoxical as it may appear, Christ went away in order that He might be more with us. Ascension Day is not so much the festival of our Lord's departure from the world as of His continuous and universal presence in it. In a sense He did not really go away from the disciples — only His bodily presence was denied them, for in a few days' time He came to them in a closer way by the Holy Spirit. The ascension has not robbed us but enriched us. " It is expedient for you that I go away," said Jesus, " 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 : 7). " The accomplishment of the journey to the Father means, among other things," wrote Archbishop William Temple, " that the Lord is no longer ' straitened ' by our mortal state ; His works are no longer limited to Palestine but are diffused over the world. . . . The power to do greater works through the agency of His disciples is His because He is gone to the Father. Indeed, there is no limit to what He may do through us, or to what we may do in His name." How significant that when the disciples witnessed the ascension of our Lord " they worshipped him, and returned to Jerusalem with great joy " (Luke 24 : 52). They had been prepared for His departure, and now they realised that He had been restricted and limited on earth ; but now, ascended to the Father's right hand, all power and authority were His and they could depend on His promised presence and power to carry out His great commission (cf. Mark 16 : 15, 19, 20).

The realisation of His presence, instead of being the monopoly of a few, was to be the privilege of all.

commission—coronation

Our commission today arises out of His coronation. " So then . . . He was received up to heaven, and sat on the right hand of God. And they went forth and preached everywhere " (Mark 16 : 19, 20). Christ on the throne in heaven—Christians to the task on earth, and with such success that, in the words of their enemies, they turned the world upside down, which really meant that they began to turn the world right side up !

The ascension also lifts the focus of our gaze from earthly things to heavenly things. For forty days Christ had lingered, as it were, on the borderland, that mysterious region into which He had entered at death, and from which He kept appearing. Such manifestations must have helped to bring home to the disciples the reality of the unseen world. When our Lord actually ascended He was to pass " from the frontier into the very hinterland of the heavenly world, into that sphere of being from which He came but which lies beyond our ken." Of one thing they were certain, that their Lord and Master was the central figure of that heavenly realm. That sufficed them, and can suffice us.

The apostle Paul writes : " If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth " (Colossians 3 : 1, 2). In these words the apostle seeks to bring out the implications of our union with Christ. Through faith in Him we are identified with Him in His death, burial, resurrection and exaltation. In a spiritual sense we are exalted with our Lord and thus we see the dignity of the Christian life. It is clear that life for the Christian is intended to be different from the non-Christian ; different in nature, outlook, interests and aims. The thought that man's true home is in the eternal involves the thought that it is the eternal things that matter. Yet how often we centre our minds too much on wealth and social position. Often life seems an awful muddle, and in moments of depression we somehow feel that the things we are exhorted to believe in do not count at all. As a former Archbishop of York said : " It is just as though someone had got into the shop window of life and, when no one was looking, mischievously changed the labels round so that valuable things were priced low and worthless things priced high."

However, the Christian's union with Christ should affect his whole being—not only his practical conduct, but also his intellectual conceptions. The believer belongs to a higher world, and his desires and conduct must accordingly be raised to a higher level, so that he can freely set his mind on the things of highest heaven, where Christ sits enthroned. The flies that sport upon the shimmering stream, while they plunge their bodies in the water, are careful not to wet their wings, so that they may fly again into the sunny air. So we, while necessarily well-nigh immersed in " the things of earth," should take heed that the wings of our soul are not so clogged as to retard our flight heavenward. May we ever seek those things which are above, where Christ sits on the right hand of God.

our lord's return

Finally, the ascension testifies to our Lord's return. While the disciples watched the cloud receive their Master out of sight, two heavenly beings spoke to them, saying: " Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven " (Acts 1 : 11). The manner in which He went is the manner in which He will return. " The uniform teaching of the New Testament," says Professor Mullins, " is that the second coming is to be an outward, visible and personal return of Christ." It is important to note that the disciples were not told that they would see the coming again of Christ as they had seen His ascension. The angelic message did not declare the time of the Lord's return, though it did announce the fact. Our Lord Himself said: " But of that day and hour knoweth no man . . . but the Father " (Mark 13 : 32). Thus the all-important thing is to be ready. As someone has said, " If I am always ready I shall be ready when Jesus comes." The way to be ready is to trust Christ as your personal Saviour and crown Him Lord of your life.

May we then, at this time, worship our risen, living, reigning and returning Lord, with no reservation in our obedience and with an undaunted passion to carry out His last commission.

A woman was watching a potter at his work. His one foot, with never-slackening speed, turned the wheel while the other foot rested patiently on the ground. The woman said to him sympathetically: " How tired your foot must be! " Raising his eyes, the man said: " No, ma'am, it isn't the foot that works that is tired ; it is the foot that stands."

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139 WALTER ROAD — SWANSEA — GLAMORGAN

Women's column

By GLADYS GORTON

SPRING-CLEANING

BEING a woman, I find it strange that men usually think we *simply love* spring-cleaning and that is why we indulge in it. But that is not the real reason, is it? I blame it on the glorious spring sunshine; it is so revealing. For quite a few winters now I have tried to persuade myself that I need not do so much spring-cleaning, and then it happens—I become smitten with this peculiar fever and involved in the annual epidemic. The other evening two callers stood in our hall, and as I looked beyond the head of one I saw a black lacy-looking cobweb delicately poised above the front-room door. This decided me. I must spring-clean. Mops, buckets, soap, detergents, paint and brushes are but a few weapons needed for this warfare, for we fight against moths, woodworm and any other small but powerful insects that would invade our homes.

We women frequently like a change round with the furniture, much to the chagrin of our men, bless them. This reminds me of a woman who wanted the furniture moved in her living room. Her husband and teenage son said that it was impossible to change around, and they even measured everything to prove this. This did not convince this determined woman, and the next day when they arrived home from work they were astonished to see that the furniture had been moved and put where she wanted it. She had done it herself. Now, dear sisters, I am not suggesting that you should do this; women take great risks and can do untold harm to themselves.

I heard a speaker at a women's meeting mention that her husband had lost a pair of braces and that they were found at the back of the wardrobe when she spring-cleaned. And what things we burn or throw out, then find later that we needed them.

At this time of the year millions of homes are undergoing a spring-clean. Should we not, therefore, pray that there will be a national spiritual one? Israel of old experienced this. Young king Josiah ordered a clean-up of the temple, and the word of God was discovered—a revealing, lamentable fact that it was unknown to that generation. Through this the whole nation was eventually commanded to keep the passover. Read 2 Chronicles 35 and 36.

The Bible today has lost its place in our society;

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

The grand organ in the Royal Albert Hall was playing and crowds thronged the platform. "Wasn't it wonderful?" they said one to another, and "How nice to see you. How are you?" The Royal Albert Hall meetings were over for another year.

There were lots of V.I.P.s on the platform, the President, the Principal of the Bible College, members of the Executive Council, and friends from the Netherlands, some in national dress. Stephen wasn't interested in any of these. "Have you seen my daddy?" he inquired urgently. Daddy was somewhere among the other ministers and choir members. As for Stephen, he was almost lost among the grown-ups; we wouldn't have known he was there but for his voice. Willing hands lifted him on to a chair and soon we had the thrill of seeing one little boy reunited with daddy, the most important one of all to Stephen.

Thinking of this incident I was reminded of the many stories of Jesus. How often he spoke of His Father. When He was lost it was because He was about His Father's business. He loved His Father's house and was angry with those who had misused it. In John's gospel He spoke often of His Father. It was as if He said to His disciples "Have you seen My Father?"

Every year at Easter we meet together as an Elim family. We greet each other with joy and many happy reunions take place. We were delighted to see some of our missionaries home once more. It was lovely to see the choir again, and their singing was better than ever. The most wonderful thing of all was to know that Jesus was in the midst. We could feel His presence in the singing and in the preaching. We could feel the joy in our hearts as we realised that He is risen. We felt the anointing of the Holy Spirit, and because we had seen Jesus we had seen the Father too.

Some came to Jesus for the first time. Some felt His touch as they were healed. From all over Elim our message went out this Easter, and it was the same as Stephen's. We said to the world "Have you seen our Father?" If you want to see Him you can see Him through our Lord Jesus Christ, who is risen

(*continued on facing page*)

COMING EVENTS

ALLOA. May 21—June 12. Elim Church, Castleriggs. "Christ is the answer" campaign, conducted by five overseas missionary students. Every night (except Mondays) at 7.30.

BIRMINGHAM, Erdington. May 14. Elim Church, South Road. At 7.15. Rally conducted by the choir and members of Coventry Elim Church.

HASTINGS. May 21—June 2. Elim Central Hall, Station Road. Evangelistic campaign conducted by A. S. F. Horne and Elim Bible College students. Sundays at 6.30 and 8. Weeknights at 7.30.

ILFORD. May 21, 22. Elim Church, Clements Road. Pastor R. B. Chapman's thirtieth anniversary in the ministry. Preachers: J. Gardiner and H. W. Greenway. Music by the Springbourne Five. Saturday at 7.30. Sunday at 11 and 6.30.

LIVERPOOL. Elim Church, Jubilee Drive. EVANGELISTIC CRUSADE by Ron Jones and party. See panel on page 293 for details.

LONDON, Clapham. May 15. Elim Church, Clapham Crescent, Clapham Park Road (Parson's Corner). At 11 and 6.30. Mr. and Mrs. Tony Sargent.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWHAVEN. May 14. Elim Church, Meeching Rise. Monthly rally at 7. Visit of E. R. Corsie and Kensington Temple, London, young people.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 2.30. Tuesdays and Wednesdays at 7.30. A welcome to holidaymakers. Pastor: David Holmes.

ROCHESTER. May 21-26. Elim Church, Star Hill. Revival and divine healing crusade conducted by John Woodhead. Sunday at 11 and 6.30. Weeknights at 7.30. Saturday: East Ham male voice choir.

ROMFORD. May 22-29. Elim Church, Wheatsheaf Road. Special services. Sundays at 11 and 6.30. Weeknights at 7.30. Preacher: G. Wallace (Armagh). Convener: A. W. Leavesley.

ROMSEY. May 21. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher: R. Jeffs (European Evangelisation Society).

SALISBURY. May 14, 15. Elim Church, Milford Street. Saturday at 7.30, evangelistic rally. Preacher: Ernest Plant (London), supported by the Four Squares. Convener: James F. Hardman. Sunday at 2.45 and 6.30, Sunday school anniversary. Preacher: E. Plant.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. May 21-23. Elim Church, Mersham Road. Church anniversary. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.45. Preacher: John Lancaster (Eastbourne). Convener: B. G. Edwards.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): May 14, 15, Bracklesham Bay (conference festivals).

Joseph Smith:
May 8-15, Old Hill.

WHITSUNTIDE CONVENTIONS

CAMBERWELL. Elim Church, Benhill Road, S.E.5. Monday at 3.30 and 7. Preachers: George Backhouse (Westcliff-on-Sea) and W. Lewis (Derby).

CLACTON. Elim Church, Hayes Road (behind Town Hall). Saturday at 7, Sunday at 11 and 6.30, Whit-Monday at 3.30 and 6.30. Tea provided. Preacher: F. R. Lomas (Wigan). Convener: H. Burton-Haynes.

IPSWICH. Elim Church, Vernon Street. Saturday at 7 (Ipswich male voice choir). Sunday at 11 and 6.30. Preacher: A. Tee (National Youth Director).

MERTHYR TYDFIL. Elim Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday and Tuesday at 3 and 6.30. Preacher: D. W. Anthony (Chelmsford). Convener: R. C. Stacey.

NUNEATON. June 2-5. Elim Church, Queen's Road. Thursday to Saturday at 7.30. Sunday at 10.45 and 6. Preacher: John Woodhead. Convener: D. E. Dean.

SOUTHAMPTON. Elim Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Full tea provided. Preacher: S. Beresford (Blackburn). Convener: A. Brooks.

WEYMOUTH. Elim Church, Belle Vue. Friday, Saturday and Monday at 7.30. Sunday at 11 and 6.30. Taken by Elim Bible College students.

BIRTH

CONNOLLY. On April 1st, to John and Vivien (*née* Singleton), the gift of a son, Jason Paul, a brother for Mark.

ENGAGEMENT

ROWE—DAW. Mr. and Mrs. G. Rowe, of Southport, wish to announce the engagement, on May 14th, of their eldest daughter, Brenda, to David, eldest son of Mr. and Mrs. A. Daw, of Southport (both Elim Crusaders). C.1263

MARRIAGE

LEE—ALLEN. On March 26th, at Elim Church, Thornton Heath, David W. Lee (Crusader secretary) to Jennifer O. Allen (Sunday school teacher). Officiating minister: B. G. Edwards.

WITH CHRIST

JONES. On April 15th, Mrs. Louisa Jane Jones, aged 79, faithful member of Graham Street Church and beloved mother of Pastor Fred Jones and Doris. Officiating minister at funeral: Edward F. Cole.

SMITH. On April 19th, May Maria, wife of Mr. T. E. Smith, faithful member of Old Hill Elim Church. Officiating minister at funeral: J. J. Way.

WILLIAMS. On April 8th, George Edward Williams, for many years faithful member of Elim Church, Oldbury Road, Smethwick. Lovingly remembered by his widow and family. Officiating ministers at funeral: R. D. Bradley and E. F. Cole.

WOMEN'S COLUMN (*continued*)

it is unknown to them. Alas, many of God's people do not conform to its high standard; they have their own brand of Christianity, but it is the Bible that will teach us and show us God's way and lead us to the cross, where we need to confess our guilt and sins and get right with God and each other. "Let a man examine himself and so let him eat of that bread, and drink of that cup" (1 Corinthians 11:28).

"Oh, wonder of all wonders
That, thro' Thy death for me,
My open sins, my secret sins,
Can all forgiven be."

If you have time read through this again and notice the spiritual applications in the things I have written.

SUNSHINE CORNER (*continued*)

from the dead. We see him with the eye of faith and He becomes real to us.

It was lovely to see all the V.I.P.s at Easter time. Best of all, we met with Jesus and were truly blessed.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH *in action!*

GIVE THE PASTOR A BOUQUET

by ALEX TEE

YOUR pastor is among your best friends. It is he who visits you when you are sick ; it is he who smooths out trouble when things go wrong ; who when you need a reference to get a job will write you one out. It is he who, when the big day comes, is the key person in the wedding service. Your pastor gives out week after week and often year after year, yet in so many cases his work is just taken for granted. Have you ever thought who is the pastor's pastor ? To whom does he go when he has a worry and when he feels downhearted ? He has no pastor to whom he can turn. I want therefore to encourage you to stand by him.

Punctuality is a sign of enthusiasm. To lose your keen edge for God is always dangerous. Now I know that there are times when one cannot help coming to the service late. However, it is remarkable to notice that there are some people who always seem to come in just that little bit late. They do not get that lovely prelude to a service enjoyed by reading a few verses before the first hymn, nor do they know what it is to have a quiet spirit before the service begins. Maybe that is why they are so seldom used in the exercise of the Spirit. It takes time to become sensitive to the Holy Spirit.

Partnership is something that many young people have never grasped. In an assembly everyone must find his or her particular niche and then do everything possible to make that particular job a huge success. The Bible speaks of the Church as a body, each member dependent upon the others (1 Corinthians 12 : 13-31). The children's hymn says " You in your small corner and I in mine." You are a partner in this united force for God. Pull your weight !

Persistence pays. This is a slogan used by psychologists. We must not only pull our weight but keep on and on. This is most important when it comes to trying to bring people to the Sunday evening service. It is no easy task, but if we are to see our churches grow this is a vital matter.

Prayer is an effective force in the life of every Christian. There is not one pastor in the Elim movement who would not be pleased to learn that you were praying for him at least once each day. Prayer is a powerful weapon. It is possible for a minister to find all his spiritual energy being sapped ; he needs to be reinforced by the Holy Spirit and thus be enabled to carry on the work of praying for the sick and battling with the problems that he faces day by day. Do not just mention his name in passing while you are praying ; seek to spend time with God upholding him and try to see something of the task he might be doing just as you are praying ; thus you get into the situation with him as a friend who is supporting him in prayer.

Please remember that to be a critic is easy. How often it grieves us to hear that men of God are daunted by hard words spoken by people in the congregation. A critic is usually one who is damaging the work. Ours is the duty to be utterly loyal, and to seek to do all in our power to help to make things as easy for our God-appointed leader as possible.

Pentecostal. To be really pentecostal is not to be fanatical ; it is to be a disciple of Christ who is genuinely filled with the Holy Spirit and in touch with God. Pentecostal people are ready to go or ready to stay, ready to speak a word or ready to be used in any way according to the guiding of the Holy Spirit. Above all, pentecostal people are filled with a desire for personal holiness and for the salvation of the lost.

Does your pastor find some of these qualities in your life ?

God has set us in the strongest relation that binds man, the relation of love. The consciousness of kinship is a relation peculiar to man.—J. J. HARBIN.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, May 16th — Psalm 44:17-26

" Our heart is not turned back " (v. 18).

The psalmist admits defeat and failure in the face of the foe. This is a salutary exercise of the soul. To realise our weakness before God is the first step on the ladder which leads up to the place of power and victory. " When I am weak, then am I strong." Although defeated there is an absence of hopelessness and despair. " Our heart is not turned back." The defeated life is tempted to despair; Satan will follow up his advantage by insinuating thoughts of dark, dismal despondency. Like Elijah, we may fling ourselves down beneath the juniper tree and request that we may die. But your life is not finished yet; there are more battles to be fought, and the very next one may change the fortunes of the day. Our God is able to save to the uttermost.

Tuesday, May 17th — Psalm 45:1-17

" My heart is inditing a good matter " (v. 1).

This song celebrates the glory of the king. It refers primarily to Solomon, but it goes beyond Israel's king and refers supremely to the Messiah. It sets forth the beauty and attractiveness of the Lord Jesus Christ. In Him every grace and charm is seen in its perfection. Authority, truth, meekness, righteousness and faith are the adornments of His life. The song also sets forth the quality of His kingdom. The kingdom is characterised by two things: first its eternal duration, second its righteous character. Are we not privileged to serve such a king and to be engaged in such a kingdom?

Wednesday, May 18th — Psalm 68:1-16

" Sing unto God, sing praises to His name " (v. 4).

How often we are exhorted to sing to the Lord. Sensing the absence of praise, the psalmist exclaims " Oh that men would praise the Lord for His goodness." Do we fail in this respect? Praise engages the soul with God Himself, with His attributes, His nature and His ways. It lifts the life out of the narrowness of human thinking into the sphere of God's glory and power; it gives a new dimension to faith; it inspires confidence; it clarifies the vision; it strengthens and uplifts the spirit; it brings into life the illimitable resources of the Eternal; above all it glorifies God. Let us obey the injunction and our lives will be flooded with peace and joy.

Thursday, May 19th — Psalm 68:17-35

" The Lord . . . daily loadeth us with benefits " (v. 19).

God prepares surprises of lovingkindness every day. Just as the rain pours down upon the thirsty ground and causes everything to grow and fructify, so each day He bestows His benefits upon the needy soul. Never a day but what His providence is directed for our good. Reflect upon His benefits this day. One of God's children felt constrained to ask God to stay His hand lest His servant should be unable to sustain the multitude of mercies lavished upon him. Let us thank God for His daily grace; it is not periodical, here today and away tomorrow; it is continuous, without interruption.

Friday, May 20th — Psalm 47:1-9

" Shout unto God with the voice of triumph " (v. 1).

The joy expressed in this psalm is jubilant. The psalmist extols the sovereignty of the Most High. He rejoices in the greatness of His power, which is irresistible; no one can contend with God and prosper. But He triumphs by love as well as by power. His most powerful instrument is the cross of Christ. He rejoices in His sovereign wisdom (v. 4). In life's decisions it is ever wise to defer to that wisdom which cannot err. He rejoices in the sovereignty of God's holiness (v. 8). His government is altogether righteous. Because the king is holy His throne is holy, and the subjects of His monarchy must be holy too. Let us magnify the great King over all the earth.

Saturday, May 21st — Psalm 48:1-14

" Let mount Zion rejoice " (v. 11).

This psalm was written in praise of Zion, the city of God. It possessed many pleasing features: it was beautiful in elevation, majestic in its loftiness, the joy of the whole earth. But its supreme glory did not lie in its attractive appearance; the one fact that made it glorious was that God was there. God Himself was Zion's surest defence, and all the time His presence was realised and obeyed her people could walk abroad in liberty and gladness. The Lord is with His people: " Lo, I am with you alway." All the time we recognise this fact and order our lives accordingly we shall live without fear and our joy will be an unclouded gladness.

Sunday, May 22nd — Psalm 50:1-23

" Offer unto God thanksgiving " (v. 14).

God blesses us in countless ways. His manifold blessings are too numerous to add up in number. Every morning He gives personal attention to our wants, visits us Himself with mercies, proving again and again that not the least little thing essential to our good is ever neglected or overlooked. His mindfulness is habitual, it is more constant than a mother's. God blesses us; let us bless Him. How can be bless God? Without doubt the lesser is blessed of the Greater. Can the Greater be blessed by the lesser? Yes, but it must be in a modified sense. We bless God by expressing our gratitude, by extolling Him, desiring all honour for Him, ascribing all good to Him, magnifying and lauding His holy name.

COMMENT, OPINION AND REVIEW *(continued)*

" gangs " are no more than social gatherings in dance halls and cafes of *bored youths* from the same area. They have no organization, no accepted leader, and no real name—they are just referred to as " the mob from Highbury " or " the mob from the Angel." They seldom get out of hand, and their fights are usually restricted to a bash on the nose to settle an argument. But the danger is that anyone like Ron Fletcher [the leader of the ' Mussies,' who was imprisoned for five years, and who was two or three years older than the rest] can quickly whip up a gang to " turn over " any individual or group which has " offended " him. Then the iron bars and the knives appear like magic.'

A " gang " only temporarily

" From Brasher's account it is clear the ' Mussies ' constituted a ' gang ' for the duration of the offence only ; they were assembled virtually overnight by Fletcher from sheer acquaintances ; and they would probably have dispersed anyway if the police had not intervened so successfully."

We adults transfer our notions of things to young people's behaviour and classify them and their conduct not according to the reality of either but according to our preconceived notions. When we adults recognise that it is our delinquency that we fasten on to youth we shall be less likely to label them adversely.

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THE ELIM
EVANGEL
Vol. XLVII No. 21 MAY 21st, 1966 6d

WALTHAM ABBEY SUNDAY SCHOOL

See page 325 for report

THE SERPEN

" And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up " (John 3 : 14).

THE serpent upon a pole, of all the pictures of Calvary in the Old Testament the simplest and clearest, is yet also the most subtle and profound. The bruising of the heel, foretold in Eden, was the first prophecy of Calvary ever made; and this second prophecy of Calvary—the lifted serpent in the wilderness—is the sole Old Testament type selected and emphasised by our Lord Himself. And the Lord Jesus makes it the foundation of the greatest gospel statement ever uttered; for He immediately adds: " For God so loved the world that he gave His only begotten Son " (John 3 : 16). In the midst of the seething, writhing, shrieking mass of the snake-bitten there rises a lonely pole; in the midst of earth's millions, dying sin-bitten, there rises a lonely cross: so it is the Son of God Himself who says that as the solitary cure of the bite was the pole so the only cure of sin is the cross.

All salvation is put in motion by a single cry, without which it can never occur. Snake-bitten Israel " came to Moses, and said, We have sinned " (Numbers 21 : 7). The venom the serpents injected was fatal, and it is that which came from the serpent's mouth that poisoned Eve and infected the entire race. A huge python in captivity in New York is twenty-six feet long, and so powerful that it could kill any living creature on earth by coiling round in its gigantic pressure. But the main peril of a snake is its venom. Sin permeates the body it enters: the whole system becomes poisoned—it becomes a " flesh of sin," and it is doomed, for sin carries death; " the soul that sinneth, it shall die."

The curse

Therefore salvation can spring only through judgment. " And the Lord said unto Moses, Make thee a fiery *seraph* [in all the other verses the word is *nahash*, not *seraph*] " and set it upon a standard "—upon a pole, which, to hold a snake, must have had a cross-beam, and so upon a cross; a serpent made of brass, because brass—as in the brazen altar and in our Lord's judicial feet (Revelation 1 : 15)—is the metal of judgment. The hanging serpent is thus a repetition of the sentence in Genesis 3 : 14: " cursed art thou." The serpent's bite of Eve has infected the whole race, and sent a lightning contagion through mankind, which thus carries a poisoned, and therefore a doomed, nature; and the twisted coil on the pole is no wilderness serpent picked up casually off the desert sands: it is a seraph, the covering cherub of Ezekiel, the old serpent transfixed under the undying curse of God. For it is written (Galatians 3 : 13): " Cursed is everybody that hangeth on a tree."

The antidote

But our Lord carefully reveals the gospel in His presentment of the type. The crushing of the head is simultaneously the bruising of the heel. " As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up " (John 3 : 14). The copper snake, a close imitation in colour, shape and structure of the fiery serpents, had one signal difference: it had no venom, for " Him who knew no sin he made to be sin for us " (2 Corinthians 5 : 21). That which hung on the cross—in both cases—had suffered the serpent's bite, and so was itself unpoisoned. The lifted serpent, embodying—for judgment—*all* poison, yet itself *without* poison, is our Lord " made in the likeness [the colour, shape, structure] of sinful flesh, and an offering for sin " (Romans 8 : 3), yet sinless. On the pole hangs a dead serpent. The lightnings of God have smitten it; the curse of God has slain it; sin hangs there cursed, and judgment exhausted; the venom is killed. As the slain seraph it is hell judged, and as the slain Saviour it is mankind saved. For " Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree " (Galatians 3 : 13).

So now the application of the cure in both cases is simplicity itself. " And it came to pass [as God had said (verse 8) it would] that if a serpent had bitten any man [every human being is salvable], when he looked unto the serpent of brass, he lived." Our Lord explains the physical look—the easiest of all motions of the body—by the mental look of simple belief: " even so whosoever believeth [looks to Calvary for his cure] may have eternal life." The sole cure in the wilderness was an antidote for the poison presented by God to the bitten simply for his acceptance. No other cure—no herbs, or cordials, or poultices, or caustics, or charms—could neutralise the poison or cancel the

The Dawn

death; neither the pharmacy of earth nor heaven has any other anti-toxin for the viper's fang: no reformation or sacraments, or remorse—nothing can save but Calvary. And both cures are complete. No limit was set to the progress of the venom; every stage and degree of poison was cured by the look, and it was an instant cure. The near-sighted, the blear-eyed, the dim-visioned were as perfectly cured as the eagle-eyed; for it is not our understanding of Calvary but our simple faith in it that saves. And the look created a new birth, for the bitten, and therefore death-doomed, were suddenly filled with completely restored life.

A fearful superstition

Most remarkably, the type, rich in significance, discloses a miscarriage of the lifted serpent which has been abundantly fulfilled in the history of the Church. Seven or eight centuries later we read (2 Kings 18 : 4): " Hezekiah brake in pieces the brazen serpent that Moses had made; for unto these days did the children of Israel burn incense to it; and he called it Nehushtan," a mere piece of brass. No forecast could be more exact: it is the crucifix, to which the Roman Church burns incense. The cross of wood—the " accursed tree "—if the sacrifice on it is missed is not only utterly valueless but can become a fearful superstition, a deadly error. A fishing schooner once suddenly loomed out of the fog directly in a transatlantic liner's path. The crew of the schooner sprang into the rigging, their faces livid, their lips moving as if they uttered prayers. *They made upon their breasts the sign of the cross.* Quick work on the steamer's bridge barely averted the crash. As the liner rushed by, having missed the fishermen by no more than thirty feet, the frightened men jumped down from their posts, ceased their praying, and began a robust torrent of cursing. The noise of their blasphemy could be heard above the rush of waters and the roar of machinery as the two vessels were lost to each other in fog. Every mere " sign of the cross," every bit of the true cross if it could have been preserved, every crucifix —all symbols of Calvary without its reality—are only fit for fire.

The only remedy

So now every man's supreme opportunity and his critical peril are both disclosed. One class of the snake-bitten were beyond hope—those already dead—who had never looked: no corpse stirred, no eyes turned that had passed into the eternal world; for " after death cometh judgment " (Hebrews 9 : 27). But for us, the living, our deliverance is completely in our own power; for no one will ever be saved, or can be saved, against his will. Calvary is lifted within sight of us all; all may look; not one who looks dies; but every soul decides his eternity by the direction of his eyes. The wounded Israelite, if he looked at anything but God's exclusive remedy—at himself, or at his wounds, or at others, or at remedies; or if he said his bite was hopeless, or the remedy absurd, or his wound was slight—was lost. Poison never argues, it kills; and without God's antidote every man is " condemned already " (John 3 : 18) —he is death-doomed. No other brazen serpent was ever made. If a solitary Israelite had been healed without the look all salvation would be bankrupt. No human being will ever be saved without the cross.

Latter-day peril

One word is also here for the Church of the last days. The wandering in the wilderness was almost over; this was the last wilderness miracle; and the fiery serpents attacked the people of God as a consequence of deep discouragement. These serpents are a remarkable forecast of the descent of spirit hordes in the closing hours of our dispensation, when we shall be assailed with unprecedented discouragement and temptations to any and every form of sin. " The Spirit saith expressly that

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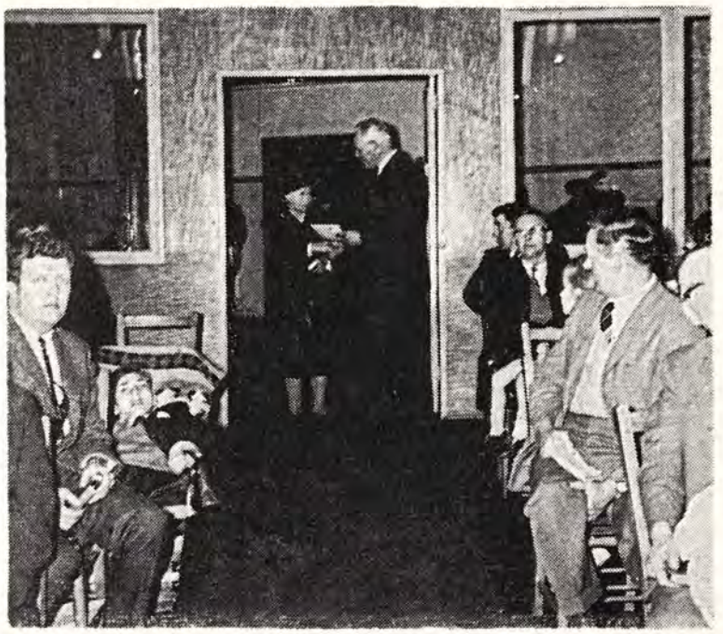
D.1254

in the last days some shall depart from the faith, giving heed to seducing spirits " (1 Timothy 4 : 1). Nothing was to prevent a serpent biting a second time. So the blessed lesson emerges. The cross is as vital to us on the edge of rapture as ever it was when we first saw the passover blood in Egypt. The flying serpents, as far as we know, never disappeared; but on that vast level plain, with nothing between, the brazen serpent always healed. The query whether the unabandoned sins of a believer will appear at the judgment seat can be answered with supreme ease and finality. The moment our Lord returns, by a simultaneous movement we meet Him; unless, therefore, we hold that no believer anywhere will then have any unabandoned sin—that is, that there is no backslider in the whole world, as great a *reductio ad absurdum* as is conceivable—it is obvious that the sinning believer is flashed into the presence of the Lord exactly as he is. " Lest coming suddenly he find you sleeping " (Mark 13 : 34). Spiritual slumber is sin, and there are even grosser sins of which a believer can be guilty, and in which therefore he can be " found." But as long as the wilderness remains, with its serpents, so does the cross. " If we [believers] confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness " (1 John 1 : 9).

ELIM CHURCH PROGRESS

PORTSMOUTH **Presentation to Mrs. Way**



Mrs. Way being presented on her ninetieth birthday, by Pastor A. A. Biddle, with a birthday card signed by all the members of the Portsmouth Elim church. Her son, Pastor J. J. Way, pastors the Elim church, Old Hill, Birmingham, and her two daughters are members of Elim churches, one at Portsmouth and one at Chichester. Mrs. Way is still a splendid supporter of the Portsmouth Elim church.

LONDON CRUSADER CHOIR **Diary Notes**

THE visit to Maidstone prison commenced the thirty-second consecutive year of visits there. Accompanying the choir was the well-known youth group the Envoys. A crowded chapel listened to the varied ministry in gospel song with rapt attention. Then to Woodford for the evening service, where a fine congregation in the Baptist church awaited the choir. D. B. Gray ministered the Word. Next Saturday to the village of Little Hallingbury, Essex, where the little chapel was packed to capacity, a squeeze for both choir and congregation ! Next day again in Wormwood Scrubs prison, with its wonderful chapel for choral ministry. Hundreds of Borstal boys attended as well as others serving long sentences. This visit concluded thirty-three years of successive visits to this renowned centre. It was here that the London Crusader Choir first commenced prison ministry. Other visits included Brixton prison and churches in Norwood and Winchmore Hill.

The choir's annual day at the Elim Bible College was a time of rich spiritual fellowship as past members joined the present personnel in sessions of worship, discussion and fellowship. The guest speaker was Pastor W. J. Maybin. An outstanding day of vital inspiration and encouragement under the care of Pastor and Mrs. Wesley Gilpin. On Good Friday morning at 9 o'clock the choir filed through the main gates of the grim Wandsworth prison. The chapel was packed. The story of the cross was presented in readings from the Scriptures and appropriate singing. Easter Monday in the Royal Albert Hall tells its own story. Another great day! Guildford Cathedral, with a capacity congregation, again resounded with fervent praise on the occasion of the annual festival of praise, in which the male section of the London Crusader Choir joined other groups conducted by Douglas B. Gray.

WHITEHAVEN **Pastor: John Cave**

THE sisterhood held its first annual rally on Wednesday, March 16th. It proved to be a great success. The church was crowded to capacity, with representatives from all over west Cumberland. The service was convened by Mrs. Cave, and the roll was called by Mrs. R. Blamine (secretary). Singing items were contributed by members of the sisterhood of the Carlisle church. The special speaker was Mrs.

Patterson (Greenock), who stirred the congregation with an inspired word on " the precious things of Peter's epistle." At the close of the meeting the local sisters very efficiently served refreshments to all the visitors.

The sisters were indeed thrilled at the success of this their first venture, and look forward to many more of its kind in the will of the Lord.

Much blessing attended the annual Easter convention, when large congregations appreciated the ministry of Pastor L. Green (Paisley) and Pastor J. Watkins (Rotherham). There were representatives from local churches and from the Pentecostal churches at Maryport and Silloth and, on Easter Monday, a coach-load from the Carlisle Elim church. On Monday afternoon two sisters were filled with the Holy Spirit. All the services were convened by the minister, Pastor J. Cave.

HY. POSTLETHWAITE (secretary).

PORTSMOUTH **Pastor: A. A. Biddle**

A truly blessed time of fellowship and spiritual renewal was the unanimous verdict of all who attended Portsmouth Easter convention. Right from the opening meeting we were ably ministered to by Pastor A. Nicolson, of Barnstaple (who also rendered inspiring and soul-searching solos), and Pastor I. R. Moore, of Hull City Temple. Each speaker uplifted the Lord in his own inimitable way, yet there was a oneness between them, born of the Holy Spirit.

On the Saturday and Sunday we were favoured by a visit from the Netherlands Choir. They knew little of our language, but their pastor interpreted ably; they worked tirelessly and were rewarded by seeing our church packed to the doors. An inspiring open-air witness was held on the Southsea sea front, with the Netherlands Choir singing and our people speaking to a great crowd of holidaymakers. Easter Monday's meetings were well attended and much blessing was experienced. The convention concluded on Tuesday evening with stirring messages of exhortation.

D. ABBOTT.

GOSPORT **Pastor: F. L. Munday**

A baptismal service was arranged for Wednesday, April 20th, conducted by the pastor, F. L. Munday. Eight candidates presented themselves, including two black sailors from Kenya. Four women and four men were immersed by Pastor French, of the Peel Common Mission, before a nearly full church; a most blessed service greatly enjoyed by everybody, with a good note of praise to God.

W. N. BRAMBLEBY.

RUGBY **Pastor: A. R. Thomas**

The induction of Pastor A. R. Thomas to the pastorate of the Elim church, Rugby, was truly a memorable occasion. Pastor Morrison, from Kingstanding, convened the service. He was supported by Pastors Bradley (Smethwick) and Newman (Coventry), representing the Birmingham Presbytery. Pastor Bradley warmly welcomed Pastor Thomas into the Birmingham Presbytery and congratulated him on his induction into the Elim church at Rugby. The Coventry Choir gave musical items in a very capable manner. The highlight, however, was the message given by Pastor Joseph Smith on " Filling the gap."

JOHN GAMBLE.

WALTHAM ABBEY **Pastor: E. S. Tribe**

Children at Waltham Abbey had a very exciting evening when they gave a demonstration entitled " The Gospel Train."

Parents were very impressed by the efforts of their children.

The message was plain and simple. Are we going the right way? Do we obey the signals along the line? Have we got the right ticket?

At the very end Mrs. Gardiner, from the Waltham Abbey Baptist church, presented the children with well-earned prizes, and followed with a fine message on " Winning the prize."

P. SALTMARSH (*superintendent*).

PS. Mr. Saltmarsh writes that as a result of much prayer, visiting and other activities ten new scholars now attend the Sunday school. " For this," he continues, " we do praise God."

THE ELIM
EVANGEL

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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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

CONTENTS

The serpent of brass *From The Dawn*

Elim church reports

"Young mothers should stay at home" *Editorial*

The king's business *Evelyn E. Green*

Home-made bread *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

God's gadamen *W. G. Blackler*

Family altar notes *H. Burton-Haynes*

EDITORIAL

"YOUNG MOTHERS SHOULD STAY AT HOME" (Titus 2 : 5)

"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 . . ." (a Canadian mother).

(Quoted from Mrs. Gorton's Women's Column of December 11th, 1965)

WHAT a world of misunderstanding, lack of a sense of proportion, failure in personality development on the part of the parents and resentment at unfair treatment and a sense of injustice on the part of the children lies in these words. Although they were written by a Canadian they represent a common attitude among British adults toward children, an attitude and approach that is frequently the subject of surprised comment by numbers of overseas people.

We are reminded that one of our missionaries, who has laboured in the African bush country for twenty years, told us that African parents rarely punish their children in the way that whites do theirs. The immediate reason for this would seem to be that they have no bric-à-brac to break, no nice furniture to spoil and no sense of inferiority if their children do not seem to be as well brought up as "Mrs. Jones's" or if they misbehave themselves at inappropriate moments as hers do not.

One listened in amazed horror on one occasion to a not unintelligent but severe middle-class father who told us of his cruel treatment of his few-months-old boy in his endeavours to train him in civilised habits. One thinks of the middle-class father who broke his little toddler's nose because he soiled the dining room carpet. That father was imprisoned for that crime.

But to return to the bric-à-brac. Why should children be punished or made unhappy for breaking bric-à-brac? Punishment for persistently doing what is intrinsically wrong, yes, and that to the observant parent will be on surprisingly rare occasions, but not punishment simply because—let parents admit it—we want our children to be thought well brought up by our friends, so that their Tommy does not outshine our Charlie in table manners. What will the neighbours think? What does it matter as long as children are happy?

One gets the impression while listening to and watching not a few adults that they are watching for opportunities to justify meting out punishment.

Returning to the attitude of the "uncivilised" towards children, a writer on the Sherpas of Nepal comments on the happy relationship between parents and children among them and also comments that adults who make children cry are looked down on by the Sherpas.

But let us frankly assess our motives in dealing harshly with children. Is it to keep a nice home? Are we concerned lest our relatives or neighbours will think we cannot bring up our children properly? Do we fear lest our children will compare unfavourably with someone else's?

(*continued on facing page*)

EDITORIAL *(continued)*

There are times when, driven to distraction by children's genuine naughtiness, parents vent their temper on their children. But children are surprisingly understanding of their parents' moods and would probably not resent punishment in such circumstances as much as they would for carelessness in handling bric-à-brac, or for other acts of misbehaviour which are neither naughty nor evil.

A lot depends on one's attitude to life. If we are fond of things our children are going to have a hard time. We are reminded, of course, of the ancient words of wisdom "Where no oxen are the crib is clean, but much labour is by the increase of the oxen."

But if we believe that the Bible is God's word and that its most incidental remarks are pearls of divine wisdom we shall note that it has a word to say to parents today.

The Spirit of God has a word to say to mothers, especially for the present circumstances. First of all He states (1 Timothy 5:14) that the young married women "guide the house," and in Titus He states ". . . the young women . . . to love their children . . . keepers at home." Does this have a bearing on today's situation when, in order to possess modern gadgets and have extra holidays, mothers are not "keepers at home," do not "guide the house," but park their children out in the "care" of others? In some instances necessity may demand that this be done, but it is good to remember this pearl of wisdom on an important subject. We believe that children need their parents; what we tend to overlook is that parents need their children. If the Holy Spirit's words to the pastors Timothy and Titus are taken heed to it may mean the loss of that continental holiday or that new type Mark 10 high speed gas cooker; that is to our apparent temporal loss, but it will be to ours and our children's eternal gain.

"Man has a distinct intellect, for man's intelligence is not a mere enlargement of animal intelligence, it is mind informed by spirit." T. N. Turnbull in "The tripartite nature of man" in *The Ministry*.

BIRMINGHAM CRUSADERS MEET THE PRESIDENT

CRUSADERS from the Birmingham Presbytery turned out in force to meet the President at the youth banquet at Barrows Restaurant on Wednesday, March 23rd, conducted by the Youth Commissioner, Frank Shadlock. Three hundred young people were present for this happy and informal occasion and enjoyed a feast of good things in every sense of the word.

After supper came first the testimony of Mervyn Moody singing "I'm saved and I know it," and it seemed that a theme had been set for the musical items throughout the evening. The Nuneaton trio continued in the same theme as they sang "God laid His hand on my shoulder, and saved this poor soul of mine," and as the Crusaders took up the refrain it was clear that we were in for an evening of rich blessing.

Pastor Brewster spoke of the great questions that had been asked by Bible personalities who, although they may have lived in different ages and their situations and circumstances had varied in many ways, had found only one answer to their questions, and that answer was given in one word—*God*. To the many questions in the world today the President gave that same one-word answer. To the great moral, social and spiritual problems that face our young modern Christians his answer was still the same, and he emphasised the need for our young people to be filled with the Holy Spirit.

During the Crusader question time the President answered questions on a wide range of topics and brought a fresh challenge with every answer.

Pastor David Rees-Thomas, who is shortly to return home to New Zealand, brought the evening to a close with a testimony in word and song. He spoke of God's guidance and blessing during his seven years of ministry in England and of his hopes for the future on his return to his own country. Then to the accompaniment of a borrowed guitar he left us singing the words of a Maori chorus:

"What a loving Saviour Jesus,
Such a loving Saviour Jesus,
All my sins were laid on Jesus,
I will serve and follow Him."

—a truly fitting finale to such a happy and blessed occasion.

F.H.B.

The prayer room opens out into and is in direct touch with the spiritual realm as wide as the earth; God's presence makes it so. This is true Christian life.—J. J. HARBIN.

THE KING'S

" Thus saith the Lord,

THIS seventh chapter of 2 Samuel is one of the most interesting human documents in the Old Testament, a careful study of which should prove richly rewarding, for it sheds considerable light upon the ways of the Lord and the life and experience of the child of God. Bearing in mind that every blood-bought child of God is of that grand company who have been made " kings and priests unto God " (Revelation 1:6), and that every one has some ministry in the kingdom of God, let us consider this illuminating passage of Scripture.

David's proposal

" It was in my mind to build an house unto the name of the Lord my God " (1 Chronicles 22:7).

Following his accession, by divine appointment, to the throne of Israel David had gone from strength to strength. " David went on, and grew great, and the Lord God of hosts was with him " (2 Samuel 5:10). His career was marked by victory after victory over Israel's hereditary foes. Moreover, Hiram, the friendly king of Tyre, sent to David artisans and fine materials for the constructing of a residence befitting David's exalted station. David, contemplating the result of this generous gesture on the part of Hiram, was smitten and irked by the realisation that the ark of the Lord, which was in Zion the city of David, still was housed in the tent of animal skins which Moses the man of God had made in the wilderness.

Incidentally, David's unselfish concern that the Lord's house was less magnificent than his own abode sheds a very revealing light upon the nature of the man of God's choice. In so many cases worldly success dulls the sensibilities, and engenders a selfish preoccupation with personal pleasure, prosperity and prestige. Not so with David. Despite increasing affluence, manifold blessings and an ever-growing dominion, there dwelt in the royal psalmist a lively sense of his deep indebtedness to God who had placed him where he was and a sincere gratitude for the " mercies of the Most High " (Psalms 21 and 103).

The result of David's meditations upon the matter of the habitation of the ark of the Lord was the laying before Nathan the prophet of a proposal to erect for the Lord a more worthy building which would reflect somewhat the greatness and grandeur of his God. It was a laudable desire and one which the prophet seems to have heartily approved. Said Nathan, " Go, do all that is in thine heart."

The divine purpose

" I took thee . . . from following the sheep, to be ruler over My people, over Israel " (v. 8).

That night the Lord instructed Nathan the prophet to retract his earlier advice to the king. Said God, " Shalt thou build Me an house for Me to dwell in?" In other words, " Was it for this that I took thee from the sheepfold?" Then said the Lord, " I took thee from the sheep . . . to be ruler . . . over Israel." This, and not the rearing of a mighty and magnificent edifice to Jehovah's name, was God's purpose for David's life. For this alone had God trained David.

" To be *ruler*," that is the operative word. And it was swiftly made plain to David that there was far more to his occupancy of the throne than merely sitting thereon as the figurehead of the nation. There were within his realm various conflicting factions, dissentient elements to be welded into a unified whole. In more than one respect David was of necessity a warrior-king. To alter the simile, he had beneath his hands a potentially mutinous ship of state, and to maintain peace within her, to keep her on an even keel and to steer her through the frequently stormy seas of external forces was David's task, and this was liable to tax his numerous abilities and ingenuity to the utmost. In all probability, had David relegated the affairs of the realm to some trusty leaders, and military matters to the care of his generals, while he himself devoted his time and talents to the erecting of a house to the Lord (which work would certainly have appealed greatly to his poetic and artistic nature), those early years of his reign would have been easier and more peaceful, and his labour of love very much to his liking.

Praiseworthy as was David's desire, however, it was not the Lord's purpose for him.

There have been Christians who have made the mistake of attempting to pursue some godly aspiration, either in conjunction with the vocation to which they had been called of God or instead of it. In the first instance there has been an unsuccessful

USINESS

build Me an house for Me to dwell in?"
(2 Samuel 7:5)

by EVELYN E. GREEN

Rochford, Essex

distribution of time, talent and labour upon the two (sometimes conflicting) projects, frequently with dire results; or, in the second case, there has been a deliberate and total evasion of the divine will.

The Holy Ghost's declaration "Ye are not your own, for ye are bought with a price" (1 Corinthians 6:19, 20), and that price the blood of Christ, should be intimation enough that, as our Master, Christ has the sovereign and supreme right to choose our sphere of service. It is one thing, and very good, to be pliable beneath His hand and ever ready for any new development He may have in mind for us, but a totally different and possibly disastrous thing to be involved in some glowing day-dream which has no relation whatever to the path He has mapped out for us.

The divine proof

"I was with thee whithersoever thou wentest, and have cut off all thine enemies . . . and made thee a great name" (v. 9).

Here the Lord points to the proof of His purpose for David's life. "I was with thee whithersoever thou wentest." David would not otherwise have survived the manifold perils that he encountered. Again and again the fact of the divine purpose and the validity of David's anointing for kingship was attested to by David's amazing escapes and victories: deliverance from the paws of the lion and the bear; victory (by an almost ludicrous means) over Goliath, the Philistine giant; preservation from the relentless, murderous fury of Saul his predecessor and from the treachery of those upon whose fidelity David would naturally have depended but who would not have hesitated to betray him to the king who thirsted for David's blood.

Consider how triumphantly David avenged the invasion and plundering of Ziklag! "David recovered all" (1 Samuel 30:16-31), and great spoil did David bring back from that engagement with the Amalekites. Think, too, of how on a previous occasion the natural course of events was reversed when David, fleeing from Saul, went into the territory of the Philistines, the hereditary enemies of Israel, and was given sanctuary there by a Philistine prince—and this, mark you, despite the fact that David earlier had slain the Philistine champion and was therefore himself fair prey for the Philistines. But God suffered them not to avenge the slaying of Goliath by killing David.

"I was with thee whithersoever thou wentest." The presence and the providences of God in David's life were his credentials, supplying ample proof of David's appointment by God to the throne of Israel.

There are not lacking clear evidences of the purposes of God in the life of one who wholeheartedly has responded to His call to service, be that service what it may, public or private.

Coming over to the New Testament, we read this of Jehovah's Servant, great David's greater Son: "God anointed Jesus of Nazareth with the Holy Ghost and with power . . . who went about doing good, and healing all that were oppressed of the devil; for *God was with Him*" (Acts 10:28). He Himself pointed to the fruits of His ministry as the proof positive of His divine mission (Luke 7:19-22).

The divine promise

"Thy seed . . . shall build an house for My name" (vv. 12, 13).

So that good work which David was, by God, restrained from performing to the Lord would ultimately be performed by another.

At a much later date, when speaking to Solomon his son, who was to undertake this work, David, referring to the earlier word of the Lord to him in respect of the projected house of the Lord, said: "The word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto My name, because thou hast much blood upon the earth in My sight. Behold, a son shall be born unto

thee, who shall be a man of rest . . . his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for My name" (1 Chronicles 22:8-10).

It should be clearly understood that the Lord's declaration here was not in any sense an accusation, but a mere statement of facts. David was a man of war, but he had been trained of God in these military arts. Said David on one occasion: "Blessed be the Lord my strength, which teacheth my hand to war, and my fingers to fight" (Psalm 144:1).

The implication here is that David was by nature a musician rather than a militarist; a singer rather than a swordsman; a courageous keeper of sheep rather than a cold-blooded killer of men. But he had by God been withdrawn from that obscure, pastoral existence and thrust into the arena of public and national affairs, and had been tutored by God in military tactics; and the presence and blessing of God was upon his various undertakings. (In passing, in all this he typifies the "Lion of Judah" aspect of his most glorious Son, the Christ of God, the King of glory, the Lord of hosts, mighty in battle [Psalm 24:7-10].)

Ultimately Solomon (who in the peaceableness of his reign and character stands as a vivid type of the regnant Lamb of God [Revelation 5:6]) in David's stead performed to the Lord that goodly work which his royal father had by the Lord been prohibited from doing. Seven years was Solomon, the "man of rest," building the house of God, who at its dedication graciously betokened His acceptance thereof by filling the house with His glory. Thus the divine promise was fulfilled.

There have been many followers of our Lord Jesus who would have forsaken their current circumstances in order to devote their time and talents to the work of God upon the foreign field, or to work for Him in some sphere wherein it seemed to them that they could render Him a notable service, meanwhile performing the God-appointed "task that's nearest."

It may be that we ourselves are, or have been, in such a case and, like them, despite the divine assurances have shed tears of disappointment as He indicated the path of His choosing, making it plain that we should neither diverge therefrom nor attempt to distribute our energies upon this, plus some self-chosen project, however laudable.

Those who in times past have docilely acquiesced to the divine plan have made the enchanting discovery that in following the God-planned path, and in relinquishing the dear ambition which others eventually have fulfilled, their own lives have been richer, fuller, more productive, more expansive and, above all, God-glorifying. The promise of God to them has been abundantly fulfilled, and they themselves, as David, have been enabled "by the Spirit" and "by the hand of the Lord" (1 Chronicles 28:11, 12, 19) to pass on to their successors the "pattern of the house of the Lord," a precious "blueprint" for the work of the kingdom of God. To His name be praise!

AN IDEAL HOLIDAY CENTRE

by J. Hywel Davies

AS I stood in front of the place I thought of the pleasure it would give to Elim young people. In all the years I have travelled throughout Switzerland I have looked for such a centre as this. And now Elim youth holiday parties are being arranged for Frutigen in Switzerland, set in the heart of the Bernese Oberland amid glorious mountain scenery.

I am not sure if this building is unique, but if it is not I doubt if there are many like it. The top floor is divided into large rooms accommodating ten to fifteen double-bunk beds, making up a total of approximately seventy. The dining rooms and kitchen, all sparkling new, are located on ground level, and between these two floors is one of the most attractively furnished churches I have ever seen. One of the major difficulties I encountered when organising our youth holiday parties was to find a place where our spiritual activities would be permitted without hindrance. This centre solves that problem, and in a most advantageous manner. What is more, the party leaders will not have to worry about the noise produced by our high-spirited youth because the party will have the whole building to themselves.

The centre is set in some of the most beautiful countryside of Switzerland, with its yodellers and fascinating brass bands. The well-known holiday resort of Interlaken and the Lake of Thun (Thunersee) are only a short coach ride away, and the glorious mountain village of Adelboden is reached by a regular mountain bus service.

The centre, owned by the Pentecostal Church of Frutigen, is ideal for our holiday parties. The location is in a place where a variety of holiday amenities are nearby. In addition travel is by coach from London to Frutigen—just one big car ride, with no luggage problems!

Pastor E. R. Corsie can supply booking details, so why not write to him today at 150 St. Dunstan's Avenue, London, W.3?

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Women's column

HOME-MADE BREAD

By GLADYS GORTON

AT a wedding recently we experienced much joy in renewing old friendships with those whom we had not met for many years. After the reception, when we had waved goodbye to the newlyweds and most of the other guests had left, we gathered around for a good chat about old times.

" I remember your mother's delicious cream slices," said Dora to Irene, and we all chorused " So do I." " And her wonderful home-made bread," somebody else remarked. " My mother used to say that home-made bread never tasted as good when baked by gas or electricity as it did in the old coal oven," answered Irene.

During the bakers' strike this past winter many housewives resorted to baking their own bread, and recipes appeared in the newspapers and on flour bags, but compared with a couple of decades back few women nowadays bake their own bread. I have been in many a home when it has been baking day and enough bread, cakes and pastries have been made to last a whole week.

The things that mother used to do ! These stand out in memories of our childhood. As a child it was a great delight to come home from school to the smell and taste of freshly baked bread, or to see the dough laid out to rise before the kitchen range. The Lord Jesus Christ enjoyed a similar scene in His early domestic life, for as a boy he watched His mother mix and knead the dough. He gave a parable concerning this in one simple sentence. " The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened " (Matthew 13 : 33). I believe that the leaven, or yeast, means our influence. The yeast mixed into the flour making the dough, given the correct time, ferments until the whole is penetrated and permeated.

Some of us can thank God for those whose influence played a vital part in our becoming Christians. Pardon me if I mention my grandmother and aunt who reared me from birth. Actually my grandmother helped to bring me into the world. She was a midwife. The doctor had left my mother saying that the baby would not be expected for a few hours. He was wrong. I arrived.

(*continued on facing page*)

HELLO SUNBEAMS.

Have you noticed how everyone loves to hold the baby? As soon as there is the tiniest whimper someone will stretch out his or her arms and before you know it the baby is safely deposited in them. Next time there is a baby around you just notice and see if I'm right.

You will notice too that everyone has a different way of holding the baby. When the baby is with its mother there is something very special about the way she holds it, and the baby recognises her first of all. Father manages to look very proud, but at the same time rather scared, almost as if he expects to drop it any minute. Grandfather, on the other hand, has a rather special way ; his is the hand of experience. He looks just as proud as father, but there is no worry that he will drop the baby. They seem to have a very special understanding. Grandmother is as good as mother and the baby knows he is quite safe with her. Aunties have a way of straightening the baby's dress and tying up ribbons and things. Usually they are glad to hand the baby to mother if he starts to make strange noises or puckers his face.

A nurse or a midwife holds the baby very professionally. She makes you feel how very wonderful a baby is and how privileged she is too. A teacher looks as if she can't wait for the baby to grow up so that she can have him in school. A very proud big sister has a special way of holding the baby. She is quite determined never to drop him. She has special times for holding the baby and no one else must have him then. The baby is their special responsibility and they want everyone to know they can look after him.

Jesus said to Nicodemus " Ye must be born again." When people come to Jesus for the first time they are just like new babies and they need willing hands to hold them. Everyone can help in some very special way. The baby must be taught lots and lots of things. He must be guided in the right way. Mothers, fathers, aunties, big sisters, grandmothers and grandfathers all play their parts. Nurses and teachers do

(*continued on facing page*)

COMING EVENTS

ALLOA. May 21—June 12. Elim Church, Castleriggs. "Christ is the answer" campaign, conducted by five overseas missionary students. Every night (except Mondays) at 7.30.

BOLTON. June 4, 5. Elim Church, Platt Street, Bridgeman Street. Saturday at 7, District Presbytery Rally. Preacher: D. M. Cartwright (Blackpool). Sunday at 11 and 6.30, children's day. Preachers: Pastor and Mrs. D. M. Cartwright. Convener: the Sunday school superintendent, T. Goodwin.

CAERPHILLY. May 26. Elim Church, St. Fagan's Street. Visit of Mr. and Mrs. David Davies, Congo missionaries, at 7.15. June 4. United rally of the Caerphilly and District Evangelical Fellowship at 7.30. Preacher: Hugh Morgan (Newport).

HASTINGS. May 21—June 2. Elim Central Hall, Station Road. Evangelistic campaign conducted by A. S. F. Horne and Elim Bible College students. Sundays at 6.30 and 8. Weeknights at 7.30.

ILFORD. May 21, 22. Elim Church, Clements Road. Pastor R. B. Chapman's thirtieth anniversary in the ministry. Preachers: J. Gardiner and H. W. Greenway. Music by the Springbourne Five. Saturday at 7.30. Sunday at 11 and 6.30.

LIVERPOOL. Elim Church, Jubilee Drive. EVANGELISTIC CRUSADE by Ron Jones and party.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 2.30. Tuesdays and Wednesdays at 7.30. A welcome to holidaymakers. Pastor: David Holmes.

ROCHESTER. May 21-26. Elim Church, Star Hill. Revival and divine healing crusade conducted by John Woodhead. Sunday at 11 and 6.30. Weeknights at 7.30. Saturday: East Ham male voice choir.

ROMFORD. May 22-29. Elim Church, Wheatsheaf Road. Special services. Sundays at 11 and 6.30. Weeknights at 7.30. Preacher: G. Wallace (Armagh). Convener: A. W. Leavesley.

ROMSEY. May 21. Elim Church, Middlebridge Street. Monthly rally at 7.30. Preacher: R. Jeffs (European Evangelisation Society).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. May 21-23. Elim Church, Mersham Road. Church anniversary. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.45. Preacher: John Lancaster (Eastbourne). Convener: B. G. Edwards.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): June 5, Thornton Heath; 11, 12, Norwich; 19, Maidstone; 26, Wormwood Scrubs prison and Kensington Temple.

Peter and **Brenda Griffiths,** on furlough from Rhodesia: May 24, Lowestoft, Great Yarmouth; 25, Maldon; 26, Colchester; 28, 29, 30, Leigh-on-Sea (convention); 31, Rayleigh; June 1, Sudbury; 2, Ingatestone; 3, Felixstowe; 5, Chelmsford; 7, Braintree, Dunmow; 8, Ipswich, Stowmarket; 9, Clacton-on-Sea.

WHITSUNTIDE CONVENTIONS

BATH. Elim Church, Charlotte Street, Queen's Square. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 6.30. Preachers: T. J. Broomhall and J. C. Smyth. Convener: Douglas O. Ward.

CAMBERWELL. Elim Church, Benhill Road, S.E.5. Monday at 3.30 and 7. Preachers: George Backhouse (Westcliff-on-Sea) and W. Lewis (Derby).

CLACTON. Elim Church, Hayes Road (behind Town Hall). Saturday at 7, Sunday at 11 and 6.30, Whit-Monday at 3.30 and 6.30. Tea provided. Preacher: F. R. Lomas (Wigan). Convener: H. Burton-Haynes.

IPSWICH. Elim Church, Vernon Street. Saturday at 7 (Ipswich male voice choir). Sunday at 11 and 6.30. Preacher: A. Tee (National Youth Director).

MERTHYR TYDFIL. Elim Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday and Tuesday at 3 and 6.30. Preacher: D. W. Anthony (Chelmsford). Convener: R. C. Stacey.

NUNEATON. June 2-5. Elim Church, Queen's Road. Thursday to Saturday at 7.30. Sunday at 10.45 and 6. Preacher: John Woodhead. Convener: D. E. Dean.

READING. Elim Church, Waylen Street. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: L. C. Quest (Erdington) and F. A. Hodge (Becontree). Convener: T. W. Thompson.

SOUTHAMPTON. Elim Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Full tea provided. Preacher: S. Beresford (Blackburn). Convener: A. Brooks.

WEYMOUTH. Elim Church, Belle Vue. Friday, Saturday and Monday at 7.30. Sunday at 11 and 6.30. Taken by Elim Bible College students.

WOMEN'S COLUMN *(continued)*

My mouth waters at the remembrance of my grandmother's home-made bread, but my heart is strangely moved when I picture her praying, her wavy silver hair serving as a halo. My mother had received a call from God for full-time service, but she disobeyed in marrying my father. My grandmother therefore prayed that as she could not do this, and one of her daughters had failed to do so, I would dedicate my life to His service. Her prayer was answered.

In the earlier years of my husband's life his parents were not converted, and it was not until he went to work for a Christian that he came under the influence of the gospel. He has often told me what a wonderful cook his employer's wife was; he loved her fruit cake. These two saints worked and prayed for his salvation and eventually, at the end of three years, he came to the Lord. How overjoyed they were when, a few years later, he entered the ministry.

SUNSHINE CORNER *(continued)*

too. And so it is with new-born babes in Christ. We can all help to hold the baby.

When the baby grows everyone will be very proud of his first steps and his first words. Willing hands will still be needed to help him. Even boys and girls can help when it comes to minding the baby. See how many babes you can find to hold for Jesus. It is very important indeed.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH *in action!*

GOD'S GADAMEN

by W. G. Blackler, Finchley

WHO are these people who talk so casually and yet with such intimate knowledge of places on the Continent? They are a group of very unusual individuals known as *gadamen*. Their speciality is twofold: they know the whole of Europe rather better than the average person knows his home town, and they are expert drivers, men who have held a clean licence for at least ten years, and their occupation is that of "going anywhere and driving anything." In London today there are about 100 men employed by half a dozen firms in this fascinating business.

Some months ago an article in the national press highlighted this unusual occupation, and mentioned some of the hazards and humorous adventures of these men. The journalist spoke highly of them, and said that a very strong bond exists between them, and their strange occupation links them very closely together. They learn from their experiences, and then share their experiences with each other. They pass their knowledge on so that all may benefit.

They learn, then they teach, and by so doing they acquire the one habit that is vital to their work, the ability to deal with any situation that may arise.

What a picture this presents of the Church of Jesus Christ and the individual Christians who make up its ranks. Is there any body of people whose bond is stronger than that which links the people of God? The tie of Calvary love is the strongest tie that has ever been forged, and the fellowship of the body of Christ is the sweetest relationship that humanity can ever know. Are you fully aware of the depths of fellowship that can be yours in the Christian life? Are you putting all that you can into your Christian living, so that, like the gadamen, you may continually learn, and then teach others, and consequently be in the place where you can deal with any situation that may arise?

Jesus, the divine Gadaman, the One who was prepared to go anywhere, to any lengths, even to Calvary, to save lost mankind, said to His disciples "Come unto Me . . . and learn of Me . . . and ye shall find rest unto your souls" (Matthew 11 : 28, 29). Then just before He ascended, having completed His earthly work, He challenged all His disciples to become gadamen for Him. He said "Go ye into all the world, and preach the gospel to every creature." This was the great commission, and it has never been abrogated. In the days following Pentecost we read that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16 : 20).

Jesus is speaking to you just as surely as He spoke to the people on the Mount of Olives, and He is saying in effect "Will *you* be a gadaman for Me? Will you be the sort of Christian who says 'I'll go where you want me to go, dear Lord, I'll do what you want me to do'?" In order that this great commission may be fulfilled Jesus needs you.

Are you prepared to be a gadaman (or woman) for God? He is looking for young people whose hearts are filled with a sense of longing for adventure. He needs people who are prepared to face hardship and testing, and who will live a life that demands all that you can put into it—and more. One of the greatest Christian gadamen said "I can do all things through Christ which strengtheneth me." Are you prepared to accept the challenge, to launch out into the deep with Jesus and to prove the blessing that results from complete abandonment to Him, for Him and with Him?

Paul could testify: "He has showered down upon us the richness of His grace . . . and by His mighty power at work within us is able to do far more than we would ever dare to ask or even dream of, infinitely beyond our highest prayers, desires, thoughts or hopes" (Ephesians 1 : 8; 3 : 20, *Living Letters*). The command is "go" and the ability to go is promised. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me" (Acts 1 : 8). Be a gadaman for God!

THE FAMILY ALTAR

Scripture Union Portions

Notes by H. Burton-Haynes

Monday, May 23rd Psalm 51:1-19

" Have mercy upon me, O God " (v. 1).

This is one of the penitential psalms. Without any introduction the psalmist lays bare his heart and cries to God for mercy. His confession is full, particular and sincere. He blames no one but himself—**my** transgressions, **mine** iniquity, **my** sin. The prodigal expressed himself similarly: " Father, I have sinned "—I did it. There is no evasion. He confesses that he has broken God's law. God alone is able to make his heart clean, to renew his spirit, and save him from being a castaway. Cleansing is received and the psalmist's intention is that he will make known the bountiful mercy of God. Forgiven and blessed, he cannot keep silent about it; he must share with others " the kindness and love of God our Saviour."

Tuesday, May 24th Psalm 52:1-9

" Why boasteth thou thyself in mischief?" (v. 1).

In this psalm we have the contrast between the man who boasts of the evil he has done and the man who boasts of the mercy and goodness of God. The former does not hesitate to perform any wrongdoing if he can gain some advantage; the latter is content to put his trust in God and await the divine vindication of his life. The moral vindication of the righteous is twofold: it means the retribution of evil and the recompense of good. Retribution will overtake the wicked; he will be broken down like a ruined building, uprooted like a tree torn from the ground by the fury of the gale. The recompense of good will come to the upright; they learn the lesson of these experiences and through communion with God they are kept from vanity and wrong.

Wednesday, May 25th Psalm 53:1-6

" God looked down from heaven upon the children of men " (v. 2).

God has ever sought the sons of men. From the dawn of history He has desired fellowship with His creatures. His sorrow is expressed in this psalm, the search is fruitless. But His resources are not exhausted. If salvation is to come it must come out of Zion. And out of Zion the Lord brought salvation. In Christ God seeks and finds men and through His wondrous redemption He makes the children of Zion to rejoice and be glad. So God's sorrow is solaced; to give Him pleasure achieves our own best peace. " Teach me to do the thing that pleaseth Thee " was the prayer that shaped a great life. Was it not the quest of the greatest life?

Thursday, May 26th Psalm 54:1-7

" Behold, God is mine helper " (v. 4).

David had his discouragements. From various sources he felt the pressure of life. He felt that circumstances seemed to conspire against him, there were people who disliked him and sought to do him harm. He was often the butt of human enmities and petty jealousies. Experiences like these made existence unhappy for him. But if our discouragements are derived chiefly through human means our encouragements are chiefly divine. God came to his aid to relieve his distress, to support his weakness, to make him strong to endure. God's encouragements out-match the discouragements of men. The deliverance he received quickened his spirit, and his language passed from petition to praise. There is no limit to the changes God can effect in us and for us.

Friday, May 27th Acts 1:1-14

" Ye shall be witnesses unto Me " (v. 8).

The great commission binding upon every Christian is " Go into all the world, and preach the gospel to every creature." No believer is exempt, no excuse for evasion is valid, no extenuating circumstances can be pleaded. All are called to be His witnesses. With the commandment comes the enablement: " Ye shall receive power." The commission is continuous, so is the enduement of power. We must wait with faith and patience upon God for His power to mantle our lives, and in this heavenly equipment go forth to testify of His great salvation in Christ. Witnessing increases in ever-widening circles. We begin just where we are, in our present circumstances, but our Christian influence will extend more and more, far beyond anything that we could ever imagine.

Saturday, May 28th Acts 1:15-26

" His bishoprick let another take " (v. 20).

Judas fell through transgression. Like Peter, he had an opportunity to repent and resume his ministry; but, alas, he took his own life and his place in the apostolate became vacant. Most Bible teachers are of the opinion that the apostolic band were premature in their appointment of a successor to Judas. Saul of Tarsus, not Matthias, was the divine choice. Whatever the true interpretation of this event may be the principle emerges that God always has His man to fill the vacant place. And God can produce His servant from the unlikeliest of places. God's work is so often without a man to fill a certain office, but in His time, and in His way, He is able to meet the need. Let us pray that the Head of the Church will supply the need of the Christian ministry today.

Sunday, May 29th Acts 2:1-13

" They were all filled with the Holy Ghost " (v. 4).

The fulness of the Holy Spirit is the birthright of every believer and is not the exclusive privilege of a spiritual aristocracy within the Church of God. It is not a luxury for the few but an absolute necessity for every redeemed child of God for the purpose of being effective witnesses in an ungodly world. It is our Christian obligation to see that we are not falling short of our privileges. But how are we to attain to the Spirit-filled life ? The first step is to tarry, to wait upon the Lord for this heavenly enduement. The tarrying will not be to induce the Holy Spirit to come to us, but to allow Him to search the inner springs of our being until the hindrances to His full control are removed. The second step is to ask in faith, to appropriate His fulness. The result —effectiveness in God's service.

Preliminary announcement

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(Convened by the Elim Missionary Council)

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ALLPORT, Richard Francis, fell asleep at the home of his daughter, 5 Anker House, Bolebridge Street, Tamworth, in his 92nd year. " In His presence is fullness of joy."

HOPCRAFT. On May 1st, Frank Hopcraft, member and deacon of the City Temple, Oxford. After a long illness our beloved brother passed to be with the Lord. Officating minister at funeral: F. J. Stemming.

PETTINGELL. On April 28th, Frank Pettingell, long-standing member of Elim Church, Ilford. Officiating minister at funeral: R. B. Chapman.

SANSOM. On April 21st, Arthur F. Sansom, aged 49 years, treasurer, deacon, loved and respected member of Elim Church, Merriott. Officiating ministers at funeral: B. C. Richardson and A. Atkinson.

SHORT. On April 27th, Sarah Jane Short, aged 86 years, founder-member and well-respected saint of the Elim Church, Weymouth. Officiating minister at funeral: T. Partington.

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM
EVANGEL

Vol. XLVII No. 22 MAY 28th, 1966 6d

LOBATSI, BECHUANALAND PROTECTORATE

A group of workers, members and friends from other churches gathered outside the new church building just before the official opening. It was built entirely by the labour of the African workers under the leadership of the builder, Pastor Simon (seen on the right of Pastor W. H. Francis), and most of the costs were met also by the sacrificial gifts of the African Christians. Pastor Simon's wife is seen on the extreme right of the picture—she is a capable and energetic Bible woman and travels far with the gospel message.—W. H. FRANCIS.

THE ELIM PULPIT

PURPOSEFUL

" LET me understand Thy ways with men, that I may understand Thy nature, and so know how to find favour with Thee " (Exodus 33 : 13).

Over a period of some months Moses had seen God doing great and, at times, puzzling things, so now he comes to God with what I will call a " purposeful curiosity " motivating a request. It is a request which seems to me like this : " Lord, I see Thou art working, but I am in the dark as to what plan Thou art carrying out. Let me know what is in Thy mind so that as far as possible I may be able to co-operate with Thee in its execution."

Some months ago I spent over two hours with the men's fellowship of St. James's church, Carlisle. Our topic was " The baptism and gifts of the Holy Spirit." On the way home a friend who is a member there remarked : " You know, a few years ago the idea of a Pentecostal minister speaking on that subject in St. James's would have seemed fantistic." But it happened, and in a wonderful atmosphere of graciousness and interest too, so much so that a few weeks later it was repeated in their " under thirty-five club." But why was I asked to go and so speak ? Because, simultaneously in several parts of the world, there has been a remarkable outpouring of the Spirit on numbers of Christians within the older denominations. In Great Britain members of the Church of England, the Church of Scotland, Brethren, Baptists and Methodists have been blessed in this way. In the U.S.A. the blessing has fallen on Lutherans, Presbyterians, Episcopalians and others. From a British point of view we have this in a letter from a London business man : " Some time ago I knew of twenty-five groups where the Spirit had fallen ; now I have lost count." In the official organ of the Church of Scotland, *Life and Work,* reference was made to the facts of healings, exorcism and tongues taking place today, and the writer asks the questions " What is God doing ? What plan is He carrying out ? " All this is indicative of the purposeful curiosity abroad today.

But to turn to ourselves. We belong to a denomination inside the Pentecostal movement, and we ought to be curious ; we ought to be asking " What is God doing ? What is in the divine mind ? " And all to the purpose that we might seek to get in step with Him, be at His disposal and so " be willing in the day of Thy power."

GOD IS ANSWERING PRAYER

First and clearly this ! All over the world in some thirty countries groups of people have had the same burden : a world in need and a Church in weakness. They have looked at the church in " Acts " and at the Church today and said " This is not that ; where are the conviction of sin and the awareness of the power and presence of God ? " And the words " Like a mighty army moves the Church of God " have seemed to them a mockery.

These groups have met quite spontaneously and, at first, quite unknowingly to each other to pray for Christ's Church and cause. They have met for evenings, half nights and whole nights of prayer at weekly or monthly intervals, and these prayers are being heard and answered in a way the people did not expect by the God who does " exceeding abundantly above all we can ask or think." The sick have been healed, demons cast out and believers filled with the Spirit, speaking in other tongues. And these people now testify to an entering into holiness, with the Lord Jesus more real, the Bible a new book, witnessing both easier and more fruitful and tithing a most natural thing.

Yes, first, and obviously this, God is hearing and answering the prayers of those Christians who have been filled with a deep concern for His name and His cause. But now to enter into fields of a more speculative nature.

IS GOD BEGINNING A NEW OFFENSIVE ?

One of our ministers, and he is not alone in this, has long held the view that the history of the Church may be likened to the tides in their ebb and flow. Let us have a brief look at her history through the centuries. The first 300 years of flood-tide were followed by the long ebb-tide of the " dark ages." Then from about A.D. 1200 came the rising tide of the Reformation. After this, from a British point of view, there followed an ebb, to be succeeded by the turn of the tide with the Covenanters and the Puritans, with another ebb in the days of Charles II and the Georges and then the great evangelical awakening with the Wesleys and Whitfield. A further recession was followed closely by the revivals in the years 1840-1906, and the ebb followed, until today we seem to be at low water. Are the events we see today, then, the turn of the tide ?

Other Christians have long held the view that before the Lord's return there will be a great revival, and in this connection it is to be remembered that

CURIOSITY

by H. Palliser

(Notes on a sermon preached in the Elim Church, Carlisle).

Joel's prophecy to which Peter referred on the day of Pentecost was not fully fulfilled then. Is this the beginning of the final outpouring before the King's return, an indication that " the coming of the Lord draweth nigh " ?

IS IT GOD'S ANSWER TO THE EVIL OF OUR DAY ?

This follows on naturally from the previous point. Let the fact be faced that this is a day of unprecedented, flagrant, open and unashamed sin. Moral and spiritual standards have gone by the board. The Rev. T. M. Bamber once said " When a nation gets careless about God it becomes careless about itself." For years Britain has been increasingly careless about God. The Bible is more and more disregarded and ridiculed. The Lord's day is one on which royalty plays polo, political parties have their great rallies, shops open for trade, and parks and amusement centres are open for sport.

And now Britain is becoming increasingly careless about itself. Crime, vandalism and cruelty are everywhere ; morality is of so little importance that recently I read a newspaper heading " Sin without worry " ! Materially the rat-race is on and everyone tries to keep up with the Joneses. The godless children of a past generation are now the parents of a still more godless generation, and the attitude seems to be that if there is a God He is asleep or else quite unconcerned about events down here.

But go back to Bible history and one plainly sees there that time and again when sin became rampant God rose up in answer, poured out His Spirit, and there was a turning back to God and His ways. In the Old Testament are two wonderful little sentences : " Concerning the work of My hands command ye Me," and then this, where a man of God does just that thing, " Lord, it is time for Thee to work." Is it not time for this kind of praying to come into action again (and for all we know it has been doing just that) ? Sin, evil and demon powers are at work. Then it is surely time for God to work again and vindicate His cause.

IS GOD PREPARING HIS CHURCH FOR TRIAL ?

At first this may seem a strange thing to say, and indeed it was because of what I read in a Christian paper that my attention was drawn to this aspect of the matter, and upon reflection it seems to be a factor which may not be dismissed lightly. Indeed, it seems to have happened before. God moved in power and in the most remarkable ways in China and then Communism took over. There was a great outpouring of the Spirit in Korea, and then came civil war with its horrors. There was a tremendous move of the Spirit in Congo in 1950, and we know what has happened since.

What lies ahead we cannot tell ; but I have read Billy Graham's sermon in which he says his children have been brought up in preparation for a time when the Bible may not be theirs to read because of the changing world situation ; and I recall that he said when in Manchester that he felt a greater hostility to the gospel than on his previous visit. And we must not rule out the possibility that if Britain persists in her sinning ways some chastisement, some judgment from God, will follow. Now, that being so, is it not scriptural to go farther and say that " judgment must begin in the house of God " ? For this has to be said, and said plainly, that God's Church in this land is in sore need of cleansing. Church leaders follow each other endlessly in trips to the Vatican to bow and scrape before the " pretender " and involve themselves in talks and " dialogues " which would undo all the work that reformers suffered and died to accomplish. And there are churches that are no different from the world, with bingo sessions, dancing and the like.

Now, if this is so, what more natural than that God should prepare and strengthen His own by the outpouring of the Spirit ?

So far, then, our curiosity ! Is God moving in answer to prayer in that He is beginning a new work ; that He is about to answer the evil of our day and that He is perchance preparing the Church for trial ? But this article is headed " Purposeful curiosity." What of us in a Pentecostal movement, our reaction, our attitude to all this ? It seems there are two possibilities.

First, we can stand on the side lines as spectators. We can say " But we are Pentecostals ; are we not members of this or that Pentecostal movement ? " But if we are not careful we may find this written

about us: "Thou hast a name that thou livest, and art dead." And here is a further danger: among us are those of the second and third generations whose predecessors were Pentecostal in name and in fact, and they may seek to live on their capital but without their experience.

The other alternative is to do as Moses did: seek to find out what God is doing, and then so yield to Him that He will be able to take us into His service.

What is God doing? He is answering prayer. Then are we to sit back and let the prayer meetings of intercession be carried on by the few? Is He beginning a new offensive against evil? Again, can we sit back and not seek to be with God in this? Is He beginning to answer the sin and evil of our day? Then dare we stand by, seeing our nation going into sin without concern while others plead "Lord, it is time for Thee to work"? Or is God preparing His Church for trial? Then how we need to be near Him in order to be "strengthened by His Spirit with might in the inner man" so that we may be able "to stand in the evil day, and having done all to stand."

Spectator or participator? Just curiosity, or purposeful curiosity?

SCOTTISH EVANGELISTIC RALLY

By ARTHUR ANSTEY

THE Govan Town Hall, Glasgow, was the meeting point on April 16th for the annual Scottish evangelistic rally, which was well supported by the Elim churches. Pastor Gerald Ladlow led the afternoon meeting and Pastor W. T. H. Richards, our guest speaker for the day, brought us a timely word on evangelism. Vocal items from Greenock and Paisley and selections by the united choir were much appreciated. We rejoice with those who received their personal Pentecost in the special meeting.

Pastor F. Frost led the evening gathering and gave opportunity for our visiting missionary, Pastor P. Griffiths from Rhodesia, to tell of the progress in the Elim fields in spite of political problems; this up-to-date news flash was stimulating to us all. Psalm 27 was expounded by our guest speaker as he amplified the text, "The Lord is my light." The message was enlightening and uplifting. Musical items from Kirkintilloch and Dundee, with the united choir's rendering of "'Tis flowing still, that cleansing tide," helped the evangelist in his appeal and brought blessing to responding hearts.

A tribute to Miss Ruby Maplesden

by F. G. EVANS

(PRESBYTERY MISSIONARY SECRETARY)

THE home-call of Miss Ruby Maplesden occurred at 3 Stanley Street, Hull, very suddenly on April 19th. Ruby served the Lord as an Elim missionary in Transvaal from 1951 to 1957. Her enthusiastic and self-forgetful labours will now meet their reward.

After returning from the Transvaal and settling down in Hull at the City Temple she continued to serve the Lord with untiring zeal. She was especially popular and successful in her work with the children. It was a sight never to be forgotten at the open graveside to see the undertaker gently lead a little group of children by the hand to the waiting car. These children had been brought into the Sunday school by Ruby's untiring efforts. Another feature of her service at the Temple was the way she could speak to groups of teenagers and take them to the gospel service when all other inducements had failed to win their attention.

The following quotations from the *Hull Daily Mail* will show the great esteem in which she was held.

From Hull Co-operative bakery department: "She was highly respected by the management and office staff. 'In His love abideth.' Missed by the office staff."

From the City Temple: "She loved to serve others and will be greatly missed by us all, especially the children, to whom she was always a friend. We wish to record our appreciation of her services both here and on the mission field in Transvaal."

The funeral service was conducted in the City Temple by the minister, I. R. Moore, on Thursday, April 21st. Also present were J. Crimp, who read the Scripture, and F. G. Evans, presbytery missionary secretary, who paid tribute to Ruby's service in Transvaal. Many members and friends of the City Temple and many of the bakery office staff also attended.

The interment was in the North Cemetery, Hull.

"THE GOOD OLD DAYS"

by Pastor E. P. Lewis

DO you remember the good old days? No doubt you do. In fact there are few people who do not look back through "rose-tinted spectacles." Everyone remembers the great times. One looks back to his schooldays and can scarce restrain a smile; another will remember the time when all the family was together in the same home. Christians in particular enjoy reminiscing; they remember the great times of fellowship, the great preacher or preachers and the great campaigns. But is it a good thing to look back?

The Scriptures encourage us to look back. Often we read of God challenging His people to remember the old days and sometimes they are specifically commanded to look back, and are even warned never to forget His mighty acts. During the time of the exodus God commanded His people, through Moses, to continue the passover ritual into the future in order that the children might find out what happened (Exodus 12:26, 27). When God's people crossed the Jordan they were instructed to build a monument of twelve stones, again to prompt their memory, and that the children might be made aware of another astounding miracle of God. Later we read of God's people being judged for their sin, and it is noteworthy that He attributed their condition to the fact that they had "forgotten." Indeed, the word appears once in Isaiah 17:10, and no fewer than five times in Jeremiah, when the prophets deal with the cause of their sin. In the New Testament the apostle Paul drew the attention of Christians to the revival in which their churches were born in order to establish one point or another (1 Corinthians 2:1-5; 2 Corinthians 12:12; Galatians 3:1, 2). In fact right through the Bible there is an appeal to the human memory. Undoubtedly it does the Christian good to look back, not only to the span of his own life but farther into history, meditating upon the great revivals and the circumstances in which they arose. Such thought is healthy, encouraging and extremely interesting.

There are, however, dangers in looking into the past, and we have to be realistic before blessing can be derived, especially when looking back at our own experiences. We must be careful to recognise our failures as well as our achievements and, above all, to trace the hand of God throughout. Also we must never look upon the blessings as if the Holy Spirit were no longer present to bring about even greater blessings in the present and in the future (Malachi 3:6). Let us also remind ourselves that however dear and precious to us our experiences may be they can only serve to substantiate the validity of the inspired Word, and we must never relate them as though they occupied a place above it. In the final analysis it is the Word of God that brings about the lasting results (2 Timothy 3:15, 16; 4:2; James 1:21). Even our own testimony of salvation, wonderful as it is, should only demonstrate the authority of the Word as the written revelation of the living Christ. Paul, having proclaimed his dramatic testimony to king Agrippa concluded with the words "King Agrippa, believest thou the prophets?" (Acts 26:27).

Although the aforementioned three dangers arise from thinking, talking and preaching about past experiences, probably the greatest danger in looking back is when people spend too much time with it, and consequently fail to meet the present challenge which confronts us on every hand; 1966 is a year of opportunity, and who knows what God is going to bring about? Already the Church has united in a fervent prayer for revival, and everywhere men and women are receiving amazing experiences from God. Healings, baptisms in the Spirit and conversions are taking place increasingly around us, and it behoves us as Pentecostals to live with the times. While our feet stand firmly upon the Bible doctrines of prayer and separation from the world, we should never imagine that methods used fifty years ago are necessarily the best for today. Whereas we all agree that any reversion to worldliness with its music, toys and games would be unscriptural and would only bring disaster to a church, we must also remember that our proclamation of the gospel in witness, preaching and publicity to the glory of God must be relevant to this age of high-pressure advertising and mass communication. Every successful revivalist in history, including Luther, Wesley, Booth and Billy Graham, has preached a message for his particular era, and not one of them wasted valuable time continually making reference to the past, but all of them did so when they found it necessary.

In our own movement young ministers between

(*continued on page 347*)

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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Purposeful curiosity *H. Palliser*

A tribute to Ruby Maplesden *F. G. Evans*

" The good old days " *E. P. Lewis*

Editorial : The creation of evil

The parable of the ten virgins : letter *E. J. Jarvis*

Pentecost *James F. Hardman*

Church reports

Questions and answers *Gladys Gorton*

Sharing *Aunty Dorothy*

What is worldliness ? *A. Tee*

Family altar *H. Burton-Haynes*

EDITORIAL

THE CREATION OF EVIL

THAT the British Government has created more evils than most provides a clue to the solution of the age-old problem of the creation of evil. The usual difficulty in most of our minds in arriving at a solution to this problem is that of anything intrinsically good creating evil, just as we imagine that anything that responds to temptation must be evil, hence we think ourselves to be evil when we are tempted.

But we had better look again at our first statement lest it be construed as an attack on the Government. The British system of government is among the best in the world ; it is good as far as worldly governments are concerned. Nevertheless it has created many evils ; in fact its very goodness has caused it to create those evils.

There are, so we understand, believe it or not, 500,000 more evils today, created by the Government, than there were sixty to eighty years ago. We refer to the laws covering motoring. Half a million is the number of possible ways in which a motorist, as a motorist, can break the law ! Let us assume the figure is exaggerated and that it is only 50,000. Fifty thousand evils exist today that were non-existent sixty to eighty years ago, created by the Government in order to make life bearable for the motorist !

Let us take one example. It is an offence, an evil in the eyes of the State, to drive at more than thirty miles an hour in a built-up area. Before the law was passed making this an evil neither good nor evil had been created as touching speed, as such, in built-up areas ; the State was not interested in speed as such in these circumstances. When, however, that law was passed a good was created—that of driving at less than thirty miles an hour in a built-up area ; also an evil was created—that of driving at more than thirty miles an hour in a built-up area.

So we arrive at the conclusion that when a law is made an evil is created as well as a good. Now we cannot say that the Government is evil because it has created so many evils. In fact, looking at the whole picture, we observe that its very goodness has resulted in the creation of these evils.

We observe, however, that the Government creates potential, not actual evils. One could imagine a situation, admittedly very difficult to do so, in which the thirty miles per hour speed limit had never been exceeded, therefore the potential evil had never become actual.

The law-maker, therefore, creates the potential evil ; I, subject to the law, if I break it, bring into being the actual evil.

Now this is the sense in which evil has been created and explains the verse in Isaiah 45 : 7 I [the Lord] make peace, and create evil.

This principle applies wherever law reigns, whether in the world of physics or morality. The moon, in its orbit round the earth, obeys the law of its motion and brings good to the earth. But a potential evil exists ; the moon could, conceivably, go streaking off on its own, but what chaos (evil) would ensue !

(*continued on facing page*)

The parable of the ten virgins

LETTER TO THE EDITOR

from Pastor E. J. Jarvis

Dear Editor,

I feel that readers' letters about the five foolish virgins demand an answer from me, especially as it was my article on "The coming King" that began it all.

After I, in my article, established the fact of our Lord's return I said "If we genuinely believe His coming to be imminent life will take on a new meaning," and continued under four heads: that we should work, witness, wait and watch. It was under the last heading that my message came under fire.

One must insist that the unpreparedness of the five foolish virgins is a constant reminder that we must watch. The parable was used by me in its proper context. It is actually a continuation of Christ's message about (1) the overthrow of Jerusalem, (2) the sign of His coming and (3) the end of the world (Matthew 24:3). In this connection Christ introduced the parable to illustrate the folly of being taken unawares.

The first passage in my article brought into question was as follows: "The absence of oil in their lamps, a symbol of light and testimony, revealed that they had no active spiritual life." I carefully chose the word "symbol" to avoid any possible controversy. I did not succeed. However, if Mr. Garrard and others had recognised this they might have realised that their objections were unfounded.

When reading the various letters it is obvious that when the parable is analysed the lamps, the oil, the actions and the reactions can be interpreted in various ways. No one can be dogmatic as to which is right. It is possible to hang some very heavy weights on some very slender threads when interpreting some parables. Furthermore, signs, symbols and metaphors need not necessarily have the same meaning throughout Scripture. They can be quite flexible. For instance, Peter describes Satan as a lion (2 Peter 5:8); on the other hand, our Lord is called a Lion in the Revelation of John (Revelation 5:5). Neither is contradictory; in fact in their correct settings they are both most descriptive. Similar cases could be cited.

It is obvious that the lamps and lights were a witness and a testimony that they had received an invitation to the wedding. This "symbol" stands as valid as any other one mentioned in the letters.

I am inclined to believe that most parables have one main message, and if we stretch the issue too far the fabric of the parable breaks down and may even appear to be contradictory. For instance, "oil" may be a valid symbol of the Holy Spirit, but one could argue from Scripture that the Holy Spirit is a gift (Acts 2:38) and cannot be bought. The foolish virgins were advised by the wise virgins to go and buy oil for themselves.

Mr. Garrard says that "following my interpretation it would appear that the foolish virgins did once have light and testimony, as their lamps were burning at the commencement of the vigil." My answer is yes, they did once have oil in their lamps. The New English Bible says "our lamps are *going out*." The Revised Version, Moffatt, Weymouth, J. B. Phillips and the marginal reference in the Authorised Version all say the same. I suggest that a lamp must first be alight before it can go out.

I heartily agree with the last paragraph in Mr. Garrard's letter stating that "if being saved we base our life on material things, then at the time of judgment these things shall be destroyed, but we ourselves by the grace of God shall be saved." But my subject was "the coming King," and not the final judgment of either saints or sinners.

I do hope that this letter will allay the concern that some seem to have at my "interpretation" of the parable, which was actually an illustration taken from the parable.

Let us, as one reader writes, "be fundamental and safe."

Yours sincerely,

EDWARD J. JARVIS.

Bradford.

EDITORIAL *(continued)*

Thus I, the person subject to the law of God, and I alone, am responsible for the actual evil in my life, and we in the world are responsible, and we alone, for the actual evil which is in the world. Responsibility for evil rests squarely on the person subject to the law.

PE

What it did fo

PENTECOST began a new dispensation. The gospels end with the ascending of God the Son to the right hand of the Father. Having represented us on the cross He now represents us within the veil (Hebrews 9 : 24). Acts 2 opens with the descending of God the Holy Spirit, who came to begin a new dispensation of activity in the hearts and lives of men, and to represent the Lord Jesus through believers to the world. It is, however, a matter of some concern that many Christians remain in ignorance of the teaching of the Scriptures concerning the Holy Spirit. Many would virtually have to admit that " they have not even heard that there is a Holy Spirit " (Acts 19 : 3, Weymouth). Others know something about the Holy Spirit, but have very little experience of His power and influence in their lives.

The gospel concerning the Holy Spirit has been called " the forgotten gospel." Surely the great scriptural truths concerning the Holy Spirit need a re-emphasis in these days, when many Christians are failing through lack of power to carry out the mandate of Pentecost, to be " witnesses . . . unto the uttermost part of the earth." To quote Dr. Jowlett : " We are living too much as men lived before the Holy Ghost was given. We have not occupied the new and far-stretching land of Christian privilege . . . therefore many of the graces and perfumes of the apostolic age are absent from our modern religious life."

The early Christians, before and after Pentecost, present one of the most impressive contrasts in the whole of the New Testament : before Pentecost in fear of their lives, behind locked doors, after Pentecost no threat can keep them in, they go about rejoicing in their sufferings and thriving on persecution. Moreover, their numbers increase phenomenally until, within a few years, they are spoken of as the men " that have turned the world upside down." Within two generations the message of the gospel had penetrated the utmost bounds of the Roman empire. Christ had promised the disciples : " Ye shall receive power after that the Holy Ghost is come upon you." One writer says : " The fulfilment of that mighty promise turned midgets into giants, and a hesitant company of believers into a machine capable of upsetting the strongholds of heathenism. Thrifty people, with an eye to the needs of the future, were utterly transformed so that, with rare abandon, they sold their possessions and placed their money at the disposal of God's servants. Pentecost changed the world." If this God-given experience made such things possible, surely it is important that we should know something about it theoretically and practically. The greatest need of the Christian Church is another Pentecost. Historically and dispensationally there can never be another day of Pentecost, but, thank God, we may have a personal Pentecost.

Unity of purpose

In the first place there was unity of purpose. " They lifted up their voice to God with one accord " (4 : 24, cf. v. 32). This is something more than mere geographical proximity. People may be close to one another in person and yet divided in purpose and aim.

" Hearts may beat and eyes be met
And the souls be strangers yet."

There was a spirit of unity and singleness of purpose among these early Pentecostal believers. We read in Acts 2 that " when the day of Pentecost was fully come, they were all with one accord in one place." This is a very significant fact, because they had so much about which to fall out with one another if they so desired. Who was Peter, anyway, to get up in the midst of the disciples and assume leadership ? Did he not deny Christ ? And what about Thomas and his unbelief ? Or what of James and John, with their overweening ambition to lord it over all others ? And so one could go through the whole list of the disciples, finding material, from the little we know of them, to start enough bickering and quarrels to last a lifetime. But they were of one accord in prayer and purpose. This was one of the things that made Pentecost possible. If we would experience the promised Pentecostal blessing today we must prepare for it in the same way. There is nothing Satan tries harder to destroy than the unity of the Spirit. Someone has said " When Satan looses his torpedoes, often the first ship to go down is fellow-ship." Whenever the prayer of our Lord " that they

TECOST

ıtury Christians and what it can do for the twentieth-century Christians.

by James F. Hardman

MINISTER OF ELIM CHURCH, SALISBURY

may be one " is a fact and we are truly " with one accord," then the Spirit can fill our hearts and take possession of our lives.

Spirit-directed prayer

Again, there was Spirit-directed prayer. " Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal ; and that signs and wonders may be done by the name of Thy holy child Jesus " (4 : 29, 30). They were definite in prayer. They knew what they wanted and asked for it. They prayed for " boldness " and for " signs and wonders to be done." The days were difficult, opposition was increasing and they needed an increase of courage to meet it. Pentecost made the early Church rich in heroism. These men who were the exhibitors of this boldness must always inspire us. These were they whose boldness confounded their opponents and amazed the scholars. It earned for them the charge that they were " unlearned and ignorant." They had no scholarship. They lacked the knowledge of the rabbinical schools, but they were granted the boldness of the Holy Spirit (4 : 31).

It is often said that dealing in generalities is the death of prayer —asking for nothing in particular and getting it ! These early disciples received definite answers to definite requests : " great boldness," " great power " and " great grace " were granted (vv. 31, 33). We have heard the story of the American gentleman who showed the Niagara Falls to an Englishman and said " That is the greatest unused power in the world." At that time the falls were not used for developing electricity. Nevertheless, the Englishman answered quietly : " The greatest unused power in the world is the power of the Holy Ghost." Were truer words ever spoken ? One of the distressing things about the Christian Church of this twentieth century is that she is still in ignorance as to the full meaning and practical importance of what happened almost 2,000 years ago at Pentecost. The Master's promise is " Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me " (Acts 1 : 8). Has the flight of the centuries deprived these words of their original force ? Do they not still invite the believer to spiritual fulness ? Here is a promise of abundant power. Here to hand lies a cure for the spiritual anæmia and inertia of God's people. Here is that which will restore their drooping energies !

What about ourselves ? Are we conscious of the lack of power and boldness in our lives ? In one of his hymns Charles Wesley says:

" And shall we then for ever live
At this poor dying rate ? "

Shall we ? Pentecost tells us that there is no need because we can be filled with the plenitude of God. For us there is a promise unmatched in its splendour : " If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him ? " (Luke 11 : 13). All the power of Pentecost is at our disposal for the asking.

The Spirit of courage

The Holy Spirit is essentially a Spirit of courage. We may have physical bravery, yet lack moral and spiritual courage. Most of us can sympathise with Gideon, hiding away in his dug-out from the Philistines ; but this same shrinking, almost unmanly character is transformed into a mighty man of valour. The secret is to found in Judges 6 : 34, " The Spirit of the Lord clothed Himself with Gideon " (R.V. margin). When the Holy Spirit comes within in all His fulness we have the secret of victory.

Humility

Further, these early Christians were marked by true humility. The only motive behind their prayer to be filled with the Holy Spirit and to be granted boldness and power was that Jesus Christ might be glorified. We read that they gave " witness of the resurrection of the Lord Jesus : and great grace was upon them all " (4 : 33). The royal road to Pentecost is the death to vanity, pride

and self, but it is the way to a victorious life in the Spirit. All "strife . . . which of them should be accounted the greatest" ceased at Pentecost. The truly Spirit-filled person will re-echo the words of John the Baptist: "He [Christ] must increase, but I must decrease." Many of the ills from which the world has suffered have been produced by the arrogance and pride of man. To him comes the means of supremacy, and instead of using these new powers for the benefit of the rest of the world he uses them for the purposes of self-aggrandizement.

Sir George Adam Smith used to tell the story of how as a young man, with a love of mountaineering, he learnt the dangers of the heights. He was seeking to reach the top of the Matterhorn from the Zermatt valley approach. He was for the first time in sight of success. His guide held back to allow Sir George to reach the summit first. Elated with his success, he tried to make the top with one great leap, only to find his legs pinned to the ground and hear the guide say "You are only safe on your knees up here, sir!" How many Christians there are who have crashed in their spiritual experience because they have not learnt that spiritual heights are more dangerous than the plain. Of course, this is the essence of the teaching of our Lord. "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Of the early Christians we read: "And great grace was upon them all" (4 : 33). Self-effacing, they were prepared to be nothing that Christ might be all in all. The only truly Christian way of assessing the worth of our service for God—even after being filled with the Spirit—is not to belittle or minimise it but to attribute it wholly and solely to Another. So we sing:

"Our blest Redeemer, 'ere He breathed
His tender last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

And every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone."

The present continuous experience

Then these early Christians were refilled with the Holy Spirit. The record says "They were filled with the Holy Ghost" (4 : 31). Many of these, undoubtedly, had received their first filling of the Spirit

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on the day of Pentecost, when " they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance " (Acts 2 : 4) ; but now they were filled afresh. To be filled with the Holy Spirit is not a " once-for-all " experience, never to be repeated. There is an initial filling with the Holy Spirit, but this infilling must be constantly repeated. The apostle Paul says " Be filled with the Spirit " (Ephesians 5 : 18). The tense, however, is present continuous : " Be being filled with the Spirit."

The greatest need for every Christian is to experience a personal Pentecost. However, Pentecost will never be experienced except where it is expected. It has often been said that man's extremity is God's opportunity, but that is not necessarily true. It is far truer to say that man's expectancy is God's opportunity, because, as one writer says, " extremity may lead to despair, but expectancy provides that state of heart and mind in which God can work."

What about ourselves ? If we have not been filled with the Spirit, why should we not claim that experience of Pentecost today ? The hymn-writer reminds us that " all the fitness He requireth is to feel your need of Him." Dr. A. J. Gordon has reminded us that wind always blows in the direction of a vacuum. The air on the surface of the earth gets warm and so rises higher, leaving behind a partial vacuum, and the cold air rushes in and takes its place. That is a picture of what happens when we pray to be filled with the Holy Spirit. We pray not because God is reluctant to grant our requests but in order that we may be prepared to receive the Pentecostal fulness. In prayer we pour out the contents of our heart before God—we are emptied of self, thus the Spirit can enter in all His fulness.

Pentecost is God's gift to all who ask and seek. " Ask, and ye shall receive."

THE GOOD OLD DAYS *(continued)*

the ages of twenty-five and thirty never saw the beginnings of Elim, or the great personalities of that bygone age. Nevertheless, with a steadily increasing knowledge of the Word of God, a firm dependence upon its teaching, a compassion for the lost souls of men, fired with Holy Ghost zeal, we launch into the future, but this time with the wise support of those who learned important lessons from our early beginnings ; those who are able to give sound advice from the Word of God, speaking from experience that has been tried in the furnace of time ; those who are the privileged historians of the good old days.

ELIM CHURCH REPORTS

SHEFFIELD **Pastor: L. N. Knipe**

Prior to the Easter convention we had a wonderful six-day Bible school, when our guest speaker was D. W. Anthony (Chelmsford). Then, at our Easter convention, the speakers were H. Palliser, Eric Garner, J. Burgess and Jeff and Pauline Williams (W.E.C. missionaries, India).

They showed us the victorious Christ, our inheritance in Christ, our blessings in Christ, and our need for separation to God.

On Sunday afternoon we had an open school, with a dedication service for the baby of two former scholars, a flannelgraph message on India by Mrs. Pauline Williams and an Easter egg service with eggs for the cradle-roll children under five years of age. The eggs were presented by Mrs. Joyce Hunston (Aunty Joyce). The final service on Tuesday night brought us face to face with our individual need for heart searching and full surrender to God.

C. J. LADLOW.

CROYDON **Pastor: W. J. Maybin**

Easter is a wonderful period in the Christian calendar and, for the Croydon friends, a time for fellowship and ministry. This year was no exception under the ministry of Pastor Ramon Hunston (Swansea). His clear and lucid exposition of the work of Christ in death and resurrection made listening a real pleasure.

As in other years, we shared ministry with the Clapham church on the Saturday and Pastor R. D. Bradley from Smethwick visited us. It was a joy to welcome him once more to Croydon and to enjoy another feast from the Word.

Good Friday evening gave us the privilege of welcoming and entertaining the Netherlands Pentecostal Choir on the occasion of their first visit to this country. Though physically tired after their long journey they delighted our hearts in testimony and song, Pastor Van Polen acting as interpreter when and where necessary.

Though the convention is over for another year we have received a greater love for our Lord, His wonderful Word and His service.

L. C. HOPPER.

The Holy Spirit is particularly active when the Church is at prayer. He assists us in our prayers. The apostle Paul speaks of praying " with the spirit," and our Lord Himself prayed " with strong crying and tears."—P.S.B.

Women's column

By GLADYS GORTON

QUESTIONS AND ANSWERS

A KNOCK at my kitchen door while I was washing the dinner dishes made me call "Come in." Thinking it was an expected friend, I was a little surprised when I opened the door to see a woman holding a sheaf of papers in her hand. "That's a nice welcome. May I come in?" she asked with a charming smile. In she came and spread out papers and a book across the top of the kitchen unit.

Turning to me she questioned: "Where were you this time yesterday?" "In Southampton, on the *Queen Elizabeth*" I promptly replied, wondering what this all meant. With her pen she ticked something written on the paper, and then for the next five minutes bombarded me with questions, mostly to do with my activities and what I ate and drank. I had to do some hard thinking, even though the main questions were concerning the day before.

She was a representative from the Market Research Board, calling at every third house in our road. The filled questionnaires are sent to headquarters, where, with thousands of others, they are put into a computer and then one out of every ten is used and compared so that the M.R.B. receives a thorough census of what the housewives of Britain and their families eat and drink.

While she questioned there flashed through my mind the realisation that God saw me and knew everything I had thought and done the day before and every day before that. He remembered all. However much I might review my past I could remember only a little in comparison. Before this woman left me I told her as simply as I could the wonderful story of God's love for her.

It is comforting that God sees and knows all that He remembers. On the contrary, it is a tremendous thought that you and I will stand before the judgment seat of Christ. Life is full of questions and answers—things that we are certain about, things that remain unanswerable, mysteries and complexities—but amid all these we live our one life and that life is accountable to God. "For we must all appear and be revealed as we are before the judgment seat of Christ, so that each one may receive (his pay) according to what he has done in the

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

The weekly visit to grandpa's house had its own special delights. Dressed in our best clothes, with our hair neatly brushed and our hands clean, we would make our way up the long street to the house at the top. As we opened the gate, Jim, the faithful dog, would come bounding to meet us. A train would rattle past at the end of the garden; how we loved this special thing about grandpa's house! We could stand and wave to the driver and to any passengers who were looking out of the windows.

The door would be opened by Minnie in her white cap and apron. Minnie had a special smile for us and we all loved her. If we were very fortunate we would catch a glimpse of the "naughty boys." Grandpa was a probation officer, and the boys stayed with him while they waited to appear in court. They would stare at us and we would stare back. They had a fascination for us, but grandpa was their friend and they called him "sir" very respectfully.

Grandpa was a very little man, but we were quite in awe of him. He would ask us about school and tell us stories about his boyhood days. He started work at thirteen, he would remind us. After a while we knew his stories by heart, but we didn't mind. When it was time to go he would feel in his pocket and give us each a penny, which was quite wealth in those days. We kissed him goodbye and tried to avoid his prickly moustache, and off we would go for another week.

We had a hard time trying to decide what to buy with the pennies, and this was how we learned to share. We would hand our pennies to one of our older brothers and they would buy some very expensive sweets. Then there would be a grand share-out among us. There was always an odd one and this usually went to the one who shared them out—after all, it was extra work for him.

Sharing is very important indeed. Grandpa set us a good example there. He shared his home with needy boys when they were in trouble. He could be very stern, but very kind too.

There are other things that can be shared. Have you noticed how some people share their bad tempers? Because one is cross the others feel cross

(*continued on facing page*)

COMING EVENTS

ALLOA. May 21—June 12. Elim Church, Castleriggs. "Christ is the answer" campaign, conducted by five overseas missionary students. Every night (except Mondays) at 7.30.

BIRMINGHAM. June 4. Friends Meeting House, Bull Street. Presbytery youth rally at 7. Preacher: D. J. Green. Items by Hanley Crusaders and Presbytery youth choir. Convener: Youth Commissioner Frank Shadlock.

BOLTON. June 4, 5. Elim Church, Platt Street, Bridgeman Street. Saturday at 7, District Presbytery Rally. Preacher: D. M. Cartwright (Blackpool). Sunday at 11 and 6.30, children's day. Preachers: Pastor and Mrs. D. M. Cartwright. Convener: the Sunday school superintendent, T. Goodwin.

CAERPHILLY. June 4. Elim Church, St. Fagan's Street. United rally of the Caerphilly and District Evangelical Fellowship at 7.30. Preacher: Hugh Morgan (Newport).

CLACTON. Elim Church, Hayes Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors cordially invited. Minister: H. Burton-Haynes.

HASTINGS. May 21—June 2. Elim Central Hall, Station Road. Evangelistic campaign conducted by A. S. F. Horne and Elim Bible College students. Sundays at 6.30 and 8. Weeknights at 7.30.

IPSWICH. June 5. Elim Church, Vernon Street. At 11 and 6.30. Preacher: H. W. Greenway (Secretary-General).

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWHAVEN. June 11. Elim Church, Meeching Rise. Monthly rally at 7. Preacher: A. J. K. Magee (Ealing). Convener: H. W. Holdstock.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 9.45. Tuesdays and Wednesdays at 8. A welcome to holidaymakers. Pastor: David Holmes.

ROMFORD. May 22-29. Elim Church, Wheatsheaf Road. Special services. Sundays at 11 and 6.30. Weeknights at 7.30. Preacher: G. Wallace (Armagh). Convener: A. W. Leavesley.

SALISBURY. June 12. Elim Church, Milford Street. At 11 and 6.30. Visit of Elim Bible College students.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. May 21-23. Elim Church, Mersham Road. Church anniversary. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.45. Preacher: John Lancaster (Eastbourne). Convener: B. G. Edwards.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): June 5, Thornton Heath; 11, 12, Norwich; 19, Maidstone; 26, Wormwood Scrubs prison and Kensington Temple.

Peter and **Brenda Griffiths,** on furlough from Rhodesia: May 28, 29, 30, Leigh-on-Sea (convention): 31, Rayleigh; June 1, Sudbury; 2, Ingatestone; 3, Felixstowe; 5, Chelmsford; 7 Braintree, Dunmow; 8, Ipswich, Stowmarket; 9, Clacton-on-Sea.

WHITSUNTIDE CONVENTIONS

BATH. Elim Church, Charlotte Street, Queen's Square. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 6.30. Preachers: T. J. Broomhall and J. C. Smyth. Convener: Douglas O. Ward.

CAMBERWELL. Elim Church, Benhill Road, S.E.5. Monday at 3.30 and 7. Preachers: George Backhouse (Westcliff-on-Sea) and W. Lewis (Derby).

CLACTON. Elim Church, Hayes Road (behind Town Hall). Saturday at 7, Sunday at 11 and 6.30, Whit-Monday at 3.30 and 6.30. Tea provided. Preacher: F. R. Lomas (Wigan). Convener: H. Burton-Haynes.

EASTBOURNE. Elim Church, Hartfield Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: J. H. Hunt (Birmingham).

IPSWICH. Elim Church, Vernon Street. Saturday at 7 (Ipswich male voice choir). Sunday at 11 and 6.30. Preacher: A. Tee (National Youth Director).

LETCHWORTH. Elim Church, Norton Way North. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: A. V. and Mrs. G. Gorton.

MERTHYR TYDFIL. Elim Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday and Tuesday at 3 and 6.30. Preacher: D. W. Anthony (Chelmsford). Convener: R. C. Stacey.

NUNEATON. June 2-5. Elim Church, Queen's Road. Thursday to Saturday at 7.30. Sunday at 10.45 and 6. Preacher: John Woodhead. Convener: D. E. Dean.

READING. Elim Church, Waylen Street. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: L. C. Quest (Erdington) and F. A. Hodge (Becontree). Convener: T. W. Thompson.

RUGBY. Elim Church, Windsor Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Idris Davies. Soloist: Mrs. I. Davies.

SOUTHAMPTON. Elim Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Full tea provided. Preacher: S. Beresford (Blackburn). Convener: A. Brooks.

WEYMOUTH. Elim Church, Belle Vue. Friday, Saturday and Monday at 7.30. Sunday at 11 and 6.30. Taken by Elim Bible College students.

WOMEN'S COLUMN *(continued)*

body, whether good or evil" (2 Corinthians 5:10, A.N.T.).

God sees you. God sees me. And never forget that much of what we have done in our lives is erased completely from our memory, but in that day when we stand before Him all things will be revealed in their true perspective. Let us be honest—most of us hardly ever think of the judgment seat of Christ, but it is inevitable for the real child of God. Many questions will be asked. How will we answer? Read 1 Corinthians 3:11-15.

SUNSHINE CORNER *(continued)*

too and it gets worse and worse. Smiles can be shared just as easily.

Jesus is the great example in sharing. He came to earth to share our sorrows and to share His love. Just as grandpa invited the naughty boys to come home with him, Jesus invites us to share His home. When the naughty boys went to court for their crimes grandpa would go and plead for them. He would ask the magistrates to forgive them. That is just what Jesus does for us. He welcomes us and forgives us and He invites us home to be with Him.

Because Jesus has shared with us we must share too. We can tell others of His love. We can forgive them too, even as Jesus forgave us. Lots of people condemned the naughty boys, but I am glad they found a friend in grandpa. I trust they found grandpa's friend too. Jesus is the best friend of all.

'Bye now, sunbeams. Lots of love.

AUNTY DOROTHY.

YOUTH PAGE

What is worldliness?

by ALEXANDER TEE

Lipstick ? Dancing ? Cinema-going ?

TAGGING taboo labels on certain pastimes is not the clearest way of explaining to young people what the Bible teaches about worldliness. There are different meanings for the word "world" in the Bible; for example "For God so loved the world . . . (John 3 : 16, "Love not the world, neither the things that are in the world . . ." (1 John 2 : 15). In the first reference God so loved the people on this earth that He gave His only begotten Son. We, too, are to love the lost and do all in our power to encourage them to receive everlasting life. In the second reference we are told "Love not the world." This refers not to the unsaved people who are in the world but to the ways of unsaved people; we must not love the ways of the ungodly. Paul adds: "Be not conformed to this world, but be ye transformed by the renewing of your mind." An old translation of the word "conformed" reads "shaded in." The thought is that we should conduct our way of life so that what we do, where we go and how we think stand out in a glorious distinction from all that is tainted and questionable.

The scripture clearly gives the terms bounding the things that are in this world: "the lust of the flesh, the lust of the eye, and the pride of life" (1 John 2:15, 16). This is the root of the tree of worldliness; the fruits can be seen in the unconverted. A careful study of what develops from this foul root will soon reveal to the true disciple what he is not to love and to what he is not to be conformed.

The lust of the flesh

What does the unconverted man seek in this realm of things that is not convenient to the child of God who is seeking a deeper spiritual life? The current low moral standard cannot be condoned by the child of God. His body is the temple of the Holy Spirit, but smoking defiles breath, lips, fingers and throat. Should stained fingers, made brown by the craving for tobacco, reach out to take the emblems that represent the pure and precious body and blood of our Saviour? Do sinners lust after strong drink? No matter how cunningly advertised the fact remains that strong drink leads to many evils. If a dance was advertised for men only or for women only would it attract the crowds? The dance hall is a place where passion is roused and thoughts are encouraged by the close proximity of the dancers which break down resistance to temptation and often lead on to sinful practices.

The lust of the eye

This involves anything which could breed jealousy in the heart. The love of money and material advancement at the price of spiritual advancement can be classed in this category. Again, much of what is shown in the cinema and much of the literature displayed today is not for the eyes of those who want to look upon the face of Jesus. The eye is the gateway to the mind, and to be carnally minded is death (Romans 8:6). Therefore anything that would feed the mind on that which might damage the spiritual life is here condemned.

The pride of life

Pride is very subtle. We can be unconsciously proud in many ways. If I wish to possess things with the motive of showing off what I possess, that involves the pride of life. If the true motive for the use of cosmetics was brought to light it would be seen that in the vast majority of cases the reason falls within the three categories that the Word of God has enumerated in these two verses: the lust of the flesh, the lust of the eye and the pride of life.

Let us humbly walk before God with a teachable spirit anxious ever for more of Himself. A clean cut from all that is worldly or questionable is the surest way to a happy and prosperous spiritual life.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, May 30th — Acts 2:14-21

" These men are full of new wine " (v. 13).

One of the visible effects of the fulness of the Spirit was that of stimulation. Some mistook this for inebriation with wine. Peter opened his sermon with an explanation of this phenomenon. The stimulation of wine is toward evil, a quickening of the natural passions, while that of the Holy Spirit is in the realm of holiness. Men filled with the Spirit live above their natural selves, and do exploits in the strength of the Lord God. Drunkenness leaves a man weakened and debased, while the steady control of the Holy Spirit builds strength and nobility of character. It is only as the Church is lifted from the dead levels of formality to the exuberant life of the Spirit that she will command the notice of men for her message and mission.

Tuesday, May 31st — Acts 2:22-36

" Jesus of Nazareth, a man approved of God " (v. 22).

The Lord Jesus Christ, His virtuous life, His vicarious death and His victorious resurrection are facts which defy denial. These facts Peter proclaimed in the power of the Spirit. The preaching of this Spirit-filled man centred in Christ Himself. The Holy Spirit came to glorify Christ. If we are filled with the Spirit our testimony will pre-eminently exalt the Son of God. Peter did not draw attention to himself; he was merely the channel through whom the Spirit of God bore witness to the glorious supremacy of Christ. The Lordship of Christ was presented to the people—His absolute right over their lives, His claim upon their allegiance. Such preaching so challenged the hearers that they were compelled to make a decision. Is our life a challenge to others ?

Wednesday, June 1st — Acts 2:37-47

" Men and brethren, what shall we do? " (v. 37).

The faith enjoined by the gospel is the most radical, the most revolutionary thing in the soul of man. It demands action. There can be no true believing without repentance, a complete turning of the heart from sin, to be set in the new direction of Christ and holiness. Baptism is a public confession of union with Him. In Acts baptism follows immediately upon the acceptance of Christ. The converts obeyed without question, not in order to be saved but with respect to the salvation which they had received. Baptism is the first step in a life of active obedience to the commandments of the Lord. Any evasion here will lead to further steps of disobedience resulting in spiritual weakness and ineffectiveness for God.

Thursday, June 2nd — Acts 3:1-10

" Peter and John went up together into the temple at the hour of prayer " (v. 1).

The pathway of prayer leads to the supernatural manifestation of the power of God as evidenced here in the healing of the cripple before the temple gate. The history of the Christian church and personal experience prove this beyond all shadow of doubt. Prayer is the greatest force in the world today, yet how slow we are to believe and to act upon it. The Bible teaches the necessity of prayer, admonishes to this end, provides numerous examples for our guidance and abounds in promises for encouragement. Are we among that company who are seen making our way to the prayer meeting to seek God's face for that blessing which He alone can give ?

Friday, June 3rd — Acts 3:11-26

" Faith in His name hath made this man strong " (v. 16).

There is power in a name. How frequently we experience this fact in the normal course of life. Someone says " You may mention my name," and in pursuit of our desire because we do not rate highly enough to secure our object the mention of a certain name tips the scales in our favour. Human names, however influential they may be, are limited in their range of power, but the name of Christ reaches into every realm, supernal, infernal, celestial and terrestial, and commands obedience and obeisance. God gives us the privilege of using that name. If we have received salvation in that name is there any need that cannot be met through the name of Jesus ? We have stumbled at the simplicity of it. God is saying " Just mention His name."

Saturday, June 4th — Acts 4:1-12

" Then Peter, filled with the Holy Ghost " (v. 8).

The Holy Ghost in God's people delivers from the fear of man and issues in a courageous persistence in the face of oppression and persecution. A few weeks ago the threatening attitude of the Sanhedrin would have struck awe in the hearts of these Galilean fishermen, but they had seen the glory of God in the face of Jesus Christ, the voice of the Highest had sounded in their souls, and there could be no question as to prior obedience. The prohibitions of men could carry no weight when they clashed with the will and purpose of God. May God give us this holy persistence in the face of persecution.

Sunday, June 5th — Acts 4:13-22

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

It is impossible to have intimate fellowship with the Master and not to reflect in some degree His likeness. Place a bowl of hyacinths in a room and you cannot fail to sense the fragrant aroma. These men had carried away the fragrance of the Rose of Sharon; it had clung to them and permeated their living and their speech. Beyond the miracle of healing were the transformed lives of Peter and John—this made a profound impression upon the Sanhedrin. We may not all be called to work miracles, but we can seek to walk with God from day to day so that His glory shall be seen. In themselves Peter and John were just ordinary men, " they perceived they were unlearned and ignorant " judged by human standards, but there was a refinement of character that was evident to all.

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FENTON. On April 19th, to David and Carol, a son, Andrew David. Both Hull City Temple Crusaders.

WITH CHRIST

BREWER. On May 1st, Mrs. Gertrude Brewer, aged 70, beloved mother of Pastor Philip Brewer and faithful member of the Springbourne Elim Church. Officiating minister at funeral: Arthur V. Gorton.

MAPLESDEN. Ruby, aged 50 years, passed suddenly into the presence of the Lord on April 19th after many years of faithful service at home and on the South African mission field. Loved member of Hull City Temple. Officiating minister at funeral: Ian R. Moore.

RICKETTS. On May 4th, Mrs. May Ricketts, aged 78, faithful member of the Springbourne Elim Church. Officiating minister at funeral: Arthur V. Gorton.

SEWELL. On April 28th, William Sewell, aged 36, husband of Mrs. Grace Sewell and son-in-law of Pastor C. Coe, as a result of a car accident. Faithful member of Rye Park. " Some day we will understand the reason why." Officiating ministers at funeral: F. H. Coleman and R. Mackenzie.

WILDY, Elsie May, aged 71, member of Croydon Elim Church and mother of Geoff Wildy, missionary to Indonesia. Funeral on April 25th conducted by Pastor C. J. E. Kingston.

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 23 JUNE 4th, 1966 6d

MEVAGISSEY HARBOUR, CORNWALL

Photograph by Raymond Irons

THE current grinding out of the age-worn theories of Arminianism and Calvinism is both unfortunate and retrograde at this stage in our history. The world situation is serious enough to drive politicians and religious leaders to explore every avenue of reconciliation; some of them are risking reputation and life itself in sincere attempts to find common grounds of action. History and experience have shown that there can be no monopoly of truth and that certainly truth does not lie in extremes. Many of the methods of ancient times, and indeed the ideas of more recent years, have been abandoned in favour of "talking it out." Only "give and take," admission of error, acknowledgment of failure and human limitation have paved the way for better understanding and sometimes, happily, for full or partial co-operation. Strange as it may seem, the closer a group approximates to Bible patterns (fundamentalist, pentecostal, evangelical and all that), with all the added responsibility for being relevant and active in God's service, the bolder are the claims to have special insight and knowledge on insoluble problems. It is quite refreshing to meet someone honest enough to say "I do not know," or "I am baffled, but I will go on serving to the full extent of my knowledge and consciousness of responsibility."

After this preamble let us go on to recommend four guiding lines of action that could well bring us back to the middle of the road and save us from ourselves and futile dogmatic controversy.

1. God must be mysteriously conceived and humbly acknowledged

Most of our problems arise from over-simplification of sublime truths and extravagant claims to God-man relationships. The creation of the earth and of man to live on it was the voluntary, unaided act of an eternally existing God. Every provision and gesture towards man was transcendent and purposeful. The nature of the universe and the history of mankind gives clear evidence of design and progress towards full and complete redemption from the catastrophe which resulted from man's deliberate disobedience of the commands of his God. In all this it remains true that "no man hath seen God at any time." Evidence of powerful personality and mysterious and inscrutable intervention is everywhere. On the other hand, unique from other world-religions, the Bible asks for covenanting and reciprocal responsibility that involves serious and eternal issues on the part of the creature. Confession, repentance and faith have called forth indisputable evidence in history and experience of divine good will and generous intention that could only have

THE WHO

G. WESLEY GILPI

their source in love. Thus the Bible rings the changes on the remote and far-reaching intervention of the Creator God in the affairs of His creation and on the serious and overawing charges from time to time to man, made in the image of his God, to bring these tremendous potentials within his reach for his own or others' good by simple acts of obedience. Extreme anthropomorphism robs religion of the wonder that is an essential in true worship and leads man to acts of presumption that are unwarranted and dangerous. Let us hear the word to Moses on the occasion of an early approach in matters of redemption: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

2. Man must be honestly assessed and courageously judged

The Bible recounts beginnings in idyllic conditions, with perfect communion between man and his Maker. The intervention of a third party, who made his appeal along lines of reason and will, brought about an attitude of doubt that led on to disobedience; this disobedience had consequences only too well known and which are not confined to Bible records but shout at us from all history and from day-to-day experience. Scarcely was the dreadful act committed when the predicted consequences followed, and only an initial gesture from God alleviated what would have been an intolerable situation. God, however, evolved a plan, and in Noah, Enoch, Abraham, Moses, David and a multitude of others the rewards of obedience and co-operation were well-nigh Edenic at times. The comment of the New Testament writer to the Hebrews carries no reference to privilege or honour resulting from family connections or station in life, but rather praise for courageous exercise of faith that turned tragedy into success and saved themselves and others from the certain outworking of laws written into their very nature. The endurance of the exiles in Babylon and the faith and courage of men who refused to admit defeat threw a bridge over a chasm between the political demise of a nation that turned its back on its God and the subsequent emergence of a remnant of faith with a spiritual message. The Nehemiahs, Isaiahs and Jeremiahs were by faith and personal dedication the forerunners of a new race that, in New Testament times, turned the world upside down and have, in ever-increasing

OUNSEL OF GOD

esident of the Elim Churches

An article written by G. Wesley Gilpin in the context of recent articles on human responsibility and divine sovereignty.

numbers, marched towards our time " terrible as an army with banners." The faith and courage of ancient and modern martyrs who have defied the lion, the faggot, the sword and the shot, with nothing to gain but a place in heaven, remain as incontrovertible evidence of the spirit and power of human resource.

But the story is true to life, and Cain side-stepped divine requirements and lost the acceptance that would have come to him as it did to Abel. The repeated visits of Moses to Pharaoh failed to turn the king from his intention, and he and his people reaped the consequences of stubborn rejection of the word of God. Achan reaped the harvest of materialistic greed, like so many since, when he fell under the sway of gold and garments. The whole history of Israel is a hill-and-valley story. " The children of Israel did that which was evil in the sight of the Lord, and the Lord delivered them into the hands of their enemies." " The children of Israel repented, and God delivered them out of the hand of their enemies." It is the history of human responsibility " writ large." The cross of Jesus Christ stands as God's great final gesture to the world, and the verdict of John, as the century came to a close, was " He came unto His own place, and His own people received Him not." The determined and repeated efforts of Jesus to woo them, together with solemn predictions of isolation and final defeat, had a dreadful and literal sequel in the fall of Jerusalem. One of the most solemn examples of responsibility shouldered and the ill-considered consequences that followed is that of the Jews who cried " His blood be upon us, and upon our children." The history of Jewish persecutions, modern pogroms, Belsen and all that is an eloquent commentary. Where shall we take our stand between the magnanimous love of God as revealed in Jesus Christ, with its message " not willing that any should perish, but that all should come to repentance," and the tardy, irresponsible response betimes of enlightened man who throws back in the face of his Maker every overture of mercy? " Shall not the Judge of all the earth do right? "

3. Duty must be clearly recognised and fearlessly carried out

The parting commission of Jesus was " Go ye into all the world, and preach the gospel to every creature." Without qualification, this is the responsibility of the Church and the duty of Christians everywhere. There are no amendments to these terms of reference and no conditions or circumstances of age, era or race under which they do not apply. There is no immunity from this solemn charge which constitutes the Church's mandate given directly by the hand of her founder and Lord. In order, however, to do this it is important to understand what is required in the preaching of the gospel. The weakness of evangelicals today lies in their failure to set forth clearly in the fullest possible terms man's lost estate, God's eternal purpose, the authority of the Word of God, the agency and ministry of the Holy Spirit, the efficacy and saving value of the sacrifice of Jesus Christ, the responsibility of man to repent and believe the gospel and the conseqences of final rejection. Much evangelical preaching consists of weak pandering to neurotic people who seek the consolations of religion as an escape from either the harshness of life or the shouldering of responsibility which it asks from them. The duty of every preacher of the gospel is to declare the " whole counsel of God," and as he does it to throw himself back on those means divinely ordained for the awakening of the sinner and his subsequent faith that will lead him to God. This involves prayer and heart preparation ; it asks for faithfulness in presentation ; it requires passion, love and understanding and a firm faith in the power of the gospel to do its own wonderful work. There is no incumbence laid upon the evangelist to ask for a reply " by return of post," and all forms of conditioning and every artificial device to cajole and brow-beat go beyond his terms of reference. The faithful and dedicated evangelist will feel that every reasonable means of communicating gospel truth must be used and will find a place for the ministry of song and music but will never fail to " preach the word."

(*continued on page 357*)

ELIM CHURCH PROGRESS

SOUTHAMPTON **Pastor: A. Brooks**

As a prelude to the special ladies' fellowship week-end services a surprise meeting was held in the minor hall of the church to celebrate the silver wedding of Pastor and Mrs. Brooks, also their completion of twenty-one years' service in the Elim ministry. The meeting was attended by 150 members and friends, and was under the chairmanship of Mr. Holes, the senior deacon.

Speeches of congratulation and good wishes were made by representatives of the various departments of the church, followed by the presentation to Pastor and Mrs. Brooks of a silver tea-set on behalf of church members and friends by one of our oldest members, Mr. Noyes.

In a very moving speech he paid tribute to the sincerity and faithfulness of Pastor Brooks in presenting the true gospel and being a pastor in the truest sense, and to Mrs. Brooks, who was such a good friend to all and a real inspiration to her husband.

Both Pastor and Mrs. Brooks made suitable replies and thanked God for their Elim family here, and for the many kind thoughts expressed in the meeting by the various speakers. Both expressed their amazement at how the meeting had been kept so secret from them, and they were both very touched by the meeting, which would live in their memories.

During the evening we were greatly blessed by the ministry in song of The Messengers, a group of three young men whose talents are being greatly used in the service of the Master.

Refreshments were then served by many willing ladies, and after that Pastor Brooks closed in prayer and thanks to God for His great blessing on the church in Southampton.

ANDOVER **Pastor: James G. Patterson**

Pastor James G. Patterson reports on a baptismal service at which two candidates, a recently converted young man and a believer who had put off baptism for many years, were baptised before a full church. Three others, a young couple and a sister of twenty-five, have recently given their hearts to the Lord.

A Sunday school was begun this month in a new day school building and fifty attended, only three of whom had attended Sunday school before.

The new electronic organ presented to the pastor has proved an asset, as has the new car, £500 of the cost of which was given by a well-wisher to the pastor to help him in the work of the Lord.

"Certainly," says Mr. Patterson, "our hearts rejoice to see God moving in such a wonderful way."

THE WHOLE COUNSEL OF GOD *(continued)*

The positive presentation of truth for its own sake must be the great mastering occupation of every faithful Christian worker. There is no place for negations and no authority whatsoever for undermining the confidence of listeners in the complete readiness of God to "save all them that believe." Shame on the gospel preacher who arrogantly foists himself on to the throne of the Almighty and essays to make pronouncements on matters involving the purpose of God that the Almighty has reserved for Himself.

The Church is "humbugged" today by the application of technical and historical names to simple Bible statements that ask for no comment. One wonders if the encrustation of crystallised theological thought is not a disadvantage to faithful Bible preaching, and I am quite sure that the value of certain reprints is a good deal overrated.

4. There are truths that must be inwardly understood and reverently held

This point will be self-explanatory, but let it be said that "the secret of the Lord is with them that fear Him." "They that do know their God shall be strong, and do exploits." Moses knew God face to face; there surely, then, is significance in the statement "He made known His ways [principles of action] unto Moses, His acts [obvious miracles] unto the children of Israel." There must have been a stage in the experience of the Hebrews when milk diet was necessary for digestion. Even Peter himself had difficulties with some of the lines of argument of his "beloved brother Paul"! Would it be going too far to suggest that sacred doctrine in the hands of the uncommitted and unspiritual could be dangerous and bring about a "wresting of the scriptures," with unfortunate results? Leadership, too, carries responsibility to "rightly divide the word of truth."

I will leave this without further comment and conclude by appealing for unceasing preoccupation with the task of diagnosing human ills, relating our message to what we find, believing in and calling upon the agency of the Holy Spirit to convict and convert, treating all and sundry who may come our way as being in need of our message, "casting our bread upon the waters," happy to leave the issue (whether manifest in time or reserved for eternity) to "Him that worketh all things after the counsel of His own will"; but of whom it is emphatically stated "this is the work of God that ye believe" and "that believing ye might have life through His name."

COMMENT, OPINION AND REVIEW *(continued)*

The author, editor, redactor, or whoever, according to modernism, finalised the Pentateuch was therefore a liar and a deceiver when he stated repeatedly that Moses wrote all these words and that he read from the "book" he had compiled. On this count alone we find the Bible easier to believe than modernism.

We believe that the end product of modernism is a sufficient refutation of its claims, and for the end product any of us has but to read *The Christian Agnostic,* or J. B. Phillips's preface to his *Letters to Young Churches,* as for example, his statement "We commonly suppose that all roads of the human spirit, however divergent, eventually lead home to the celestial benevolence." As this is contrary to New Testament teaching, as Dr. Phillips tacitly admits, it alone, in our judgment, is sufficient answer to the modernist position.

We believe that the study of modernism has many snares for the unwary. It is a tree of knowledge, but like the tree in Eden, a tree of knowledge of good and evil, the good will attract but the evil will destroy, as many a young Christian has found. But the Bible is a tree of life of unmixed good. True revivals have been a return to it, whether the apostolic revival of the first century of our era, the Reformation, the Methodist, the Pentecostal—all return to bring us back to the Book.

Place therefore the end product of modernism and fundamentalism side by side and ask which the end product justifies. Certainly the Pentecostal outpouring has always led to a keen desire to rescue souls from a lost eternity and bring them to the cross for salvation from sin and hell, but we know of no cases where modernism has inspired this desire.

ASSURANCE

George Woodall, a London city missionary, led a young woman, a patient in Mildmay Hospital, to put her trust in the Lord Jesus. A few days later she said to him: "I keep getting worried—has God really forgiven my past?" Mr. Woodall said: "If this keeps worrying you, I believe I know what He would say to you: 'Why don't you mind your own business? I have made your sins My business. I died for your sins on the cross . . .'" He then reminded her of a little book in which the author said that when Jesus took our sins away "He took our sins behind His back, dropped them in the depths of the sea, and put up a notice: 'No fishing!'" That satisfied her.

THE ELIM
EVANGEL

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The whole counsel of God *G. Wesley Gilpin*
Elim church reports
Beware the wreckers *Editorial*
Comment, opinion and review
The slug in the salad *H. Toft*
The lonely patient *Gladys Gorton*
The mystery loaf *Aunty Dorothy*
Who are you ? *Derek J. Green*
Family altar notes *H. Burton-Haynes*
Prayer and praise *F. H. Coleman*

EDITORIAL

BEWARE THE WRECKERS

THE Holy Spirit commanded Timothy, through Paul, to " give attention to reading." We are concerned that many young people are being misled by high-pressure advertising to waste their time and talents. Older people, apart from the minority that has seen the light, are being misled, too, in the same way, but we regret that the time and talents of those who are in their formative years are being exploited by big business through mass-advertising techniques.

We have heard " Juke Box Jury " programmes in Crusader services but not similar programmes on books.

All of us are now conditioned by the advertisers. To illustrate: the remark is often made " Aren't books expensive? " yet very large sums are spent on records and recording equipment without quibble ; but should an excellent book on some aspect of sociology or on theology appear at three to five guineas the cry goes up " Aren't books expensive? " Now this attitude is simply because of our having been conditioned to think that record playing and recording equipment is value for money and that books are expensive. But for the kind of literature we have in mind the fact is the other way round.

Many spend several hours a week listening to recordings of hymns and choruses they have heard over and over again presented by a new pop group or what have you, but what they hear presents no new ideas, no new challenge ; in fact it is almost soporific in its influence.

" Give attention to reading " is a pearl of wisdom from the Spirit of God through Paul. Christians in those days were the most developed of all people in music, but " give attention to reading " was God's command. Was Timothy in danger of being sidetracked from the primary to the secondary? Whatever the circumstance may have been he had to direct his mind to reading.

Right reading on theology, biography, history, sociology and politics continually jolts the mind from a supine acceptance of the status quo anywhere and in anything and challenges our accepted notions and ideas.

Among their more popular and their theological reading young Christians should read *England before and after Wesley, The Fathers of the Victorians, Churches and the Working Classes in Victorian England,* all Sir Arthur Bryant's books on English history, Vance Packard's *The Hidden Persuaders,* Bindoff on Tudor England and similar literature.

The pop stuff is soporific ; literature like the above challenges the reader and his ideas and puts seeds of new conceptions of world problems in the mind to lodge permanently there. It helps the Pentecostal to meet the challenge of the future in the power of the Holy Spirit equipped with some assessment of the spiritual and social problems just round the corner from where he lives and in the ends of the earth too.

COMMENT, OPINION AND REVIEW

WE have just been reading about that vast financial and industrial complex Imperial Chemical Industries Limited, considered to be among the largest industrial undertakings on earth, if not the largest. What very few readers, in fact probably none, know is how I.C.I. came into being. As a result of inside information we are now able to reveal to the world for the first time the whole story. It is not a long story; in fact it can be told in a few words. Believe it or not, the whole complex organisation came into being exactly as it is today in an instant of time by a fortuitous combination of money, financiers, industrialists, machinery, workpeople, ships, factories, etc. In other words, " click, it happened," it was all there, a working entity.

It is clear to our readers that we did not learn this from history; no, we learned it from science. Now, switch your thought from finance to biology and this is the *kind of thing* that is believed by almost every biologist today.

When the idea of the spontaneous generation of a living cell from non-living matter was first mooted it was thought that the living cell was simple. But that idea is now exploded; the simple cell is more complicated and complex than I.C.I., infinitesimal though the living cell is.

Biologists tell us that the first living cell came alive off its own bat; it was so marvellous that it maintained its life, though there was nothing alive for it to feed on; so marvellous that it had a complete system of digestion and metabolism; so marvellous that it had organs of reproduction and reproduced itself, but its offspring were not cannibals or else life would have been snuffed out in the first generation, for all life survives on the living or what has been living—even the germs that decay our teeth have sense enough to attack the living tooth, never the synthetic dental plate.

The believer in a special creation is criticised for his faith. The believer in spontaneous generation of living matter may be criticised for his credulity.

Nearly 2,000 years ago the pastor Timothy was warned " avoid . . . oppositions of science falsely so called "; so 2,000 years ago Christians had to face the opposition of science as we do today. But now, as then, it is not true science we have to avoid; it is false science, whose main aim is not to get at the truth but to undermine it.

* * *

Fundamentalists frequently meet the accusation that we do not know what theological modernism really is. Even if this were the case the lack could soon be made good, for we claim that Dr. Moffatt's introduction to his translation of the Bible is a fair statement of the modernist position even today. Failing that, we can, of course, fall back on Dr. L. Weatherhead's *The Christian Agnostic*. The reading of either or both of these explodes the claim that the modernist position has to be studied in order to be refuted. In answer to this claim we would state that God's reply to theological modernism has never been a more intellectual presentation of fundamentalism. It has been our reply, but not, we repeat, God's. If the situation is correctly assessed, considerable doubt must be expressed as to any modernists ever having been convinced of the truth of the fundamentalist position by the intellectual approach. God has had, and has today, a curious way of by-passing ritualism and modernism in His Church. He by-passed Romanism in the Reformation; He by-passed our state Church in the Methodist revival; but the Church has witnessed in the last half-century the most spectacular phenomenon of by-passing in its history, in that God has by-passed His professing Church almost wholly, and while modernism and ritualism have been killing evangelistic effort and undermining the faith of many the world-wide Pentecostal outpouring has taken place before our eyes. In other words, God's answer to ritualism and modernism has been a more dynamic presentation of fundamentalism by the new outpouring of the Holy Spirit. As we are aware, this movement of the Holy Spirit has been ignored, if not attacked, by the Church as a whole, but today it is acclaimed as the third force in Christendom.

But to return to our thesis that fundamentalists do not know what modernism is. Dr. Moffatt has this in his introduction: " The wilderness journeyings of Israel threw up no literature "—in other words, nothing of the Bible was written in Moses' time.

(*continued on page 357*)

A SLI

PRINCE Christopher of Greece once related how the present Duke of Windsor when he was a little boy kept tugging at his grandfather's sleeve while he was talking away at lunch. King Edward, who was in the middle of an anecdote, sternly bade him to be silent, but when he had finished turned to him with a smile and asked him what he wanted to say. "It doesn't matter now, grandfather, I was going to tell you that there was a slug in your salad, but you have eaten it."

A PREOCCUPIED GENERATION

This generation seems far too preoccupied to listen to any note of warning; but there is a slug in the salad of our welfare state. A little tugging at its sleeve may be timely. Here goes.

In view of the fact that in our country there seems to be a determined and concerted effort to lift the sluice-gates and let a flood of sex, sodomy and sin inundate the land, ponder this by Dr. J. D. Unwin: In Russia "during the first stage of the revolution its leaders deliberately attempted to destroy marriage and the family. . . . Within a few years hordes of wild, homeless children became a real menace to the Soviet Union itself. Millions of lives, especially of young girls, were wrecked; divorces sky-rocketed, as also did abortions. The hatred and conflicts among polygamous and polyandrous mates rapidly mounted—and so did psychoneuroses. Work in the nationalised factories slackened. The total results were so appalling that the government was forced to reverse its policy and officially to glorify pre-marital chastity and the sanctity of marriage."

Communism repudiated Christian moral standards, but, in this instance at least, "the eternal law of righteousness" is shown to be written into the very constitution of man. "Soviet Russia today has a more monogamic, stable and Victorian family and married life than do most of the western countries."

Great nations of the past have perished not so much because of external enemies but rather because of internal corruption. Has our own country reached the point of no return?

After surveying different historical societies, both civilised and uncivilised, Dr. Unwin declares: "That which we call 'civilisation' has always been built up by compulsory sacrifices in the gratification of innate desires. Any human society is free to choose either to display great energy or to enjoy sexual freedom; the evidence is that it cannot do both for more than one generation."

We need a Pentecostal revival, a revival of power, purity and prayer; a revival that will lift up the old standards and stem the tide of perversion and pollution that threatens to sweep us away.

THE SUPERNATURAL NEEDED

When Jim Gregson — self-confessed lawbreaker, Roman Catholic and helpless cripple—stood before a packed auditorium and waved his crutches the audience cried out "There's a miracle, sir!" And so there was! Can you wonder that the crowds came to hear such a gospel? We need the manifestation of the miraculous, but with it we need more than we can express, *a passion for purity*.

In Matthew's gospel, chapter four, we have a description of the marvellous ministry of the Master. The miraculous healings and the signs and wonders attracted the multitudes as they always do. When the crowds came to Him — open, receptive, credulous—He did not encourage credulity, or exploit their receptivity, or feed them with sentimental trash and incredible stories, but "seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them." What did He teach them? He taught them the principles of the kingdom of heaven. He began by describing the characteristics of a true subject of the kingdom. In the Beatitudes Jesus gave us a description of the most formidable character that the world has ever seen. It is a description of His own character which He purposes to reproduce in every true member of His heavenly kingdom. Such characters are the "light" of the world, and the "salt" of the earth; and never were they more needed than today to illuminate the gross darkness of an apostate generation and to stay the corruption of a conscienceless and collapsing civilisation.

IN THE SALAD

by H. Toft

MINISTER OF ELIM CHURCH, BALLYSILLAN

Without Pentecost the Sermon on the Mount is sheer nonsense. Lip service we may pay to it, and feel a glow of admiration for its teaching, provided we divorce our intellectual appreciation of its principles from the practical application of them to our daily life.

Sinai has been called " the first Pentecost." Fifty days after the sacrifice of the paschal lamb God came down in a supernatural manner upon the mount. There were supernatural signs, the inauguration of a new dispensation of God's dealings with man, a fresh giving of the law, a solemn covenant ratified and God speaking in a unique way to His people. At Pentecost, fifty days after Christ our Paschal Lamb was crucified, the God of Sinai came down not upon the mountain but upon men. There were supernatural signs, the inauguration of a new dispensation of God's dealings with man, a solemn covenant ratified, God speaking in a unique way through His people, and a fresh giving of the law. The law written upon tables of stone is now written upon the hearts of redeemed men and women by the Spirit of God. We are " manifestly declared to be the epistles of Christ . . . written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshly tables of the heart." The covenant of Sinai said " If a man do, he shall live in them." The covenant of Calvary and Pentecost — the new covenant — says " I will put My laws into their mind, and write them in their hearts." The law becomes *life,* which expresses itself in righteousness. The Sermon on the Mount without Pentecost is death-dealing ; the Sermon on the Mount with Pentecost is dynamic.

WHAT PENTECOST DEMANDS

To say that Pentecost and the gifts of the Spirit have nothing to do with righteousness and holiness is ridiculous. Pentecost is the baptism of power, but power for what ? Is not the believer thus equipped to wage war against the world, the flesh and the Devil ? Are we not anointed with the Holy Spirit to turn men and women from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Christ ? Is not the Church's supernatural enduement with power given in order to fit her for the task of world evangelism in order that many sons might be brought to glory—yea, ultimately that those many sons may come " in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," that the fulness in Christ the Head might find perfect expression and manifestation in His perfected body ?

We may not be able to appreciate all the profound implications of the gift of the Holy Spirit, but let us not belittle what God has given by pointing to the shallow, Christ-dishonouring experience of the carnal Corinthian professors and excusing our own conduct on that ground.

In view of the utterly desperate need of the world and the appalling condition of our own country, we need nothing less than God's very best.

" Lest than Thyself oh do not give,
In might Thyself within me live,
Come all Thou hast and art."

At the Blaenanerch convention in the autumn of 1904 Evan Roberts was shattered by the Spirit of God. With bent head, bowed heart, and eyes a fountain of tears, he prayed " O Lord bend me." God bent him, God broke him, God shattered him. But how? By a vision of Calvary. " What ' bent ' me was God commending His love and I not seeing anything in it to commend " said Mr. Roberts.

From Blaenanerch, bent, broken, moulded and filled by the mighty Spirit of God, he went forth to set Wales on fire. His special burden always was the " Church." " Bend the Church and save the world " was his cry.

Let us bend before the Lord, and we will not bend before sin. There is surely in the hearts of many of our fellow countrymen a total dissatisfaction with the sickening tendency to bend backwards to pander to every quirk, weakness, lust, passion and demanding selfishness of modern society.

Spirit of God, fit us to reach them.
Bend us. Nay! Bend me, O Lord, bend me.

GREAT WEST COUNTRY EVANGELISTIC RALLY, EXETER

(Devon and Cornwall Presbytery)

ON April 23rd the Elim Providence Chapel at Exeter was again the venue of the presbytery evangelistic rally. Expectation ran high as the day approached, but realisation was higher, for 500 people came from all over the west country and from South Wales to the evening service.

The preaching and singing of Pastor W. Plowright were truly anointed of the Lord, resulting in the salvation of souls and great blessing to all. The musical items presented by the Yeovil " Discoverers " were truly blessed, as was also the inspired singing of the Southampton Elim choir. The testimony of a young man who was converted at last year's rally brought great blessing.

The meetings were ably convened by Pastor T. E. Francis in his own inimitable way, and as our district superintendent, Pastor L. Cowdery, said, " We have been treated to some typical Franciscan remarks." Truly this was a great day in the Lord's presence.

Pastor Plowright remained with us for the Sunday services, the gospel service being particularly well attended.

D. G. CAVE.

MORE ELI

LLANELLI **Pastor: R. Rees**

We have just completed a most encouraging ten-day crusade at Llanelli. Night after night there were good congregations, and on several occasions there were but a few seats left vacant in the church.

The infectious warmth of the preacher, John Cooper, readily won the hearts of all his hearers, and thanks are due to God for the evidences of His moving in the midst. A number of folk testified to there being a marked improvement in their health after having been prayed for. We also praise the Lord for those who responded to the appeal to commit their lives to God and for the many who made a renewal of their consecration to His service.

Don Evans, of Cardiff, brought much inspiration by his thrilling renderings of the gospel in song and his outstanding testimony, which enthralled all who listened.

Certainly this has been a time of refreshing and great blessing in the church, for, as someone was heard to say, " It is something like old times once again at Island Place."

The Holy Spirit is always operating in maintaining Church unity.—P.S.B.

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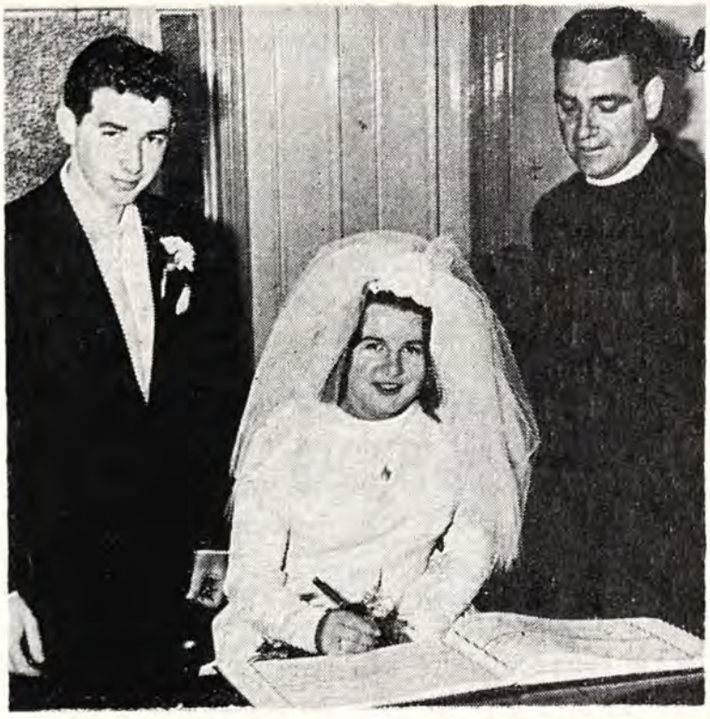
HURCH PROGRESS

AN UP-TO-DATE TESTIMONY: MR. AND MRS. N. P. DENNIS, OF PENZANCE ELIM CHURCH

ALTHOUGH we were both members of the Anglican Church I am sorry to say we did not attend church very often.

About two years ago Pastor Newman invited us to a missionary service at the Elim church, Penzance, the speaker being Pastor J. McInnes. We were very



impressed with the service, and enjoyed the homely atmosphere of the church. We also noticed how happy Mr. McInnes was. Just after this we decided to start going to the Sunday evening services. As we were engaged to be married we knew that we needed God to bless our lives and help us in the future.

One Sunday evening, January 24th, 1965, pastor asked Mrs. Newman to give her testimony. It was wonderful. Towards the end of the service we felt the presence of God very strongly, resulting in a God-given emotion which we realise now was God's Spirit dealing with us. After the service pastor realised what had happened and asked us if we would accept the Lord as Saviour. We readily said yes.

Six months later we were made members of the Elim church. The very same month that we were saved we found a house which we liked. It did not seem possible that it could be ours, but, feeling that God was helping us and guiding us through the whole business, we are now happily settled in it.

Pastor married us in a Methodist church on September 25th last year. It is wonderful to know that we were joined to God first and then joined to one another. What a difference a Christian marriage makes. We recommend it to anyone.

We are pleased to say that my mother is coming to Elim now, also two sisters and a brother to the Sunday school.

We would like to thank Pastor and Mrs. Newman for their witness and encouragement and Mr. McInnes for his impression upon our lives, and most of all we thank God for coming into our hearts and lives and for His many blessings.

THE LORD IS RISEN

The Lord is risen, risen indeed,
And lives to meet my every need.
He died to save me from all sin;
He rose again and lives within;
And all His fulness now is mine,
The resurrected Christ divine!

F. D. WALKER.

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at our office, and we appreciate the generosity of our anonymous donors.

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Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, Elim Church Headquarters, 297-299 High Street, Cheltenham, Glos.

The Holy Spirit is supreme when the Church is at worship in the Spirit. He magnifies and glorifies Christ, and turns our attention and thought toward Him.—P.S.B.

Women's column

THE LONELY PATIENT

By GLADYS GORTON

WE sat beside the hospital bed talking to Hilda, who had undergone an operation. Glancing around, I noticed that a woman opposite had no visitors, so a few moments before we left I walked over to her. She told me about herself. Having had five operations, she had been in hospital three months but was expecting to leave the next day, and would be living in an hotel, as she could not look after herself. She mentioned where she had a flat, and I knew that it would be an expensive one. "I was a model for hats," she said wistfully. "You must have seen my photograph many times."

"Do you know why the Saviour is called 'the Man of sorrows'?" I asked gently. Being a little deaf, she turned her ear and asked me what I had said, and bending down I whispered to her the wonderful story of God's amazing love. Her eyes filled with tears, and pulling me to her she said "You know, I'm over eighty." I guessed her hair was dyed, but for all that I was surprised; she did not look it.

I may never meet that lonely woman again, but may the simple words spoken illuminate her soul and bring her the assurance of salvation. What needy places hospitals are! But what opportunities we have to "tell the old, old story." Perhaps we hardly think of this essential field of evangelism, but there is work that you and I can do. Are we too busy, too occupied? Can we *make* time and opportunity?

An old woman lay dying in hospital. She was in her late eighties. She had no visitors. Nobody cared. Nobody loved her. She lay a forgotten woman of a forgotten generation. Before she went into hospital she had lived in a little cottage on the edge of the town. Did any Christian ever visit her and tell her God's way of salvation? Will anybody be concerned enough to visit her to tell her of the Saviour? Mrs. N——, going to the prayer meeting the other evening, suddenly remembered her lying there when she had visited her sister, and received a real burden for her salvation and prayed that the Lord would spare her until she got to see her the next afternoon.

Arriving there, her heart was full of praise to the Lord. The old lady was conscious, and with great wisdom and gentleness she brought her to Jesus. The

(*continued on facing page*)

SUNSHINE CORNER

HELLO SUNBEAMS.

Anniversary day over for another year! What a lovely day it proved to be: summer sunshine, the children's dresses lovelier than ever and the cross, constructed by the children, going into place perfectly. The children spoke and sang beautifully, to the delight of all. The Sunday school superintendent started the day with a worried frown and ended with beaming smiles and a look of great pride. No wonder the children sing "I like Sunday school, I like the superintendent and all the teachers too."

Our special speaker, Mr. Ennis, left us with quite a puzzle. "How did he do it?" the grown-ups asked. "It's magic," said a little girl. "It must have been specially baked," murmured a teacher, shaking her head. "Impossible," argued the boys. No one really seemed to know. Uncle Ray discovered the secret as he examined the remains of the loaf. It was really very clever. We intend to keep the secret too, so the boys and girls will still be puzzling over the strange loaf.

Mr. Ennis put up a board announcing "Bread, one penny a slice." He then invited two boys and two girls to come and buy. The first customer seemed quite pleased with her slice until she examined it very closely. Mr. Ennis asked her in the words of the text from Isaiah 55, verse 2, "Wherefore do ye spend money for that which is not bread?" The slice was full of paper, not bread at all.

The second customer found that her slice contained money. We were reminded that though many tried to find satisfaction in worldly wealth it did not satisfy; the more money they had the more they wanted.

A third customer found that his slice contained a small bottle. How much unhappiness was the result of "demon drink"! Children went hungry and homes were broken when men and women sought satisfaction in the bottle.

In the fourth slice was found a little book. It was the gospel of John. In chapter 6 were the words "I am the bread of life." Jesus was able to meet the need of many when they were willing to come to Him. The answer was in the bread. Jesus is the

(*continued on facing page*)

COMING EVENTS

ALLOA. May 21—June 12. Elim Church, Castleriggs. "Christ is the answer" campaign, conducted by five overseas missionary students. Every night (except Mondays) at 7.30.

BIRMINGHAM. June 4. Friends Meeting House, Bull Street. Presbytery youth rally at 7. Preacher: D. J. Green. Items by Hanley Crusaders and Presbytery youth choir. Convener: Youth Commissioner Frank Shadlock.

BLACKPOOL, Marton. Elim Church, Fredora Avenue. Sundays at 11 and 6.30. Tuesdays at 7.30. (Bus from Tower to Stanley school). Visitors welcome. Minister: D. W. Cartwright.

BOLTON. June 4, 5. Elim Church, Platt Street, Bridgeman Street. Saturday at 7, District Presbytery Rally. Preacher: D. M. Cartwright (Blackpool). Sunday at 11 and 6.30, children's day. Preachers: Pastor and Mrs. D. M. Cartwright. Convener: the Sunday school superintendent, T. Goodwin.

CAERPHILLY. June 4. Elim Church, St. Fagan's Street. United rally of the Caerphilly and District Evangelical Fellowship at 7.30. Preacher: Hugh Morgan (Newport).

CLACTON. Elim Church, Hayes Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors cordially invited. Minister: H. Burton-Haynes.

GRIMSBY. June 4-9. Bethesda, Hainton Avenue. Weeknights at 7.30. Sunday at 6.30. Evangelistic campaign conducted by A. S. F. Horne (Hastings).

HALIFAX. June 18. Shibden Park. Open-air rendezvous at 3, weather permitting; otherwise in Elim Church, Hopwood Lane, at 3.30 and 7. Preacher: F. Lomas. Arranged by the North-west District Presbytery.

IPSWICH. June 5. Elim Church, Vernon Street. At 11 and 6.30. Preacher: H. W. Greenway (Secretary-General).

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWHAVEN. June 11. Elim Church, Meeching Rise. Monthly rally at 7. Preacher: A. J. K. Magee (Ealing). Convener: H. W. Holdstock.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 9.45. Tuesdays and Wednesdays at 8. A welcome to holidaymakers. Pastor: David Holmes.

PORTHCAWL. June 11. Gilgal Baptist Church (kindly lent), Park Avenue. National Youth Rally of Wales. At 3.30 and 6.30. Preacher: L. Lambert (Yeovil). Great procession of witness between the services.

RATHFRILAND, Co. Down. June 4. Elim Church, Newry Road. Sisterhood rally at 7.45. Speaker: Mrs. K. Toft (Belfast). Convener: Mrs. W. H. Holohan.

ROMSEY. June 18, 19. Elim Church, Middlebridge Street. Anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: L. W. Tranter (Worthing).

SALISBURY. June 12. Elim Church, Milford Street. At 11 and 6.30. Visit of Elim Bible College students.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. June 4, 5. Elim Church, Chamberlain Street. Visit of Mr. and Mrs. R. Roberts (Dowlais). Saturday at 7. Sunday at 11 and 6.30.

WIMBLEDON. June 11. Elim Church, Southey Road. South London District Presbytery business meeting at 2.45. Rally at 7. Preacher: T. W. Walker (Field Superintendent).

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): June 5, Thornton Heath; 11, 12, Norwich; 19, Maidstone; 26, Wormwood Scrubs prison and Kensington Temple.

Peter and **Brenda Griffiths,** on furlough from Rhodesia: June 5, Chelmsford; 7, Braintree, Dunmow; 8, Ipswich, Stowmarket; 9, Clacton-on-Sea.

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MARRIAGES

THOMAS—LEWIS. On May 14th, at Mount Pleasant Church, Grovesend, Philip John Thomas to Ann Lewis (Sunday schol superintendent at Beulah Elim Church, Pontardulais). Officiating ministers: D. A. Lambelle and A. H. Jones (bridegroom's grandfather).

WITH CHRIST

BROWN. On May 1st, Leslie Clifford Brown, a founder-member of Elim Church, Great Yarmouth, and for many years an invalid. Officiating minister at funeral: A. Greaves, assisted by Miss G. M. Garton.

CLARKE. Walter James Clarke, aged 82, a member of the Elim Church, Ipswich, since 1929. Officiating minister at funeral: Alfred J. Chuter.

DAVIES. On April 19th, Mrs. C. Davies, for many years a faithful member of Beulah Elim Church, Pontardulais. Officiating minister at funeral: D. A. Lambelle.

WOMEN'S COLUMN *(continued)*

presence of the Lord was evident as she prayed and the old lady opened her heart to Him as a little child.

Mrs. N—— did not even know her name until that moment when she told her that it was written in the Lamb's book of life. A few more visits were possible, and then Mrs. N—— learned that she had died. The angels in heaven rejoiced over one sinner who had repented.

SUNSHINE CORNER *(continued)*

answer to every problem. Are you like those who spend money for that which is not bread, or have you found the Bread of life?

'Bye now, sunbeams. God bless you all.

Lots of love, AUNTY DOROTHY.

YOUTH in action!

WHO ARE YOU?

by Derek J. Green

Pontypridd

YOUTH COMMISSIONER FOR WALES

WHO are you? A "beatle" creeping through the countryside, one of the "animals" bleating like a lost lamb, or just trying to be one of the "pretty things" spending hours in front of the mirror? I can admire some of the pop groups for one thing if for nothing more; they are, to a certain extent, trying to be individualistic.

We are living in an age of conformity—everyone conforming to something. I know the modern young person will reply "I won't conform, I am not being shackled by tradition, I will have my fling." This attitude is often used as an excuse for throwing off restraint, wrecking property, or riding recklessly in leather jackets on "ton-up" motor-bikes. I would remind would-be nonconformists that they are possibly more conformist than they think, conforming to the modern trend it is true, and not bound to the old traditions, but nevertheless conformist to modern styles, modern music, modern crazes. So next time someone asks you who you are, stop for a moment and consider "Am I really myself or am I trying to be someone else?"

While it is true that we can learn a lot from people of experience, God wants us to be ourselves. I guess you are glad you do not look like me! God made us all different for a reason.

I have heard much about the grand old days of the Welsh revival and have been trying to analyse the difference between then and now. I am aware that it was a revival in the truest sense of the word, but I have also listened carefully to accounts from many old warriors and have learned that there were hundreds of outstanding characters, such as converted drunkards or gamblers, who used their rugged abilities in every possible way. They did not mind doing the unusual for the kingdom of God; they counted it great joy to be persecuted for righteousness' sake.

I have one great fear that within twenty years we shall have lost all our individuality. The Chuch is becoming like the rest of the world, too mechanised. Mechanism may work in the factory but it will not work in the Church. I like the plastic daffodil given out free as a sales gimmick; it is perfect, just like the last one and just like the next one; they pop off the machine by the thousand, but I prefer the real thing planted in a beautiful garden. There it takes on individuality. Beautiful, realistic dolls can be bought today, but give me a real baby any day. The doll can say "daddy," but my little girl can say "daddy, I love you," and mean it. There is individuality and life.

Yes, I am afraid that in twenty years' time we young people are going to have to sit in silence enduring tailor-made services and listening to precise but powerless preachers unless we all realise that we must be ourselves.

So next week I will preach a sermon with four headings instead of three and I will not alliterate them either; I will not preach for exactly thirty minutes, but for thirteen minutes or thirty-five minutes or maybe an hour, and I will let myself get really excited about it too. And here's hoping you will like the change so much that you will shout "Hallelujah" so loudly that you will wake everyone else up, and I am sure we will get somewhere because I am myself and you are yourself as God intended us to be.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, June 6th — Acts 4:23-37

" They went to their own company " (v. 23).

The company of God's people are the " excellent " in the earth. He has set His mark upon them, they are His, redeemed by the precious blood of Christ. What a privilege to be associated with them in fellowship and service ! Peter and John turned instinctively to the company of the redeemed when they were in trouble and dire need. Expressed within this fellowship of kindred minds was the spirit of love, sympathy and understanding. Sharing the burden of the Christian testimony, they poured out their hearts in fervent prayer. Prevailing prayer arises from God's people when they are united in love for each other, and every difficulty is resolved when circumstances are committed to Him.

Tuesday, June 7th — Acts 5:1-16

" Kept back part of the price (v. 2).

Ananias and Sapphira pretended to give all. They envied Barnabas's halo of generosity and consecration, so they plotted to convert their estate into a robe of honour and glory for themselves. The envy that prompted the sale and the offering, and the covetousness which urged the withholding—these were the deep, dark sins of the heart out of which sprang the further sin of lying to the Holy Ghost. " Keep thy heart with all diligence, for out of it are the issues of life " is a salutary exhortation. May it be sanctified to our learning, till we " abhor that which is evil and cleave to that which is good."

Wednesday, June 8th — Acts 5:17-28

" They laid hands on the apostles, and put them in the common prison " (v. 18).

The Sanhedrin tried to silence the apostles by threatening them, and this having failed they arrested them and committed them to prison. But no prison can prevail over God's power. The angel of the Lord that night released them. The next morning they were in their pulpit instead of in the prison cell. Persecution does not silence testimony. Only sin can silence the testimony of the Church, and that is as true of the individual as of the Church. Is our testimony silenced ? Let us search our hearts in God's presence, let us confess all known sin, and once again we shall have a vocal, fruitful, irrepressible witness.

Thursday, June 9th — Acts 5:29-42

" We ought to obey God rather than men " (v. 29).

The apostles were sure of God, and this left no alternative to giving God first place in their obedience. Their certainty of God resulted in a categorical imperative: " We must obey God rather than men." This did not exempt them from all obedience to man because of the higher loyalty. They gladly submitted themselves to every ordinance of man for the Lord's sake and for conscience's sake, but where the word of the Lord and the ordinance of man clashed they had no doubt where their duty lay. For this principle they were prepared to suffer and even to die. Added to their certainty of God was their certainty of Christ. This gave them a living message. A task was laid upon them which must be done. Such a divine necessity brooks no challenge.

Friday, June 10th — Acts 6:1-15

" There arose a murmuring of the Grecians against the Hebrews " (v. 1).

Problems increase as the Church grows. There arises the delicate task of adjusting the organisation to the growing needs. Organisation is necessary in the life and growth of the Church; it is the scaffolding behind which the superstructure of her essential purposes rises in strength and power. Here in our text is a case of neglect. There was a lack of organisation; others were needed to share the burden of the work. Too much was being concentrated on the shoulders of the apostles; a division of labour was called for. Organisation is an expression of divine wisdom and operates through Spirit-filled men who devote themselves to meeting human, material and spiritual needs in the Church. God grant us wisdom in the affairs of His kingdom.

Saturday, June 11th — Acts 7:1-22

" And Stephen said, Men, brethren and fathers, hearken " (v. 2).

Stephen came forward in the process of organising more thoroughly for the Church. He was chosen to assist with a temporal need, and in pursuance of this task he was used to exercise a wider ministry. The difference between the Grecian and Palestine Jews might have divided the infant Church, but it was so overruled that it became a means whereby the stream of the Church's life was directed into broader and wider channels. That is what God makes of our difficulties when we seek His face. Organisation cannot function without men, but organisation is only a means to an end—the furtherance of God's kingdom. The essential qualification for any service in the Church is the fulness of the Holy Spirit.

Sunday, June 12th — Acts 7:23-43

" This Moses whom they refused " (v. 35).

Stephen witnessed before the Sanhedrin. In support of his argument that Israel had rejected the Son of God he reminded the council how generation after generation had resisted God in His servants. History was called to the witness stand for an accumulation of evidence against them. Their enmity against Joseph, their refusal of Moses, their rebellion in the wilderness, their persecution of the prophets—these the indomitable protagonist of the gospel presented in his case for Jesus Christ. Then, rising to the full strength of his argument, he became the judge arraigning his judges, laying to their charge high crimes against God the Holy Spirit, God the Son and God the Father. There is no greater honour on earth than being His witnesses.

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Conducted by F. H. COLEMAN

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If everyone who reads this would pray each day for an evangelist and the campaign he conducts what wonderful results we could expect. Why not watch " Coming Events " and other notices in the " Elim Evangel " about coming campaigns, and as soon as they appear begin to pray ?

The evangelist knows the worth of the prayers of saints on their knees before the throne of grace. They depend so much on it, and how happy they would be to know that they had thousands of people thus supporting them. A great evangelist felt he could not face a situation which appeared to be disastrous, but he remembered the thousands praying for him, went forward and there was victory, not disaster. Will you pray for your evangelist ?

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd.. Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 24 JUNE 11th, 1966 6d

See page 371

We are glad to have this contribution from the pen of a respected worker of the pioneering days of Elim. Miss Henderson entered the Elim work in 1922 and pastored many large Elim churches before her retirement.

WOMEN'S MINISTR

A WOMAN'S warning cry for justice. Men's voices thundering forth angry accusations. A crumpled piece of paper in the twitching hands of the judge. Pilate's vacillating character detected by his wife was the cause of a disturbing message held in the judge's hand. " Have thou nothing to do with that just man " it read, referring to the prisoner in the dock. Hers was the only voice to plead for a fair trial for an innocent Man about to be condemned to death! Heaven was not regardless of this woman's last brave effort on that fateful day to save the life of God's sinless Son, nor was it regardless of the men whose lies, deceit, treachery and intrigue had led to the greatest crime history has ever known.

Old Testament examples

But women have ever played a significant part in acts of daring and bravery. These have been wisely coupled with careful forethought which has brought well-deserved success to their projects. Follow the beautiful Abigail as with great swiftness of action she prevented the needless shedding of blood due to her husband's churlish folly. Her clever use of Scripture (1 Samuel 25 : 18-35), together with her humility and charm, stayed the anger of the infuriated king. David paid her this high tribute in effect by saying : " Blessed be thou of the Lord who this day hath held back my royal sword from being stained with the blood of innocent people, the result of Nabal thine husband's folly."

Not Amram but Jochebed his wife, with her woman's quick wit and action, saved their son, Israel's lawgiver, by hiding him in the bulrushes by the riverside. Listen to her as she meticulously trains Moses' intelligent young mind in the knowledge of God and His revelation of Himself to Abraham and his descendants. Hebrews 11 : 26 reveals the lasting effect of the teaching of those early days. After eighty long years we find Moses, under the strong influence of his early boyhood's training, renouncing the glitter and glamour of the throne of the pharaohs with all its grandeur and affluence to obey God's call to lead an enslaved people into freedom. Such was the enduring power of a godly mother's teaching and prayers.

New Testament heroines

The Bible all down its history throws light on the deep spirituality of women such as Hannah, Deborah, Dorcas, the little cluster of loyal hearts last at the Cross and first at the tomb, to name but a few. And what was the attitude of the Founder of our faith to women? The great Easter message of new life and resurrection was given first to women, and please let it be noted that Jesus sent them, His loyal women followers, to tell the men disciples that He was risen from the dead. Never did our Lord suggest that women were to be excluded from ministering in the church. Instead we see Him revealing the startling truth of His Messiahship to the woman at the Sychar well. Note the profound significance of this, for the rabbinical teaching of that day was " better to burn the precepts of the law than to teach them to a woman." So bitter were Jewish prejudices and eastern traditions in the early centuries after Christ that although women certainly held a place in church ministry at the beginning this gradually ceased to exist because of apostasy and as a result of Jewish prejudice. But let us believe that a break with blind tradition is coming. One preacher was heard to say not so very long ago : " Had there been a woman among the twelve disciples those words ' They all forsook Him and fled ' might never have been written."

Women's ministry

Dedicated Christian youth living in these last days are coming to see more clearly that to produce true balance in religion man without woman is incomplete. Woman's ready sympathy helped by man's sense of justice can balance man's lack of intuition by women's genius for seeing farther ahead. This is a logical conclusion which most men will willingly concede. The first time, I am told, that Dr. Maude Royden read the lessons in an Anglican church there were some doubts as to how the church would react. A great silence fell as Dr. Royden stepped to the lectern. With great naturalness and clearness she read the lessons. The faces upturned to her showed delighted acceptance. The vicar followed with a stirring message ending up with this pointed reference to the new order of service. " People have every right to their opinions," he said, " but if they object to changes like this they should call themselves Jews,

N THE CHURCH

by Miss Adelaide Henderson

(EASTBOURNE)

not Christians." It has been observed that women were not among the twelve disciples, but in eastern lands women could hardly travel as did our Lord and His disciples. Besides, although women were not present at the last supper the Church does not bar women from the sacrament. If this were so communicants in many churches would be very few indeed.

In apostolic times

Let us now turn to Paul and examine what he said of women and their ministry in the church. His statement in 1 Corinthians 14:34, "Let your women keep silence in the church," is offset by what he said in 1 Corinthians 11:4, 5: "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." Paul was calling for more discipline in the Corinthian church when he said "Let your women keep silence," for his letters reveal that this same church was tolerant of drunkenness at the Lord's table and grave moral lapses, and was exceptionally unmannerly and undisciplined.

If Paul meant to bar women from church ministry why did he use exactly the same word in Romans 16:1 describing Phoebe as a servant of the Church as he did when referring to himself and others in 2 Corinthians 6:4: "in all things approving ourselves as the ministers of God"? Likewise in 1 Corinthians 3:5: "Who then is Paul, and who is Apollos, but ministers by whom ye believed?"

Many Bible students are agreed that the Greek word describing Phoebe as servant is indeed the same as the one for minister and that another meaning for minister is servant. Bishop Lightfoot wrote: "As I read my New Testament Phoebe was as much a deacon as Stephen or Philip." Can it be that the New Testament translators, conscious of the traditions and prejudices of their time, sought refuge in using the word servant in their translation? Be that as it may, Acts 1 and 2 show that Peter and the other disciples who supported him in his famous sermon saw in Joel the fulfilment of prophecy: "On My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy" (Acts 2:18).

Is it correct then to take isolated Bible texts and build on them a principle of action? Rather let this important subject be considered afresh comparing scripture with scripture, for it has yet to be proved that the inclusion of women within the ministry of the Church was contrary to the teaching of its Founder. Customs and traditions are always with us, but let those who are clinging to the accepted standard (and few there be that are guiltless) remember that they may be barring the path to a fuller and more dynamic life in the Church.

Mention has not been made of the way industry, law and other professions are snapping up intelligent, capable women in this our day and are greatly benefiting by so doing. Tradition has held its paralysing influence in the Church far too long. Living, vital faith must be that of insight into the teaching of Scripture, not of tradition. May courage and faith come to the rescue, and may men of wisdom and impartiality take their fearless stand on God's word. May slavery from thinking and acting with the majority and following the course of least resistance be abolished in this matter of vital importance to the advancement of Christ's kingdom. A bold, God-guided step at this juncture could bring the Pentecostal church into a kingdom of new power and help to open the way to the revival we are all so longing and praying for.

PONTYPRIDD **Pastor: D. J. Green**

Young people active for the mission field

A group of girls at the Pontypridd Elim church recently displayed the contribution they are making to missionary work and the local church. The night was fixed and they spent the afternoon preparing an attractive exhibition of their work, mainly beautiful shirts for boys on mission stations and large woollen blankets for mission hospitals. Their parents were invited and together with the church people formed a large congregation for the programme they presented under the leadership of Mrs. Pearce (local missionary secretary) and Mrs. Beard (assistant in the work). At the end of the programme a special, spontaneous offering amounting to £6/10/- was taken for this branch of missionary work.

DEREK J. GREEN.

The Liverpool Crusade

Conducted by Ron Jones

Report by J. Tetchner

How the members of the Liverpool Elim church looked forward to the opening of this crusade. For months prayer had ascended to the throne of God. Twenty thousand letters were distributed. Then the advance guard of 10 students arrived, and how they worked! A mountain of 70,000 *Elim News* (Liverpool edition) faced them every day for a week. In rain, hail and even snow they toiled up and down street after street and up twenty-two-story flats, yet at meal-times, though sometimes drenched, they were a happy crowd. I cannot speak too highly of these young men and women who gave up vacation-time to help us; many thanks to these fine godly young folk and also to the principal of the college for such practical help. The gospel was published abroad by this method and we enjoyed the fellowship with the students in church and home.

The opening day arrived; would the Liverpool people respond to all the advertising? This is a hard and difficult city with many problems. How we prayed and watched the beautiful concert hall filling up on the first Sunday night. The result of the first night was a fine crowd, with over fifty hands raised, the majority passing through the counselling room.

Every night souls have been saved and we are now at the last weekend. The people have come along, climbing up sixty stairs, to hear the good news; the sick have been prayed for and now testimonies to healing are coming in. Up to date about 170 people have passed through the counselling room, and each weeknight the congregations have steadily increased.

I cannot speak too highly of the revival team. Ron Jones has preached every night under the anointing of God; every programme has been skilfully handled by the convener, A. Caple; the singing of Mair Jones, Alan Caple and Don Evans will long be remembered and the handling of the Hammond organ by Emyr Davies and later by George Lancaster has been masterly.

I must make mention of the wonderful youth nights. So far two have been held; crowds of youngsters have come along each night, and wonderful conversions have taken place. At the last youth night the preacher interviewed Don Evans and for twenty minutes, during which no one moved, the atmosphere was really charged with the power of God, and what a story it was right up to his definite conversion!

In addition to the evangelistic meetings at night, grammar schools and technical schools have been visited and a number of young folk have been saved. The party have done door-to-door visitation and even found time to wield paint brushes in the schoolroom of the church, which is being transformed to make accommodation for the "Gospel Coffee Bar" for teenagers.

Thank you, readers, for praying; please continue to pray for the party and incoming minister.

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I REMEMBER

Pioneers recall the early days of Elim

by Pastor and Mrs. G. H. Thomas

It was early in 1925 that Pastor George Jeffreys invited us to enter Elim Bible College, which was about to be opened. We were waiting for the necessary permits to enable us to take up missionary work in Mexico and it was suggested to us that we could spend the time of waiting by entering the college and preparing ourselves for the work on the mission field. It was during that same year that God was pouring out His Spirit in the East End of London and churches were being established in Barking, East Ham, Canning Town, Ilford and Forest Hill.

We were just five students, and did our studying in the minor hall of the Clapham Elim church. In the evenings we assisted in the revival meetings in East Ham and Canning Town.

It was during this time that Elim Woodlands was taken over to be the Elim Bible College and Elim headquarters. This practically put an end to our studies, as we set to work cleaning up the interior of the building and doing some necessary repairs and decorations.

We will always remember the thrill of those meetings in the towns mentioned above. There was an unction on the preaching and a wonderful sense of God's presence. When the invitation was given at the close of the message to accept Christ as Saviour, scores of people stepped out and were counselled by us students. As many as sixty or more would be dealt with in one meeting.

Then there were the remarkable healings that took place before our eyes. There was no need to advertise those meetings; the people came, and they came again, bringing others with them.

A feature of the work in those days was the baptism in the Holy Spirit, and provision was made for the new converts to seek this wonderful experience.

In February 1926 the door opened for us to take up missionary work among the Mexicans, and we carried with us precious memories of the revival in the East End of London and in other towns. We remember too the blessing on the work in Mexico and Spain and rejoice to know that the work continues in these countries.

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Women's ministry in the Church *Miss A. Henderson*
Liverpool crusade report *J. Tetchner*
I remember *Pastor and Mrs. G. H. Thomas*
The Church's success *Editorial*
The ordinance of the Lord's supper *C. J. E. Kingston*
The Earls court crusade
What a name ! *Gladys Gorton*
The uniform *Aunty Dorothy*
Crusading for Christ *Samuel Gorman*
Family altar notes *H. Burton-Haynes*

EDITORIAL

IN spite of the Church's pessimism about itself in particular and the world in general its influence continues to be remarkably potent. A survey published last year reveals that " ninety per cent of British parents still want their children to receive some strict Christian instruction regardless of their own religious opinions."

The humanists in particular must view this situation with considerable gloom, but the Church can view it with gratitude and optimism. In spite of its many faults, its critics, its detractors and attackers the Church's long-range influence has been and is overwhelmingly effective. Praise God.

Though the Church in Britain has attracted to it in membership only a minority of Britain's inhabitants its influence affects the whole population.

Two considerations arise out of this situation. One is that most people, though they have no confidence in the Church, have confidence in its message. The second is that the survey reveals that beneath the surface there must be a tremendous amount of good will towards the Christian message to be used as a basis for evangelical activity provided the right approach can be found.

The gap between church attendance and the desire of ninety per cent of British parents still to have their children receive some Christian instruction reflects the suspicion of the Britisher towards the Church rather than towards its message. This attitude of suspicion and its causes we have often commented on.

The successful achievement of God's purpose in and through the Pentecostal movement in Britain may depend upon the movement's ability to loose itself from the shackles of the past and re-present the gospel in its pristine simplicity. Pentecostalists have tended too much to follow the devices and practices of other denominations. Absolutely the only way in which liberty from the past can be achieved by Pentecostalists is for us to be led by the Holy Spirit in all our decisions affecting polity. We must be led not by the practice of the past but by the presence of the Spirit. He can guide us to meet every situation as it is today, not as we think it was fifty or 150 years ago. The Holy Spirit, and He alone, is able to make us relevant to the day and circumstance in which we find ourselves.

THE ELIM CONFERENCE

The general consensus of opinion is that this year's conference was the best ever. The conference sessions, the services and the informal meetings were all pervaded by a wonderful sense of divine blessing. The largest number of delegates and visitors we have ever known were present, and all testified to the spiritual uplift they experienced. Next week's ELIM EVANGEL will be a special missionary number and the following issue will report on the conference.

G. Wesley Gilpin, President of the Elim Church and Principal of Elim Bible College.

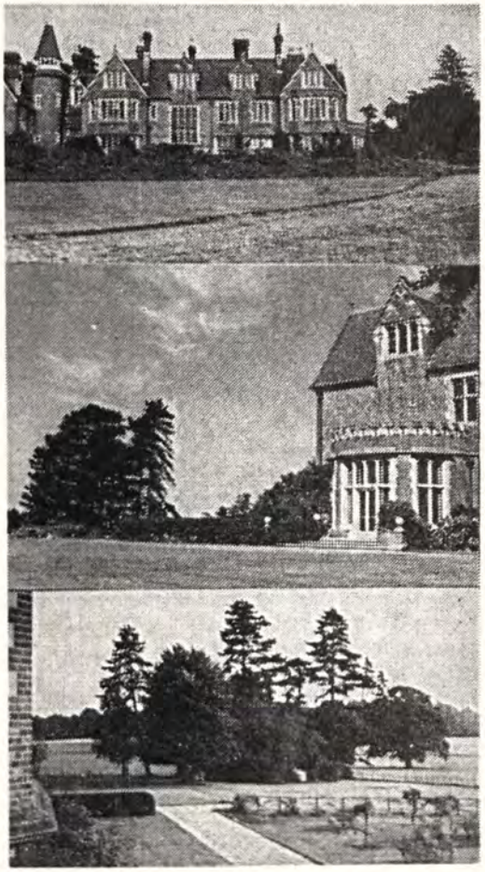
L. Wigglesworth, Secretary of Elim Missionary Society

Arrange a visit during this special week

COME FOR A WEEK

COME FOR A DAY

COME FOR AN EVENING



MEET YOUR MISSIONARIES at CAPEL MISSIONARY WEEK

July 9—16

PROGRAMME

Monday — **THE NEED FOR OPTIMISM**

1. An Eternal Investment — **M. Paint**
2. Through National Advancement — **S. Gorman**

Tuesday — **THE NEED FOR OPPORTUNISM**

1. By Technical Equipment — **H. W. Greenway**
2. A Missionary's Assessment — **P. Griffiths**

Wednesday — **AN AFRO-ASIAN TOUR**

Conducted by L. Wigglesworth with — **A. D. Bull, M. Paint, D. Bull, M. Llewellyn, V. McGillivray**

Thursday — **THE NEED FOR REALISM**

1. Home Base Development — **W. G. Hathaway**
2. Foreign Field Recruitment — **A. D. Bull**

Friday — **THE REALISM OF NEED**

1. Financial Involvement — **R. B. Chapman**
2. Auxiliary Establishment — **G. Gorton**

DAILY TIME TABLE

8.30 a.m.	Bible readings	1.00 p.m.	Lunch
9.15 a.m.	Breakfast	Afternoons free	
10.00 a.m.	Prayer	6.15 p.m.	Tea
10.30 a.m.	Topics	7.15 p.m.	Missionary Service
11.30 a.m.	Refreshments	9.00 p.m.	Supper
12.00	Forum	9.45 p.m.	Evening Rendezvous

Inquiries to : **Pastor and Mrs. G. W. Gilpin, Grenehurst Park, Capel, Surrey. Phone Capel 3238**

THE ORDINANCE O

PICTURE the scene ! Jesus withdraws for the Passover feast with His disciples to the large upper room, festively lit for the occasion. Edersheim suggests that this room was in the house of John Mark's mother and was the same room in which Jesus appeared to the apostles after His resurrection; where the Holy Ghost was poured out on the day of Pentecost and where the early Church later gathered for prayer.

While the Passover was being eaten Jesus took an ordinary loaf of bread and gave to each of His disciples in turn, and then the cup of wine to each. He had shown little esteem for rites and ceremonies, as is evident from His contempt for the formalism of the Pharisees, but He Himself instituted two : baptism in water as a solemn form of entrance, expressing the distinctness of the Church from the world, and the communion feast as a symbol of the unity of Christians with one another and with their Lord.

This feast is called the communion of the body and blood of Christ because in it the Christian mystically fellowships with Christ in His death on the cross ; in it the soul draws near to that mystery of mysteries, God suffering for His creatures' sins (1 Corinthians 10 : 16).

The cup is called " the cup of blessing " (1 Corinthians 11 : 30) to Christians (though to our Saviour it was a cup of anguish of soul and pain of body) because there is a spiritual and physical blessing in taking communion. If "wrong-taking" brings sickness (1 Corinthians 11 : 30) how much rather will " worthy-taking " bring health to the body as well as spiritual refreshment to the soul !

As the Passover feast commemorated the deliverance of the Israelites from death in Egypt through the sprinkled blood, so does the communion service remind the Christian of his deliverance from sin's bondage and eternal death through the sacrifice of his Saviour on the cross. Thus we may expect the one to throw light on the other.

It is the Lord's appointment

" This do in remembrance of Me," said Jesus. It is not a man-made feast, nor is it the Church's feast—it is the Lord's. It has therefore the obligation of a law to remain in force till Christ's second advent. We are commanded by the King of kings to eat at His table. " It is one of our Saviour's plain commands, which we disobey at our peril and loss. To stay away from the Lord's table is to live in a state of disobedience, to try to do without that which He has declared needful to us."

It is the memorial of Christ's death for us

He took bread, the staff of physical life, to show that He was the true Bread which " if any man eat . . . he shall live for ever " (John 6 : 51). He broke the loaf to show that His body was to be broken for us. Already He felt the cold hand of death reaching for Him, and He says by this service " Remember my shame ! " " Burn the cross deep into your mind," Gossip says, " that is the mystery of Calvary. It happened nineteen centuries ago, yet it is not a thing outside our lives, but in them, and somehow we feel a sense of ghastly, personal responsibility ; look at our hands and see with horror there is blood on them, Christ's blood."

Mark Antony, Shakespeare says, won over the hostile mob by drawing back the cloak from Cæsar's dead body and showing them the wounds.

" I am no orator, as Brutus is . . .
For I have neither wit, nor words, nor worth . . .
To stir men's blood : I only speak right on ;
I tell you that which you yourselves do know,
Show you sweet Cæsar's wounds, poor, poor dumb mouths,
And bid them speak for me."

Look then at the wounds of Christ. Let them plead with you until you, too, cry out with Paul " The love of Christ constrains me," then go out to give your life in a passion of gratitude to Him. " Now let it work ! "

It is for disciples

Jesus took the bread and wine and gave them to His disciples. " It is for you," He said (Luke 22 : 19, 20). Luther declared that all religion lies in its pronouns. When you can say with David " The Lord is *my* shepherd," or like Thomas " *My* Lord and *my* God," then you know something of the personal love of Christ for you and you for Him. " For you ' He said as He gave the bread to that impulsive failure Peter ; " For you " He said to John with his

'E LORD'S SUPPER

by CHARLES J. E. KINGSTON

temper and his hardness; "For you" He said to Thomas with his doubts and difficulties; "For you" He said to the others with their unseemly strife as to who should be greatest.

Old John Duncan (Gossip recalls) one day would not venture to the table of his Lord; he felt too unworthy. Then he observed a girl break down and pass the cup untasted, whereat, his fears all gone, the old saint cried out to her in a carrying whisper: "Take it, lassie, take it, it is for sinners," and himself partook also in repentance and faith.

That the table should be open to all the Lord's people who, after self-examination (1 Corinthians 11:28), wish to present themselves is evident from the analogy of the passover, where it is enjoined: "If a stranger shall sojourn among you, and will keep the passover unto the Lord . . . so shall he do" (Numbers 9:14). A stranger to you, but not to Christ, should be free to come to the Lord's table without hindrance or censorious judgment.

It was instituted to ratify the covenant made by Christ with us

It is a universal custom to eat together as a sign of friendship. Thus the Lord's supper is a fellowship meal between Christ and His Church. It is a sign that all enmity between us is obliterated by the blood of the holy God and our sinful but cleansed selves. Bunyan has his pilgrim eat the supper at the Palace Beautiful, during which the conversation is about the Lord of the way and His love and His death. Christian is then conducted to his room for his night's rest and the room is named "Peace." After the taking of communion, peace!

The frame of mind in which we should eat the Lord's supper

Here the passover will again be our guide (Exodus 12:11). The blood had to be applied to each house individually before eating the passover—so only those who have personally accepted Christ as Saviour have any right to eat. George Herbert says "Christ is not only the Feast but the way to it." We come, therefore, with gladness, as to a feast, but in reverence, as those should who sit down at the same table with God.

The loins had to be girded, as we, too, should be undergirded "with truth" (Ephesians 6:14), knowing the truth which has made us free. Shoes had to be on the feet, as we, too, should be shod with the gospel to publish salvation (Ephesians 6:15 with Isaiah 52:7). A staff had to be in their hands, as in ours, symbolically, to signify we have no abiding place here. They had to eat in trepidation (margin), for they had to get out of Egypt quickly; we, too, are expecting our Lord's coming to translate us out of this present evil world. We keep the feast not only "until He come" but with one eye, so to speak, on the door lest He should appear even as we eat.

The importance of eating the Lord's supper

The passover was compulsory for the ancient Israelite; it was one of the three feasts at which all males had to appear before the Lord (Exodus 23:14-17). From the analogy of the passover we discern how serious a thing it is to refuse to come to the Lord's table when we are able. Failure to attend meant being "cut off from among His people" (Numbers 9:13)—that is, excommunication from the Old Testament Church. How much greater is the spiritual loss of the Christian who fails to partake of the Lord's supper regularly!

There were allowable excuses. If a person was unclean by reason of any defilement (which would be equivalent to eating "unworthily"—1 Corinthians 11:29) or if absent "in a journey" he was excused. Otherwise he was commanded to be present. Bishop Jeremy Taylor says on this point: "All Christian people must come. They, indeed, that are in the state of sin must not come so, but yet they must come. First they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come—that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it, and then come. . . . If any man be

well grown in grace, he must needs come, because he is excellently disposed to so holy a feast; but he that is but in the infancy of piety had need to come that so he may grow in grace. The strong must come lest they become weak; and the weak that they may become strong. The sick must come to be cured, the healthful to be preserved" (*Holy Living*, by Jeremy Taylor, D.D.).

What is the inner meaning of the communion?

By eating the broken bread and drinking the wine we "shew the Lord's death" (1 Corinthians 11 : 26). The word translated "shew" means literally to bring the word down upon anyone; that is to bring it home to him. Thus we preach the gospel by our act of communion; we present Christ parabolically as the sufficient Saviour of sinners; we declare our identification with Him by eating "the flesh of the Son of man" and by drinking "His blood" symbolically in the bread and wine (John 6:53); we assert that Christ is ours and we are His and that He is "in us of a truth" (2 Corinthians 13:5). Thus each time we take communion we not only remind ourselves of Christ's death for us but we also remind our heavenly Father that since He died for us we died in Him.

The communion should not be taken lightly, carelessly or unworthily; such taking shows no discernment of the "Lord's body" (1 Corinthians 11:29) and results in sickness, both physical and spiritual. By "discerning the Lord's body" I believe the Holy Spirit would have us not only remember Calvary as a past act of God on our behalf but, as a present experience, take Christ by faith to be our saviour, our healer, our strength, our sustenance, our wisdom, our mind, our health, our righteousness, our all in all.

How frequently should we take communion?

The Bible answer is "often" (1 Corinthians 11: 25, 26), which suggests that there should not be long intervals between our remembrance of Christ's death; indeed, love for Him would suggest a frequent remembrance. As the sabbath was a weekly reminder of the Creator's finished work, so by analogy it would seem right that Christians should remember at least once a week on the Lord's day the Saviour's finished work of salvation. The early Church broke bread on the first day of the week (Acts 20:7), and it seems fitting that we should follow their example.

BOOK REVIEWS

Christ's Return to Rule the World, by Arthur Longley. (Published by Inspired Word Book Sales, 161 Hessle Road, Hull, Yorks. Boards, 11/- post free.)

How will the mighty undertaking of changing the world and its entire political and economic systems be achieved when Christ returns? How will the vast problems of present-day inequality, poverty, misuse of resources and a hundred more difficulties be overcome?

Most of us are children of our scientific age. Mere magic will not do; we want a feasible doctrine, and Arthur Longley answers our questions with resounding success for maturer ways of thinking today.

Mr. Longley demonstrates that the message of Christ's return should be the dominant note in evangelism, but that it should be presented without farfetched and unconvincing interpretations of prophecy.

There are also a few pages of notes on the attitude of modern critical scholars towards Christ's return. For students these pages are so lucid that they will consider them worth the price of the entire book.

Nobody can miss what Mr. Longley is saying and still be up to date with the evangelical message of the second advent.

G. CANTY.

For All The World, by John V. Taylor. (Published by Hodder and Stoughton Ltd., St. Paul's House, Warwick Lane, London, E.C.4, 3/6 net.)

Here is a book that should be read by every missionary, mission board member and missionary-minded Christian.

It unveils, poignantly, the weaknesses of past procedure and presents a positive and practical pattern of operation under the prevailing conditions in the world today.

Every Christian is challenged to proclamation, witness and service as his solemn responsibility to the society in which we live. Some opinions may be viewed as controversial, but at least they are logical and the writer is certainly "with it" from the aspect of an up-to-date and searching presentation.

R.B.C.

The Earls Court Crusade

Should we follow Dr. Billy Graham?

THE Spirit of God through the prophet Isaiah asks the question concerning Israel "Who is blind but my servant?"

"The Archbishop of Canterbury is well known for his dislike of the Billy Graham type of fundamentalist theology" and replied to a letter of invitation to a dinner in London in March 1964 to meet Dr. Billy Graham that if he accepted "it might look as though the Church of England was sponsoring Billy Graham," and Dr. Ramsey last month in his diocesan notes carefully disclaimed any official participation by the Church of England in the present Earls Court campaign.

or the Archbishop of Canterbury?

Strange that the Archbishop of Canterbury should fear that his attendance at a dinner to meet Billy Graham might be construed as though the Church of England was sponsoring Billy Graham, but goes off to Rome to visit the Pope.

We hope to publish an article in this connection in a week or so by J. J. Morgan on the Thirty-nine Articles and the Westminster Confession of Faith in the context of this visit.

The history of western civilisation demonstrates that Roman Catholicism in power is a bulwark of educational, political, scientific and religious reaction. Freedom from Rome means religious, political, educational and scientific freedom.

It was the back to God, back to the Bible, back to fundamentalism campaign of the reformers, of the Wesleys and other evangelists in the eighteenth and nineteenth centuries, that brought multitudes of souls to Christ and rescued Britain from a slough of immorality and purposelessness.

Dr. Billy Graham is concerned with the souls of men and their immediate salvation. If Britain were to accept the preaching of Billy Graham she would be saved; if she follows the Archbishop to Rome she will be lost.

Angus Maude, Conservative M.P. for Stratford-upon-Avon, states: "If our society is not to disintegrate, someone will soon have to begin talking effectively, in non-religious terms, about social morality. . . . It will mean talking plainly about work, thrift, honesty . . ." But to talk about morality in non-religious terms is a contradiction in language. The only basis of morality is religion, the Christian religion, and this is being talked plainly today at Earls Court. Pray on that multitudes more may be converted to Christ and that a nation-wide revival will be sparked off by this great crusade.

SOMEBODY FAILED

By J. RICHEY

God told somebody to stop and pray
For a soul that was slipping away that day;
But that soul slipped out from God's love and care,
For that somebody failed to offer that prayer.

God told somebody to sing a song;
It would have kept a soul from shame and wrong.
But that soul went on in its downward way,
For that somebody failed to sing that day.

God told somebody to speak of His Son,
Of His love and His grace for a weary one.
But that one went on with his grief and loss,
For that somebody failed to speak of Christ's cross.

God told somebody to go and try
To win men and women as they passed by.
But the men and women were never reached—
For that somebody failed; left that sermon unpreached.

My friend, are you failing the Father, too?
Is His great heart grieving just now o'er you?
Or can God always count on you
To hasten His tasks of love to do?

The Full Gospel Advocate.

It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelised Ireland; and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of an alien. But in all cases God gives the increase.

Women's column

By GLADYS GORTON

WHAT A NAME!

I FEEL sorry for baby Paula, because while her mother was still in hospital her father had her named after the entire Liverpool football team—Paula St. John Lawrence Lawler Byrne Strong Yeats Stevenson Callaghan Hunt Milne Smith Thompson Shankly Bennet Paisley. Even the trainers and team manager were not forgotten! Said her mother: "I don't think Paula will be embarrassed as she grows older, but if she does she can always take legal action to have them dropped." What a name to be labelled with all your life!

Reading this I began to think of the names of people whom I have met or contacted in my experience. I have divided them into various categories. The animal range: Cattle, Herd, Hogg (had their name Pig been changed by deed poll to Hogg?), Lyon, Lamb, Bull, Bullock. The colour range: Black, Brown, Green, Grey, White, Scarlet. The occupational range: Smith, Baker, Butcher, Tanner, Carpenter, Tiller, Docker, Paynter, Milliner. Others: Cream, Lovejoy, Mountjoy, Spendlove, Rose, Thorn, Pennyfarthing, Feather, Winterbottom. You will probably be able to add more to this list.

Some unfortunates have to put up with the most embarrassing names, such as Smellie, Snodgrass, Belcher. I have before me a cutting from a newspaper of some years ago, and it mentions the wedding of Mr. Never Fail to Miss Bertha Bride. The writer then gives some most unusual names: Mr. Original Bugg, Mr. Ephraim Very Ott, Mr. Through-great-tribulation-we-enter-into-the-kingdom-of-heaven Slappe.

A Nottingham mother, Mrs. Boggs, named her son Nimrod, and a Mrs. O'Neill of San Francisco called her boy Nil Desperandum. A Scot wrote his own epitaph and carved it on his tombstone. This is what he wrote:

"*Here lies John So.*
So So did he live,
So So did he die,
So So did he so,
So So let him lie."

It looked as if he lived without so great salvation. Millions live a so-so life, but to the one who

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

It was really quite late in the evening, not at all the time to expect callers. There was a knock at the door and I opened it to find a policeman, who asked if he could have a word with me. As he came inside I noticed a truncheon under his jacket. He had a black notebook in his top pocket and a whistle on a chain. I almost expected him to say "Someone's going to have their name and address took," and I sincerely hoped that it wouldn't be me.

The policeman took off his hat and seated himself comfortably in a chair. Uncle Ray shook hands and asked him if he would like a cup of tea. He declined and then put on a stern expression and began to ask questions. "Well," he said, "do you like it?"

"It certainly suits you," replied Uncle Ray. "Can I try your hat?"

The policeman was none other than Uncle Richard, who is a "special." He always has been rather special to our church, but now he is a part-time policeman. We are all very proud of him. Uncle Richard has the reputation of making people laugh, and he is always very cheerful. Wearing a policeman's uniform hasn't changed him a bit, but I daresay he could be very stern with offenders.

Lots of people don't like wearing uniforms, but I think it is a good idea. Two little Brownies came to Sunshine Corner to show me their new uniforms. Brownies are supposed to lend a hand, and they certainly lived up to their motto. I was trying to get the children to be quiet and listen. One of the little Brownies whispered in my ear a secret Brownie sign. I tried it and it worked. All the Brownies understood and were silent and the other children soon followed suit.

I have a little card which entitles me to wear a special uniform and I am very proud to wear it when the need arises. I have to remember to be very careful to be extra specially good when I am in uniform. People like Uncle Richard have to be extra specially good too.

In Ephesians chapter 5 we read of a very special uniform for a Christian. We can wear it only if we belong to Jesus, and we must remember to put it

(*continued on facing page*)

COMING EVENTS

ALLOA. May 21—June 12. Elim Church, Castleriggs. "Christ is the answer" campaign, conducted by five overseas missionary students. Every night (except Mondays) at 7.30.

BARNSTAPLE. June 11. Elim Church, Bear Street. At 8. Preacher: Rev. Colin Membery, and team from Methodist Church.

BIRMINGHAM, Selly Oak. June 18, 19. Elim Church, Alton Road. Fourth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. C. Smyth. Music by church male voice choir. Convener: F. Shadlock.

BIRMINGHAM, Winson Green. June 11-16. Elim Church, Handsworth New Road. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Weekdays at 7.45. Buses 11 and 96 to Lodge Road. Preacher: Joseph Smith.

BLACKPOOL, Marton. Elim Church, Fredora Avenue. Sundays at 11 and 6.30. Tuesdays at 7.30. (Bus from Tower to Stanley school). Visitors welcome. Minister: D. W. Cartwright.

CLACTON. Elim Church, Hayes Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors cordially invited. Minister: H. Burton-Haynes.

HALIFAX. June 18. Shibden Park. Open-air rendezvous at 3, weather permitting; otherwise in Elim Church, Hopwood Lane, at 3.30 and 7. Preacher: F. Lomas. Arranged by the North-west District Presbytery.

IPSWICH. June 19. Elim Church, Vernon Street. At 6.30. Preacher: D. W. Anthony (Chelmsford).

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. June 11, 12. Elim Church, Mill Lane. Sisters' weekend. Saturday at 7. Sunday at 11 and 6.30. Speaker: Mrs. Ada Dixon (Uttoxeter). Soloist: Mrs. W. Turner (Leek). Convener: Mrs. R. Hughes.

NEATH. June 18-21. Elim Church, Briton Ferry Road. Mid-year convention. Weeknights at 7. Sunday at 11, 6 and 8. Speakers: A. Nicolson (Barnstaple), J. C. Smyth (Cheltenham).

NEWHAVEN. June 11. Elim Church, Meeching Rise. Monthly rally at 7. Preacher: A. J. K. Magee (Ealing). Convener: H. W. Holdstock.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 9.45. Tuesdays and Wednesdays at 8. A welcome to holidaymakers. Pastor: David Holmes.

NEWQUAY. June 11, 12. Elim Church, Seymour Avenue. Saturday at 7, presbytery rally. Sunday at 9.45 (Sunday school), 11 and 6. Visit of G. Wesley Gilpin (President) and a party of students.

ROMSEY. June 18, 19. Elim Church, Middlebridge Street. Anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: L. W. Tranter (Worthing).

SALISBURY. June 12. Elim Church, Milford Street. At 11 and 6.30. Visit of Elim Bible College students.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

WIMBLEDON. June 11. Elim Church, Southey Road. South London District Presbytery business meeting at 2.45. Rally at 7. Preacher: T. W. Walker (Field Superintendent).

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): June 11, 12, Norwich; 19, Maidstone; 26, Wormwood Scrubs prison and Kensington Temple.

MARRIAGE

WOODALL—STANLEY. On May 21st, at the Elim Church, Stanley Road, Croydon, Ronald Edward Woodall to Carol Ann Stanley. Officiating minister: W. J. Maybin.

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WOMEN'S COLUMN *(continued)*

really knows Jesus Christ as Saviour and Lord there is a satisfactory purpose in living. In giving the account of the good shepherd Jesus said: "He calleth his own sheep by name" (John 10 : 3). He knows your name, whether it is ordinary or extraordinary. What is more, He has given us a new name (Isaiah 62 : 2). "There's a new name written down in glory, and it's mine, oh yes, it's mine."

Above all fix your heart on His name, Jesus. What a name! "Thy name is as ointment poured forth" (Solomon's Song 1 : 3). Writes Dr. Robert Hawker: "Is not Jesus precious to thee? Is not the name of Jesus most precious? Oh, what rich stores of unknown, unexplored treasures of mercies are folded in that one name, Jesus."

Contemplate the sweetness, the wonder, the power, the glory of His name. Read Philippians 2 : 9-11. Hallelujah!

SUNSHINE CORNER *(continued)*

on. A uniform must be worn complete. We can't just wear half and leave off the rest. Uncle Richard was fully equipped to be a policeman. He wore it all and everything in its right place. Before he goes on duty he must check that he is prepared and that nothing is missing. We must make sure we have put on the whole armour of God, and it is all listed in the chapter. Read it and check for yourself.

'Bye now. Lots of love. AUNTY DOROTHY.

WITH CHRIST

REEDER. On May 11th, Annie Ella Reeder, sister of Miss V. Everest, Croydon Elim Church. Officiating minister at funeral: W. J. Maybin.

YOUTH *in action!* CRUSADING FOR CHRIST

by Samuel Gorman

THE crusades of the Middle Ages were military expeditions sanctioned by the Church. It was the moving spirit of the early Crusaders, who dreamed of a universal religion with Jerusalem as its centre. The *Concise Oxford Dictionary* defines a crusade thus: "Christian expedition to recover Holy Land from Mohammedans; war instigated by Church for alleged religious ends; aggressive movement against public evil, etc." The object of these crusades was twofold. First they were to recover the Holy Land for Christendom. They were originally undertaken by the Christian rulers of western Europe, though in a few isolated cases the expeditions were instigated and led by a prince acting on his own initiative, or by some commoner animated by religious enthusiasm. In the second place the expeditions were to ensure the safety of pilgrims to Jerusalem. Those taking part in the crusades were designated Crusaders, and they were, generally speaking, fired with a tremendous zeal and religious fervour.

Elim Crusaders, in fact all Elim young people, are crusading in the greatest cause of all. With masses of youth, and multitudes of older people all over the world, you are "crusading for Christ." This is a grand and gigantic crusade, its moving spirit and inspiring motive being to win men and women for the Captain of our salvation, the Lord Jesus. The task confronting twentieth-century Elim crusading youth is tremendous, disturbing and challenging, because our beloved nation has reached a critical, if not desperate, moment in its history, particularly as far as many of the unconverted youth of our land are concerned. You have only to think of but a few of the things taking place today in order to get the situation in true perspective—for instance, gang warfare among teenagers, resulting in court charges of hooliganism; rampant vandalism; the beatnik craze; the swarming, screaming fans of pop music and idols. All this is in bizarre syncopation with the Vietnam war and the seething unrest and resultant crises on the African continent which are causing world tension.

The present situation constitutes a direct and serious challenge to Christian youth, in fact to the whole Christian Church, and calls for energetic, dynamic and enthusiastic action by the crusaders of the cross. We must take the glorious gospel of our Saviour and Lord to the masses. We must endeavour to demonstrate conclusively to them that Christianity is practicable and workable in the everyday life of men and women once they accept the Lord Jesus into their hearts and lives. We must determine to be keener to make known to people by the propagation of the Christian message, and by the consistent example of our lives, that Christianity is revolutionary, recreative and absolutely satisfying.

Young people, to engage successfully in "crusading for Christ" you must see to it that you are wholehearted and sincere in this great crusade. Your whole being must be in it, and you must be entirely absorbed in the cause of Christ, for His is the greatest crusade of all. It is not enough to be a mere visionary, an idealist; you must be wholly dedicated to the Master's business, and fired by a holy determination to win men and women for His kingdom. See to it that you are really "crusading for Christ."

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, June 13th — Acts 7:44-60; 8:1-3

" Stephen . . . looked up stedfastly into heaven, and saw the glory of God " (v. 55).

Is it any wonder that they " gnashed on him with their teeth " ? No matter how wise and true and gracious our testimony may be we shall not always succeed in winning over our adversaries. The Sanhedrin was silenced in argument and defeated by the strong and noble spirit of Stephen, but it was not convinced. The outlook was dark for Stephen. Every man was against him. But Stephen had another prospect. The uplook was glorious. He saw the Son of God standing before him in all His glory. The vision so enraptured his soul that he could not keep it to himself. Not stopping to calculate the reaction, he testified of Jesus glorified at God's right hand. Immediately the council of law and order became a mob of unrestrained violence, and without any formal charge laid against Stephen they wreaked their vengeful ire upon him. Although stoned to death Stephen won his battle in the arena of truth.

Tuesday, June 14th — Acts 8:4-25

" They that were scattered abroad went everywhere preaching the word " (v. 4).

The early Church spread through persecution. The wrath of the Sanhedrin and Saul's bitter opposition became the unwilling instrument of the good purposes of God, and the affliction that was meant for destruction wrought expansion. " The gospel is like metal; it expands with heat." The Church is being persecuted and afflicted in many countries today, but God is overruling it all for the furtherance of the gospel of Christ. When Japan invaded China it resulted in a great, tragic trek of refugees, but it carried with a host of witnesses. In five years there was more spreading of the gospel than there had been in half a century. Persecution and affliction are Satan's weapons to destroy the Church, but they become instruments in God's hands of effecting His eternal purposes. God is on the throne !

Wednesday, June 15th — Acts 8:26-40

" And he [Philip] arose and went " (v. 27).

The divine leading in Philip's life to induce him to leave such a work in Samaria to address himself to a solitary individual in the wilderness is so marked as to command our attention. God knew his man. Philip was susceptible to the leading of God's Spirit; he was able to discern between the impulses of nature and the voice of God. This is a faculty which calls for development. The leading of God transcends mere human reason. If we would experience divine guidance we must learn to wait upon the Lord and not to lean to our own understanding. Disobedience to the known will of God is bound to dull our sensibility and cloud our discernment. The more faithfully we obey His will the surer do we become in walking the path of guidance.

Thursday, June 16th — Acts 9:1-16

" It is hard for thee to kick against the pricks " (v. 5).

These words denote that Saul had moments of doubt and conviction before the Lord appeared to him on the Damascus road. Goads are used on oxen only when they give signs of stalling. It is far easier for the most solid ox to keep going on than to fight against that sharp-pointed goad that urges him on. The remembrance of Stephen's unanswerable reasoning, his radiant face and triumphant death or the invincible testimony of some of his victims deeply troubled his conscience, but pride and prejudice and fanaticism drove him on. Conviction led finally to his conversion. There on his way to Damascus he came face to face with the risen Lord. Every conversion contains these elements —the Holy Spirit convicting and conducting the soul to the Saviour.

Friday, June 17th — Acts 9:17-31

" The brethren . . . sent him forth to Tarsus " (v. 30).

After his dramatic apprehension Saul is led into comparative obscurity for a period of nine to twelve years before he is thrust out into his great ministry with the gospel. For three days we see him at prayer in the house of Judas in Damascus. For about three years he was in Arabia. During a period of six to nine years he lived in his native city of Tarsus. Not that he was idle during those years or refrained from witnessing; but they were years of preparation. God was confirming the truth in his life, instructing him in the message he was to proclaim, and disciplining him for the sufferings he must endure for the gospel's sake. This should be heeded by all young men who wish to enter the ministry. It is no work for the novice. Short cuts into the ministry are dangerous.

Saturday, June 18th — Acts 9:32-43

" Dorcas . . . this woman was full of good works and almsdeeds which she did " (v. 36).

Dorcas might be described as the woman who is always " wanted." She was wholly devoted to the Lord and spent all her time helping those who were in need. Her one talent is mentioned; she could use a needle. This she plied with all her might to make garments for families in distress. Unlike the man in the parable, she did not bury her talent but used what she possessed. She stands for ever commended on the pages of God's Word, and her example has inspired a great number to do likewise. When she died there was deep sorrow. It is not astonishing that the Church wanted her restored to life again. Are we counting for God in the community where we are living? Are we using what talents we have for the glory of God?

Sunday, June 19th — Acts 10:1-16

" Cornelius . . . a devout man " (v. 2).

Cornelius was a man of prayer; he sought God in the secret place and the Lord, true to His promise, rewarded him openly. The result of his earnest praying is seen in this chapter. True to the light he had received, Cornelius waited upon God for more light and in a remarkable manner the way opened for him to hear the " good tidings of peace by Jesus Christ." Prayer in the secret place touched God's throne, brought an angel before him with a message of guidance and encouragement, revealed the dwelling place of Peter and brought a company together to hear the word of life. If there were any regrets in heaven one regret would be that we did not do more quiet praying in the secret place, more claiming of God's promises.

In a hospital ward a lady missionary found an undersized, undeveloped little Irish boy, whose white, wizened face and emaciated form excited her deepest sympathy. Winning the lad's confidence, she found him willing to listen to the story of the sinner's Saviour. Reared a Romanist, he spoke of penance and confessional, of sacraments and church, yet never wholly leaving out Christ Jesus and His atoning work. One morning when the lady again called on him she found him aglow with a new-found joy. With an assurance born of faith in the revealed Word of God, he told her: " Oh, missus, I always knew that Jesus was necessary, but I never knew till yesterday that he was enough! "

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 25 JUNE 18th, 1966 6d

Formosa news from J. K. McGillivray

Pastor J. K. McGillivray with six converts outside Yi Lan church, Formosa, after their baptism in water.

SPECIAL MISSIONARY NUMBER

WHAT HAS GOD WROUGHT?

by Jean Phillips

Mrs. Phillips describes the redecorating of the Nelspruit church building and an African Easter convention.

THE mission station at Nelspruit has been like a beehive the last two weeks. The Easter convention was nearing and the church was going to have a new coat of paint—not before it needed it! But this was no small matter, as the building was eighty feet long, thirty wide and twenty-three high. However, there were many willing hearts and hands. The difficulty was that most of the men were working and only had Saturday afternoons and Sundays in which to work. The result was that they turned us out into the open for Sunday school and the morning and afternoon meetings.

At six in the morning the men were there with hose-pipes, thoroughly washing down all the dust, and the wasps' nests, built of mud, from the rafters. Then began the painting. My, how they worked! By six in the evening the church was practically finished, cleaned up and seats in place for the evening meeting. There were still seventeen windows, each with eight panes of glass, to be painted. This was not a job for a novice, but as there were no painters among the men they did their best. I think more paint was put on the glass than on the woodwork, and this had to be scraped off. It took longer to do the scraping than to do the painting! However, they worked until the early hours of Good Friday morning, the women scrubbing the church and polishing the platform. The whole church really looks beautiful now and is a credit to the workers. Of course, they had to do a little extra decorating with streamers and balloons over the platform. This was special for the Easter convention. When my husband saw it he remarked " Looks like Chequers now " (Chequers is a big store in the town, colourfully decorated). " Yes," said one of the women, " but this is Chequers *of the Spirit*!" Bless their dear hearts. They are really wonderful and lovable.

Well, the Easter convention is in full swing now. On Good Friday morning, before half-past six, the local pastor and a good company were in the church for the opening session of prayer and praise. For the eleven o'clock service the church was packed and,

Pastor and Mrs. H. Phillips.

but for breaks for dinner and supper, it was one long meeting till nine in the evening.

Many have come from a distance and these have to be catered for. A cow has been killed and our men and women have been busy cooking and providing for the needs of the people. For 5/- one gets food for three days. Years ago all these preparations had to be shouldered by the missionaries, but today our people take over the full responsibility and do not worry us in the least. During this weekend they will cater for hundreds. My mind goes back to the " good old days " when very big meetings were held at Komatipoort, and I can see the lady missionary in charge stirring away at the big pots of food and bossing up generally. The " winds of change " have come!

The meetings continued right through Saturday from six in the morning till half-past ten at night. There was great blessing in all the meetings.

On Easter Sunday morning all were up very early, and by six, before the sun had peeped over the mountains into a cloudless blue sky, they were praying in the church. This meeting lasted till nine, then we were ready for Sunday school, which usually lasts till half-past ten. But this Sunday we had to close by ten, as the morning meeting was scheduled to start at that time, and the people were already coming in. The church was packed to overflowing, and

many had to sit on the ground outside. Six hundred or more can pack into the church and there were about 200 outside. At half-past eleven they went about a mile to the river for a baptismal service, when converts were baptised. Immediately after dinner they were back in church again and those baptised were given the right hand of fellowship and many babies were dedicated. Then came the breaking of bread service, and after this the meeting continued till half-past nine. I am sure that by this time many were exhausted. The Lord surely blessed, and many have returned to their homes full of joy and hope, saying in their hearts "This is the best conference we have ever known."

A CHURCH "INDABA" . . . SHORT REPORT

by H. C. Phillips

WE had an "indaba." The pastor responsible for seventeen small assemblies reported to me that the elders of the central church were interfering with his work. This went on for some time till some of the small assemblies intimated their desire to be integrated with the central body and not be under their pastor any longer.

Things came to a head. I had to meet the elders of the central church and make it clear to them that since the beginning of the work here there have been two departments. The central church has had its own pastor and the small assemblies have had theirs. The elders admitted that they had acted in ignorance and were willing to confess their wrongdoing.

A meeting was accordingly called last Sunday morning in one of the small assembly buildings. It was packed, and in came the four elders, the two pastors and myself. After some choruses, hymns and prayers I went forward and explained that we were all under law—"the law of Christ" and all the commands of the New Testament—and then we were under the constitution and by-laws of the churches. I explained the ways in which smaller assemblies attain to adulthood and that until that time they are under their pastors. They all seemed to understand. Then the pastor of the small assemblies said he would like the elders of the central church to speak. One by one, and not too briefly, they asked pardon for overreaching their responsibilites, albeit they had done it in ignorance. Then some of the local leaders had some questions to ask ; some were sensible and some were not.

To bring matters to a close after our four-hour session I thanked them for their patient and gracious spirit throughout the proceedings. Thereupon a local leader asked permission to read a resolution. Permission granted, he proceeded to recount how the five smaller assemblies had met and voted to join the central church. I pointed out that that was all very well, but the last word was with their pastor. An elder then jumped up and said that the pastor had agreed to the voting. Turning round, I asked him before all if he was satisfied with the voting. "With all my heart," he assured us. "These people are free, free, free to join the central church."

A wave of joy swept over the whole assembly, in which I heartily agreed! After thanking the Lord the meeting was closed and everybody sought to shake hands with everybody else. However good the pastor is, and he is good, these small assemblies will be better looked after, the central church will have a fine outlet for ministry and the pastor will still have twelve small assemblies to serve, and he will be able to give them more time. The matter was settled in a straightforward and legal way!

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D.1064h

Billy Graham appeals to the intellect of the heart

THE *Daily Telegraph* has this to say on Billy Graham in a leader of June 2nd, 1966: "He appeals not to the reason but to the emotions."

This is an unwarranted assumption based upon a superficial acquaintance with human personality and betrays ignorance of Biblical psychology. Billy Graham appeals to the conscience and to the heart. These may stimulate, may even originate, emotions, but they are not to be equated with the emotions.

We shall, however, concentrate here upon Billy Graham's appeal to the heart, and in so doing we conceive of the "heart" in the Biblical sense of that term.

Now the heart of man as Biblically understood is as much an instrument and vehicle of knowledge as is the intellect. In appealing to the heart Billy Graham appeals to a deeper source and vehicle of knowledge than the mere intellect, but that source and vehicle is as real as the intellect.

As we have said before, Job knew that two and two make four—his intellect told him that—but he also knew that His Redeemer lived and that He would stand at the latter day upon the earth, but no amount of intellect could tell him or any person that. That this knowledge that Job possessed was factual is substantiated by history.

It is this "intellect" of the heart to which Billy Graham makes his appeal, something not to be confused with the emotions.

Ephesians 1 : 18 states "the eyes of your *understanding* being enlightened." The margin has for "understanding" "heart," which is the rendering of the word which, according to Weymouth's Resultant New Testament, Paul used, *kardia*.

The knowledge obtained when the eyes of the heart are opened is more relevant to the art of real living, even in this life, than the knowledge we associate with the brain cells, *and it is the only knowledge that has promise of the life to come*.

To confirm the first statement of the preceding paragraph we make the point that the people who have, more than the rest, kept this world fit to live in are those who have been illuminated in heart in the Biblical sense of that term.

In view of the issues involved in making a decision for Christ, the Holy Spirit approaches men at the most important part of their being. The working of the Holy Spirit on the heart, and the working of that Biblical heart itself, will produce emotions, but the product of these workings must not be confused with the heart itself or with the changes in the life that a change of heart causes.

The Septuagint version of Isaiah 40: 2 has "Speak ye priests to the heart of Jerusalem." To speak to the heart is the gospel minister's prerogative, and this Billy Graham is doing.

The importance of this part of man's being is inferred in our Lord's words "but of the heart proceedeth . . ."; but when Christ dwells in our heart by faith our whole life is transformed and the world is transformed for us too.

It is a superficial understanding of human nature that makes the more obvious parts of our being seem the most important. The Bible and Bible preaching get at the core of our being, the Holy Spirit deals with us there, and Christ, if He is received as Saviour, changes us there.

The emotions are, as the word indicates, the movings out, the outward expressions of events that are taking place within, and it is to this centre that Billy Graham appeals, not to the expressions that emanate therefrom.

J.T.B.

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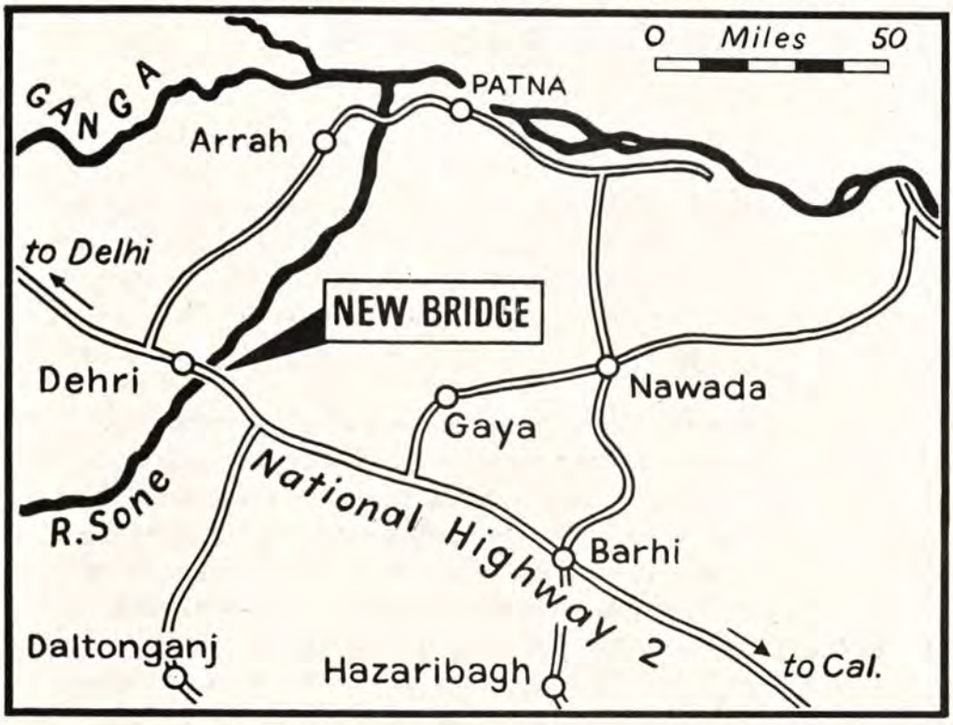
INDIA

A strategic centre needs your help urgently

by R. B. CHAPMAN



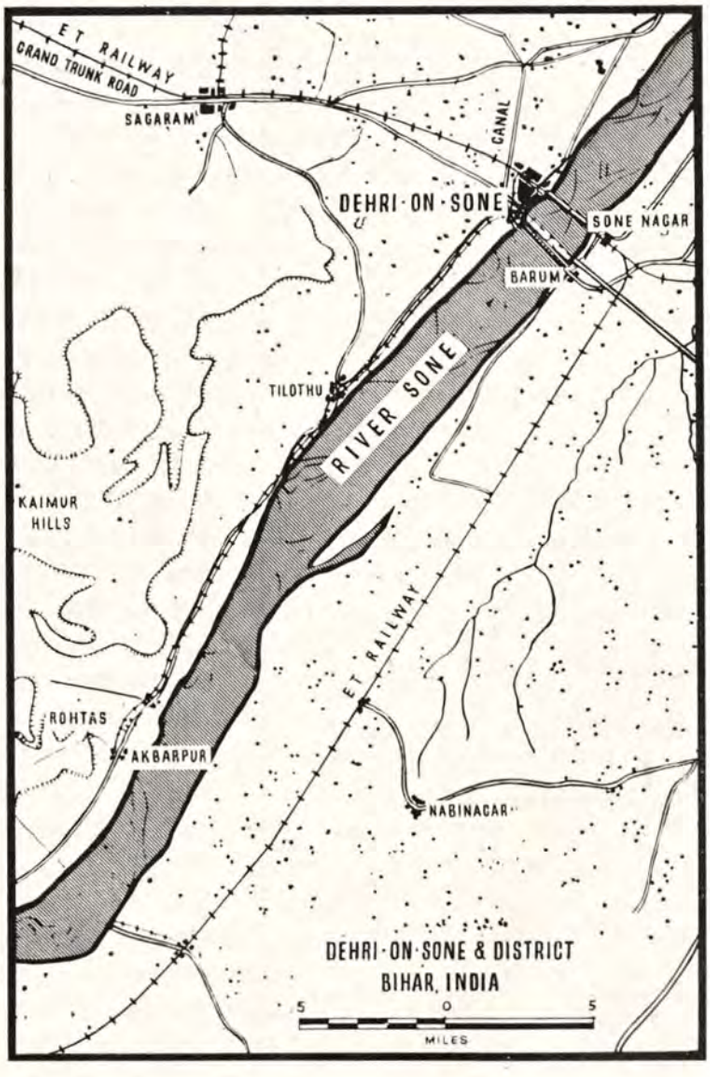
RECENTLY the Indian Prime Minister, Mrs. Indira Gandhi, opened the Sone bridge at Dehri. The 10,044-foot bridge is the longest in Asia and is situated on the National Highway 2, which is intended to form a portion of the great Asian thoroughfare proposed to link Burma with Europe. The bridge took Indian engineers almost three years to build, with 100 per cent indigenous materials, at a cost of Rs. 2.69 crores. It was described by Mrs. Gandhi as the "pride of India" when she spoke to 200,000 people who crowded the sandy river bed for the opening ceremony.

Dehri has become a place of considerable importance, and we have an Elim mission station there. The church recently erected in the town by our missionaries and their national co-workers is the only Christian church for miles around. The nearest churches are at Arrah, Daltonganj and Gaya. Not only is Dehri a vital road link and rail junction; it is also the centre of a tremendously populous area. On the lower map each of the innumerable black dots represents an actual Indian village with an ever-increasing population.

Our Elim missionaries look upon this as a tremendous harvest field and feel an inexpressible burden for these countless souls. But how are they to reach all these places? For years their main means of transport has been a veteran relic of the last war—a 1940 ex-army jeep. The "old lady" has rendered gallant service, but due to "advanced age and her oft infirmities" the missionaries have had to bid her a "tearful farewell" and now have no vehicle at all in this area.

I felt grieved inwardly when I received a letter a few weeks ago from one of our lady missionaries in which she spoke of doing her literature distribution, in oriental heat, with the aid of a "push-bike." *A push-bike in 1966!* The local newspaper stated: "The Prime Minister inaugurated the bridge by cutting a tape and then drove for some distance in a car." Our Elim missionaries, in this

(*continued on page 395*)



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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

CONTENTS

What has God wrought ? *Jean Phillips*
A church "indaba" *Hubert C. Phillips*
The intellect of the heart *J. T. Bradley*
India *R. B. Chapman*
Editorial *L. Wigglesworth*
Mbagathi Sunday school *Ruth Johnston*
Film evangelism *M. O. Thomas*
Report from Bechuanaland *W. H. Francis*
I remember *Mrs. B. Christie*
Family altar *H. Burton-Haynes*

EDITORIAL

THE world has not diminished in size, but the brain of man has been stimulated by advanced learning and science until the conception of cosmic measurement is drastically changed. In our modern civilisations the most retarded nations use the quickest means of transport and travel around the globe, accepting the idea of substratosphere velocity without question. It is very difficult to visualise now that thirty years ago semi-civilised man was terrified at the sight of a slow-moving vehicle and ran for his life when a car struggled through the bush to reach his village. Nowadays his sons pilot the giant aircraft which cross his continent in a few hours, and wield a political pressure on eastern and western powers which causes them to court his favours ! This is indeed a strange turn of events, and alters the whole concept of life all over the world.

A phenomenon which must be apparent to all thinking men is that in spite of the amazing changes in the perceptibilities of man sin still abounds in his heart! The subtleties of his nature and the temptations of the new vistas almost force him into error and vice. Righteousness is not prevalent in modern politics and social orders only because it is impossible for the knowledge of man to eradicate the naughtiness of his imaginations.

In among this advancement—or deterioration!—there is the quiet persistence of the work of the Holy Spirit. The medium of communication is again through man, but what a man! This is a different class of individual. At some moment in his career of sinfulness there has come the startling realisation of his need for God. The impact and consequent change because of his faith in Jesus Christ makes him a new creation. So revolutionary is his alteration of outlook that he commences to persuade his follow beings of sinfulness, and his influence in the power of the Holy Spirit reverses the order. From him there emanates a supernatural refusal to sin and he becomes a witness for Jesus Christ. This type of revolution is happening all over the world, and men and women of all races are seeking the souls of men. They are persuading East and West that the fear of the Lord is the beginning of wisdom. Our prerogative is to help the propagators of the true Word and give to the world God's forgiveness. Our missionaries and all Christian workers are at the forefront of this activity. Pray for them!

L. WIGGLESWORTH.

MBAGATHI SUNDAY SCHOOL

by Ruth Johnston

Miss Ruth Johnston, daughter of Mr. and Mrs. T. Johnston, our missionaries in Kenya.

WELCOME to our Sunday school! It is 10.30 on Sunday morning and we are at the Mbagathi postal training school outside Nairobi. You will notice that there are children coming from all parts of the compound, most of them dressed in the gay colours that are so popular in this part of the world. Notice, too, that many of them are carrying small bundles on their backs or in their arms; these are younger brothers and sisters, who are being taught to come to Sunday school even before they can walk.

By now you have probably realised that although all the children are African their faces are very different. This is because we have children from eight or ten tribes who attend our Sunday school, and of course their features vary a great deal. Fortunately, all of them speak Ki-Swahili, so I am able to teach them in this language. You may be wondering how I came to learn Swahili; well, as I have lived in Kenya since I was three years old it is natural that I should have picked it up without much difficulty.

Let us go inside the classroom and see what is happening there. Unfortunately we are a little overcrowded, but with more than ninety children in one class we cannot expect to have much breathing space. Our highest number to date has been ninety-seven, so we are all aiming for the 100 mark. Needless to say, the children themselves are just as eager to reach this target as I am.

First of all let us sing a few choruses in Swahili, and then perhaps a couple which we have learned in English, though unfortunately the English words mean little or nothing to the majority of the class. We are sorry that you cannot understand the words, but I am sure you are enjoying the singing anyway, for no doubt you can recognise many of the tunes, such as "Running over," "Jesus died for all the children." "Zacchæus was a very little man," and many others. Now listen while we recite one of our memory verses; I think our favourite one is John 3:16, in Swahili of course.

I have been teaching this Sunday school since I was twelve years old, and I must say that I have enjoyed it immensely. The numbers have almost trebled since we first began, and we look forward to even greater increases in the future. I think perhaps our most exciting Sunday was the visit of our Missionary Secretary, Pastor Wigglesworth, and Pastor Stormont. The children themselves will tell you how thrilled we were to have these special visitors with us, especially when they produced a tape-recorder to record our singing. One little boy, on seeing Pastor Stormont, remarked "Twiga" (giraffe), amid laughter from his friends!

Now it is time for our story. Today we are using a flannelgraph, although we also have coloured charts and other means of illustrating the lessons. Now that we have closed in prayer why is everyone sitting so still with arms folded? Well, it is time for the sweets, and these are only for those who have behaved well. However, I must admit that on most Sundays the standard of behaviour is really commendable, and it is a very rare occasion when the sweets are withheld.

The children are now spilling out through the doors, all chattering at the tops of their voices, or shouting "Kwa herini" (goodbye) as we leave. We hope you have enjoyed your visit to the Mbagathi Sunday school. Come again some time, for we are always pleased to have visitors. Above all, do not forget to pray that many of these African boys and girls will grow up to know Jesus as their personal Saviour.

MOBILE EVANG
THE TA

by M.

OUT of curiosity I stood in the crowd numbering many thousands that had gathered itself around a grey Volkswagen Kombi van now parked in the centre of the central playing field here in Tanga. It was late evening, and the sun was setting. Soon it would be dark. I was anxious to see what was about to take place, because I knew in my heart that I was to learn much that night. Then, from loudspeakers set in a unit fixed to the top of the van, came the sound of music and the announcement "This van is a mobile film unit of such-and-such a company showing films on behalf of so-and-so." Then came more music and, when it was really dark, the screen which was set up some way from the van lit up with moving figures of the first film. Then came the "commercials" advertising Lux, Aspro, Austin cars, liver pills, etc., then came another film, some more "commercials" and the final announcement that the van would return in a month's time.

When the vast crowd had dispersed I went over to the van and asked permission from the operator to inspect it. It was the same kind of van that we have. The projector was the same as the one we are using. The only difference was that this van was fitted with a small portable generator which was driven by the engine of the van. This made the unit completely independent of any mains electricity supply. I looked inside the van—fitted cupboards with a large stock of 16mm. films, control panel with switches, etc., and a box containing a full range of spares. Yes, there was nothing that we could not have and use for the extension of the Lord's kingdom. An idea was born in my heart that evening.

M. O. Thomas's Volkswagen Kombi van and film equipment.

"We show films every night—in fact we have to guarantee our customers that we will advertise their products twenty-nine nights in every month of the year" said the van operator. "This is commercial television in the raw!"

I thought "If this firm advertising this world's goods felt it needed to advertise them every night of the year almost, why could we not advertise the gospel by this means?" Here were many thousands of people just standing, like me, maybe, out of curiosity, but they were seeing and hearing, and what they saw and heard would influence them later. I thought of the hundreds of villages around us here where people cannot read; but they can see and they can hear. Maybe they would not come to our services and to our open-air meetings, but I know they would come to see films even if they were Christian films. Properly used, I knew this could be a means of reaching thousands with the gospel who would never be reached by other means. I went home and prayed that the Lord would open up this ministry to us.

Although we did not have the generator we needed we made do with another. Without a generator we are tied to those areas where a mains electricity supply is available. So we began! The scene was the same as that night when I had stood in that great crowd. There was the vast sea of faces. There were the van, the films, the loudspeakers, the music. But there was a difference—this was not bush commercial television, but mobile evangelism at work. The screen lit up, but not with cowboy stories and "Pepsodent" adverts; there on the screen was Jesus healing the sick, raising the dead, dying, and rising again. The only "commercial" shown was that announcing the Tanga Elim church. After the films were over many stayed behind to tell us of their desire to accept the Saviour.

After this first meeting this

'M BY FILMS IN REGION

omas (ELIM MISSIONARY, TANZANIA)

ministry grew, and it is impossible to tell of all that has been accomplished by this one branch of the work here. Suffice it to say that areas which at one time refused to hear the gospel have now welcomed us, and we have been able to commence regular services.

At Kikilo over 2,000 people gathered in one service alone to see the films. At Hale power station, just before Christmas, over 1,000 people came to the film service and many decided for Christ. Here in Tanga last week, at two separate services, large crowds came to see the films, and it was impossible to count them or even to estimate how many were there. In the large Maweni prison the central cell was jammed with prisoners who came to see "The Crucifixion." At the Tanga field force unit the welfare centre was filled on the three occasions when we went there with the unit. From these meetings our Sunday school there was born. In the Tanga high schools students eagerly left their magazines and pop records and filled the assembly halls to see the films. In one of these schools the whole school turned out on three separate occasions to attend the service. Many of the boys are now attending the church here. At other mission stations, too, where we have shown the films thousands have stood in the cool of the African night to see what God did in Christ Jesus.

One night, among the last of the bushmen of Tanzania, we showed the film "The Crucifixion." Never will we forget those upturned faces as they saw what Jesus had done for them. Overhead at that time the first American space twins were filming the great Rift Valley, where we were holding the service. Yes, in places where we would not normally be accepted to preach the gospel we can go to preach it by means of films. Tens and scores came to our open-air meetings, but hundreds and thousands come to view the films without any prior notice, pressure or advertising.

Forty-five miles from Tanga is the large Bulka tea estate. From here some of the fine tea finds its way into your teapots at home. One evening, unannounced, we arrived and set up the equipment, and before the film service began the camp manager told us that every worker on his estate was jammed into the welfare centre where we were showing the films. He thought it amusing to see that even the bar had closed for the night through lack of business.

So here then is a means, if used with wisdom and in the proper manner, to reach thousands who are still without Christ. Many have decided for the Lord simply by hearing the gospel by this means. The scope is large, as there is no other such unit in this region. Will you therefore pray with us for the future ministry of this unit? We urgently need a suitable Elim propaganda film to be used in each service. We urgently need more 16mm. sound films with a strong evangelistic message, as the five we have are so worn by constant use that they soon will be unusable. We urgently need the type of generator which we can drive from the engine of the van, making us completely independent of any other electricity source. If you would like to help us in any of these needs please write to the Missionary Secretary in Cheltenham, or direct to us if you need to find out more details.

We now have a programme. In the morning we "raid" an area. Tracts go to every house, then the van is turned into a mobile shop selling Bibles, gospels and Christian books during the afternoon hours. In the late afternoon we conduct open-air meetings in the area, then when darkness settles in we show

(*continued on page 395*)

Bookmobile, with Steven and Pastor Ayubu.

MISSIONARY REPORT

by W. H. Francis (TRANSVAAL)

IT is always an encouragement to reach the completion of a set project, to take a look into the past awhile, and to take a brief rest after long months of hard work. This certainly sums up the feelings of the local pastor, Simon, and his willing helpers on the occasion of the official opening of their new church building in Lobatsi, Bechuanaland Protectorate, early in December 1965. Simon and his capable wife (who is also a keen soul-winner over a large area) have been faithfully serving the Lord in that needy territory for a number of years and despite many difficulties have won many souls for Christ, and these have been gathered into local assemblies. Travel in Bechuanaland is tedious, and involves long marches (of twenty-five miles or more) along roads or tracks deep in sand, or long train journeys, for these earnest missionaries of the gospel as they seek to visit their flocks, to assist them, and to establish them in their faith.

The base from which our work in this territory is supervised is in Lobatsi, just over the border from the republic of South Africa. Simon, a builder by trade, built his own house and has used it also as a guest house for visitors, including missionaries, and as a place for prayer and the ministry of the Word. I was impressed on the occasion of my first visit by their quaint but pleasing custom whereby, before any greetings or pleasantries were exchanged, we were led into the large living room followed by a procession of those elders, members and children who were present on the compound at the time; eventually all were standing around the walls in a large circle and then Simon's wife led the singing of a hymn of praise of some length, at the conclusion of which all began to pray together, and finally Simon prayed. Only after that did the same procession begin to pass round and each in turn greet the visitors from Pretoria. This is invariably the custom —and, I cannot help thinking, a very worthy one, which is rather in contrast with our western customs of greeting each other upon arrival, sitting down by invitation, and praying together upon parting.

However, the work of the Lord in Lobatsi and in the surrounding areas has grown over the years, and soon the little house in the needy township became too small—in fact Simon and his wife provided for hundreds of visitors at one time of conference on the same compound. On the Lord's day the house was crammed with worshippers and their children during the heat of day, while the evening meetings were held outside where it was cooler. Now our work is an indigenous one, wherein the African pastors and workers are expected to do the will of God as laid down in His Word, and when they grasp that they are also "workers together with God" things begin to happen. Things do not happen when the missionary has to suggest to such workers: "Brethren, I want you to build a church here, to accommodate your members now"; in which case they would invariably reply: "Certainly, teacher, that is a wonderful plan, but we are poor and have no money. Can you give us some?" In the end the white missionary will probably have to provide the funds and do most of the manual work himself!

Consequently, Simon saw the need for a building in which to worship the Lord together with his people won for Christ and, being a builder, set about doing the job about eighteen or more months ago. It was to be the beginning of a long and arduous task. The district commissioner was very pleased to provide a good site, high up and overlooking the sprawling township. However, the ground was very rocky, and to excavate for the foundations (three feet deep in some places) meant back-breaking toil in the intense heat. Again, the people there are very poor, work to do is hard to come by and the grim spectre of famine is never far away. During last year a number of our own church members died through hunger and malnutrition. Yet Simon and the church gave and worked month by month in face of great odds until gradually the sturdy walls of burnt brick began to rise above the concrete foundations.

When we all gathered together in conference in Klerksdorp in November 1964 the walls had reached roof height. Simon and his wife made a point of being present, and thoroughly enjoyed the meetings. Alas, upon their return home later they were dismayed to find that in their absence a hurricane had swept through the villages, several people had lost their lives and severe damage had been done to the new church building. This additional set-back not only came at a very awkward time but greatly increased the costs. However, Simon and his helpers patiently began to clear the debris and then rebuilt the walls. Upon them the roof trusses were placed, and later the corrugated-iron roof was completed in

the burning heat of the African sun. Whitewashed walls and a well-laid cement floor, with neat steps leading up to an adequate platform, made the interior a very pleasing sight.

At one stage another painful set-back occurred when Simon fell from the roof inside the church, breaking his right wrist and being kept for a while in the local hospital. But even that did not deflect him and his faithful helpers from their task, such is their zeal for the house of the Lord.

Eventually a date could be set for the long-awaited opening day, which was preceded by great preparations by all. Although no funds remained for new seating, they did not lack offers of seats and benches from local friends. Of course, a sufficient supply of meat and other provisions had to be bought and prepared for all those expected to be present.

In a brief but impressive ceremony at the church doors on the afternoon of December 4th, 1965, it was the privilege of the writer to dedicate this fine building, built so painstakingly by His saints, to the glory of God and the ministry of His eternal Word.

The first service of a busy weekend was filled with worship, ministry, happy singing and testimonies, including the good wishes of the visiting ministers of a number of local churches, as detailed upon the long programme handed out to all those upon the platform.

At the conclusion of a very full programme came the gifts and offerings, which amounted to the fine total of more than £33, after which only a small deficit of about £3 remained before the total costs were met—altogether a very fine achievement.

I am also happy to report that towards the *second* new church in the territory funds have already been given by His people, and bricks bought ; therefore we anticipate in faith the eventual opening of that and other " lighthouses " there in the darkness of Bechuanaland ! To God be the glory !

MISSIONARY MINIS, OR DO YOU KNOW ?

1. A new Elim assembly and Sunday school has been opened at Plaisance in British Guiana by Pastor J. McInnes.

2. The Palmers Green Sunday school in North London has collected 6,422 ship halfpennies for the Missionary Fund —congratulations !

3. There are seventeen churches linked with Pastor A. D. Bull's station at Msolwa in Tanzania.

4. Fifteen students (eighteen to twenty years of age) professed to accept Christ as Saviour during Pastor Wigglesworth's recent visit to Kenya.

5. The Kikilo (Tanzania) church has doubled its outstations and preaching points in the past twelve months.

6. Children are still offered as human sacrifices to Hindu idols in India.

7. Pastor H. Jeffery baptised 122 new converts during 1965.

INDIA (*continued from page 389*)

supersonic age, will have to test that " pride of India " bridge on a bicycle !

When Pastor F. Newey came on furlough a year ago he left the old jeep behind shakily doing her job, but when he returns in the near future his faithful friend will be there no longer. Must he join the cycling club too ?

I believe not, because I am sure Elim can and will rise to this challenge and provide a vehicle for this strategic centre in a vast and highly populated area. If every Elim church gave £3 a suitable vehicle could be provided immediately, or maybe some kind friend is in the happy position of being able to help much more substantially. Please send your gift to the Missionary Secretary without further delay and share in the evangelising of Dehri and district, which so urgently needs your help. I feel sure that as a movement we shall not fail God, or our missionaries, or those needy souls in Bihar. Thank you.

MOBILE EVANGELISM (*continued from page 393*)

the films. In this way a whole area is reached in one day with the good news. Will you help us to reach every area and village in this region? You can pray for us, for the van, for the workers, and for those who are getting saved. You can support the work by your gifts, helping us to reach many who are still without the Saviour. In this way we will rejoice together over the harvest of souls that will be won for the Master.

Hard work means nothing to a hen ; she just keeps on digging worms and laying eggs regardless of what the business prognosticators say about the outlook for this or any other year. If the ground is hard she scratches harder. If it is dry she digs deeper. If it is wet she digs where it is dry. If she strikes a rock she works around it. If she gets a few more hours of daylight she gives us a few more eggs. But she always digs up worms and turns them into hard-shelled profits as well as tender, profitable broilers. Did you ever see a pessimistic hen? Did you ever hear of one starving to death waiting for worms to dig themselves up? Did you ever hear one cackle because work was hard? Not on your life! They save their breath for digging and their cackles for eggs. Success means digging. Are you digging ?

Moody Monthly.

I REMEMBER

Pioneers recall the early days of Elim

by Mrs. B. Christie

Mrs. B. Christie and her daughter, Mrs. F. Haws.

IT was a wonderful day to me when God told me " Sell all that thou hast " and said that He was sending me to the mission field with Faith.

So many wonderful things happened just then in 1939. Faith had known for some years that she was called to be a missionary. Long years before, as a girl in Canada, I attended a meeting addressed by a missionary (from China I believe), and when he asked for candidates I volunteered. He asked me " Are you good at languages ? " Alas, I was not, so that was that. However, it seems as if the Lord kept me in mind—I wonder. It was after Christmas 1939 that the Lord told us that He was about to show us *where* we were to go. We decided not to tell each other what He might say, but wait upon Him for a week, and at the end of that time we compared notes to find God had told us both the same, for one day God said " May " and I understood that was the time we were to leave England, so our passages were booked for May 23rd, I think it was.

We were sent forth with the laying on of hands from Springbourne, Bournemouth, as Elim missionaries. Mr. Fardell was our pastor.

Then just before the 23rd the sailing was cancelled, and we wondered if we had mistaken our guidance, but on May 30th we were on board a sister ship from Southampton to Cape Town.

There on the morning of arrival we were greeted by the most beautiful rainbow over Table Mountain. We felt it was God's message to us, that we were indeed in the centre of His will, and that His covenant to bless us was sure.

Our first destination was Pilgrims Rest, East Transvaal, where Pastor and Mrs. Francis would begin the task of shaping our outlook on African life and giving us understanding of the minds of those whom we had come to win for the Lord Jesus, and introduce us to a language amazingly different from anything we had ever heard or imagined. There is so much to frustrate and discourage the newly arrived missionary, but so much to inspire too.

Faith was actually preaching in Zulu in about three months' time, in compounds and among the homes of the African people. I was in despair over the language, but we had a very fine Christian young woman who interpreted splendidly, and with all her heart.

Somebody lent us two donkeys, Kolotch and Shaldek, to climb the mountain paths to the various centres. They evidently hated the job, for it was always exhausting work to make them go. Later we had horses.

We were very sorry to leave the Pilgrims Rest people when the call came to Tzaneen, where the Mullans had opened up and established the work of the Lord but now felt called elsewhere.

So now we descended to beautiful Tzaneen in the low veldt. Here we encountered the malaria mosquito, and really great heat at times, but again the joy of bringing the Lord to the Africans quite outweighed all trials. To see the light of God come into dark faces as they became saved was just too wonderful.

In Tzaneen district several of the converts became very fine evangelists, and of course a number also became real Christian leaders and workers.

We used to go out camping and evangelizing as far sometimes as sixty or seventy miles, with an evangelist and other workers. The chiefs were always kind in receiving us and generally allotted us camp-

(*continued on page 398*)

COMING EVENTS

ABERDARE. June 19. Elim Church, Monk Street. Sunday school anniversary, including "The Life of Christ," rendered by the scholars. At 6. Preacher: Jack Higgs (Penarth).

BARNSTAPLE. June 18. Elim Church, Bear Street. At 8. Men with a message. June 25, at 8, youth team from Plymouth.

BIRMINGHAM, Selly Oak. June 18, 19, Elim Church, Alton Road. Fourth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. C. Smyth. Music by church male voice choir. Convener: F. Shadlock.

BIRMINGHAM, Winson Green. July 2, 3. Elim Church, Handsworth New Road. Presbytery rally and youth weekend. Saturday at 7. Preacher: Wynne Lewis and youth team from Derby. Sunday at 11 and 6.30, services taken by local youth.

BLACKPOOL, Marton. Elim Church, Fredora Avenue. Sundays at 11 and 6.30. Tuesdays at 7.30. (Bus from Tower to Stanley school). Visitors welcome. Minister: D. W. Cartwright.

BLACKPOOL. Jubilee Temple, corner of Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Visitors welcome. Minister: F. J. Day.

CLACTON. Elim Church, Hayes Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors cordially invited. Minister: H. Burton-Haynes.

EALING. July 3-8. Elim Church, Northfield Avenue, W.13. Billy Graham follow-up meetings. Sunday at 11, 6.30 and 8, weeknights at 7.30. Children at 5.45. Convener: A. J. K. Magee.

HALIFAX. June 18. Shibden Park. Open-air rendezvous at 3, weather permitting; otherwise in Elim Church, Hopwood Lane, at 3.30 and 7. Preacher: F. Lomas. Arranged by the North-west District Presbytery.

ILFORD. June 25, 26. Elim Church, Clements Road. Fortieth anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. Tetchner (a previous minister of the Ilford church).

IPSWICH. June 19. Elim Church, Vernon Street. At 6.30. Preacher: D. W. Anthony (Chelmsford).

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEATH. June 18-21. Elim Church, Briton Ferry Road. Mid-year convention. Weeknights at 7. Sunday at 11, 6 and 8. Speakers: A. Nicolson (Barnstaple), J. C. Smyth (Cheltenham).

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 9.45. Tuesdays and Wednesdays at 8. A welcome to holidaymakers. Pastor: David Holmes.

OXFORD. June 29. The City Temple, Botley Road. At 7.45. Visit of Swedish youth band and chorus.

PENZANCE. June 25-29. Elim Church, Liberal Hall, Taroveor Road. Convention. Sunday at 11, 6.30 and 7.45, weeknights at 7.30. Preacher: J. B. Coleman (Caerphilly). Convener: A. H. C. Newman.

PORTSMOUTH. June 30 and July 1. Elim Church, Arundel Street. At 6.30. Swedish youth band and chorus.

ROMSEY. June 18, 19. Elim Church, Middlebridge Street. Anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: L. W. Tranter (Worthing).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

ITINERARIES

The President:
June 17-20, Elim Bible College weekend; 26, Rye Park; July 2, Pontypridd Presbytery rally; 3, Swansea; 9-16, Capel Missionary Week.

London Crusader Choir (Leader: Douglas B. Gray): June 19, Maidstone; 26, Wormwood Scrubs prison and Kensington Temple.

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I REMEMBER (*continued from page 396*)

ing sites near their own kraals, attending the meetings and showing us every courtesy.

And so we visited Phalaborwa in the three locations there, and when other missionaries were available for Tzaneen we pioneered at Phalaborwa.

Around Tzaneen the prevalent languages were Sepedi and Shangaan, with some Venda and occasionally Zulu and Chinganger, so Faith mastered two more languages to go on with.

About this time Miss Ruby Sims joined us. I was thrilled to be at last living among the people, half a mile from Makieshame's location. Up went our mud-and-wattle home with its thatched roof. The little garage served as church and night school until Faith had the permanent "home-made" brick church erected and opened by Pastor Phillips about two years later. She soon had a band of young men and girls, and others whose hearts the Lord had drawn out of darkness into His glorious light, accompanying her to different parts of the three locations, where many more were added to His kingdom.

Several of the Tzaneen district converts were now able to man the various newly opened-up Phalaborwa posts. God richly blessed His devoted African evangelists and another church, about ten miles from the mission station at Mashishimale's location, came into being.

How we all rejoiced together to see how the Lord was working, and to see the changed lives. The joy of the Lord was indeed our strength. Of course the enemy became aroused, and "there were many adversaries" too!

And now it came about that Faith and I had to separate. We used to spend the three terribly hot months away from Phalaborwa each year. A farmer friend from Tzaneen district offered us a disused farmhouse about fifty miles from Tzaneen on the high veldt. He said "If you want the native people there are thousands up there." We were amazed at the population we found there.

God provided a splendid helper in the person of a native government-appointed nurse to Legalies location. She was an educated, highly trained Christian (Anglican) woman who knew all the chiefs and school teachers and influential people far and wide. She often went with us to meetings, and through her we had open doors everywhere.

There were many saved, and it was hard to leave these "babes in Christ" to return to Phalaborwa.

As I sit here writing I am back in this country, rejoicing to find that the Pentecostal work started so long ago has branched out in every direction, and that God has sent many more missionaries to continue it. Some have come and gone, but He always replaces them and still His kingdom expands here. Back at Phalaborwa Faith said one day: "Mother, I feel God is telling me to go to Legalies."

As there were no missionaries available to take over Phalaborwa mission station I remained. Miss Ruby Maplesden was my co-worker for a time. Then about fourteen years after our opening of that station God sent brother and sister Norton to take over, and I was once more stationed at lovely Pilgrims Rest. Now, after about five years at Pilgrims Rest, the time has come for me to lay down the active life of a missionary, and brother and sister Gull will be the overseers there.

To be perfectly honest, I have felt keenly the failing ability to cope with all the opportunities there are, and so I gladly resign, and praise my Lord for these years of happy service He has granted me among His dear dark-skinned "little" children.

Before me lies a pathway all untrod,
A way unknown;
And beside me is my Guide,
And day by day
I walk with Him.

Thank God I can still press forward.

"He shall direct thy paths" (Proverbs 3:6)

Direct me? Yes, I know He will,
For God the word hath spoken,
The heavens and earth may pass away,
His promise ne'er be broken.
I see not what before me lies,
'Tis wisely hidden from mine eyes,
But to my Lord 'tis always clear,
And while He leads I need not fear.

Direct me? Yes, but if I run,
His gracious word unheeding,
I shall but blindly stumble on
In by-paths all misleading,
So helpless am I and so weak,
I need each step His aid to seek,
But He will never me forsake,
He knows full well the way I take.

Direct me? Yes, the way I go
Is full of untold danger,
And I am but a little child,
To all its paths a stranger.
In helplessness to Him I cling,
Nor will He fail, but safely bring
Through every storm, through every snare,
Protecting with a Father's care.

KATE STAINES.

THE FAMILY ALTAR

Scripture Union Portions

Notes by H. Burton-Haynes

Monday, June 20th Acts 10:17-33

" While Peter doubted in himself what this vision he had seen should mean " (v. 17).

Peter, although baptised in the Holy Spirit, was still Peter. In his heart there was an inwrought prejudice against receiving Gentiles which must be broken and removed before God could use him to enlighten the seeking Cornelius. The vision of the sheet filled with all manner of beasts and birds and creeping things revealed his prejudice, and even when God commanded him to kill and eat he replied with a " Not so, Lord." The vision left him puzzled until he saw a first glimmer of its meaning in the coming of the messengers from Cornelius. The Holy Spirit's guiding word, " making no discrimination," loosed him from his prejudice, for later he said " Unto me hath God shewed that I should not call any man common or unclean." Are we like our heavenly Father in being no respecters of persons ? In Christ all distinctions are forgotten.

Tuesday, June 21st Acts 10:34-48

" While Peter yet spake these words, the Holy Ghost fell on all them which heard the word " (v. 44).

Peter witnessed another Pentecost in the house of Cornelius. His message was interrupted by an outpouring of the Holy Spirit. Unexpectedly, spontaneously, copiously, the Spirit of God moved and filled the hearts of this earnest seeking company. He fell upon them as they were listening to the word. There was no human manipulation, no attempt made to get them to receive the Holy Spirit in fulness of power. Peter was as surprised as Cornelius and his friends. This was an act of God, a movement from heaven, and man is conspicuous by his absence in promoting these blessed manifestations of the Spirit. It is indeed sad when efforts are made to induce such manifestations of God's power by carnal methods. What God does bears inspection. One cannot say the same concerning human imitations.

Wednesday, June 22nd Acts 11:1-18

" They that were of the circumcision contended with him " (v. 2).

The action of Peter in receiving the Gentiles and eating with them brought down upon his head the severe censure of the circumcision party. There is an exclusivism which is diametrically opposed to the Spirit of Christ. Religion so often raises barriers which God never built. In Christ the middle wall of partition has been broken down. The outpouring of the Spirit was God's seal upon the whole scene and the sign of tongues was God's answer to those who were unbelieving that He had granted to the Gentiles repentance to life. To resist this testimony was paramount to withstanding God. Spiritual discernment is needed to perceive the ways of God and to co-operate with Him in the outworking of His purposes. Such discernment is given in fellowship with the Lord.

Thursday, June 23rd Acts 11:19-30

" The hand of the Lord was with them " (v. 21).

Again we see how prejudice narrowed the service of the early Church. The dispersed Christians were Jews, and for the most part confined their witness to fellow Jews. They were not yet emancipated from the old bondage. Some of the Hellenistic Jews, however, found their broader sympathies reaching out to the Greeks. Imagine their surprise and delight to find their courage and faith rewarded beyond all expectation. " The hand of the Lord was with them," and this expression in the original conveys an air of excitement. They found themselves with a church on their hands, a Gentile church at that, the unforeseen outcome of their daring evangelism. Step out in His name to evangelise mankind, whatever his class or nationality, and God's hand will be with you and the results will be beyond all imagination.

Friday, June 24th Acts 12:1-11

" Prayer was made without ceasing of the church unto God for him " (v. 5).

The Church in Acts is a Church at prayer. There many happenings drove it to prayer. Prayer is no easy exercise. Prayer with its promise of glory and eternal reward is the most demanding, the most exacting and the most crucifying exercise that we know. It has been said: " There is more blood and sweat and tears, more crushing and wounding, more groaning and travailing in half an hour's real praying than in much preaching." When things are moving easily, when prosperity makes us self-sufficient, we are tempted to slacken the pace of " praying in the Holy Ghost " till we endanger our own souls and the kingdom of God. God then stirs up our nest and brings upon us stark necessities. When James was beheaded and Peter arrested a new earnestness entered into the prayers of the people. How is our prayer life ?

Saturday, June 25th Acts 12:12-25

" They were astonished " (v. 16).

As the people were praying God was working. His resources are exhaustless. First He gave Peter such peace and rest of mind that he was able to sleep like a newborn babe on the eve of his intended execution. He does not require keys to open prison doors or any implement to unfasten chains. The angelic hosts wait upon His will. In the unseen they work, quietly, efficiently, these servants of the saints, and although we may not hear their footsteps they leave behind them a sweet sense in our hearts that God has wrought for us. Peter was surprised to find himself at large; he could hardly believe the evidence of his senses. The Church was surprised to see him standing at the gate. Herod was surprised to learn the prisoner had flown from his cage. Faith in God is ever rewarded with surprises of deliverance which rejoice the heart and confound our foes.

Sunday, June 26th Isaiah 1:1-17

" I delight not in the blood of bullocks, or of lambs, or of he goats " (v. 11).

The sacrificial system of the law was appointed by God for the blessing and spiritual enrichment of His people, but when they became a mere form without the reality of moral conformity to His will and love for God and man the whole religious observance became loathsome to the Lord. Ceremonial zeal is no substitute for the weightier matters of the law—justice, judgment, mercy and devotion to God—and this is no less true today. Attendance at church, the singing of hymns, the offering of prayers, the giving of money to the work of God, the preaching and study of His word—all may become unacceptable and even hateful to the Lord when the spiritual and moral condition of the worshippers is not in harmony with what these things stand for. Our worship must be in spirit and in truth. God desires truth in the inward parts.

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BIRTH

HOLT. On May 16th, to Len and Pat, God's gift of a son, Russell Leonard. Both members of Barking Elim Church.

MARRIAGE

ROBINSON—FURNESS. On May 14th, at Elim Church, Kidderminster, Victor Norman Robinson to Joan Gwendoline Furness. Officiating minister: G. Harpin.

SILVER WEDDING

PALLISER—MITCHELL. On June 7th, 1941, in the Elim Church, Dudhope Crescent Road, Dundee, the Rev. Harry Palliser to Annie Kerr Brown Mitchell. Present address: 4 Langdale Avenue, Carlisle.

DEDICATION

COLLIS. On April 17th, of a complete family of five children—Graham, Patricia, Pauline, Lorraine and Raymond—at the Elim Church, Eastleigh, by W. E. James.

WITH CHRIST

DOUGLAS. On Wednesday, May 11th, Robert Douglas, aged 34, faithful and highly esteemed deacon of Ballymena Elim Church, passed to be with the Lord after a long illness patiently borne. Officiating ministers at funeral: A. R. Smith and W. Spense.

MacNEILL. On May 23rd, Miss Catherine MacNeill, beloved member of Elim Church, Cathcart Road, Glasgow. Officiating minister at funeral: W. W. Kelly.

NORRIS. On May 16th, Mrs. Mary Ann Alice Norris, aged 76 years, beloved mother of Mr. B. H. Norris, and friend of Clapham and Brixton Elim Churches. Officiating ministers at cremation: G. W. Hacking and T. W. Walker.

ROSSIGNOL. On May 26th, Mrs. Anne Mary Rossignol, friend of the Elim Church, Croydon. Officiating minister at funeral: W. J. Maybin.

STARLING. On May 19th, Ralph Lawrence Starling, aged 40 years, as a result of a car accident in South Africa. Former member and organist of Elim Central Church, Clapham, and latterly deputy secretary of the International Society for the Evangelisation of the Jews. "His works do follow him." Officiating ministers at cremation: B. A. Barnett, F. H. Birkett, J. H. Davies, W. R. Newton (secretary of the I.S.E.J) and T. W. Walker.

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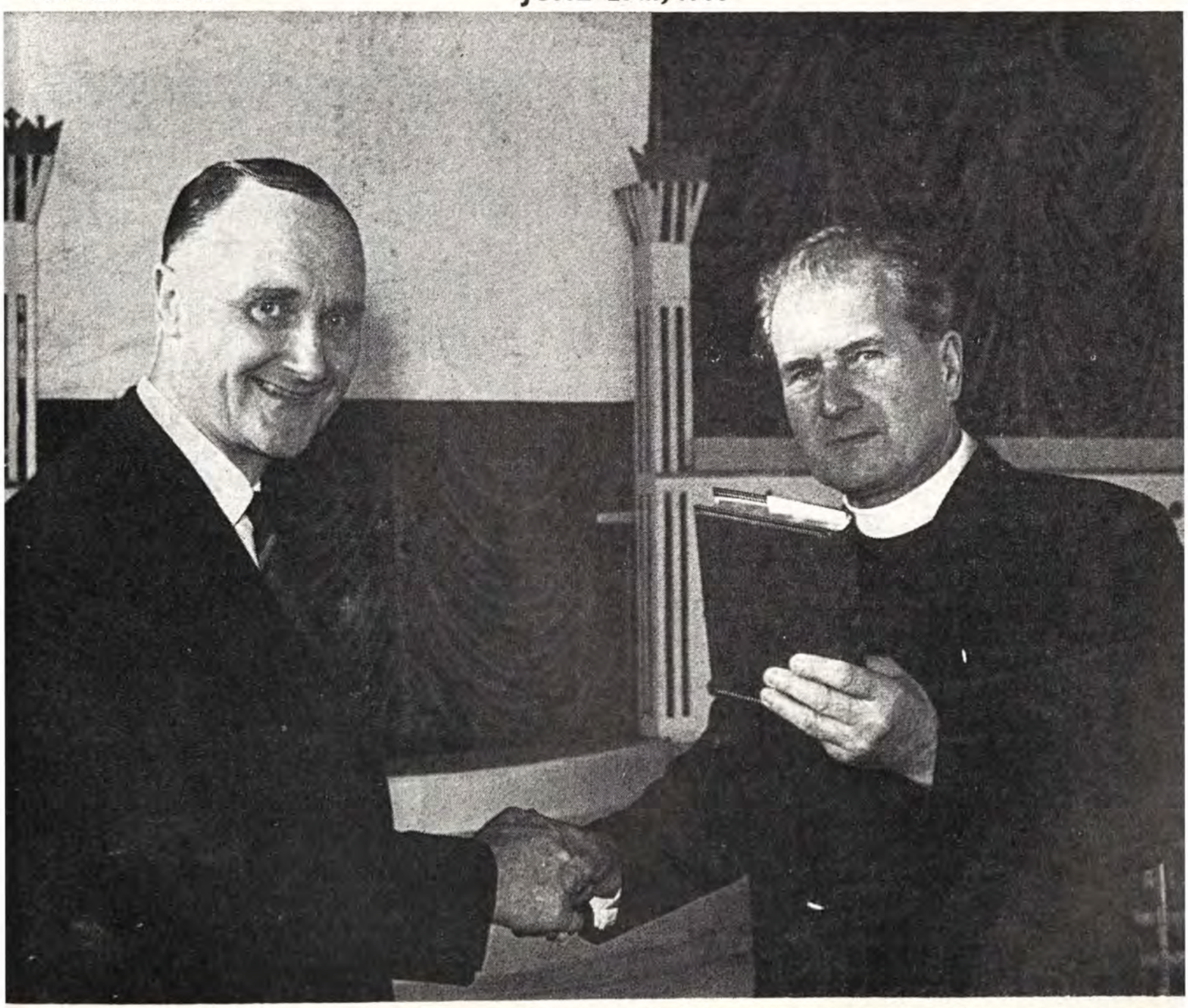
Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd. Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 26 JUNE 25th, 1966 6d



Pastor G. Wesley Gilpin being presented with a Bible, on his induction as President, by the retiring President, P. S. Brewster.

THE INDUCTION SERVICE

by J. J. Hounsome

THIS year the honour of the Presidency has been conferred upon the Principal of the Elim Bible College, an honour richly deserved by him for his outstanding achievements in the sphere of the Elim testimony; in the words of Pastor Brewster, "a worthy choice."

The office of President bears with it the responsibility of being chairman of the daily conference sessions, and demands wisdom, grace and a sense of humour; suffice it to say that Mr. Gilpin has proved equal to the occasion.

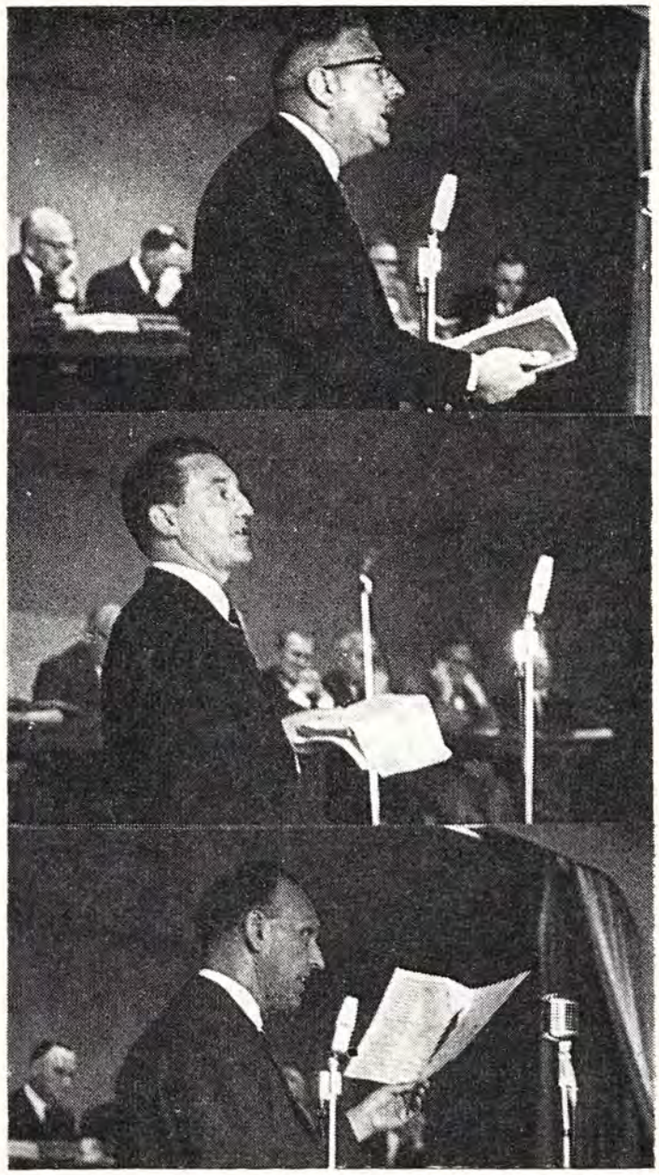
It was moving and gratifying to hear Mr. Gilpin pay tribute to the many who have been instrumental in his achieving his attainments, among them his father (present at the conference), one of the first elders of the churches in Ireland. This tribute also included his introduction to the conference of Mrs. Gilpin and his sincere appreciation of her as helpmeet and co-worker, sharing with him the Elim Bible College administration and activities. Mr. Gilpin concluded these sentiments with the scripture "He that findeth a wife findeth a good thing."

What a comfort to them both—and a thrill—to receive a message from their son, a teacher in Africa, assuring his father that he also wanted to play his part alongside him.

Taking as a basis for his presidential address Acts 9:31, the President reminded us again that Elim was born in the "fires of revival" and that verse 31 was a "first-century pattern for the twentieth-century Church." Elim, though distinctive, was but one section of the Church, the Church being without boundaries. A thought he offered was "Absence of opposition is not always a sign of decadence."

Mr. Gilpin went on to affirm: "Tomorrow depends upon what we do today; we must not invest our opporunities and talents in hit-or-miss methods, but in methods that build." The President pleaded for an interest in our Sunday schools and Bible classes; in preaching of the right sort: "Bible preaching evangelism"—"We must be anchored to the rock, yet geared to the times." He continued: "We must look to the fabric of our Christian living and our manner of life, upholding the Bible principles of honesty, integrity and clean thinking, walking in the fear of the Lord." What a sobering challenge his last thought on this point was: "our children may rise up and curse us for our capriciousness" should the foregoing standards be ignored. "The work of God is worthy of our best."

I liked the gracious manner in which he appealed to the young men and women in our ranks, young folk who are blessed with intellectual and academic qualifications: "We need you. Let us share your vision, let us benefit from your support." In summing up his address he said: "The house of God must be the centre of our outreach in serving the community; the duty of every member is to propagate the gospel."



F. E. Croker (Romford), L. Cowdery (Plymouth) and A. Tee (Youth Director) addressing the conference.

Decisions of the Conference

by THE SECRETARY-GENERAL

IN giving some idea of the matters decided upon in the 1966 conference it should be pointed out that cold print does not always convey the spirit of the discussions. This must be left to the imagination of the reader, with the hope that our efforts will carry some interest by the information contained in the facts as they are stated.

For instance, a high emotional level was reached when we discussed nominations to headquarters offices. A change in one of the appointments was made necessary by the decision of Pastor J. J. Morgan to return to a pastorate. After electing Pastor T. W. Walker to fill the vacancy the brethren gave the retiring Field Superintendent a standing ovation for devoted and unstinting service rendered over the past six years. No opportunity has been neglected by Mr. Morgan in his efforts to help the ministers and churches under his care, and we know all readers of the ELIM EVANGEL will pray God's blessing on his future ministry at the Clapham church, where he has been accepted as the successor to Pastor Walker.

On a recommendation of the Progress Committee the conference decided to increase the Church Aid Fund contributions from 2/- per week to 4/- per week from churches able to pay their minister his standard salary. This fund, it was pointed out, needed finances continually in order to help poorer churches maintain the fabric of their buildings in reasonable repair. Lack of attention in the early stages of property deterioration could lead to serious troubles and costly bills later on.

In view of the changing pattern of society and the need to direct the energies of our young people into channels of effective Christian service the following proposal was adopted: "That a scheme entitled 'School for soul-winners' be adopted in our Senior Crusader branches in order to stimulate soul-winning activity and deeper devotion among our young people."

The Secretary-General (left) with the President and Pastors W. R. Jones and P. S. Brewster.

What a powerful instrument this could be for the evangelisation of Great Britain and the restoration of pure morality if our young people could catch the vision. In the past they have not failed when the call of God has been made to them, and we are sure the same zeal in the work of spreading the gospel will characterise their future endeavours.

An important resolution adopted by the conference was the decision to change the name of the Elim Church to *Elim Pentecostal Church*. The brethren felt that this was more in line with our distinctive testimony and made clear our stand for pentecostal truth. For some years now many brethren have sought to bring about this change and are delighted that the matter has now been settled.

The lay brethren put forward a resolution, which was adopted, that a stewardship campaign be conducted throughout Elim churches. There can be no doubt that the acceptance of our responsibilities in this respect can only lead to greater effectiveness and a wider expansion of our work. We all have a part to play in this matter of sacrifice, whether it be by the dedication of our lives to the ministry, or our talents, or our money; all are needed to spread the testimony far and wide.

Finally, and what we know will be welcomed by many of our friends, it was decided to record a protest in the following terms: "This conference places on record its strong protest at the recent visit of the Archbishop of Canterbury to the Pope and deplores the trend in some sections of Protestantism, under the guise of ecumenicity, toward the Church of Rome."

There seems to have been general agreement that this year's conference was the best ever held in the history of Elim. A high spiritual tone was maintained both in the business sessions and in the public meetings, and it has been decided to return to the same venue for 1967, when the experience gained this year will add to the comfort and arrangements of the conference.

MISSIONARY RALLY AT THE 1966 CONFERENCE

by A. Nicolson

IT is a thrilling, exciting sound; the continuous tramp of feet and the movement of chairs as people gather for an eagerly awaited rally. I was in my place early on the Thursday evening of our conference week and watched expectantly as the fine ballroom at Pontin's holiday camp began to fill rapidly with delegates and visitors to the conference. Wynne Lewis soon had us all singing heartily, in spite of opposition from the camp's radio announcer!

This was to be a memorable rally in several ways. We witnessed a marriage, heard of a birth in the

The missionary exhibition.

television room, watched a simple but moving presentation, joined in a solemn act of ordination and heard a cry from the lips of our beloved Missionary Secretary, "Come over into Ghana and help us!"—all this in addition to the message from the missionaries. R. B. Chapman convened the rally. After the opening hymn Frank Newey, of India, led the congregation in prayer.

On previous evenings we had listened with pleasure to the singing of the newly formed ladies' choir and to the male voice choir, and now the moment of marriage had come. I could not help thinking that the piece chosen would be a sound basis for any marriage, "I'll live for Jesus day after day, I'll read my Bible, I'll always pray." This was followed by the ladies' choir singing a most impressive piece, "With Thy Spirit fill me." Mrs. Chapman's rendering of the solo part will linger with me for many a day.

Miss Marion Paint (need I say of India?) was the first speaker. One caught the tension in that vast land as, in a few words, Miss Paint reminded us of the death of Mr. Shastri and of the Chinese threat on the borders of India. Into this challenging word picture our sister placed the words from Matthew 13:3, "Behold a sower went forth to sow." "Now is the day of opportunity," declared the speaker, and she proceeded to tell us of the widespread sowing of the Word of God in the homes, the schools, the colleges and the great religious fairs.

It was fitting that at this great rally the President's wife should present to Miss Paint a token of our love and esteem. With a few, but very sincere, words Mrs. Gilpin presented a beautiful travelling rug to Miss Paint.

Mrs. Griffiths brought greetings from much-discussed Rhodesia, and her husband, Peter, spoke on the educational aspect of the work there; he reminded us that it was supplementary to the preaching of the gospel and not a substitute for it. There were now twenty-one Elim schools in Rhodesia, with 2,400 students. Pastor Griffiths told of the excellent opportunities through the scripture lessons of reaching young people with the Word of life. This was illustrated in the lives of two such young people. One, a girl called Norias, attended the school in Penhalonga, gave her heart to the Lord and is now completing her teacher training course. The other, a young man named Edgar, was educated at the central primary school in Inyanga North. He would pay no attention to the gospel at first, but finally he was won for Christ and is now lecturing in a Bible school.

The birth of a bonnie and beautiful baby between the hours of 2 and 4 p.m. was announced by Mrs. Gladys Gorton. It was the Elim Women's Missionary Auxiliary. This healthy bairn was born with the traditional silver spoon, for already £146/8/3 had been donated towards a vehicle for India.

I was deeply moved as Peter Griffiths knelt at the small table, surrounded by the members of the Executive Council, who, with the laying on of hands, ordained our brother to the work of the ministry.

Mrs. Bull, who with her husband had arrived in this country from Tanzania on the previous Friday,

Top: the newly elected Field Superintendent, T. W. Walker. Centre: The crowded concert hall. Bottom: E. Corsie, J. H. Davies and A. Tee ponder a suggestion.

told us of her medical work. Cleaning huge abscesses, suturing the wounds of drunkards, attending to desperate cases of advanced scurvy as the result of malnutrition, and attending to the needs of fifty-eight lepers in varying degrees of their affliction were all part of our sister's work. Souls had been saved and many people helped through famine relief in the past five years.

It was good to see our Missionary Secretary back from his tour of Elim mission fields in Africa. He presented us with an up-to-date challenge: a new mission field for Elim. In Ghana there is a tremendous opportunity awaiting us and Pastor Wigglesworth put to us the vital question "Can we deny these people?" It will mean a greater burden, but in Christ's name Elim will rise to this challenge and answer this modern Macedonian call.

"Send them, O Lord" was the theme of the duet sung by Mrs. Chapman and Pastor Wigglesworth, and by God's help and our own practical response we will.

The two united choirs sang the piece "Beside the still waters," followed by the male voice choir singing "Take up thy cross and follow Me."

The final message was given by Arthur Bull. Our brother spoke of the danger that freedom in the African countries could bring to the missionary. He reminded us that liberty was costly, and in a few words brought the cost of our own freedom from sin. I was struck by the speaker's exhortation to take the opportunity of shaking Miss Paint by the hand: "She will be too far forward in heaven for some of us to reach her." "Give us the tools and we will finish the job" were the closing words of this challenging address.

Miss Myra Llewellyn, just home from India, brought the rally to a close with a passionate prayer.

The offering at this service was £312/14/-. Let us keep on giving and praying so that the work of the Elim Missionary Society will go forward on every front.

PRAYER AND PRAISE

Conducted by F. H. COLEMAN

Subjects for prayer. Your pastor

So often in prayer meetings it seems that all are remembered as subjects for prayer except the pastor of the church. He needs your prayers too.

How much we expect of our pastor! He must be able to be a successful evangelist on Sunday evenings and feed the flock at the Bible study. He is our friend and counsellor, visits us when we are sick and prays that we may be healed. He must be there when we call for him whether it be day or night. He conducts our wedding services and officiates at the funerals of our loved ones. He must be a good book-keeper and so see that the accounts of the church are well kept, and many other things too he must keep his eye upon. He certainly needs our prayers. Our pastor needs the tools to help him in his study of the Word. He needs the unction of the Spirit, and protection when he visits the sick that he may keep well and strong. Prayer can do this for him.

The pastor of a successful church tells that one day he discovered the secret of the success of his church. The caretaker as he polished the chairs prayed over each one. Going into the pulpit, he spent a long time at the pastor's chair and prayed that God would let the Spirit rest mightily on the pastor on Sunday and bless the ministry of the Word to saint and sinner. God heard that old man's prayers, for each Sunday many were saved. Spare some time in prayer for your pastor, please.

Prayer request. For an outreach by the Springbourne, Bournemouth, Elim Crusaders during the first week in July to all age groups.

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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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The induction service *J. J. Hounsome*

Decisions of the conference *The Secretary-General*

The missionary rally *A. Nicolson*

Prayer and praise *F. H. Coleman*

Comparisons are challenging *Editorial*

Elim and evangelism *J. J. Morgan*

The conference sessions *A. A. Biddle*

Dateline London *J. H. Davies*

Elim Women's Missionary Auxiliary *Gladys Gorton*

A half-baked Christian *John Cave*

The family altar *H. Burton-Haynes*

EDITORIAL

COMPARISONS ARE CHALLENGING

" AFTER 1875 William Booth began to move towards founding his Army. Encouraged by his son Bramwell and by Railton, Booth took control of the mission in 1887 from the hands of the council with which he had so far shared power. ' Confidence in God and in me are absolutely indispensable both now and ever afterwards,' he announced simply. ' I am determined,' he told a correspondent, ' that evangelists in this mission *must hold my views and work on my lines.*' This coup lost him a few supporters and exhilarated the rest." H. Begbie in *The Life of William Booth* (1920), quoted by K. S. Inglis in *Churches and the Working Classes in Victorian England.*

Eight years afterwards, in 1883, the *War Cry* had a circulation of 350,000 copies per week in its English edition, and other editions were printed in Stockholm, San Francisco, Bombay, Dunedin, Sydney, Melbourne and Adelaide. France, Germany, South Africa and Canada had also been stormed.

The total attendance at all Army services in London on one Sunday in 1887, ten years after Booth took sole control, according to the *British Weekly's* estimate, was 53,591.

These attendances cannot be approached by us Pentecostals after fifty years, and the circulation of all the Pentecostal magazines together in the British Isles is a fraction of the above *War Cry* circulation. In fact these impressive figures are far in excess of the achievement even of the Wesleys in their lifetime, for at the time of John Wesley's decease his followers numbered about 80,000.

The success of the Salvation Army's crusade warrants attention, for it was achieved against opposition at least as great as that against which the early Pentecostals had to contend.

The immediate cause of their success was the pioneer's vision and initiative. From the fulfilment of this vision and mission no considerations were permitted to deflect him.

One gains an impression of extraordinary dedication and devotion to the cause on the part of the Salvation Army officers, the cause being not the growth of the Army but the rescue of lost souls. The building up of the Army was not an end in itself ; it was, if it was considered at all, a means to an end.

The progress of the Army indicates that " the blood of the martyrs is the seed of the Church."

" Persecution by the ungodly, Booth said, was as inevitable for Christians who were carrying the fight to the heathen as it was for Christ Himself. It was a sign that one was fighting God's fight. Bramwell Booth noted in his diary a meeting held just before the mission became the Army, at which he and his friends were ' pelted in the open air with cabbages and turnip-tops, etc., and one woman came and smashed one of the brethren full on the face. He bore it. I had a good time. The Holy Spirit was at work ' " (K. S. Inglis).

Further examination of this important phenomenon next week.

ELIM AND EVANGELISM

by J. J. MORGAN

SECRETARY OF THE EVANGELISTIC COMMITTEE

Pastor J. J. Morgan addressing the conference.

ON Tuesday of conference week the evening service was conducted by the Evangelistic Committee, who assembled with the Executive Council on the platform at the end of the pre-service song session conducted by Pastor A. Brewster.

It was fitting that Tuesday was evangelistic night, for earlier in the day one of the main topics had been evangelism, with real heart-searching, regarding the lack of evangelism both " pioneer " and in the local churches, by the ministers themselves. Impassioned speeches and pleas were made for a more aggressive forward move to reach the masses with the gospel and for evangelism in every form, including literature, etc. So the conference was in the right mood for a red-hot gospel service to conclude the day; nor was it disappointed.

The service began with an announcement by the President, Pastor G. W. Gilpin, that the conference had voted earlier in the day on the Vice-President for this year. This honour was bestowed upon Pastor R. B. Chapman, minister of the Ilford church. Pastor P. S. Brewster, chairman of the Evangelistic Committee, convened the service and soon the meeting was under way in true Elim style.

After the opening hymn, Pastor Ron Jones read the Scriptures, setting the cross in the centre of our service, and Pastor Jack Davies led in prayer and pleaded that God would manifest His power and glory among us. The ministers' choir rendered two special items in song and the women's choir rendered two excellent musical pieces.

It was a preacher's delight to enjoy the ministry of the Word by Pastors D. Ayling and L. Lambert. The former spoke with tremendous insight and understanding of the gospel incident where Jesus encountered the man possessed of the devil. " Let us alone " pleaded the demon. " Hold your peace " commanded Jesus. Here we saw Christ the master of every situation, conqueror in every circumstance. It was evident that the preacher had not only the grip of his subject but the grip of the congregation, and he held their rapt attention to the end.

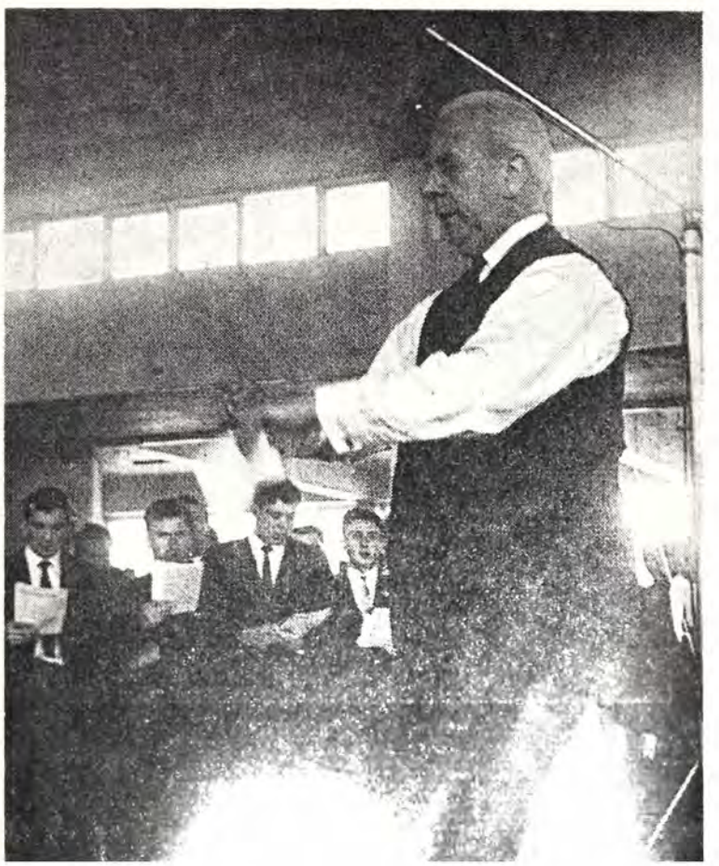
The second preacher took for his address Christ washing the disciples' feet. He too received a gracious anointing of the Spirit as he clearly and unmistakably presented the gospel in all its saving grace and power. There was no other other way of salvation, no other remedy, no other plan, only that offered by Christ: " If I wash thee not, thou hast no part with Me."

Although the congregation was chiefly composed of Christians the gospel was welcome, refreshing and stimulating. Ministers who had preached the gospel for years expressed delight and pleasure that in our ministerial ranks we have competent young men who can present the gospel of Jesus Christ in such forthright fashion in this day and age.

The offering of £154 was devoted to the Evangelistic Fund.

We thank God that Elim is an evangelistic force in the world today, and our prayer is that as a church we may always be in the vanguard of evangelism.

D. B. Gray in action.



REPORT OF CONFE

by A.

IT would be impossible to write up all the details of the representative sessions of this year's conference in the space given, so I propose to proceed under the following headings: personalities of the conference, agenda highlights and conference sayings.

Personalities of the conference

The election of G. W. Gilpin as President brought him to the chairman's seat of the conference sessions. I was impressed by the fact that every session opened on time and by the reading of an appropriate scripture before business commenced. Clear in voice and lucid in explanation, as well as having a strong grip on proceedings and a sense of humour, Mr. Gilpin was an admirable chairman. R. B. Chapman is now Vice-President, a mark of the respect of the conference for his willingness and faithfulness over the years to the Elim work. It would be impossible to leave out H. W. Greenway, our Secretary-General, from this report. Mr. Greenway is the right-hand man of any President, giving guidance and help on constitutional procedure as well as bringing the rod of correction upon those who overstep or misquote the constitution. This year two men were linked together by the office of Field Superintendent: J. J. Morgan relinquished the office and T. W. Walker was elected to it. Mr. Morgan was given a standing ovation for his services; all who know him realise that he was worthy of much more. Mark you, he has not retired from active ministry, he is far too young for that, but is taking up the pastorate of the Clapham church, and all wish him well in the future.

T. W. Walker is now the Field Superintendent and will need our support in prayer as he shoulders this arduous office. It was good to welcome E. Schuurman, minister of a large Pentecostal church in Amsterdam. It was also good to see G. Canty with us after his serious car accident some months ago. J. Tetchner has been placed on the retired active list, which means that he will be available for service when required. It was with sorrow that we were informed of the passing of Elim ministers J. H. Keates, N. Hemmingway, S. Homer, J. H. Gee and one-time Elim missionary Miss R. Maplesden.

Agenda highlights

J. T. Bradley, P. S. Brewster, G. W. Gilpin, J. J. Morgan and T. W. Walker were all re-elected to the Executive Council. Three new churches were accepted into our fellowship: Felixstowe, Luton and Crawley. Next year's conference will again be held in Pontin's camp, Bracklesham Bay, during the week commencing May 13th. Plan to come.

The unanimous decision of the conference was to issue a press release registering Elim's protest against the drift to Rome by so many Protestant churches

The ministers, lay representatives and visitors.

CE SESSIONS, 1966

Biddle

as well as against the visit to Rome by the Archbishop of Canterbury.

A proposal to set up a " school for soul-winners " was enthusiastically adpoted, and soon you will all be hearing about it. I feel sure you will want to take the course and so be assisted in soul-winning efforts.

The reports from the various departments of the work were adopted. The Evangelistic Committee told us of the many campaigns conducted during the year, with many souls saved. There was a reaffirmation of the policy to open new churches by pioneer campaigns as well as by helping churches to go ahead by church efforts. It was made clear, however, that if we are to advance " the spirit of sacrifice is needed," and that involves ministers, members, everybody. The missionary report was preceded by a welcome home to Elim missionaries Mr. and Mrs. A. Bull, Mr. and Mrs. P. Griffiths, Miss M. Paint, Miss M. Llewellyn and Miss E. Wriglesworth. They were given a great burst of applause. The missionary income for the year was £31,558. It was excellent news from our Missionary Secretary that in Ghana there are a large number of churches desiring to enter the Elim fellowship. This is a great opportunity, to which we at home must respond wholeheartedly. Appreciation was expressed of the grand total of £4,309 collected by the Elim Youth Movement for the Famine Fund. There was inaugurated the Elim Women's Missionary Auxiliary, about which you will hear in due course. A telegram conveying the good wishes of the conference was sent to all our missionaries on the field. The Bible College report was most encouraging, stating, among other matters, that fifty-six students are in residence. The youth report was good, stating, among other statistics, that the largest number of scholars ever were enrolled in our Sunday schools. An appeal was made for more churches to become interested in boys' clubs. Mention was also made of the summer camps, all of which saw many souls saved and many filled with the Holy Spirit. The music and radio report was most illuminating. The record of one thousand visits to prisons by the London Crusader Choir and D. B. Gray was tremendous news. The festivals of music and song had attracted large crowds, with souls being saved in them. The establishment of a film unit has proved to be a most valuable asset to our evangelistic programme, for it was reported that twenty-six souls had been saved as a result of this new venture. The Elim Holiday and Eventide Homes report was that of another side of our work which meets a need and is another form of our outreach to those in need of rest and refreshment. Tribute was paid to the superintendents, Miss G. Willcocks and Mrs. Barrett, for the splendid work they are doing in these homes.

Another highlight of the conference was the splen-

(*continued on page 411*)

DATELINE LONDON

FIRST SIX DAYS OF BILLY GRAHAM CRUSADE

Reported by J. Hywel Davies *(Administrative secretary of the Evangelical Alliance)*

IF you determine success by numbers you would not say that this crusade has begun as a resounding success. You would describe it as encouraging but not overwhelming. There have been empty seats in the main auditorium every night except Saturday, and only half the overflow areas were occupied on Saturday. But numbers are increasing, and the forecast of 20,000-plus nightly could be realised before the crusade ends.

And what of the response? Here again the "down-to-earth" reply would be "encouraging." Of the 4,000 who have come forward, 2,376 came to accept Christ as Saviour. But the outstanding, and numerically successful, feature is that sixty per cent of this number have no church connections. Among those who have come forward have been Roman Catholics, Russian and Greek Orthodox, Jews, Jehovah's Witnesses, Mormons, Muslims, Hindus, Spiritualists, and even a Zoroastrian, to mention only the unusual. These features of the crusade are greater than anticipated, and to me they are the real qualifications of success, rather than the total attendance figures. This is the product of the worldwide prayer chain forged over many months of patient planning by the crusade team, and the remarkable thing is that those who come forward at the end of Billy Graham's nightly message come forward in silence. No high-pressure appeal, just a simple invitation to confess publicly commitment to Christ. On Monday night almost 1,000 walked to the front, and the only sound you could hear was the hurried tread of the feet of the young mingled with the slower sound from the elderly. Billy Graham interrupts the silence only to say that he will wait for the farthest to come, and there they stand, all kinds and colours, shoulder to shoulder in the silence, with no singing or talking. One night this "procession of surrender" began with a young black boy in his teens, another time with an eleven-year-old lad in white shirt and grey flannel short trousers. The atmosphere is certainly charged with emotion, a different kind of emotion and obviously not produced by Billy Graham. You cannot witness without emotion old men, young men, women and children of all ages, shapes and sizes walking publicly, unashamedly and silently before you, for you to see they are giving themselves to Jesus Christ.

There have been many criticisms of Billy Graham, his team, the organisation, the appeals for money, and the like, and some of them are valid, for this is the risk you run when something is staged on this scale. However, be sure that when you have got yourself beyond the nuisance of the arc-lights, the irritation of bad amplification, the frustration of listening to singing you cannot switch off, and the back-slapping old pals act that has plagued many of these early meetings, to Billy Graham's preaching you cannot help recognising that this man has been given special gifts by God to bring people to Himself. This then could be London's opportunity to consider her ways. Make no mistake about it, Billy Graham is a talking topic everywhere here, and his name alone provides a unique opportunity to speak about Christ.

To conclude, what will be the result of all this used manpower and money as far as churches are concerned? This will depend to a great extent on the attitude of the churches to which these inquirers are directed. A team of ministers and lay people works after the crusade meeting is over. Some work into the early hours of the next day, sending details of the inquirers' decisions that night to the churches of their choice. Where no church preference is given a team of ministers known as the designation committee directs them to churches participating in the crusade that are nearest to the addresses they have given. One London minister was so impressed with the high standard of efficiency that he telephoned to say his letter—he received thirty names and addresses that morning—was postmarked 3 a.m. that day! By lunch time another had spoken to some of the converts directed to him. Another minister told us that two converts not only came to his Sunday services but also, with Bible in hand (a point emphasised by Billy Graham nightly), they were at the Monday evening Bible study.

This crusade, with its imperfections (just like our own churches), is obviously being blessed of God, and in the final analysis will make a valuable contribution to the work of the evangelical Church in Greater London and even farther afield.

F. Lavender takes part in early-morning devotions.

The rest which we find in Christ is not that of laziness. It is not resting from service, but finding rest in it.

REPORT OF CONFERENCE SESSIONS, 1966

(*continued from page 409*)

did outline and explanation given by J. C. Smyth to the ministers, laymen and their wives on the Elim Ministers' Pension Fund.

Of course, there were other matters than the foregoing, but I close by stating the fact that despite controversy, strong types of personality and many various outlooks the spirit of grace and love prevailed throughout the conference sessions.

Conference sayings

I have culled these from prayers and speeches made.

"A move is on throughout the world."

"Missionaries are people with a vision. They are not looking at the difficulties—they are overcoming them."

"Pioneer evangelism is the life-blood of our movement."

"A branch [Crusader] can either bleed or feed."

"The greatest revivalist of all time, the Holy Spirit, is in our midst."

"Only the best we can do for God is good enough."

"I would like to put you all to rest."

"You ladies live too long."

"This psalm [73] is that of crisis, but the sanctuary was the place of answer and revelation."

Elim's new baby

by GLADYS GORTON

THE Elim Conference 1966 has gone, but its slogan remains: "Continue in faith." That indeed was the attitude which prevailed, engendered by the gentle but effectual moving of the Holy Spirit. Another comment which captured our hearts was "It's the women who are being blessed in this conference," and truly we were!

Ever green in our memory will be these highlights: the singing of the ladies' choir; the glorious voice of Mrs. R. B. Chapman; the capable leadership of Mrs. W. Gilpin, the President's wife; the beautiful bevy of lady students who recited and sang, thrilling and stirring our hearts during the women's rally on Wednesday afternoon; and last, but by no means least, the excellent Spirit-anointed ministry of Mrs. Joan Morrison, who held us spellbound as she spoke on "What mean these stones?"—stones and angels.

However, to me the most exciting of all was the birth of Elim's newest baby in the television room! She was born between three and four o'clock Tuesday afternoon. Her name: Elim Women's Missionary Auxiliary. Earlier in the year the Elim Missionary Council, with the approval of the Executive Council, invited me to attend a committee meeting with the idea of forming a women's missionary auxiliary in Elim. With additions, the plan I presented was accepted and I was asked to become the secretary. At this afternoon meeting during conference week Pastor Gerald Ladlow was the chairman, and he introduced me to the sisters gathered. I then gave an outline of the proposed plan. Eager and lively interest was very evident. I suggested the following slogans: "Each woman must assist"; "Every woman made available"; "Each woman the Master's agent"; "Every woman must amalgamate."

After I had finished the meeting was opened for discussion, and while one or two were speaking the missionary secretary, Pastor L. Wigglesworth, whispered to me "This has just been handed in," and passed me a note which stated that two sisters in Barnsley would give £25 each if we decided to launch a fund to purchase a jeep for India. We agreed to have an offering. Then a miracle happened. This was confirmed by Miss Marion Paint, missionary to India, standing and saying "Our greatest need in India is a jeep. The one we have had since 1947 is falling to pieces." An appeal was made giving these details and we received £70, and up till the Thursday evening missionary meeting I had received in cash and promises, including the £50 from Barnsley, £146/8/3.

All that transpired at this meeting was a wonderful confirmation of God's will, for much prayer had been offered for the Lord to prepare the ground for this new venture in Elim.

Mrs. Caple, the Barnsley pastor's wife, passed in that note. She had longed to get into the meeting, but was hindered. God held her back to confirm this new scheme, to give it a special blessing.

We also heard that two women in the north of England had set aside Tuesday to fast and to pray that Elim would organise something to stimulate interest among women to aid our missionary cause. Nobody knew that we would hold this meeting that afternoon; it was not on the scheduled programme. We did not even know ourselves, as it could not be until the E.W.M.A. was passed by the conference. Another confirmation!

I will be telling you more details in the weeks to come, but have already sent a letter to your pastor's wife, who will be able to give you information. If you do not belong to an Elim church and would like particulars, write to me and I will send them to you. Your gift towards this urgent need of a jeep I would most gratefully receive. We are *workers together with Him*.

Address: 297/299 High Street, Cheltenham, Glos.

CORRECTION

TIME of BILLY GRAHAM FINAL SERVICE at WEMBLEY STADIUM JULY 2nd should read

7.30 P.M.

NOT 5 p.m. as advertised on page 410

COMING EVENTS

ABERDARE. July 6-9. Elim Church, Monk Street. Annual convention. At 7.15. Preachers: Rev. D. Jenkins (Calfaria Welsh Baptist Church, Aberdare), Rev. R. Lloyd (Grangetown Baptist Church, Cardiff), Rev. H. Morgan (Presbyterian Church, Newport), R. Hunston (District Superintendent).

BARNSTAPLE. June 25. Elim Church, Bear Street. At 8. Youth team from Plymouth.

BIRMINGHAM, Winson Green. July 2, 3. Elim Church, Handsworth New Road. Presbytery rally and youth weekend. Saturday at 7. Preacher: Wynne Lewis and youth team from Derby. Sunday at 11 and 6.30, services taken by local youth.

BLACKPOOL, Marton. Elim Church, Fredora Avenue. Sundays at 11 and 6.30. Tuesdays at 7.30. (Bus from Tower to Stanley school). Visitors welcome. Minister: D. W. Cartwright.

BLACKPOOL. Jubilee Temple, corner of Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Visitors welcome. Minister: F. J. Day.

CLACTON. Elim Church, Hayes Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors cordially invited. Minister: H. Burton-Haynes.

EALING. July 3-8. Elim Church, Northfield Avenue, W.13. Billy Graham follow-up meetings. Sunday at 11, 6.30 and 8, weeknights at 7.30. Children at 5.45. Convener: A. J. K. Magee.

ILFORD. June 25, 26. Elim Church, Clements Road. Fortieth anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. Tetchner (a previous minister of the Ilford church).

KENSINGTON. July 3. Kensington Temple, Kensington Park Road. At 6.30. Visit of the Swedish Youth Band and Chorus.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 9.45. Tuesdays and Wednesdays at 8. A welcome to holidaymakers. Pastor: David Holmes.

OXFORD. June 29. The City Temple, Botley Road. At 7.45. Visit of Swedish youth band and chorus.

PENZANCE. June 25-29. Elim Church, Liberal Hall, Taroveor Road. Convention. Sunday at 11, 6.30 and 7.45, weeknights at 7.30. Preacher: J. B. Coleman (Caerphilly). Convener: A. H. C. Newman.

PORTSMOUTH. June 30 and July 1. Elim Church, Arundel Street. At 6.30. Swedish youth band and chorus.

RYE PARK. June 25. Elim Church, Rye Road, Rye Park. Anniversary service and youth weekend. At 7.30. Visit of Pastor F. H. Coleman (District Superintendent). June 26. At 11 and 6.30. Visit of G. W. and Mrs. Gilpin.

SHEFFIELD. July 2 and 3. Elim Pentecostal Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Visit of J. C. Smyth (Headquarters Staff).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. July 4. Elim Church, Mersham Road. Visit of the Swedish Youth Band and Chorus.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

ITINERARIES

The President:

June 26, Rye Park; July 2, Pontypridd Presbytery rally; 3, Swansea; 9-16, Capel Missionary Week.

London Crusader Choir (Leader: Douglas B. Gray): June 26, Wormwood Scrubs prison and Kensington Temple; July 10, Braintree.

ANOTHER MISSIONARY CONFERENCE AT CAPEL

(Convened by the Elim Missionary Council)

July 9th to 16th

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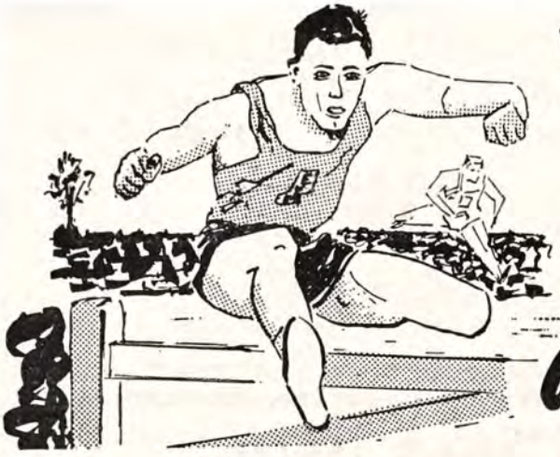

YOUTH *in action!*

A HALF-BAKED CHRISTIAN

by John Cave

"OH, what a horrible cake!" Have you ever said that? It looked really good on the outside, but the inside!

In the time of Hosea ovens had the fire either under or at the side. Consequently, however good at his work the baker was, the cakes would not be edible unless they were turned so that they could be properly cooked. Keeping this in mind we can discover what Hosea meant in chapter seven, verse eight. Stop reading this article for a moment and look it up. To many Ephraim was all right, for at this time the standard of religion in Israel was very low; therefore to many people who could see only the outward show Ephraim was doing quite well.

However, in the book of Samuel we are told that God looks upon the heart, and through Hosea this was God's description: "Ephraim is a cake not turned." Now a cake that is only half done is good for nothing, and this was God's judgment upon Ephraim (4:17). "Ephraim is joined unto idols; let him alone." Ephraim was of no use to God because he had become an idolater. Now how had this happened? Look at our text again. "He hath mixed himself among the people." To put it in another way, Ephraim had fallen into the trap of worldliness and because of this could do nothing for God.

Now let me be pertinent. Are you, Crusader, a half-baked Christian? Could it be said of you that you have merely an outward crust of religion and at heart you are not what you ought to be for God? Has the glitter of worldliness dimmed your vision of Jesus Christ?

If worldliness in any shape or form has crept into your life your usefulness for God is nullified. Becoming mixed with ungodly things or friends will ruin not only your usefulness but your whole life. Just think of this; worldliness will diminish the effect of your testimony. What good will it do to tell people that you have been saved if there is no difference between your life and theirs? As a Christian you should look, act and live differently from the unsaved. If you are a real Christian your desires are bound to be different also. In short your testimony should shine as a beacon of light through the darkness of sin. Do not let worldliness diminish your testimony.

Worldliness will also destroy your spiritual life. To become taken up with the things of the world is to compromise, and to compromise is to fail. You cannot possibly be on fire for God and at the same time be lusting after the things of the world. There is nothing that will destroy your spiritual life quicker than compromise.

Yet let me add quickly that, worse than both of these, worldliness will cause you to deny your Lord. This is what happened to Peter. He followed afar off, mixed himself with the people of the world, warming his hands by their fire, and when the test came he denied his Lord. Surely, when we think of what Jesus has done for us, giving His life, shedding His blood, saving our souls, healing our bodies, delivering us from so many evil things, we cannot possibly deny such a glorious, mighty Saviour, who is our personal Friend. Yet this is exactly what worldliness does.

Now, before you turn over the page and forget this article reach for your Bible again and turn up 1 John 2:15. Read it slowly, and if this spiritual disease has started to eat into your soul 1 John 1:9 is still true. Do not be anything less for God than that which He demands—100 per cent.

May it be that as the Lord looks at all of our hearts He will not have to say of us the same as was said of Ephraim, but rather as it was said of Enoch, "He had this testimony, that he pleased God."

Men do not reject the Bible because it contradicts itself, but because it contradicts them.—E. PAUL HOVEY.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, June 27th — Isaiah 1:18-31

" Come now, and let us reason together, saith the Lord " (v. 18).

God can always be approached. He is not afar off, aloof from His creatures, indifferent to their need or condition. He graciously invites us to draw near, and although He is so great He waits upon us and is prepared to reason with us. This is indeed a most wonderful revelation of God's character. Our sins may be grievous, deeply dyed as scarlet or as staining as the colour of blood, but He is prepared to bleach our souls until they are as white as snow. The Authorised Version suggests the thought of a discussion between equals. The Hebrew implies rather the tone of one who gives an authoritative ultimatum, as from a judge to the accused, who had no defence to offer. What is the summary of the pleadings? The ultimatum is one of grace and mercy: " Repent, and be forgiven."

Tuesday, June 28th — Isaiah 2:1-9

"Come ye, and let us walk in the light of the Lord" (v. 5).

The prophets were deeply sensitive to the darkness and degeneration all around them and addressed themselves under God's leading to speak to, plead with, denounce and warn the people of their generation. But they also had a clear vision of God's glory and an unwavering faith and confidence in the ultimate enthronement of God's kingdom. They never lost sight of the final triumph of righteousness amid the godless and calamitous ways of wickedness. We need to preserve this balanced view of life. In days of widespread corruption and spiritual darkness we are in danger of becoming so conscious of these conditions as to forget, or to lose sight of, the ultimate issue of the triumph of God. In close fellowship with the Eternal we see through all the mysterious, conflicting happenings of life to the determined end, and in the light of that glory order our steps and direct our ministry. However dark the outlook we can " rejoice in hope of the glory of God."

Wednesday, June 29th — Isaiah 2:10-22

" The day of the Lord " (v. 12).

In this section of Isaiah's prophecy we have a vision of the day of Jehovah. It takes in God's people, but the outlook includes the whole world. Desolation and destruction come upon the world because the earth is polluted under its inhabitants. The act of God is the operation of the laws by which the divine creation is governed. Man has transgressed the laws through his godless selfishness, violated the statutes and broken the covenant; consequently he suffers the penalty of his wrongdoing. God acts in holy wrath, inspired by eternal love, against all forces of evil, and in His great day men will discover Him and know that through Him alone is salvation possible. The law of retribution shows that God does not forsake the earth; through His judgments the earth will be restored and man will discover His grace in judgment, for He has appointed that the Man of His right hand shall administer the activity of His judgment.

Thursday, June 30th — Isaiah 5:1-17

" A song of my beloved touching his vineyard " (v. 1).

The divine purpose and expectation concerning Judah are set forth in the prophet's song of the vine. In this song he likens Judah to a plant of Jehovah's planting from which He had expected luscious grapes but which has brought forth wild grapes. Everything had been done for its fruitfulness. The vineyard planted with the choicest vine had been carefully prepared; stones had been removed by hand; it had been fenced against the beasts of the field and guarded by watchmen night and day. The fruit expected from the nation so signally blessed and preserved was justice and righteousness. Instead it had produced oppression—literally bloodshed —and the cry of the oppressed. The Church today is God's vine, she exists to bring forth the same fruits of justice and righteousness. Are we as individuals fulfilling the divine expectation ?

Friday, July 1st — Isaiah 5:18-30

" Therefore is the anger of the Lord kindled against his people " (v. 25).

Divine justice may tarry, but it never sleeps. Written in letters of flame across the scroll of time are the words " Whatsoever a man soweth, that shall he also reap." Judgment came upon Judah. Through their sinning the fence of God's protection was removed, throwing open the vineyard as grazing land which all the wild bulls of Bashan—i.e. all the enemies of Zion—might trample on. So there came an obliteration, at least for some time and in some measure, of the distinctness and independence of the nation's life. The wrath of God is not vindictive; it is but the Nemesis of disobedience. Do we not so often hold back and prevent God from making the best use of our lives? He wants to shed abroad in our hearts the love of Christ, that it may fill us and flow through us into other lives.

Saturday, July 2nd — Isaiah 6:1-13

" I saw also the Lord sitting upon a throne " (v. 1).

To the young prophet Isaiah there came a vision of the throne which is never vacant and upon that throne the King of kings who never dies! He saw the Lord surrounded by bright, shining spirits humbly worshipping and praising, and —in the case of the one who placed a live coal from the smoking altar upon the prophet's lips—serving. Worship and service fill the moments of the heavenly host. He who worships his God most devoutly will serve Him sacrificially. To worship is to serve. Worship—engagement with God Himself—issues in service which is anointed with power and directed towards the accomplishment of His purposes. Nor will the blessedness of worship stay at willing service; it will result in transformed character. The supreme joy in heaven will be that " we shall see His face," but to behold His face now and worship Him is heaven begun below.

Sunday, July 3rd — Isaiah 7:1-17

" Ask thee a sign of the Lord thy God. . . . But Ahaz said, I will not ask, neither will I tempt the Lord " (vv. 11, 12).

Upon the accession of Ahaz to the throne the nation was plunged into more definite courses of evil. In an attempt to preserve his kingdom against the confederacy of Israel and Syria Ahaz was planning to seek the aid of Assyria. This move Isaiah knew would be fatal, therefore He appealed to him to rely only on God, and offered him a sign. Ahaz's refusal of the sign had all the sound of piety and reverence for God. He would not seek to prove Jehovah ! But his refusal was irreligious and irreverent, for it stemmed from the fact that he did not wish to follow the policy of God's inspired servant. Let us prayerfully guard against refusing under the cover of some high-sounding phrase the way and will of God.

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WITH CHRIST

BOOTH. On May 13th, Henry Booth, aged 68 years, loved and respected member of the Elim Church, Sheffield. Officiating minister at funeral: E. Garner.

WHITBY. Frederick G. ("Fred") Whitby, well-loved deacon and secretary of Elim Church, Hayes, entered suddenly into rest on Saturday, May 28th. Officiating minister at funeral: W. R. Thornton.

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 27 JULY 2nd, 1966 6d

Photograph by P. J. Sharpe

Part of the Gloucester Elim Church Choir outside Gloucester prison after conducting a service there.

DR. BILLY GRAHAM AND THE CRITICS

by H. W. Greenway *(Secretary-General)*

THERE are both dismay and encouragement in the rough treatment meted out to Dr. Billy Graham in a recent television interview—dismay that an official body such as the B.B.C. should call upon interviewers whose hostility to the coming crusade was painfully obvious, and encouragement that antagonism to the work of evangelism is usually a sign that the minions of evil fear an incursion into their camp. If the crude attack on the evangelist's personality is an indication of success in days to come in the winning of souls no one would be better pleased than Dr. Graham himself. Of this we are sure. When Satan is disturbed it is often evidence of the fact that the message or plans of the Church have become effective. It is the potential of the Greater London Crusade that is so upsetting for the purveyors of vice in the great metropolis.

One begins to wonder who is responsible at the B.B.C. for the choice of interviewers—indeed, who is responsible for the lowering of morals that has become so obvious within recent months. This powerful instrument of mass education is being wielded with terrible force against the standards which have made our nation great in days gone by but which are now fast crumbling under this vicious onslaught. If protest is made to anyone in authority the plea is made that the broadcasting organisation is not there to guide us in moral matters but purely to give entertainment to the listening or viewing public. But even people who entertain have no right to demoralise, nor is the plea for realism any real excuse to abdicate responsibility. Are we to believe that all the decent folk in our land are now under the ground? Is it true that violence and vulgarity are common in most of our homes and cities? Are we to educate our children in this new code of immorality until, like Sodom, we have no future but a fearful looking for judgment?

The forthright answers of Dr. Graham and the ready acceptance of an opportunity to declare the gospel were an occasion for gratitude to God, and some compensation for what otherwise would have been a sordid display of offensive cross-talk.

It is apparent from this interview, and indeed from some criticisms which have appeared, that our generation has no liking for any moral or spiritual influence calculated to deprive it of its pleasures and opinions. The Gadarene demons cry from the deep "What have we to do with Thee?" Their possession of the citadel of Mansoul is always challenged by the presence of Christ.

Nor are the respectable folk free from this fear of the invading presence of the Master. The people of the demoniac's city came and besought the Lord to depart from their coasts despite the fact that a wonderful miracle had been performed and a man had been restored as a useful member of the community.

The world is tearing itself to pieces in its insanity. The gyrations of the young and the apathy of the old demonstrate a tragic unawareness of the peril to which the whole world is now subject. Never have our people been so taken up with trivialities and so occupied with murky pursuits as at its present stage of deterioration; never has man been so taken up with covetousness and the lust to possess as in our generation. With money in his hands and a dark cavity in his soul, *homo sapiens* stumbles on, ever seeking, never finding, while the prize of life offered so freely in the gospel is left unheeded.

In an age when violence is fast becoming the norm of civilised activity, authorities with such powers of mass influence as the B.B.C. would do well to accept their responsibilities and make efforts to change the current that speedily flows toward the Stygian sea.

SUDDEN HOME-CALL OF RYE PARK CRUSADER

By F. H. COLEMAN

THE passing of Billy Sewell, member of Rye Park Elim church and son-in-law of Pastor C. Coe, as the result of a tragic car accident will be sorely felt by his near relatives and friends. He loved Christ and was loyal to his Lord and Saviour to the end.

This young man was brought to Christ at an early age. His godly parents saw that he attended Sunday school and church regularly. Hearing the gospel, he received Christ and remained faithful.

Billy Sewell is an example of a child being sent to an Elim Sunday school and being trained in spiritual realities. He never departed from them.

Our sympathy goes out to his widow and parents and we pray that God will comfort them in the knowledge that they will be reunited in that day when Christ comes again.

AN OPEN LETTER TO THE ELIM MOVEMENT

by Lawrence E. Lambert (Yeovil)

WEEKNIGHTS SHOULD NOT BE WEAK NIGHTS

ONE of the saddest sights on the spiritual horizon today is the decline of attendance at weeknight services. This is true of churches in general and our own movement in particular. Some churches with congregations of 200 on a Sunday night hardly muster twenty to a Bible study. When a minister is asked the strength of his church I wonder whether he should quote his Sunday night or prayer meeting figures.

This is not true everywhere, of course. Some churches flourish in mid-week. I thank God that here in Yeovil our weeknight numbers have never been higher. This is no idle boast, but to show the deep conviction and concern I feel about this matter I have tried to work it out in my own assembly. Let us examine first :

REASONS FOR THE DECLINE

SOME ARE UNDERSTANDABLE

NIGHT SCHOOL

is compulsory or necessary for many young people today. It is right and commendable that they should obey their masters and improve their chances of promotion.

FAMILY RESPONSIBILITES

Christian families are the strength, heart and future of our churches, but an addition to a family means a temporary subtraction from the congregation. Whereas the husband and wife were at the prayer meeting, one has now to baby-sit.

MOVING HOME

Moving out is another cause. Many Elim churches are " down town," and people are moving farther and farther from town centres. This means increasing distances to go to church and consequent increases in bus fares and travel time cause some who were never absent to go rarely in mid-week now.

MOTHERS WORKING

Whether we condone or condemn the practice of mothers working it is a fact that more married women than ever are out at work. This often means that housework which used to be done in the daytime is done at night. Mother out working may increase offerings, but it decreases numbers.

SOME REASONS ARE LAMENTABLE

TELEVISION

A Christian who puts a television show before attending a prayer meeting is desperately spiritually sick, and should go at once to the great Physician. Watching television is not wrong, but worshipping it is. If we put it before God it becomes an idol.

MATERIALISM

To work overtime every night voluntarily to swell the pay packet but starve the soul is getting our priorities wrong. The love of money is the root of all evil. A Christian should at least be at the Bible study or prayer meeting ; he cannot afford not to be.

RALLY ATMOSPHERE

I love rallies and large convention gatherings, but we must remember that this is not the norm for Christian growth. The excitement, music, build-up and famous speakers are the luxury of Christian living. The necessity is regular prayer and study sessions.

MINISTERIAL MISTAKES

Some blame possibly lies at the minister's door. In announcing, emphasis and even maybe in preparation we have stressed Sunday night at the expense of the devotional meetings.

SPIRITUAL REGRESS

However, probably all the foregoing are symptoms of a deeper spiritual malady. Perhaps the truth is that we have lost out spiritually. Our hunger and thirst for the things of God are not what they used to be. Slowly, almost indiscernibly, the Devil has sapped our spiritual desire. No one would say we are spiritual wrecks, but maybe, like Peter, we are beginning to sink.

RESULTS OF MID-WEEK DECLINE

" If we neglect . . . how shall we escape ? "

1. LACK OF POWER IN THE ASSEMBLY

The amount of spiritual power in a church is commensurate with the amount of prayer offered. If someone says " We can pray at home " consider the fact that public worship is an almost unfailing barometer of private devotion. The prayer meeting is the power house, the generating plant, of the assembly. If the minister announced that such a

(*continued on page 427*)

ELIM CHURC

WINTON **Pastor: J. McBurney**

Above: the candidates with Pastor J. McBurney.
Below: the congregation.

ON Sunday, May 15th, a baptismal service was held in the Elim church, Winton, Bournemouth. A large congregation gathered for the service, and the blessing of God was evident from the very beginning. Mr. Maurice Robberts, a deacon, ministered in song under the anointing of the Spirit, and the gospel was presented with clarity and conviction by the pastor. Twelve candidates were baptised, each one giving a clear testimony to salvation through faith in Jesus Christ. One young lady made a decision for Christ at the close of the service.

ANNAGHANOON **Pastor: S. C. Cain**

RECENTLY the Annaghanoon Elim church Sisterhood held its second united annual rally in Donacloney Orange Hall.

The churches represented were Ballysillan, Banbridge, Beersbridge Road, Lurgan, Markethill, Melbourne Street, Newcastle, Newtownards, Rathfriland, Saunders Street and Ulster Temple. Over 400 sisters attended. Mrs. S. C. Cain, wife of the local pastor, presided and Nurse Audrey Johnston, daughter of Pastor and Mrs. T. Johnston, of Lurgan Hospital, was the speaker.

Testimonies were given by the following pastors' wives: Mrs. Gardiner, Mrs. Harris, Mrs. Holohan, Mrs. Toft, Mrs. Wallace and Mrs. Wilson. Much blessing was received when Mrs. Wallace related how she was healed of multiple sclerosis. She is a living witness to God's healing power.

The following also contributed to the programme: Miss Carol Redpath, piano solo; Nurses Holloway and McClelland, duet; Mrs. Weir, solo; and the Ulster Temple ladies' choir.

At the close of the service tea was served by the Annaghanoon sisters.

YEOVIL **Pastor: L. Lambert**

Report from the *Western Gazette*

EVANGELIST Terry Dene, one-time pop star and idol of millions, visited Yeovil last weekend as a guest of the Elim church.

Christened Terence Williams, Dene, now aged twenty-eight, had a meteoric rise to fame in the late 1950s. His chaotic ride on the wagon of success led him to the bottom. Amid a fanfare of publicity he was discharged from the Army on medical grounds and suffered a nervous breakdown.

Yeovil went to hear the convert with mixed feelings. Some were sceptical, some hopeful, and others, mainly teenagers, went to see what had happened to one of the early "rock" stars. All came away convinced of one thing: the man who spoke to them and sang to them resembled only physically the ill-fated singer. Gone were the weakness, the brashness, the nervousness and the neurosis.

Terry Dene was present at a "coffee squash" on Friday at the Unity Hall, a rally at the Southville Elim church on Saturday and the Sunday services.

ROGRESS

Such was the attendance at the rally that the church was crammed to capacity and people had to be turned away.

Impressed

But this is no "one-night stand." The Rev. Lawrence E. Lambert, the Elim minister responsible for bringing Terry Dene to Yeovil, made it clear that the evangelist came not as an entertainment but as a man determined to testify his conversion.

He told a reporter: "We have reached young people we have never reached before." Everybody who came was impressed by this modest, very likeable young man with his quiet, strong convictions.

TRIBUTE AT LIVERPOOL TO PASTOR J. TETCHNER

AFTER more than eleven years as minister of the Elim church at Liverpool, Pastor J. Tetchner has reached the age of retirement. Mr. and Mrs. Tetchner have been in Lancashire for the past fifteen years, and for twelve years Mr. Tetchner was district superintendent. To mark the occasion a special service was held in the Liverpool church.

After tea, at which many friends, representatives and ministers were present, Mr. Ron Robinson, the treasurer of the Liverpool church, presented a cheque on behalf of the members and friends of the church to Mr. Tetchner, and beautiful flowers and a travelling case were presented to Mrs. Tetchner. We were very conscious of the esteem in which our brother and sister were held among those to whom they had ministered for so many years.

Below: Presentation to J. Tetchner by Mr. Ron Robinson.

We then adjourned to the church for a farewell service, ably convened by the district superintendent, Pastor F. Lomas. It soon became apparent that this service was to take the form of a tribute service rather than a farewell. Our hearts were stirred as we listened to many paying tribute to a man and his wife who had laboured so faithfully in the service of Christ for the past thirty-six years. It was also appropriate that Mr. Tetchner should retire in this way and that in the last few months of his ministry he should have worked so untiringly in paving the way for his successor who would take over after the evangelistic campaign which had been planned.

A further gift in the form of a cheque was presented by Pastor Lomas from the churches in the presbytery, and on behalf of the presbytery we would wish our friends many more years of usefulness in the service of the Lord without the cares and demands of pastoral responsibility. Psalm 92 : 14.

DESMOND W. CARTWRIGHT (Blackpool).

EDITORIAL *(continued)*

perfectly ordinary children . . . long to be at home with mother."

Dr. Bowlby then goes on to explode the idea dominating intellectual circles—"I emphasise," he states, "'intellectual circles' because it may well be that plenty of ordinary people thought otherwise, and perhaps thought more wisely"—that the reason why children became interested in mother was that she fed them, and the reason why they were upset when separated from her was that they were afraid that their unsatisfied desire for food would become unbearably painful.

The upshot of all this is that a child needs a place to which he can retreat and in which he can find security, and from which he can gradually explore and become acquainted with the fearsome world around him. That place is in his mother's arms and his mother's home. We conclude there with Dr. Bowlby's wise words: "Any move that separates young children from their mothers needs scrutiny, for we are dealing here with a deep and ancient part of human nature" and with the even wiser words of the Holy Spirit: "the young woman to love their children . . . keepers at home . . ." (Titus 2:4, 5).

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

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

CONTENTS

Dr. Billy Graham and the critics *H. W. Greenway*

An open letter to the Elim movement *L. E. Lambert*

Elim Church reports

Mother care *Editorial*

Comment, opinion and review *J. T. Bradley*

Prayer and praise *F. H. Coleman*

Elim fundamentals—the future state *W. J. Maybin*

Wipe your shoes *Gladys Gorton*

The secret *Aunty Dorothy*

It is SUPERficiality *A. Tee*

Family altar notes *G. Harpin*

EDITORIAL

WE were unaware when the editorial headed "Young mothers should stay at home" (Titus 2:5)—ELIM EVANGEL, May 21st—was written of the recorded results of some research into the reactions of babies and young children separated from their mothers.

John Bowlby, director of the department for children and parents at the Tavistock Clinic, closed a fascinating talk on the B.B.C.'s Third Programme with these wise words: "Near his mother—or at least accessible to her—a child feels secure and has confidence to explore the world and its dangers. Separated from her he feels anxious—he has no familiar base to which to retreat. (And the same is true of grown-ups: at an anxious moment we all feel better for the presence of our relatives or friends.) Studies of this sort raise practical questions: about mothers going out to work, the age when a child should start nursery school, how children should be cared for when ill. As time goes on the best solutions will become clearer. *Meanwhile, we are wise to be wary. Any move that separates young children from their mothers needs scrutiny, for we are dealing here with a deep and ancient part of human nature.*" The italic is ours.

Three points that John Bowlby made we would like to comment on. He and a colleague, James Robertson, began some fifteen years ago an investigation into why a young child who has been away from his mother and family for a few weeks is usually unsettled and anxious.

The findings of all these studies are pretty consistent, he states, and goes on: "The first and most obvious thing is that when a young child is away from his mother's care and in the hands of strangers he is upset and frets—which means that he wants to get back to her. Often he cries or screams, but even when he does not it is clear to a sympathetic observer that much of the day and most of the night there is only one thought in his mind—returning to mother. Many people have found it difficult to believe that even when a child is with kindly people in a good environment he is still unhappy for much of the time and still wants to get back to his family; but I think the evidence is unmistakable."

Our only comment on this is that his "finding" here has been common knowledge the world over in generations of mothers apart from those whose mothercraft had been dehumanised by ideas dominant in "intellectual circles."

Dr. Bowlby goes on to tell of his colleague's (Christoph Heinicke's) findings in comparing the reactions of young children in a residential nursery with those in a day nursery. Whereas the children in the day nursery cried two or three per cent of the time, those in the residential nursery cried about five times as much. He goes on to show that the trauma (mental wound) remained with such children long after the period of separation was past; the apprehension and anxiety remained long after the experience was over. He states: "The plain fact is that

(*continued on previous page*)

COMMENT, OPINION AND REVIEW

IF unbelievers could get below the layers of doctrine and interpretation with which the teachings of the Bible and the words of Christ have been encrusted to those actual teachings and words, many of them would not only have a different conception of God and His message but would without doubt become Christians.

We have noted frequent references of late to the doctrine that states in effect that man of himself is unable to obey the laws of God. This doctrine involves the view that God gave men laws knowing that they could not obey them. Surely an extraordinary idea of God's nature! But it also implies a further proposition that is contrary to experience. For example, the law states "Thou shalt not steal." Theologians who adopt the view of our total inability to obey God's commands state that we are incapable of obeying that command. But everyday experience reveals the contrary. Every day the command "Thou shalt not steal" is obeyed millions of times. People who could steal do not steal, either because the law says they must not or because of their conscience or because of their fear of the consequences if they are found out.

As we said in a previous article, there are all kinds of ways by which a person may be made to keep the law. The strongest seems to be a fear of being found out, but there are other incentives to obedience, though not necessarily so negative. There are those who genuinely would not steal simply because, as they would say, "it's not playing the game."

But the theological proposition involved in the idea that we are unable to obey God's laws brings in the question of punishment. Not only, we are told, does God impose commands we are unable to obey, and which He knows we are unable to obey, but He also punishes us for not obeying them. Such a view of God involves Him in so grave an injustice that it quite clearly misrepresents the true position.

It must surely be that a serious command to a person to do an action involves the recognition of the possession of the ability to obey that command, otherwise the command in itself, even apart from punishment for disobedience, would be an injustice.

If it is seriously believed that we are unable to obey moral laws, punishment exercised, or approved, by those so believing is not only irrelevant, it is an injustice. Let us take this at the most ordinary level. It involves believing that when a child tells lies or steals he cannot help it, therefore to punish a child when he lies or steals, either retributively or reformatively, is misplaced. But everyone knows that it is wrong to lie and steal, and that, judging by our normal attitude to children who lie or steal, suitable punishment, either retributively or correctively, is justifiable. This fact clearly shows that we all realise that we have, and others have too, the ability to obey the commands of the moral law.

We have known believers in the doctrine of natural inability to obey God's commands punish children quite severely for stealing when they should have realised that, according to their doctrine, the children could not help themselves. In theory they believed one thing, but by their actions they showed that they believed the opposite.

Responsibility for the state of our hearts and the moral state of the world rests squarely upon us. We are sinners because we choose to sin. Adam and Eve became sinners because they chose to disobey God instead of choosing to obey Him. They found deliverance by deciding to obey God when He offered salvation to them through the coming Redeemer, and so do we.

J.T.B.

PRAYER AND PRAISE

Conducted by F. H. COLEMAN

Have you heard the person in the prayer meeting who prays for everybody and everything? I have. The story is told of an old Yorkshire woman who hearing a man pray for fifteen minutes without really asking God for anything stopped him and told him to call God "Father" and ask for something.

We need to be definite in prayer, and I want to suggest subjects for our times of prayer. The need for revival is urgent and should be at the top of our list of subjects for prayer, and by this I mean a reviving of the work of God in the saving of men and women.

The Lord Jesus promised us the Holy Spirit, who would come to convince of sin. There is an urgent need of this ministry among us today. Sin is no longer sin to multitudes of people; they say that an excuse can be made for most sins, that sin is not really sin but only a mental or social maladjustment. A well-known religious figure said recently that a certain sin which the Bible looks upon as vile indeed can no longer be considered sin.

We need Christian men and women to pray for the moving of the Spirit in our land to bring conviction of sin and the salvation of Christ to its people.

Will you make this a definite matter of prayer? Pray for a great outpouring of the Spirit upon our churches.

THE ELIM FUNDAM

THE FU

OUR "founding fathers" wrote into our fundamentals belief in a life beyond the grave in the following words: "We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors."

In forming such a tenet of faith they were not only putting the Elim movement in alignment with other orthodox and fundamental bodies but, more important still, putting it in step with the teaching of Scripture. That I seek to show in this article.

A glance at this fundamental statement will show that while it is comforting for the believer it is nevertheless extremely serious for the unbeliever. For this reason it presents its own difficulties, and calls for delicacy of touch and tenderness of heart. While, as the late Dr. C. Morgan has stated, "there is grit in the heart of God as well as grace," when dealing with this aspect of "grit" the preacher needs the compassion of Him who is the "God of all grace."

This fundamental statement brings us into the realm of eschatology, from the Greek *eschatos*, the science that treats of death, eternity, resurrection and judgment; it is individual eschatology as distinct from general eschatology, which deals with the second coming of Christ, the earthly kingdom and the eternal state.

Before delving into this subject I would draw your attention to a comment from the pen of the late Dr. Griffith Thomas. He said: "There is, perhaps, no topic on which it is more necessary to keep strictly to the exact words and meaning of Holy Scripture without attempting to draw inferences beyond those which strict exegesis allows. We must carefully examine first the language and then the teaching of Scripture before drawing any conclusions." It is so easy for us to use "eisegesis" instead of "exegesis" in interpreting Scripture. "Eisegesis," says one writer, "is reading one's own ideas into (*eis*) a passage, whereas exegesis is bringing out (*ex*) the real meaning of the passage." We do well to take his point.

The New Testament doctrine of "last things" has its roots in the Old Testament. Indeed, as J. T. Addison points out in *Life Beyond Death*, "the belief that the soul of man survives his death is so nearly universal that we have no reliable record of a tribe or nation or religion in which it does not prevail." This doctrine then is not something peculiar to the Christian religion alone but only in the Christian faith is the doctrine of "last things" formulated with precision and with the certainty that our Christian hope is not based on some nebulous yearning but upon the sure ground of revealed truth. The Bible affirms that we are not snuffed out like a candle—God is the God of the living, not of the dead. Life beyond this vale of tears is based on both the aspirations of the human heart and the revelation of the divine mind. In this respect John Ruskin's conception of the Christian pulpit was classical when he said "the issues of life and death are in the pulpit."

Life is serious, death is inevitable, and eternity is assured. Therefore life is, or should be, lived in anticipation of the hour when, apart from the return of Jesus Christ, we shall leave this transient existence and encounter the vastness of eternal existence with or without God.

We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

In our elucidation of this tenet of faith we turn now to the Word of God with its many statements, suggestive symbols and abounding metaphors.

For me our fundamental position here does three things.

FIRST, IT PRESUPPOSES THE DISSOLUTION OF THE BODY.

The Bible says "We must needs die" and "It is appointed unto men once to die" (2 Samuel 14:14; Hebrews 9:27). All roads lead to the grave, and this tenet of faith presupposes this stern fact. Physical death is "a termination of physical life by the separation of body and soul. It is never an annihilation, though some sects represent the death of the wicked as such. God does not annihilate anything in His creation. Death is not a cessation of existence, but a severance of the natural relations of life" (Professor L. Berkhof).

Death is a certain fact. It is recorded of Philip of Macedon that a slave was detailed to approach the king every morning, no matter how he was engaged, and say to him in a loud voice "Philip, remember that thou must die." As J. S. Whale asserts in *Christian Doctrine*, death is the only prediction which we can make about human history with absolute certainty. Indeed, we grope our way in this affluent

ALS

E STATE

by W. J. Maybin
Minister of Croydon Elim Church

society amid economic uncertainties, yet, as Dr. Townley Lord has tritely put it, " there is one occupation in which unemployment is unknown: that of the undertaker." Man, by scientific knowledge, has discovered much about nature and the universe that surrounds him, but here is one enemy he has failed to subdue, the enemy of death. It lays its cold hand upon " kings no less than on commoners, on princes as well as peasants, on millionaires as well as mendicants." Death individualises and personalises all of us ; it is the great leveller.

SECOND, THIS FUNDAMENTAL STATEMENT POINTS TO THE INDESTRUCTIBILITY OF THE SOUL.

Physical death is indeed the dissolution of the body, but in this separation of the " real me " from the " surface me " death reveals that

> *" Life is real ; life is earnest ;*
> *And the grave is not our goal.*
> *' Dust thou art, to dust returnest '*
> *Was not spoken of the soul."*

Death is certainly not the extinction of being. Nowhere in the divine record has God ever hinted that it was, nor does any scripture, correctly interpreted, convey such an idea. Neither the Hebrew nor the Greek word for " death " meant " extinction of being," and it is feasible to believe that " the correct meaning of a word is the meaning attached to it by the people who speak the language to which the word belongs." At death all illusion is torn aside and the indestructible part of man, the soul, sees itself as it really is. Man has a dual nature. One part, the body, is physical and subject to death ; the other is spiritual, and cannot die. The body cannot exist without the soul, but the soul can and does exist without the body. As Principal Fairbairn phrased it, " man has both a spiritual and a material outfit." The material perishes, the spiritual is imperishable.

We can rightly assume, as one of the deans of St. Paul's put it, that " scepticism about life after death is a product of civilisation." Indeed, it is a mere human invention, sparked off by the Devil to injure not only the truth of divine revelation but Him who could say that He was the truth. For if death does mean extinction of being, Jesus was devoid of life between Good Friday and the resurrection morning, and therefore was not, as the Christian Church believes, the everliving God

How essential then to believe in immortality not as a groundless supernaturalism but, as the Scriptures treat it, as an undisputed postulate. " The Bible teaches that you are an immortal soul. Your soul is eternal and you will live for ever. In other words, the real you—the part of you that thinks, feels, dreams, aspires, the ego, the personality—will never die. The Bible teaches that your soul will live for ever in one of two places—heaven or hell " (Dr. Graham). Such a forthright comment anticipates my final point: our fundamental regarding personal eschatology PROPOSES THE ETERNAL CONSCIOUSNESS OF BOTH BELIEVER AND UNBELIEVER.

If there is existence beyond this life what does it involve? What are the eternal destinies of the Christian and the non-Christian?

1. The destiny of the believer. This is described as " eternal conscious bliss," and I want to weave our thinking around these three descriptive words.

As to its *nature* his destiny is " bliss." The condition of the believer in the intermediate state between death and the resurrection or in the eternal state following the resurrection is one of felicity. Such passages as Philippians 1 : 21-23 and Revelation 14 : 13 indicate this blessedness. It is true that no believer is yet in a condition of full or final blessedness. This will come on the resurrection morning, when the saints will witness the completion of their redemption in receiving their glorified bodies. Thus in 2 Corinthians 5 : 1-4 we gather that death is the " putting off " of the body like a garment, and the spirit is " unclothed " until it is " clothed upon " with the house from above, or the resurrection body.

This bodiless state of the believing dead is difficult to define, yet it carries with it the possibility of identity, as we can see in the story of the rich man and Lazarus. " Christianity is clear on one thing: that after death personality survives, you will still be you, and I will still be I " (Dr. Barclay).

As to the resurrection body of the believer, we believe that Christ in death redeemed us body and soul, and therefore the body will share in the final redemption. See Romans 8 : 23. This will be fulfilled at

the rapture (see 1 Corinthians 15 : 51, 52 with 1 Thessalonians 4 : 13-18). With regard to this resurrection body we do well to note that " there is identity, and there is also transformation ; the new is not the old resuscitated, but transformed."

As to its *experience* it is " conscious bliss." The Bible nowhere warrants the idea of " soul sleep " in this intermediate state. Such passages as John 11 : 11, Acts 7 : 60 and 1 Thessalonians 4 : 13 do not suggest a state of unconsciousness for the departed believer. The sleep is of the body and not of the soul. Jesus describes the rich man as seeing Lazarus and Abraham speaking with him. This proves consciousness in Sheol. Or take the words of Jesus to the repentant thief on the cross, words which would have been nothing short of mockery if death was going to usher the robber into an unconscious state. Even the transference of paradise following the resurrection of Christ could not alter this condition, since Paul affirms that " to die is gain " (Philippians 1 : 21).

Finally, as to its *duration* it is " eternal." As we shall consider this aspect of the subject a little more fully in the next division, suffice it to say here that the bliss of the believer will be endless, as will the misery of the unbeliever. But let us not think that this heavenly state will be one of " endless church services—with the choir doing most of the work " (Dr. Sangster). May we be delivered from the idea of heaven as portrayed in the following lines:

" Here lies a poor woman who was always tired,
Who lived in a house where help was not hired ;
Her last words on earth were ' Dear friends I am going
Where no washing is done, nor sweeping, nor sewing,
But everything there is exact to my wishes,
For where they don't eat there'll be no washing of dishes,
I'll be where loud anthems for ever are ringing,
But having no voice I'll get clear of the singing.
Don't weep for me now ; don't weep for me ever,
I'm going to do nothing for ever and ever ! ' "

2. The destiny of the unbeliever. This we describe as " eternal conscious punishment," and again I suggest that we apply these three descriptive words.

This is the antithesis of heaven, a very disagreeable and painful fact, i.e. hell. Said C. S. Lewis: " There is no doctrine which I would more willingly remove from Christianity than this, if it lay in my power. But it has the full support of Scripture, and specially of our Lord's own words ; it has been held by Christendom ; and it has the support of reason."

As to its *nature* it is " punishment," whatever this noun may signify. " While it is easy for our conception of hell to become crude and materialistic, there is no doubt that Jesus knew and taught that some terrible fate awaited the wilful and unrepentant sinner."

" Punishment " is a Biblical term, as we see from Matthew 25 : 46, Hebrews 10 : 29 and 2 Peter 2 : 9. Sin is of such a nature that it merits punishment. God in Christ bore the punishment on the cross, but if this great fact is ignored or rejected the sinner must face the consequences. " It is illogical to tell men that they must do the will of God and accept His gospel of grace if you also tell them that the obligation has no eternal significance and that nothing ultimately depends on it " (J. S. Whale).

As to its *experience* it is " conscious punishment." The rich man in Christ's story said " I am tormented in this flame " (Luke 16 : 24). Again, Jesus in Mark 9 : 43-48 speaks of " fire that shall never be quenched, where their worm dieth not." While we are not compelled to translate this as literal fire we must take care least we " explain away " rather than explain the mind of Christ. The condition of the unbeliever is one of conscious suffering (Revelation 20 : 15).

We have already noted that the righteous dead await their resurrection body. We must remember that the unbelieving dead will also have " the reintegration of their personalities in the reunion of body and soul. To the wicked resurrection can only mean that the body that was partner in the sin shall share with the soul the doom pronounced upon sin."

Finally, as to its *duration* it is " eternal." Great controversy has raged around the interpretation of Scripture on this point. In Daniel 12 : 2, 3 God uses the same word to describe the life of the righteous and the abhorrence of the unrighteous. The same thing appears in Matthew 25 : 41, 46. Again, in Revelation 14 : 11 and 19 : 3 the words " for ever and ever " are used. This phrase literally means " unto the ages of the ages," and is used quite a number of times in the New Testament. So when the body of the unbeliever dies the soul lives on until that body will be raised ; and then, after being reunited with that body, will live on with an endless life. Hence, the soul is immortal.

Can this awful tragedy be averted? Yes, through the sinner's acceptance of the death of Christ on his behalf.

" And there between us stands the cross,
Two arms outstretched to save ;
Like a watchman set to guard the way
From that eternal grave."

AN OPEN LETTER *(continued)*

meeting was to cease there would be alarm among members, but by not supporting members are decreeing just that. Much prayer much blessing ; little prayer little blessing ; no prayer no blessing.

2. EMACIATED CHRISTIANS

How horrified we were to watch pictures of the living skeletons who came out of Belsen. How moved we are by photographs of the starving shown by Oxfam ! But to the discerning eye there is a sight equally tragic : spiritually starving saints—believers whose souls are not fat and flourishing, just about existing on the Sunday night gospel address and a few gleanings here and there not on purpose.

3. DISCOURAGEMENT OF NEW CONVERTS

As surely as children imitate their parents, converts copy older believers. Seeing indifference towards mid-week fellowship, they conclude that it is not important, and so will be deprived of the very things essential to growth and progress.

4. A CHANGE IN ELIM POLICY

" I cannot get them out in the week, so I give them the Bible study on Sunday morning or Sunday night," said one minister to me. This suggests to me appalling consequences. A long study on the Lord's day morning means losing the time of open worship which, to me, is a beautiful peculiarity of the Elim Pentecostal communion service. A Bible study Sunday night discourages the bringing of unconverted. Sunday night is a gospel service, with Bible-based preaching of course, but evangelistic.

THE REMEDY FOR MID-WEEK DECLENSION

A PERSONAL WORD

Deacons and Crusaders should set an example. Deacons elected as leaders should give a lead. Crusaders, with less commitments, can come more often. Young people need more than the Crusader service.

A PRACTICAL WORK

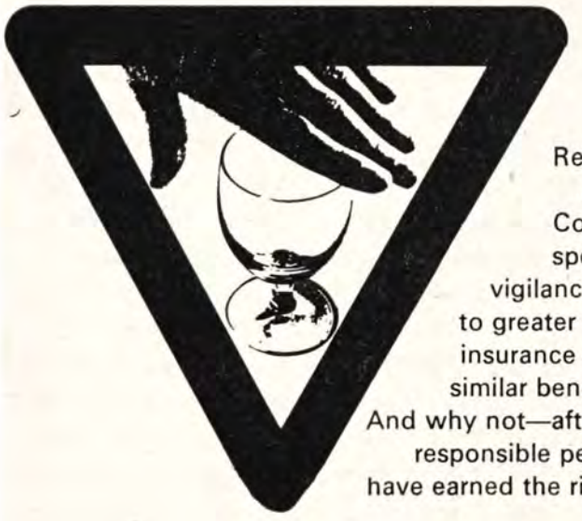
One young man I know arranged his night school in a nearby town in order not to miss services. Families can share—mother one night, dad another. Car owners who live on distant estates can arrange to bring members living near, who in turn help with the petrol. If the lady of the house works let all give a hand with the chores, and all be found at the throne of grace or footstool of learning.

A PROPHETIC WARNING

" Not forsaking the assembling of ourselves together . . . *so much the more* as ye see the day approaching . . ." (Hebrews 10 : 15).

In order to keep our lamps trimmed and burning and ourselves ready for the Master's coming we need the fellowship and the fellowship needs us. Revival begins with the people of God, and nothing

(continued on page 431)



it pays to say 'no'

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Women's column

By GLADYS GORTON

WIPE YOUR SHOES

THE mat on the threshold is for wiping one's shoes on before entering the house. Another meets one's shoes the other side of the door. Meeting a woman I knew well many years ago, I recalled her usual nagging welcome home to her family after their long, tedious day's work: "Mind you wipe your shoes on that mat, and don't spoil my carpet or my polished floor." Almost simultaneously I read the following article from the *Pentecostal Evangel* written by a minister's wife, Mrs. Evelyn C. Gunter. I thought it would interest you.

"As a young bride I was a meticulous housekeeper. Everything had a place, and I was determined that nothing should evolve from its place in my solar household. My husband was methodically inclined too, except for one thing—his shoes. We lived on a farm and his work called for big shoes, size 10½, and heavy. Coming in tired, he would take those plough shoes off in the living room and leave them by the new armchair, squarely on my beautiful coral rug. Provoked but silent, I would pick them up and rush them to their place in the bedroom closet. Why couldn't he put those big shoes out of sight in their proper place, I wondered. My patience did not increase with the passing of time. Picking up those shoes was a daily task I did not possess grace over. Outwardly I remained silent, but inwardly I complained as much as ever.

"Then one day when I arrived home I found my husband had been injured in a tractor accident. He suffered a broken leg (kneecap injury) and a broken arm. Recovery was slow. Flu and a severe weakness set in, and the doctor did not give much encouragement about his walking again because of the kneecap injury. I taught school days and stayed nights in the hospital with my husband, so I was not at home for about two weeks. A neighbour looked after our stock, but one evening I decided to go out to the farm after school to check on things. When I walked into the living room, there in their usual spot were those shoes. I ran and clasped them to me, mud and all. My pent-up tears flowed at last, and as I held those shoes that had been my problem I made a dedication. I asked Jesus to heal the one who wore them and promised I would not

(*continued on facing page*)

SUNSHINE CORNER

HELLO SUNBEAMS.

Everyone had a secret. Mummy, daddy, aunties and uncles all had a secret of their own. It was a most exciting time. A golden wedding doesn't often come in a family, and everyone made the most of their opportunity.

Susan's secret was very special. It was hidden in a little corner and only she knew what it was for. She had learned her little speech and she was glad to have a big sister to help. Grandma and grandad were most surprised when she produced such a lovely bouquet for them. She made her speech and curtsied so nicely; we were all very proud of her.

Kenneth was next, with a tin of beautifully polished threepenny pieces. They had all saved them for weeks and they had polished them until they looked like gold. He had kept his secret until just the right moment.

Peter and Margaret shared their secret with each other. No one noticed them creep out quickly behind grandma and grandad. They shook the confetti over them to remind them of their wedding day.

Anne had kept her secret, but it was a special grown-up one. She had to keep an eye on all the others to see that they did everything just right. She wrote the little speech for Susan and she made sure that she did things in the proper way.

There was one very special secret that belonged to pastor. It wasn't a very easy secret to keep, but he managed to keep it right to the end. All the family wanted to say a very special "thank you" to God for all His blessings. Without His love and His care we should not have had such a lovely day. Grandma and grandad both loved and served the Lord Jesus.

On Sunday night pastor revealed his secret. It was a very special family thanksgiving service. Children and grandchildren all joined together to give thanks. The church joined with us and they gave thanks too.

Grandma and grandad had lots of lovely surprises, but the loveliest surprise of all was pastor's special secret. This wonderful day finished with these lovely words.

Praise God, from whom all blessings flow,
Praise Him, all creatures here below,

(*continued on facing page*)

COMING EVENTS

ABERDARE. July 6-9. Elim Church, Monk Street. Annual convention. At 7.15. Preachers: Rev. D. Jenkins (Calfaria Welsh Baptist Church, Aberdare), Rev. R. Lloyd (Grangetown Baptist Church, Cardiff), Rev. H. Morgan (Presbyterian Church, Newport), R. Hunston (District Superintendent).

BARNSTAPLE. July 2. Elim Church, Bear Street. At 8. Salvation Army Songsters. July 9, at 8. Christ and the professions. July 10, at 6.30. Sunday school anniversary.

BIRMINGHAM, Winson Green. July 2, 3. Elim Church, Handsworth New Road. Presbytery rally and youth weekend. Saturday at 7. Preacher: Wynne Lewis and youth team from Derby. Sunday at 11 and 6.30, services taken by local youth.

BLACKPOOL, Marton. Elim Church, Fredora Avenue. Sundays at 11 and 6.30. Tuesdays at 7.30. (Bus from Tower to Stanley school). Visitors welcome. Minister: D. W. Cartwright.

BLACKPOOL. Jubilee Temple, corner of Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Visitors welcome. Minister: F. J. Day.

CLACTON. Elim Church, Hayes Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors cordially invited. Minister: H. Burton-Haynes.

EALING. July 3-8. Elim Church, Northfield Avenue, W.13. Billy Graham follow-up meetings. Sunday at 11, 6.30 and 8, weeknights at 7.30. Children at 5.45. Convener: A. J. K. Magee.

KENSINGTON. July 3. Kensington Temple, Kensington Park Road. At 6.30. Visit of the Swedish Youth Band and Chorus.

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 9.45. Tuesdays and Wednesdays at 8. A welcome to holidaymakers. Pastor: David Holmes.

ROMSEY. July 16. Elim Church, Middlebridge Street. At 7.30. Peniel Youth Choir.

SHEFFIELD. July 2 and 3. Elim Pentecostal Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Visit of J. C. Smyth (Headquarters Staff).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. July 4. Elim Church, Mersham Road. Visit of the Swedish Youth Band and Chorus.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

ITINERARIES

The President:
July 2, Pontypridd Presbytery rally; 3, Swansea; 9-16, Capel Missionary Week.

London Crusader Choir (Leader: Douglas B. Gray): July 10, Braintree.

Missionary news flash

Miss E. V. McGillivray arrives at London airport on July 5, on flight BE 439, approximately at 22.55 hours, D.V.

ELIM BIBLE COLLEGE
CAPEL

END-OF-SESSION SERVICE

in

Elim Central Church, Clapham

Wednesday, July 6th, at 7.30 p.m.

PREACHER: REV. J. J. MORGAN

Vocal and musical items by students

CHAIRMAN: THE PRINCIPAL

Come and wish them well

ELIM CHURCH, BARNSTAPLE
CHURCH ANNIVERSARY SERVICES
July 16, 17
Saturday at 7.30 p.m.
Sunday at 11 a.m. and 6.30 p.m.
Preacher: D. Ayling (Brighton)

D.1303

WOMEN'S COLUMN (*continued*)

complain again. The tears washed away the bad feelings I had harboured all those months. My heart felt light, and I believed my husband would walk again. When my visit to the farm was over I returned to the hospital. My husband was feeling fine and wanted to walk. He was healed, and to the doctor's amazement walked. Today he has no ill effects from the accident, and I have no hard feelings towards plough shoes.

"Years have passed since then, and his shoes still land in my living room. But they are different shoes. For while my husband was in hospital he too made a dedication. "Lord, if you will let me walk again I will tend your vineyard. My feet will go to the home of the underprivileged, the unknown, the unloved." The call had been pending, waiting to be obeyed. Often when I pick up my minister-husband's shoes I remember the text Romans 10: 15. I remember, too, when he could not walk at all, and what a slave I was to little things."

SUNSHINE CORNER (*continued*)

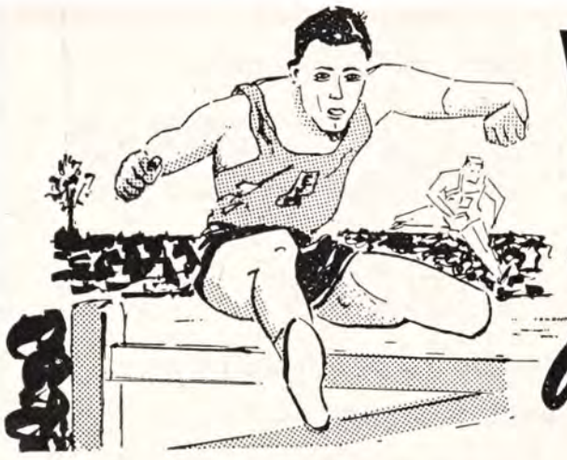
Praise Him above, ye heavenly host
Praise Father, Son, and Holy Ghost.

The greatest blessing of all is a family, especially when they all belong to Jesus.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.



YOUTH in action!

it is SUPER-ficiality

by Alexander Tee

IT is SUPERficiality, so it cuts no ice with God; it will not stand in the day of judgment. Hay, wood and stubble will burn and leave many a Christian empty-handed at the judgment seat of Christ.

If my prayer life is not a reality the day will come when the truth will emerge to shame me. God's balance sheet will show whether the income to the treasury has been my tithe or whether I have used church envelopes to hide the fact that I have been play-acting as a supporter of the work of God.

I might be able to create the impression that I am an out-and-out Pentecostal by saying a loud "amen" when the preacher speaks about the upper room or speaking in tongues, but if I am not waiting upon God for daily fillings of the Holy Spirit and using the fresh supply of power to speak to people about their souls there is an urgent need for me to stop deceiving myself and seek God with brokenness of heart for the souls of men.

Evangelism is much talked about; lectures are given by specialists; pastors constantly exhort us to bring a friend to the services, but the hour has come for us to do more than agree that every Christian must win souls; we must make a start and begin a conversation with someone now. There is no easy way. Neither lectures, exhortations nor agreeing with the importance of the matter will get the job done. Paul was a great exhorter, but he did more than exhort people to do things for God; he was such a leader, such an enthusiast, such an example, that he could write "Be ye followers of me, even as I also am of Christ." If everybody won as many souls for the Lord as you do, would the church prosper, and would the Sunday school thrive?

King Saul thought he would be diplomatic with Samuel. After sparing the best of the sheep and oxen and fatlings he came to the prophet and hailed him with these words: "Blessed be thou of the Lord: I have performed the commandment of the Lord" (1 Samuel 15:13). He had been told utterly to destroy the Amalekites and their oxen, sheep, camels and asses (v. 3). What a rebuff king Saul suffered when he did not get a public ovation from the man of God. The reply shook him. Here it is: "Because thou hast rejected the word of the Lord, He hath also rejected thee from being king" (v. 23). How sad are the words of the closing verse in this chapter: "And Samuel came no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul."

If I am not genuine God knows the facts. If there are sheep bleating in the background of my life, God cannot hear my prayers for the noise of that which I should not allow to be there. "Behold, to obey is better than sacrifice"; "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity." These quotations are taken from this same chapter. I may deceive my friends and even my pastor, but all the diplomacy in the world will never impress my heavenly Father. If I know that it is right for me to tithe, for me to spend time in prayer and for me to seek the lost, how can I ever have the real joy of the Lord if I shirk my responsibilities? It may be that my excuses are very clever, they may even seem legitimate. However, if my Christianity has taken on its correct dimension in my life, then, like William Carey, I will feel that my employment is merely a means whereby I can meet my expenses and obligations, and that the first and foremost thing in life is to live a thoroughly Christian life in the way of the will of God.

FAMILY ALTAR NOTES

On behalf of our readers we wish to express to Pastor H. Burton-Haynes, a member of the Executive Council and minister of the Clacton Elim church, their appreciation for his series, now concluded, of uplifting meditations on the Scripture Union portions. Pastor G. Harpin (Kidderminster) begins his notes this week.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, July 4th — Isaiah 8:1-20

" Call his name Maher-shalal-hash-baz " (v. 3).

What a name to give a child ! But the apellation given to Isaiah's son was to be a startling warning of the terror that was to flow through the land as a river in flood (v. 7) when the armies of Assyria would invade Judah (v. 8). The name means " Speed the spoil, haste the prey." So speedily was the prediction to be fulfilled that before the child had uttered his first coherent phrase Damascus and Samaria would fall to the king of Assyria, leaving Judah to stand in the forefront of the peril.

Did the prophet think of another Son who was given as a sign to the people (7:14) ? He quotes His name, " Immanuel " (v. 8), and finds comfort in its message: " God with us " (v. 10).

Tuesday, July 5th — Isaiah 9:2-17

" The people that walked in darkness have seen a great light " (v. 2).

Though many passages of Scripture are difficult to understand, today's portion is clear because Matthew tells us it referred to the ministry of Jesus at the time that He resided at Capernaum (Matthew 4:13-16).

The inhabitants of Zebulun and Naphtali suffered greatly as a result of the Assyrian invasion. This tragic event provides the dark back-cloth against which Isaiah proclaims one of the most magnificent and encouraging messianic prophecies in the Old Testament (vv. 6, 7).

Christ, who " was the true Light, which lighteth every man that cometh into the world " (John 1:9), was the " great light " of Isaiah's prophecy. Simeon also when taking in his arms the Child Jesus declared that He would be " a light to lighten the Gentiles " and the glory of Israel (Luke 2:32).

Wednesday, July 6th — Isaiah 11:1-16

" The fear of the Lord " (v. 2).

" The fear of the Lord is the beginning of [" principal part of "—see margin] knowledge " (Proverbs 1:7). Such a statement needs always to be kept before us, for in this as in other ages those who serve God and endeavour to live by faith in Him and in His Word are often accused of forsaking reason.

While conceding that reason must play its part and that there may be even Christian people who use it little, the fact remains that God's thoughts are not always our thoughts, neither are His ways continually ours (Isaiah 55:8).

" Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face "

(W. Cowper).

Thursday, July 7th — Isaiah 12:1-6

" Therefore . . . shall ye draw water out of the wells of salvation " (v. 3).

Water is used here, as elsewhere in Scripture, to illustrate truth and bring the word of Jehovah via the prophet to His people.

Isaiah foresaw the day when God, who had been angry with Israel, would again be gracious to His people and become their salvation, their strength and their song (v. 2). In Him they would find an abundance of " living water " (John 4:10, 14); rivers of pardon, of peace, of mercy and of joy. They would no longer forsake the Lord, " the fountain of living waters " (Jeremiah 2:13), for " broken cisterns that can hold no water."

" I tried the broken cisterns, Lord,
But ah, the waters failed !
. . . Now none but Christ can satisfy . . ."

Friday, July 8th — Isaiah 24:21-23; 25:1-12

" He will swallow up death in victory " (25:8).

We have here the Old Testament counterpart of 1 Corinthians 15:54; the latter appears to be a quotation from the former.

This is a subject none can ignore, for " it is appointed unto man once to die, and after this the judgment " (Hebrews 9:27).

Both Isaiah and Paul confidently predict the overthrow of death, the arch-enemy of mankind; but what comfort is this for those who live in sin ? Conversely, only those who have died resting in this great truth have sensed anything of its consoling ministry.

The predicted triumph awaits the sounding of the trumpet and the changing " in a moment, in the twinkling of an eye." " O Lord Jesus how long . . . ere we shout the glad song ? "

Saturday, July 9th — Isaiah 26:1-19

" Thou wilt keep him in perfect peace, whose mind is stayed on Thee " (v. 3).

Peace is a subject dear to the hearts of many, and especially so to those who have experienced much strife and discord. There is the peace that comes to the harassed parent when the fretful offspring has been hushed in sleep; there is, too, the ease welcomed by the sufferer when the illness which caused pain has been cured. Greater still is the peace that is enjoyed when the torment of an accusing conscience has been stilled and " the blood of Jesus whispers peace within."

Isaiah's promise is appropriate, surely, in all the commotions of life provided the condition " whose mind [imagination "—margin] is stayed on Thee " is fulfilled.

" Peace, perfect peace, our future all unknown ?
Jesus we know, and He is on the throne."

Sunday, July 10th — Isaiah 28:1-13

" For precept must be upon precept. . . . line upon line " (v. 10).

These words were first used by the scoffers among the rulers of God's people. Tiring of Isaiah's preaching and his predicting gloom, they resorted to ridicule in an attempt to silence him—or was it in order to quieten their own consciences ? Was Isaiah's message for intelligent adults or one to be taken seriously only by infants (v. 9) ?

We may not like to hear the prophet or preacher speaking of God's impending judgment for national and personal sin any more than did those of old, but let us not despise that word by resorting to carnality (v. 7).

Since Israel would not receive faithful Isaiah's word the Lord would speak to them " by men of strange lips, and with an alien tongue " (v. 11, R.S.V.).

AN OPEN LETTER *(continued)*

fans the flame of spiritual desire like praying and studying together.

THE POINTED WAY

" And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Let us not despise duty, let us repent of our coldness, renew our vows, realise our danger, then

" *The world around us shall the impact feel*
Of a church with vision, fired with holy zeal."

E. C. W. BOULTON.

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MARRIAGES

BROADLEY—TAYLOR. On June 11th, at the Halifax Elim Church, Clement Gordon Broadley to June Heather Taylor. Officiating minister: W. J. Hilliard.

HAIGH—BIRD. On June 4th, at the Halifax Elim Church, James Haigh, of Morecambe (formerly of Halifax), to Caroline Jane Bird. Officiating minister: W. J. Hilliard.

WITH CHRIST

ELSLEY. On June 11th, George Elsley, of the Elim Church, Knottingley, after twenty-five years of acute ill-health patiently borne. An inspiring testimony. Officiating minister at funeral: J. J. B. Hounsome.

GREENWAY. On June 7th, Mrs. Jessie Greenway, aged 87, beloved mother of our Secretary-General, Pastor H. W. Greenway, and one of the earliest members of Elim Central Church, Clapham. Officiating ministers at funeral: J. T. Bradley, F. A. Hodge, W. J. Maybin, J. J. Morgan and T. W. Walker.

INGRAM. On June 6th, brother Stan Harold Ingram, aged 52, of Moor Common Elim Church, High Wycombe, passed peacefully to his reward. Officiating ministers at funeral: Brian J. Garrard and John Nicholson.

INGRAM. On June 10th, David John Ingram, elder and organist for twenty-five years of Elim Church, Pontypridd. Officiating ministers at funeral: Derek J. Green, J. Watkins and R. Hunston.

SEMPLE. On May 30th, George Semple, founder-member and deacon of the Elim Church, Knottingley. Burial in Ireland.

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 28 JULY 9th, 1966 6d

Elim senior citizens' holiday party at Herne Bay, conducted by Pastor J. Hyde (on extreme left) and his wife.

Report next week

SPACE RACE FEVER

by H. W. GREENWAY

"Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth [constellations of the Zodiac, margin] in his season? or canst thou guide Arcturus [the Great Bear] with his sons? Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?" (Job 38:31-33).

ONE would imagine when hearing some of the statements recently made by certain wide-eyed Christians that man's adventures into space blow the ancient theology of the sages into the limbo of destruction and hold to ridicule the beliefs of centuries. Our transition from the aviator to the astronaut is proceeding at such a rapid pace that people are growing dizzy scanning the skies for satellites or perusing the popular press for the latest startling news. A calm reflection of some of these prophetic ramblings would, however, convince us that these folk have been exploring the new-age children's comics rather than the scientific textbooks. With the advance of technical achievement in the space probes there is a corresponding growth in the volume of nonsense available to the gullible public.

From these flights of fancy that describe man's outreach to the stars we turn to the Word of God, and from the ancient book of Job there comes the challenge of the Almighty, dwelling in the infinitudes of universal space and upholding all things by the word of His power. He sees our little firework displays and no doubt takes note of our new technical jargon, and must hold us in derision.

Puny little man swinging round our globe in his tiny satellite brings back the startling announcement that he did not see God up there during his circuits of the earth. Did he imagine that the Creator would appear in the garb of a crazy cosmonaut? How nonsensical can we get in our boastings as, inebriated by our progress into outer space, we begin probing for some material manifestation of God, forgetting that He is a Spirit and can be apprehended only in the spiritual realm. A humble washerwoman may know more of God, the Controller of distant universes, than all the scientists and astronomers the world over. She may worship perhaps in the singing of a simple chorus and cannot even understand the big words of the space-probers, but she has a sense of the infinite within her heart, while the sneering cosmonaut forgets that he is a microcephalous inhabitant of the microcosm within the great macrocosm, which, interpreted in the vulgar tongue of the common man, simply means a man with a small head in a small world drifting around an inexplicable universe.

The challenge of the Almighty emphasises the importance of man, for were he to try to adventure out to the constellations mentioned in Job he would die of either starvation or old age before he had escaped from the precincts of mother Earth. What are the boasted millions of miles of our rocket experts compared with the millions of light years in outer space?

Man with all his discoveries still stands only on the fringe of eternity; his scientific probings leave him with naught but awe at the concept of space unfolding with each new chapter in the materialistic textbook, while all the time he has had available for study an ancient book, written under the inspiration of the divine Spirit, which, while making no apologies for its dogmatic statements, reveals to man the almighty purposes of God. Millenniums of research will afford man no further advances into the universe about him; simple faith in the great plan of redemption unfolded in the Bible will, however, link him to the eternal purposes of God.

Of one thing man will become aware should he even reach the moon and earth's planets: that he is severely limited in his achievements and must bow eventually to the authority of the Almighty. Better to do this now than wait for the day of wrath and revelation of the righteous judgment that must surely fall on an iniquitous generation.

DANGEROUS HALF-TRUTHS

by John Lancaster (Eastbourne)

2. *"Evangelism is the life-blood of Elim"*

DANGEROUS half-truths? Is that not going a bit too far? Well now, before you dip your pen in purple ink and write an outraged letter to the Editor will you sit down and think this out?

Yes, I know you heard Pastor So-and-so say this at last year's convention—it comes rolling off the production line like a brand-new model every so often, though in fact it is a vintage model now—but the point is, is it true? It sounds good, but the outward wrapping of speech is not as important as the inner content, and what we are concerned to ask is whether this nicely packaged statement contains the whole truth. Personally, I do not think it does.

In the first place, what is life-blood? According to my medical dictionary it is "the fluid contained in the blood vessels . . . it distributes oxygen and nutrition to the tissues and carries away waste substances." It is the red river on which the vital supplies of the raw materials of life are transported to the factories of the body. Through its invisible channels the machinery of life is kept working. Life-blood is therefore the secret source of energy and activity. Now the question arises, what is the life-blood of a movement? What is the secret source from which it derives its energy and vitality, which supplies it with the raw materials of spiritual life and cleanses away dangerous impurities?

At this point it might be helpful to define evangelism. What is evangelism? Without becoming too technical we might say that evangelism is proclaiming the evangel—the "good news" of Christ. It is preaching the gospel. But even this needs closer definition, for far too often the word evangelism conveys a mental image of a tent or public hall filled with people listening to a dynamic preacher and his supporting party. That this is indeed evangelism no one will deny, but we need to realise afresh that this is by no means all that is meant by the term. While the New Testament records great public gatherings it also places a tremendous emphasis on personal evangelism—Jesus talking with individuals like Nicodemus and the woman at the well; Philip leaving the crowds in Samaria for the lonely encounter with the Ethiopian in the desert; Peter speaking at a house-meeting in Cæsarea; Paul at an open-air women's meeting in Philippi; and so on. Evangelism, then, is the proclamation of the gospel at public or personal levels.

Let us now examine our two definitions. Life-blood is the secret source of vitality and purity; evangelism is the proclamation of the gospel. Having stated them in this form let us now ask "Are they one and the same thing?" I suggest they are not. The action of the life-blood is an inner one, while evangelism is an outward activity. Let me put it like this. Here is a sower going forth at seed-time. He strides purposefully up and down the field, his arm swinging rhythmically as his fingers scatter the seed. For all time he is a symbol of the evangelist going forth with the seed of the Word. But let us examine the picture. Do we say that sowing is the life-blood of the sower? Never. The sower's life is not caused by his sowing, it is the result of a hidden agency within him. The outward activity is the result of an inward vitality. He does not live because he sows; he sows because he is already alive! Now this is also true of the Church. She does not derive her life from evangelism—she cannot, because evangelism is not a cause but an effect of life. It may well be true, of course, that the physical activity of sowing actually stimulates the flow of life-blood in the sower, but that is a different thing from saying that sowing or reaping or any other form of activity is the cause of his life. So with the Church. Evangelism may stimulate her life but it cannot produce it. In that sense, therefore, evangelism cannot truly be called the life-blood of Elim.

You may feel that this is merely a verbal juggling act, but I am convinced that this is something that needs to be said. One of the dangers of a half-truth is that it leads to false deductions and thence to false attitudes to life. If we argue that evangelism is the life-blood of Elim we shall regard it as the priority in Elim's spiritual life and growth, and on the strength of this we shall go on to insist that the basic

need in Elim is for more evangelists, more campaigns and more intensive expenditure of money and energy in this direction. But are we right to make this deduction? Please, please, do not infer from this that I am questioning the importance of evangelism. With all my heart I believe that the Church's great task is to preach the gospel to every creature, and that the individual Christian is charged with a solemn responsibility to witness to Christ, but what I am seeking to ask is "Are our priorities right?" You see, if evangelism is our life-blood we must concentrate on this as our priority; but if it is not we must seek to find out what is and concentrate on that. After all, no doctor would recommend that an anæmic patient should work harder; his first concern would be to increase and enrich the vital blood his patient lacks. This is not a plea for inactivity and the lessening of evangelistic endeavour, but a call for true spiritual perspective. We must recognise that our true strength as a movement lies not so much in numerical additions to our ranks brought about by evangelistic efforts as in the enriching of the quality of spiritual life already existing in our churches.

The Lord Jesus insisted that putting new wine into old bottles only results in disaster, and on the same terms the introduction of "new blood" in the shape of new converts into the shrunken condition of some churches has the same disastrous effects. Let me put it another way. No adoption society ever places its children in the home of elderly and infirm people on the assumption that the introduction of young life to that home will rejuvenate the elderly. No, the society's first care is for the well-being of the child, not the livening up of the foster-parents. In other words, the home exists for the child, not the child for the home. If we think that a constant flow of new converts into Elim is the way in which Elim is going to maintain her spiritual progress it seems to me we have got our priorities wrong. The young life may brighten up the old homestead for a while, but it will not stop the gradual process towards spiritual senility.

It seems to me that Jesus stated an eternal principle of spiritual priority when He declared in Acts 1:8 "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me. . . ." Here is the true order of spiritual life and growth: first the quickening of the Church's inner life by the enriching agency of the Spirit—"ye shall receive power"—and then the outward activity of evangelism—"ye shall be witnesses unto me." The early Church did not evangelise in order to find "new blood"; it evangelised because it already possessed a vibrant spiritual life. It depended not upon fresh numerical additions to its strength, but on the continuous flow of the Spirit through its individual membership and collective life and service. Its life-blood was the flow of the Spirit, in purifying, energising activity.

It is my conviction that the life-blood of Elim is not evangelism as such but the inner flow of the Holy Ghost *in the individual members of our churches.* If we are merely content to let our highly esteemed brethren the evangelists bear the brunt of responsibility for the well-being of Elim we are making a tragic mistake. Unless the Spirit of God is flowing through our individual lives, purifying, quickening, controlling and enabling us, our churches will remain anæmic whatever their numerical strength. A few shillings towards the evangelistic fund and occasional prayers for campaigns are no substitute for a Spirit-filled personal life. The tragic truth is that far too many of us are suffering from hardened arteries spiritually. We shake our heads over the difficulties encountered by present-day evangelism, sadly comparing the old days with the present, but the fault lies in the shrinking channels of our own prayer life, the drying up of our own experience of the Spirit and the malnutrition of our own souls through the neglect of the Word of God.

My fear is that as long as we hold to this half-truth we run the danger of shifting responsibility on to the evangelist. In fact Elim's success in evangelism depends upon the individual walk with God experienced by her individual members. If they are Spirit-filled and Spirit-led Elim will always remain a vibrant church, motivated by the love of God and empowered by the Spirit in a mighty evangelism, but if they neglect their walk with God Elim will go the way of all flesh, and not all the activity in the world will save her from the slow process of spiritual decline.

BATH **Pastor: D. O. Ward**

Whitsun convention

THE secretary, brother F. C. Smith, reports great blessing under the ministry of Pastors T. J. Broomhall and J. C. Smyth. Vocal items by Mrs. Broomhall, the pastor and his wife and friends from Dowlais were blessed to the congregations. The Elim churches at Bristol, Swindon, Gloucester and Wells supported the convention on Monday, the two former supplying music and vocal items.

The ministry of the gifts of the Spirit brought a climax of blessing and anointing to a glorious Whit-Monday evening service.

ELIM CHURCH REPORTS

LIVERPOOL **Pastor: E. J. Thomas**

Induction service of new minister after Liverpool crusade.

I WAS in the unique position as former minister of this church of being at the induction service of my successor, E. J. Thomas, which was also the last service of a successful crusade conducted by W. R. Jones. It was wonderful to see so many whose lives had been changed by the gospel. Some had found the Lord in St. George's Hall, others in the Elim church, and several young people in the coffee bar.

The district superintendent, F. L. Lomas, conducted the brief service of dedication. He spoke on "Wielding the sword of the Spirit." We prayed as we laid hands on Mr. Thomas that he would be faithful in declaring the whole truth as it is in the Bible in the days that lie ahead.

Under the ministry of the word in power and blessing by W. R. Jones old members and new converts alike were moved by the Holy Ghost preaching and soon the communion rail was filled with old and young kneeling in consecration to God. I was much moved as, with other ministers, I moved among the people and laid hands upon them. An Elim minister's daughter, tears coursing down her cheeks, surrendered to Christ's claims upon her life; another young man, the son of one of the church's loyal members, followed; next to him came two young men who found Christ in the coffee bar and some old members of the church.

J. TETCHNER.

MOTHERWELL **Pastor: G. L. W. Ladlow**

"MAY Jesus Christ be praised!" This was the theme which prevailed when, at the invitation of the Sisterhood, the Scottish Jubilee Choir rendered a festival of praise in a crowded church. The choir, eighty strong, under Mr. Hugh Clark, excelled in all its pieces. Testimonies and solos from the Greenock members of the choir added much to the spiritual feast, as did the group of young men who used their voices and instruments to God's glory. Pastor Lewis, of Govan, gave a fine address and challenge.

This choir, born in Jubilee Year, has already been wonderfully blessed in its formation, and we pray for future blessing as each date is fulfilled. Mr. Clark is held in high respect by all members and co-operation is their keynote.

J.K.

CHANNEL ISLANDS WELCOME THIS YEAR'S PRESIDENT

Wm. J. Martin, A. J. Downes, G. W. Gilpin and S. Penney.

FROM out of the blue skies on May 27th came the British United Herald bringing to the Channel Islands none other than our President, G. W. Gilpin. Waiting to greet him on arrival in Guernsey were S. Penney, district superintendent, W. Martin, Delancey, and A. J. Downes, Vazon, plus a television camera and a press photographer.

Memories of this visit will remain for a long time in the hearts of the Guernsey Elim friends. Night after night our beloved President challenged our Christian lives from God's Word. A sense of the presence of God was felt in all the meetings. On the last night, by the aid of coloured slides, we had a glimpse of life at Elim Bible College. May God truly plant a real desire in all our hearts to support this important side of our work.

A. J. DOWNES.

BRADFORD **Pastor: E. J. Jarvis**

RECENTLY four days' services were conducted by Mr. Bolt, of London. The emphasis was on "Pentecostal blessing." At each service decisions for salvation were made and testimonies of definite healing given. Students from various colleges showed a keen interest and about ten people received the baptism of the Holy Spirit. The church has benefited greatly from these meetings and the end is not yet. Praise the Lord.

W. HAIGH.

THE ELIM
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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Space race fever *H. W. Greenway*
Dangerous half-truths (2) *John Lancaster*
Church reports
The desire of our heart *Editorial*
Festival of praise at Bracklesham Bay *J. Osman*
The President's address to the conference
The E.W.M.A. *Gladys Gorton*
Model making *Aunty Dorothy*
Count-down *B. Edwards*
Family altar *G. Harpin*

EDITORIAL

GOD GIVES US THE DESIRE OF OUR HEART

" IN 1882 Captain Tom Bull reported from Liverpool: 'The storm raged, the wind blew, rain and snow came down. Stones were thrown, a brickbat striking the head of Sergeant Fellowes, breaking his head and causing the loss of a pint of blood. He was taken to the hospital, had his head bandaged, and came back leaping and praising God.'

" In 1882, 642 Salvation Army soldiers were assaulted in the United Kingdom, one-third of them women and twenty-three children. Some were injured for life. Sixty Army buildings were damaged. The only reply permitted to violence was 'God bless you.'

" Some of the worst onslaughts were conducted by the 'Skeleton Army,' a band of pre-Edwardian 'Teddy boys' who parodied the Salvation Army's methods and symbols and broke up its meetings." —L. S. Inglis, *Churches and the Working Classes in Victorian England.* Those Salvation Army pioneers desired souls, whatever the cost. Though the cost was great, God gave them souls, as our editorial of two weeks ago showed.

There is no doubt that God gives us what we desire. Some of our most potent prayers are not those we utter in the prayer meetings or even kneeling before the Lord at home—they are the unuttered wishes of our hearts. The statement of the Holy Spirit that " [God] gave [Israel] the desire of their heart, but sent leanness into their souls " is almost terrifying in its implications. God, in response to the desire of our hearts for present and future security, may give us both, but if He sends leanness into our spiritual life how devastating is our loss. God, in response to the desire of our heart, may give us acceptance with the world and the Church, He may give us prestige, but if He sends leanness into our spiritual life His purpose for us is nullified.

There seems to be no doubt whatsoever that the history of the Church confirms the testimony of the Bible that not to come out from among them and be separate blunts the cutting edge of our distinctive testimony.

We would not, of course, admit, even to ourselves, that we desire anything less than the perfect will of God. But maybe our real prayers are the things we most desire, even though we will hardly admit we desire them, and these desires—whether we admit they are prayers or not—God grants.

Our Lord taught His followers that there is a high correlation between our dedication, separation and liberality and His blessing upon our service. " Give, and it shall be given unto you " applies to our whole life as Christians. But if once we have taken the step and we hold back our Lord says we are unfitted for the kingdom of God. What confirmation of this do Church history and Christian biography give !

NEXT WEEK. Don't miss *A modern miracle of Pentecost.* Gloucester Elim member witnesses in Aramaic to a Muslim by the gift of tongues.

THE FESTIVAL OF PRAISE AT THE ANNUAL CONFERENCE

By J. OSMAN

FIRST meetings are notoriously difficult, and first impressions are similarly important, as they set the tone, pace and spiritual temperature of the whole series of meetings. Happy, then, is the conference that starts in the right way, striking the right note and hitting the right theme at the first meeting.

It was with such thoughts in our minds that we gathered at Bracklesham Bay for the festival of praise at the annual conference. Our spirits soared as we saw the summer sunshine sweeping over the scene. Of course, the weather is *always* kind to us—I cannot recall really bad weather during conference week. However, this is not intended to be a weather report, but a report of the festival of praise.

The size of the congregation was surprising. A huge crowd had assembled in the ballroom at Pontin's camp for the Saturday night festival of praise.

How nice it is to have one's expectations exceeded! Nice, too, to recognise friends and acquaintances who have not been seen for months, or even years.

At the door we were presented with a well-duplicated full-looking programme (a thoughtful touch this), and then the meeting was off to a good start, with a good hymn to a good tune—" Full salvation " to " Cwm Rhondda."

Pastor Brewster led us in prayer and praise after a short reading from Romans 10.

Space forbids separate comment on every item, but I hope that something of the atmosphere will be conveyed to readers by what is described.

I can see Pastor D. B. Gray taking the " mannequin walk " as he came to conduct the London Crusader Choir, and hear the quip about the price of his suit. This light-hearted informality broke up any stiffness, and then gave way to deeper feeling as the meeting progressed.

We were treated to a feast of music by three great choirs. The London Crusader Choir sang in their usual polished way, and then linked up with choirs from Bournemouth, Southampton, Romsey, Portsmouth, Worthing, Bognor, Lancing and Elim Bible College to form a large united choir, and lastly there was the united male chorus, whose contributions added to the blessing.

A Bible College interlude provided a stirring testimony, a male voice quartet and an instrumentalists' group.

It fell to Pastor W. J. Maybin to bring the epilogue, and we sympathised with him as he told of his dilemma in choosing a subject. God had obviously guided him. He spoke on revival from three texts and three standpoints: " Revive Thy work," " Revive us," and " Revive me." This we felt was the right theme, and our hearts responded as the preacher, with great sincerity and eloquence, unburdened his heart.

The meeting was brought immediately to a close with prayer, and we left feeling that we were blessed indeed. Our hearts had been challenged, and our spiritual appetites whetted for the good things to come.

Aptly enough, we had been singing earlier " Mercy drops round us are falling, but for the showers we plead." We have been singing this hymn long enough—it is time we had the showers.

REVIVAL at Norwich

The Pastor, L. Reeves, reports

WE are rejoicing in the Lord here in Norwich. After herculean visitation, giving and prayer, the divine healing and evangelistic crusade was launched under the most capable ministry of Alex Tee. He was ably supported by Brian Edwards (Thornton Heath) as song leader.

It was a tremendous blessing to receive such warm co-operation from many evangelical bodies in the city. Choirs supported us from the Salvation Army, Baptists and Male Voice of Praise, with the London Crusader Choir.

Many souls have been saved and bodies healed. The Norwich church has been deepened in its spiritual experience by the stirring messages of the evangelist.

Getting children to the Elim Pentecostal Sunday school has always been a problem in this city, and to see 210 boys and girls singing and enjoying the children's crusade on only the second night was a wonderful thrill, especially to see those who accepted the Lord as Saviour.

Sunday morning communion was truly blessed of God; 150 broke bread with us. Bless His wonderful name. Thanks be to God, and warm gratitude to all who have laboured so hard, not the least of whom are the evangelist and his co-workers.

FIRST-CENTURY HISTOR
P
G. Wesley

WHEN thinking of what I should say on this occasion I was concerned to be relevant and to say something that would have bearing on the present world situation and on our hopes and plans for the future as a denomination. Our movement was born in the fires of revival and emerged, as did the Methodist Church, almost in spite of itself, as the result of reaction to certain truths which we embraced and felt compelled to proclaim. From the turn of the century until now we have carried on a ministry of clear-cut evangelism, carrying not only a message of salvation for the soul and body but also the great promises of enduement with power for service and the personal return of Jesus Christ. Having pursued this course for fifty years and formed ourselves into a nation-wide church, we face the second half of the century of our history. Some of our earlier leaders have gone to their reward and others are enjoying well-earned rest. Two world wars have brought political and social changes and the whole pattern of life has completely changed. A question that has come to me and may have posed itself for you is " Where do we go from here ? " I was thinking like this when the record of Acts 9 : 31 came to my mind and I felt that the movements, crises and transitions that marked the life of the early Church give evidence that the historical portions of the Word of God are equally inspired with the great didactic sections. Let us note what it says : " So the church throughout all Judea and Galilee and Samaria had peace and was built up ; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied " (R.S.V.).

I suggest that we observe here

I. A TRUE CONCEPTION OF THE CHURCH

The rendering of the word church in the modern versions of the New Testament is considered to be the correct one (as against " churches " in the A.V.). This is the first occasion on which the word is used in that spacious and catholic sense. The preposition is significant, not the church *of* but the church *throughout*. Whenever we lay emphasis on the preposition *of* we wrong the catholic ideal. Strictly speaking there is no such thing as the Church of England, the Church of Scotland, etc. ; it is the Church throughout England, Scotland, Ireland, India, Africa—the world. A great spiritual vision of a united world church breaks upon us in these words. The church throughout Judea—formal, traditional, entrenched and ecclesiastical (albeit born of the Spirit) ; Galilee—cosmopolitan, rugged and warm-hearted (if sometimes a little credulous) ; Samaria—schismatic, hybrid and a little intolerant.

True ecumenicity is inclusive and exclusive ; it is not engineered or artificially set up ; it is a recognition of our Lord's prayer that all who truly love and know Him and recognise His Lordship and Saviourhood might be one. We have not been completely blameless of insular and sectarian practices, but we have reached a stage in our history, as did the first-century Church, where there is no room for anything bordering on this. We must open our eyes to the full and try to see the length and breadth, past and future of this great community known as the church of the firstborn. In reviewing the matter of our mission today let it be said that we owe it to our generation to foster unity not only among our Pentecostal friends but among all who call upon the name of our Lord Jesus in sincerity and in truth. Denominational loyalty can be combined with a recognition of God's purpose for the Church. Our whole outlook on the use and distribution of finances, missionary concept and policy and home and overseas evangelism will find its proper setting against the background of this immense, inclusive and permanent structure—God's Church. This Church is still being built. If only we could remember that it is as we discover the simplicities that we reach the sublimities we should cease our criticism of parts of the Church ; it is not built, it is being built, but it is not yet complete. Half the things about which we quarrel today are scaffolding rather than essential building. It is not asking for compromise or change of position to say that anything that does not serve the Church of Jesus Christ as a whole is unworthy of us.

II. A RIGHT UNDERSTANDING OF ITS DEVELOPMENT

In this first half of our text we may recognise a phase and its consequence in the life of the early Church, ". . . the church had peace and was built up." The matter of the widows had been settled ; Saul, the arch-enemy of the Church, had been converted and Caligula, the Roman emperor, was otherwise occupied. Thus " the church was left in peace " (N.E.B) and so got on with the job of building.

'ENTIETH-CENTURY 'N FOR PROGRESS

's Presidential Address

Absence of opposition is not always a sign of spiritual declension and may well be a divinely afforded opportunity for entrenchment and development. I feel disposed to thank God for every measure of popular and social acceptance (with all its dangers). When Isaac dug again the wells of his father Abraham the Philistines contended his right to own and use them, and the name given to each well location reflected the circumstances in which it was brought back into use. When the last one had been dug and brought into use no dispute ensued and Isaac gave it a name which meant " the Lord hath made room for us." This is a happy position to reach.

In the life of first-century Christendom no one could guarantee a continuance of this for long, and therefore it was imperative to occupy the time to the best advantage. The word rendered " edified " has been better translated " built up." It contains a combination of the words " house " and " build." A significant thing is the close association throughout the Word of God of the idea of building and the beginning and advancement in spiritual enterprise. It is further noteworthy that the words father, son, daughter and house in the Old Testament all have connections with the root of the verb " to build." Thus, whether we think of the erection of a literal centre for spiritual exercise and worship or the development of the individual, the family or the spiritual community, the principles of building with the blessing of God are always involved. The church was built up. This called for a recognition of a plan, careful choice of materials, systematic erection and a goal.

There is so much that is transient and inconsequential in professed spiritual activity because we try to run the work of God almost like a " tea-party " or social festival, where mood and caprice govern every action. Many spiritual groups have passed the stage where survival is a remote and irrelevant concept. For all of us tomorrow is related to today and dependent upon our preparation for it. Let us learn from this first-century crisis, and while left in peace get on with the serious task of building. This means that we must abandon all hit-or-miss methods and build after the fashion of good master builders. What may have served the purpose in days of fast-moving lines of communication cannot be perpetuated in times that call for entrenchment and consolidation. In this progress by building we must invest in more and more Sunday school and Bible class work. The needs of the mid-week must be met by church-controlled clubs and guilds where healthy activities and purposeful projects can be combined with spiritual teaching. Evangelism must not be neglected, for through its medium the Lord will add to the Church. It may be that former methods will have to be replaced by those more suited to the times, and the sure anchorage of established groups be the base for outreach in all directions. In no cases must solid building be sacrificed to a love for popular appeal. No better advice has been given than that in the epistle of Jude, where we are exhorted to build " upon our most holy faith." To do this, Bible teaching to all grades is priority number one, remembering that " the word of God liveth and abideth for ever, and this is the word which by the gospel is preached unto you."

It is easy to pull down with one hand what has been built up with the other, and so care must be given to hymnology in our churches. Crystallised ideas in metre and song can make an important contribution to the spiritual life of any group. Though we may quicken the tempo and alter the beat let us remember that only the truth can make us free.

The fabric of Christian living

Combined with this we must look to ourselves and the fabric of Christian living. Individual life and character is basic to all true building, and " doctrine " and " manner of life " must not be divorced. This does not mean a return to Victorianism or an imposition of puritanical practices that have foundation only in tradition. Jesus was specially severe on those who taught a professed code of ethics which had

as its foundations the " traditions of the fathers " and who " bound heavy burdens and laid them on men's shoulders." For all this, we must give heed to the moulding and development of our lives according to Bible principles of action. There is an eternal ethic in the Word that has not changed as age or circumstances have changed. Jesus Himself did not legislate for particular cases, but laid down principles that could be applied at any time to people in any age. Honesty, integrity, clean thinking, unselfishness, getting our priorities right and observing civil and social obligations (in so far as they do not conflict with Biblical standards) are among those important elements that must go into the building of Christian character. Industrial and professional society call out for relevant living.

We leaders must set the standard in humility, grace, understanding, vision and service, remembering that " to whomsoever much is given, of the same shall there be much required." The image that goes out from my desk must match my exhortations to others. We are only as big as God sees us, and no ideas about protocol can increase the measure of our usefulness. In ministers, no form of professionalism must be allowed to overshadow the true Biblical figure of our calling—" labourers together with God." We shall be respected for what we are and not for what we claim. The deacon's duty is to serve and not " to lord it over God's heritage."

And what shall I say to parents? The home is the important cell in the structure of stable society. Let us make it what it should be by way of a haven and shelter in a storm-tossed age. Our homes can be but a place to sleep, and we can amass fortunes by " making friends of the mammon of unrighteousness." We can answer the call of a busy life, and when our children seek us out be too busy to talk over their problems. May God grant that no future generation will curse us for duty done while our home and family life " went to the dogs." Here we must build well and truly " line upon line, precept upon precept," so that in the day when the " fountains of the great deep are broken up " the house will not fall, because it is founded upon a rock.

Can I make a final word of appeal to our young ministers and prospective ministers to avail themselves of every facility to be their best for God culturally, educationally and spiritually? Many of our older men would give anything to have had the opportunities and provisions within your reach ; make the best of them and prepare solidly for tomorrow. Do not, however, become intoxicated with the spirit of ambition at the expense of usefulness for God and keeping in His will for your lives. I say to our fine young doctors, teachers, undergraduates and professional people, we need you, we recognise that you have qualifications that can serve our cause.

In all this we must keep the end in view : " the house is not for man, but for the Lord." There is always the danger of Christian activity becoming an end in itself. No better epitome of Christian involvement is to be found than those words of our Lord " Ye are the salt of the earth." Whatever does not serve the community and generation in which we live is worthless. Thus the Church must be a spiritual home and become more and more the hub around which the life of society will revolve. We must think more about social outreach and provide the ever-open door through which people of all ages can enter at any time and find guidance, security and friendship. There is no " open sesame " to survival and success, but a right understanding of the nature of true development will save us from beating the air.

(*To be continued*)

Letter to the Editor

Dear Sir,

May I, through the ELIM EVANGEL, make an appeal to readers in the north and midlands to help this autumn in a series of evangelistic weekends? We recently had a team of six men from the midlands, and ran a Saturday night evangelistic effort in the town centre at the Y.M.C.A., and then on Sunday at the Elim church. New people did attend, and one person decided for Christ. The weekend brought a new sense of purpose to the assembly. I feel that in our churches there must be capable ministry in message and song, and I am inviting offers of help on the following conditions. The name of the local Elim minister or other responsible minister must be given as a reference. Hospitality and overnight accommodation will be provided by the assembly, but expenses for travelling cannot be guaranteed. Four to six in a team in one car is an ideal number for accommodation, etc. The outline of the weekend would include tea, personal invitation in town centre and service on Saturday night ; Sunday school, personal work and meetings on the Sunday. Incidentally, any having friends or relatives in Bolton district please contact me, and we can send them Elim literature with an invitation to the services. Write now to me to help arrange an autumn programme.

Every blessing,

KENNETH SMITH.

" Elim," 82 Ellesmere Road, Bolton.

FAREWELL TRIBUTE TO JOHN H. GEE

"They are gathering homeward from ev'ry land,
One by one, one by one;
As their weary feet touch the shining strand,
Yes, one by one."

YES, gathering homeward! That is what it means to those who come to the end of their pilgrimage. So it comes to all of us as we await that glorious day when we all shall go

"Sweeping thro' the gates of the New Jerusalem,
Washed in the blood of the Lamb."

Yet another of our ministers has laid his armour down and entered into rest. Quite recently—I am not sure of the exact date, but it was early in May—John H. Gee, one of our retired ministers, departed to be with Christ while on holiday in Spain with his wife. For a long time, even before his retirement a few years ago, he had known he had heart trouble, and yet he was spared for several years to enjoy retirement with his wife in their cottage, "Little Dene," Ashley Corner, Ringwood, Hants. Occasionally we would see him at a meeting in one or other of the Elim churches in Bournemouth, and usually when we called on him at his home he would be there to enjoy with us a brief time of fellowship and prayer.

Coming into the Elim ministry in the year the war commenced, he took his first pastorate in Englefield Green, where he had ministered for some time in an honorary capacity. From there, through the years, he pastored several assemblies until his last one in Rochester, from which he retired in 1958.

It seems strange, and surprising, that he should receive his home-call while on holiday, for this meant that there was no time for arrangements to be made to have the funeral here at home; instead he was buried in Spain, and when the trumpet sounds the return of the Lord in glory it will be from that land that he will rise in that great gathering of the redeemed from every land.

Our sympathy goes out to his dear wife in this her great loss, and particularly in the extreme circumstances of his passing. We know the prayers of all Elim friends will be with her at this time, and also with her daughter, Mrs. Felix Lloyd Smith, who is with her husband in Australia.

John H. Gee, a faithful servant of Christ for many years, has gone from us to be with the Master he loved and served. He will be missed by many to whom God made him a blessing in his ministry, and by all those who knew him in the ranks of Elim. Our prayers, too, will be with all the members of his family in this hour of their sorrow.

"Until the day break, and the shadows flee away."

W. G. HATHAWAY.

MERRIOTT

WHEN the Crusaders of Merriott Elim church recently did door-to-door work in Merriott non-Christians often met them with the reply: "We aren't interested in coming to church, but we do think you've got a fine pastor. We have never known anyone work so hard."

If this is the tribute of unsaved, just imagine how the members felt when our pastor announced that he was leaving smiling Somerset for Barking.

Words cannot express how we felt to lose Mr. and Mrs. Richardson, who have both loved us so much and worked for the Lord so magnificently for the past eight years.

Since he left Elim Bible College to come to Merriott there have many changes. The church building itself is bigger than when he arrived, a fine extension having been added, mainly through his enthusiasm and hard work.

A Methodist church in the neighbouring village of Dinnington has been taken over, local churches of all denominations have been drawn closer together, and our own young people's work has grown; all this we shall remember with gratitude.

Mrs. Richardson herself has done the work of a pastor and will be sadly missed by the teenage girls' group she formed. In addition Chard Rural District Council loses a member, Merriott Parish Council will also be one short, the village loses a postman and a local secondary school loses a part-time teacher by their departure.

No one would claim that it has been eight years of roses all the way, especially for Mr. and Mrs. Richardson, but from the depths of our hearts we say "thank you" for their help, work, advice and love.

Anything that draws us closer to Christ will also draw criticism from those who do not understand.

Women's column

By GLADYS GORTON

AN UNUSUAL ADVERTISEMENT

IN our local newspaper the other evening this strange advertisement appeared.

"Strong, fat woman or girl, who wishes to slim, offered tough but well-paid job. White Heather Laundry." On being interviewed by the B.B.C. next day the manager said he had already received applications from a few strong, fat women. The job was heavy but the pay was good.

Evidently it pays to be original these days in getting the right woman for a certain work, and without any apology or hesitation I earnestly invite you to become a member of the Elim Women's Missionary Auxiliary. It does not matter whether you are thin, weak, strong, fat, tall or short; whether you are old, middle-aged or young; whether you are single or married; whether you are a mother, grandmother or great-grandmother—you are needed in this important, united drive to support our missionaries and extend their work.

A letter giving an outline of the plan for this work has been sent to your pastor's wife, who will give you the details. You will then be asked what you can do and what you can give.

"Wanted, women, tender, true,
Women's work none else can do.
Women sit in darkness yonder
While we hesitate and wonder.
Sisters, lend a helping hand,
Take Christ's peace to a sin-cursed land.
Let the message ever ring—
Women wanted—for the King."

We are only in the early stages of organising the E.W.M.A., but already there is a heartening response. Our aim is to incorporate as many women as possible for this exciting venture, and this includes *you*. Yes, there is something that you can do. Your pastor's wife will be hearing from me periodically and she will tell you the ideas and suggestions that should interest you. On the other hand you will be invited to submit ideas, and if suitable they will be adopted by the E.W.M.A. We are not all clever with our needle like Dorcas. I am afraid that using the needle is not in my line, in the way of dressmaking I mean. At the E.W.M.A. introductory meeting during the conference I told of an incident concerning two women who were neighbours. One was an expert needlewoman, the other a journalist.

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

Everyone is very busy making models. Some of them are quite complicated. Martin has just finished a motor-cycle, which he now has to paint. Neville has completed a Life Guard and Paul has made a battleship. They are still struggling with a motor-car, while the girls enjoy themselves dressing the twins. The twins are two dolls exactly alike, though they won't be dressed alike.

The boys have friendly arguments about the models. I can't tell which piece goes where, and the plan seems quite unintelligible to me. Terry will insist that a certain piece goes in one place and Martin is quite sure it goes somewhere else. The finished article looks quite all right to me, so I suppose they sort it all out in the end.

There are other kinds of models to make, and these are not complicated or difficult. We have discovered that ceiling tiles can be very useful indeed. A very good model of an eastern house can be made from two ceiling tiles. We cut a strip from each tile to make the steps. One tile was used as the base and the other divided into four. One of the four pieces was the roof and the other pieces were divided again to form the walls. We cut a small door in one of the walls.

We pinned the four walls to the base with ordinary pins—the kind that dressmakers use. We put the door at the front of the house. We pinned the roof on to the four walls to make the main part of the house. With the remaining pieces we made the steps along the side of the house up to the roof. Our model was very light and easy to handle and we could take it to pieces to pack away very easily.

We can use our model house for lots of lessons. We can use it for the story of the man who was let down through the roof, or for the house that was built on the rock. We can put on the roof-top a figure of the apostle Peter when he was praying and saw the great vision.

Soon we hope to furnish our little house, and then it can be used for the story of the lost silver. See if you can find the sort of furniture that goes into an eastern house.

In the making of our models we found that one thing was very important—we had to have the right

(*continued on facing page*)

COMING EVENTS

ABERDARE. July 6-9. Elim Church, Monk Street. Annual convention. At 7.15. Preachers: Rev. D. Jenkins (Calfaria Welsh Baptist Church, Aberdare), Rev. R. Lloyd (Grangetown Baptist Church, Cardiff), Rev. H. Morgan (Presbyterian Church, Newport), R. Hunston (District Superintendent).

BARNSTAPLE. July 9, 10. Elim Church, Bear Street. Saturday at 8, Christ and the professions. Sunday at 6.30, Sunday school anniversary. July 16 at 7.30, church anniversary. Speaker: David Ayling, Brighton.

BLACKPOOL. Jubilee Temple, corner of Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Visitors welcome. Minister: F. J. Day.

BLACKPOOL, Marton. Elim Church, Fredora Avenue. Sundays at 11 and 6.30. Tuesdays at 7.30. (Bus from Tower to Stanley school). Visitors welcome. Minister: D. W. Cartwright.

CLACTON. Elim Church, Hayes Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors cordially invited. Minister: H. Burton-Haynes.

HASTINGS. July 16. Elim Church, Station Road. At 7. Monthly rally. July 17 at 3 and 6.30. Sunday school anniversary. Preacher: F. H. Coleman. Sundays at 11 and 6.30. At 8, Late-night special. Tuesdays and Thursdays at 7.30. A welcome to holidaymakers. Minister: A. S. F. Horne.

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 9.45. Tuesdays and Wednesdays at 8. A welcome to holidaymakers. Pastor: David Holmes.

PLYMOUTH. Elim Church, Notte Street, city centre. Holiday makers in South Devon and Cornwall welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: L. P. Cowdery.

ROMSEY. July 16. Elim Church, Middlebridge Street. At 7.30. Peniel Youth Choir.

SHEFFIELD. July 17-22. Elim Church, Lee Croft, Campo Lane. Gospel outreach training week conducted by Gordon Bailey (learn to win your neighbour for Christ). Sunday at 10.45, 6.30 and after church at 8. Monday to Friday. Talks and discussions each night at 7.30.

SOUTHEND-ON-SEA. Elim Church, Sea View Road, invites all visitors. Services: Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Minister: J. A. Wright.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

ITINERARIES

The President:
July 9-16, Capel Missionary Week.

London Crusader Choir (Leader: Douglas B. Gray): July 10, Braintree; 24, Hayes; 31, Brighton.

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

MISSIONARY CONFERENCE AT CAPEL
July 9—16

Special Bible readings by Rev. L. Lyall, O.M.F.
(late C.I.M.)

Missionary meetings * Open discussions

Come and join us for a long or a short period.

Inquiries to G. W. Gilpin,
Elim Bible College, Grenehurst Park, Capel, Surrey.

D.1304

ELIM CHURCH, BARNSTAPLE
CHURCH ANNIVERSARY SERVICES
July 16, 17
Saturday at 7.30 p.m.
Sunday at 11 a.m. and 6.30 p.m.
Preacher: D. Ayling (Brighton)

D.1303

WOMEN'S COLUMN *(continued)*

The needlewoman made a beautiful set of covers for her lounge suite and proudly showed them to her journalist friend, who greatly admired them. Weeks later the needlewoman was invited to see the new set of covers for the journalist's suite. She expressed surprise, knowing that the journalist was hopeless with her needle. "Oh," explained the journalist, "I went to the library, collected all the gen and know-how, wrote an article for the —— magazine and with the money for it bought these covers." We are workers together with Him.

The Hon. Alpheus Hardy failed to become a minister of the gospel owing to ill health. God prospered him in the business world. Said he: "I found that I was as much appointed and ordained to make money for God as if I had been permitted to carry out my plan and been ordained to preach the gospel." What a thought—making money for God!

SUNSHINE CORNER *(continued)*

plan. Some of the plans seemed very hard to follow. The plan for the little house was very simple. Jesus has a plan for our lives. He has made it so very easy. All we have to do is to follow Him. Proverbs 3 verse 5 reminds us that we must not lean to our own understanding. The plan for our lives must be God's plan and not ours. It is safe, sure and simple.

'Bye now, sunbeams.

God bless you all, lots of love,

AUNTY DOROTHY.

YOUTH PAGE *(continued)*

Young people, do not be ignorant about God's zero hour. The count-down is well under way; zero hour draws nearer every moment of every day. God is not slack concerning His promise; Christ will return. The question is, are you ready?

YOUTH *in action!*

COUNT-DOWN— COUNT-DOWN— COUNT-DOWN . . . 4, 3, 2, 1, ZERO

by E. EDWARDS (Thornton Heath)

THE longest and most complicated count-down in the history of mankind is at present under way. The location of the count and its timing are top secret and no man knows the day or the hour in which the "blast off" will come. One thing has been made clear, however, the preparation that has gone into this count-down is so complete as to make a last-minute hitch impossible; this space probe will be the most extensive and revealing ever experienced and its effect on mankind and world history will be phenomenal.

Many of you who are reading this will have already realised that I am writing about the second advent. The prophetic count-down is already well under way. In this count-down figures are replaced by events. If you turn to your Bible and read such chapters as Matthew 24, Luke 21, Mark 13, 2 Thessalonians 2 and 2 Peter 3 you will read a list of happenings which take you from the beginning of the count-down right down to zero hour. In Matthew 24 Jesus tells the parable of the fig tree. This tree is the emblem of the Jewish nation, and of this nation Jesus said that when you see it begin to flourish zero hour is near. We all know the history of the Jews, how they were scattered and almost annihilated and now, miraculously, they have become a nation again and are beginning to flourish.

We are told that one of the greatest signs in the count-down will be the fact that men will increase in knowledge. Have you ever thought about this, that for 3,000 years man's knowledge in transportation and technical science went little beyond the common wheel, yet in the past fifty years man has developed machines that can travel at 4,000 miles per hour within the earth's atmosphere? Man has learned not only to record pictures by photography but also to beam them through space and bounce them back to the earth again. This increase in knowledge and many other signs mentioned in the Scriptures, and taking place today, are more than coincidence. They are the numerals of God's great count-down.

I have found a tendency in young people today to remain untouched and unmoved by the exciting prospects of this Bible count-down. This is a work of the Devil and a by-product of the days in which we live. Many of you will have grown up with the idea of aircraft flying faster than sound and watching live television broadcasts from the other side of the world, or pictures being transmitted from the surface of the moon. This to you is nothing new, but in the light of history and prophecy these are phenomenal events and I am asking every young person to start reading newspapers and watching newscasts in the light of Bible prophecy and God's great count-down.

The work of the Devil is not to hide these events or to blind us to the fact that they are taking place, but to make them so obvious and apparent that they lose their impact and prophetic meaning. The same does not apply to the person who is outside of Christ, for the Bible tells us that the god of this world (the Devil) has blinded men's eyes, and only the Spirit of God can cause them to see these events in the true light of the gospel and prophetic truth.

The second thing the Devil does to weaken the impact of Bible prophecy in these days is to deaden the sense of imminence in the return of Christ; 2 Peter 3 : 4-9 illustrates this point. If you are not right with God at this moment it is the work of the Devil to say "Leave it until tomorrow; there is plenty of time to get right with God. The Church has been preaching the return of Christ for 2,000 years and He has not come yet." Do you ever think like that? Jesus said His return would be like a thief in the night—when you least expect it, perhaps when you are doing something you know as a Christian you ought not to be doing, or you are in the kind of place where you know Christians should not be. In that very hour Christ may return.

(*continued on page 445*)

THE FAMILY ALTAR

Scripture Union Portions

Notes by G. Harpin

Monday, July 11th Isaiah 28:14-29

" Behold, I lay in Zion for a foundation a stone " (v. 16).

There is no permanent refuge in lies, nor is there certain cover in falsehood (v. 17), but God's people had yet to learn this. Their trust was placed in an unholy alliance with a heathen nation—probably Egypt (see 30:1-7); but this would not prevent death and destruction spreading through their land as an " overflowing scourge " (vv. 15, 18).

" Your covenant with death shall be disannulled," thundered the prophet, " and your agreement with hell shall not stand." We are thus reminded that truth alone can be relied upon and rested in. What better foundation can a man or nation build upon ?

Judah was instructed to place her confidence for the future in God's provision—" a stone, a tried stone, a precious corner stone, a sure foundation " (v. 16).

That rock was Christ (1 Peter 2:6).

Tuesday, July 12th Isaiah 29:9-24

" This people draw Me with their mouth . . . but have removed their heart far from Me " (v. 13).

God is not deceived by mere speech, however plausible or eloquent. The Scriptures speak of " having a form of godliness, but denying the power thereof " (2 Timothy 3:5).

Many of Isaiah's compatriots knew how to **talk** religion but were not adept in the **practice** of it; their words were full and flowery but their lives were empty and evil.

Graham Scroggie wrote: " The power of expression is not determined by the length of a man's vocabulary, but by the depth of his heart. . . . The power to talk is not only worthless, but dangerous, if unaccompanied by love. . . . Chatter is of no use without charity, nor is sound without soul. Language may arrest the attention, but only love can satisfy the heart."

Wednesday, July 13th Isaiah 30:1-18

" . . . And ye would not " (v. 15).

" Woe to the rebellious children," says the Lord, " who carry out a plan, but not Mine; and who make a league but not of My spirit . . ." (v. 1, R.S.V.). What was the plan ? It was to seek the help of Egypt to strengthen God's people in the event of Assyrian aggression.

God's plan is outlined in verse 15. If they were to be saved from their enemy they had first to return to Him in repentance and humility and then to rest in His promise and trust His power; but they would not !

We cannot help recalling our Lord's use of these words when He was yearning to gather the men and women of His day to Himself as a hen gathers her chicks but they would not have Him.

To refuse God's plan is to choose desolation (Matthew 23:37, 38).

Thursday, July 14th Isaiah 30:19-33

" He will be very gracious unto thee " (v. 19).

A brighter note is sounded in these verses. The inhabitants of Judah are promised mercy (v. 18) and guidance (v. 21); there would be no more weeping.

The " bread of adversity and the water of affliction " would humble them and bring them to the place where they would not only **hear** the voice of God's messenger but **obey** it. One of the signs of their repentance would be the turning away from idolatry (v. 22); and yet it was to be more than a forsaking of the idol—the thing once worshipped would be stripped of its fascination and despised.

Oh for the power to say to those things that enslave the heart " Get thee hence ! " (v. 22).

" The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

Friday, July 15th Isaiah 31:1-9

" The Egyptians are men, and not God " (v. 3).

Isaiah seems unwilling to leave this subject of the proposed alliance with Egypt; he sees no help in it at all. What may seem in the mind of the strategist to be a piece of good military planning is seen by the prophet to be fraught with danger. " The Egyptians are men " he says, and in so saying reminds us that " the best of men are only men at best "—fallible and " born unto trouble, as the sparks fly upward " (Job 5:7); strong and full of promise one moment and in the next broken and unreliable. It is a hard lesson to learn, for the carnal heart is ever impressed by the appearance of strength and by the supposed brilliance of its own plans.

" Woe to them that go down to Egypt for help ! " (v. 1).

Saturday, July 16th Isaiah 31:1-20

" Blessed are ye that sow beside all waters " (v. 20).

" Behold, a sower went forth to sow." With these words Jesus began His parable of the sower and the seed. He then described the types of ground upon which the seed fell—four in all. These were representative of the various kinds of reception given to the gospel.

So might the " waters " in our text be made to signify the varied and multitudinous conditions and circumstances of men in which they are to be given the word of God.

We can be satisfied with a local dissemination of the gospel seed, but a greater blessing awaits him who will sow beside many waters.

God give us a missionary vision !

" Sow beside all waters, sow the gospel seed,
Here a word in season, there a loving deed . . ."

Sunday, July 17th Isaiah 33:13-24

" Thine eyes shall see the king in his beauty " (v. 17).

" What a priceless privilege is thine, O child of God ! With anointed vision to behold Him in whom all the divine fulness resides and is revealed ! Him whose glory exceeds that of the noonday sun, and in whom all the divine attributes find their fullest expression ! Drawn by hand into the " inner court " of intimate communion, there to listen to ' the thrilling music of His voice,' and have ' His fragrance poured upon thee.' It is not difficult to distinguish those who have lingered long in the divine presence. . . . There is a glory which cannot be veiled . . . a fragrance which pervades and permeates the whole life. . . . Thus beholding Him, life becomes

' An endless heaven of love,
A rapture, and a glory, and a calm;
. . . An everlasting psalm.' " (E. C. W. Boulton).

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BIRTHS

BERESFORD. On May 1st, to Russell and Christine, the gift of a daughter, Cathrine Ruth, a sister for Ian.

McKEE. On June 13th, to Brian and Carol (*née* Herron), members of Elim Church, Bangor, N. Ireland, a son, David Victor.

ENGAGEMENT

SINGLETON—STANNARD. On June 11th, John William Singleton, of Rye Park Church, to Jacqueline Stannard, of Chelmsford Church. Both Elim Crusaders.

MARRIAGE

HOLMWOOD—BROOKER. On May 21st, at St. Paul's Church, Hoddesdon, Brian Ronald Holmwood to Ann Catherine Brooker, both of Rye Park Church.

WITH CHRIST

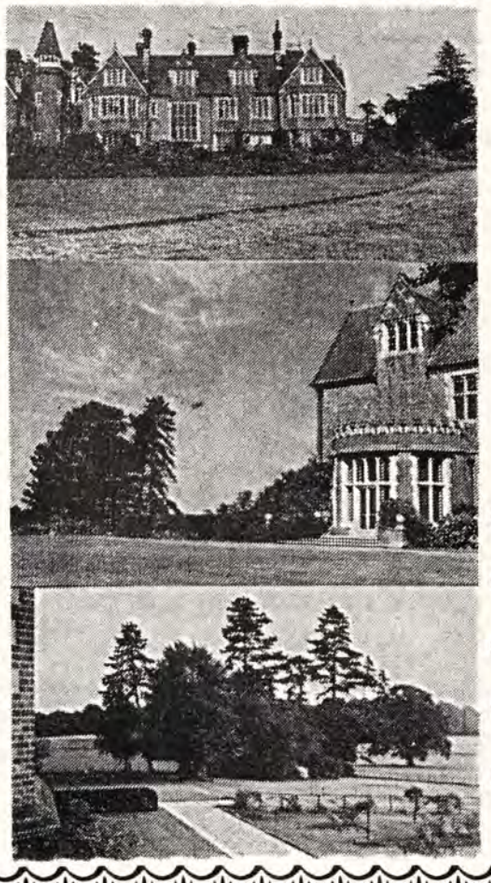
HOLT. On May 31st, Arthur Henry Holt, aged 76, beloved husband of Louie and much-loved deacon of Sparkbrook Church. Sadly missed by all. Officiating minister at funeral: E. F. Cole.

LESLIE. On June 14th, at Selly Oak hospital, after a long illness, Mrs. Florence C. Leslie, beloved member of Sparkbrook Church. " With Christ, which is far better."

MORRIS. On May 27th, Mrs. Morris, faithful member of Elim Church, Plymouth, and loyal worker at Bath Street Mission for many years, passed to her reward. Funeral conducted by L. P. Cowdery.

PERSONAL

YOUNG couple, twenty-five, Christian, starting small poultry farm Pembrokeshire coast, seek companion, either sex, solely for company ; sub-normal, or woman with child. Good home guaranteed. Apply Box C.1299, Elim Evangel, 297/9 High Street, Cheltenham, Glos.



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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd..

THE ELIM EVANGEL

Vol. XLVII No. 29 JULY 16th, 1966 6d

Showing some of the members, workers and visitors who were present at our Easter meetings in April 1966; some even came from Bechuanaland Protectorate to attend. On this occasion a very real sense of God's presence was felt by all, and a new moving of His Spirit over His people, for which we have been earnestly praying for some time. Some of the Bantu ministers, evangelists and preachers can just be seen at the rear of the gathering.

DIVINE HEALING

GOD'S INTEREST IN THE HUMAN BODY

The first of a series of articles by W. J. ALLEN (Wells)

WE have not taken the title for our meditations lightly, but because we believe that God has given us in His name, *Jehovah-Ropheka,* a basis for such, and we would dissociate ourselves from such terms as faith healing, healing light, permeating love, etc. Pleasing to the ear though they may sound, they are not the foremost, and can be used to confuse the sufferer and lead him away from the true source of healing, God Himself.

Some years ago the writer was staying in the home of a minister who, on the first night, asked "Do you believe that divine healing is in the atonement?" The answer was "Yes." Then followed a lengthy discussion till, on the fourth night, the writer declared "It does not matter whether it is or not, *we have it.*" "Why didn't you say that at first?" was his retort. And this is our first point.

DIVINE HEALING IS HERE NOW

Whether it is on the basis of the atonement or the sovereignty of God, we affirm that healing is for today; and we leave the question of its being in the atonement or otherwise to the theologians. Nevertheless, we feel that it is illogical to put the result of sin outside Christ's work of atonement. One of the important facts of the Bible is its recording of God's interest in the human body; in fact we are told to glorify Him in our bodies. We recommend in passing that this text, 1 Corinthians 6:20, is good ground for petitioning God for a healthy body: "Lord, I want to glorify You in my body; remove this sickness." The psalmists were great believers in divine healing, and while they attributed most of their ailments to sin and disobedience they nevertheless looked to, and expected, God to heal. No health because of sin (Psalm 38:3), wounds because of foolishness (Psalm 38:5, 7, 8) is their language, but their petitions are just as affirmative: "I cried, and Thou hast healed" (Psalm 30:2). "Who healeth all thy diseases" (Psalm 103:3). He sent His word and healed them.

Our reasons for saying this are many. God has revealed Himself as directly interested in the body as well as in the soul. He clothed our first parents in the Garden of Eden and taught Adam to till the ground to provide for the body, and He obviously taught him to take care of it.

The record that Abraham prayed for Abimelech's servants and that they were healed reveals that Abraham believed in a God who would heal in answer to believing prayer. Later he was to prove that God could renew parts of the body which had become as good as dead into new activity and life-producing organs. In direct contrast with one writer, who affirms that God cannot or does not recreate organs once destroyed or removed, we can cite at least two cases. A woman of a small mining village in Staffordshire had her tongue removed in a Walsall hospital and as a consequence could no longer speak at all. Some years later she was prayed for by a Welsh evangelist, and instantaneously received a new tongue, which she used to good advantage in testifying of His healing and restoring power. The other case is of a man in Grimsby who received new eyes in answer to prayer, the latter being at a time when revivals were not very prevalent.

GOD'S INSTRUCTION TO ISRAEL

This gives further evidence of His interest in the body, for He provided for them in natural and supernatural ways. Instructing them to keep His commandments, He promised that He would put upon them none of the diseases that He had put upon the Egyptians (Exodus 15:27), and declared Himself to be Jehovah who heals. Instruction was also given them regarding their food and as to clean and unclean animals, etc. We believe that many believers would do well to look to the menu of the Israelites, better still to seek guidance for a balanced diet, for we are of the opinion that many have no thought as to the value of what they partake of. It is interesting to note that Israel were not instructed to seek healing from any other source than God Himself although Moses was skilled in all the arts of the Egyptians. Even in their disobedience He gave them a supernatural remedy: "Look to the brazen serpent, and live."

If you, dear child of God, have failed Him in any

way He can and will heal in spite of your failing and doctors if need be. He is a loving and compassionate Deliverer. Jesus was lifted up that we disobedient sinners might " look and live."

THE MINISTRY OF THE PROPHETS

This reveals God's interest and willingness to heal. Jesus rebuked his hearers with the words " And many lepers were in Israel . . . and none of them was cleansed, saving Naaman the Syrian " (Luke 4:27). Prophets and deliverers were sent to them in His mercy, and we affirm again He is still the same.

Christ's earthly ministry confirms God's willingness to heal. If He is not, then the gospels are a torment to suffering humanity today. Thank God it is not so ; from the very outset He touched the sick or they touched Him. The demonic world knew what He was about, they knew He had come to destroy the works of the Devil, and we ask if they do not directly or indirectly spring from these works where do these horrible abnormalities and diseases come from ? To read through the gospels one is inspired to seek the Godhead therein revealed for healing of both the soul and the body ; let us take note that Jesus did not divorce the two.

So many avenues were used by Jesus in the recovery of the sick that there is no gap left for the sick one to get away from Him. Every kind of sickness was met by the all-sufficient Christ of God. Our closing exhortation is read through gospels and the portions mentioned in the Old Testament. Take courage and look to Jesus.

A modern miracle of Pentecost in a Gloucester hospital

IT seemed a calamity when our brother Mr. Fred Cooper was rushed into hospital last month with acute appendicitis, but it was soon apparent that God had a definite purpose in it. It was hardly coincidence that prior to going into hospital our brother had attended a missionary meeting where the particular difficulties of reaching Muslims because of their antagonism towards Christ as the Son of God was the burden of the speaker.

After recovering from the effects of the anæsthetic Mr. Cooper heard a curious wailing at the end of the ward, and on inquiry discovered that one of his fellow patients was actually a Muslim, the noise being the sound of his routine prayers. When well enough our brother sought to converse with the Muslim, though the language barrier made it difficult. Then, to the astonishment of the Muslim, Mr. Cooper spoke in tongues. Quickly turning to one of his religious books by the bedside, the Muslim pointed out that the words spoken were in his own language, Aramaic, extolling the name of God. On Mr. Cooper again speaking in tongues the man was more astonished as he haltingly explained that the words, also in Aramaic, assured him that God's kingdom was great, that there was room for all, and that the Son of God invited all into His Father's house. It was a modern experience of Acts 2 indeed. It presented a wonderful opportunity of further explaining the gospel and the miracle of speaking in tongues.

Now there is an open invitation to Mr. Cooper to visit the home, and we are praying for the conversion of this son of Islam.

A. CECIL JARVIS.

Prayer and Praise

Conducted by F. H. COLEMAN

Subjects for prayer: YOUR MISSIONARY

The great commission given by Christ after His resurrection is in force until the day of grace comes to an end. We are to make disciples of all nations. So many of us cannot go to Africa or India, South America or the islands of the sea, for we are not called or have not the ability. So our missionary is our representative. We must support our representatives overseas not only by our gifts but by our prayers.

The story is told of a missionary who lay dying in Central Africa. Suddenly he was conscious of divine power flowing through his body. To the amazement of his fellow missionary he got up from his bed perfectly healed. Taking his diary, he wrote on the page for the day the story of his healing. When on furlough he told this story to a company of interested friends. A sister went to him afterwards and told how she had felt the urge to pray as she was making a bed one morning. She did so, and in a vision saw the missionary lying on a bed in a tent. A spirit of intercession came upon her, and after some time she saw in another vision the missionary rise from his bed. When diaries were compared it was discovered that the very day she prayed God healed His servant. What if she had put off the urge with the excuse that she must do her housework? If that man had died, quite possibly the thousands who later came to Christ might never have heard the gospel.

Pray for your missionary—and pray today.

SOWERBY BRIDGE

FOR ten days in May Pastor E. J. Thomas conducted an evangelistic campaign in our church. His singing of the gospel and leading of the choruses with the guitar were eagerly anticipated each evening. The Word of God was faithfully proclaimed in the power of the Holy Spirit and seven decisions to follow Christ were recorded.

Pastor and Mrs. E. Lamb then took over for two evenings. The congregation showed great appreciation of the singing of Mrs. Lamb and the sincerity with which Pastor Lamb proclaimed the Word. The following weekend Pastor R. Dance was the guest speaker. The services were supported with items by the young people of Huddersfield Elim church and proved to be a time of great blessing. During the last weekend Mr. Alf Harley came to minister. This talented preacher inspired the congregation with his preaching, the playing of several instruments and his wonderful testimony.

The crusade has been a means of great spiritual uplift for believers. The services were well attended and much support was given by the local churches. It was encouraging to see strangers coming to hear the gospel. N. M. BUTTERWORTH.

REFLECTIONS ON THE LIVERPOOL CRUSADE By RON JONES

OVER 230 people decided for Christ. Some of these are already connected with other churches.

Many came forward to testify of the healing power of the Lord. People came almost nightly to tell us of what God was doing for them in the realm of divine healing. Who can forget the young lady who had suffered from asthma for a number of years who, with joy on her face and in her voice, declared " It's wonderful. I can reach the top ' Blessed Assurance ' notes."

At least twenty-five Roman Catholics made decisions for Christ.

There was the children's crusade, with an average attendance of about 100 per meeting.

What a thrill on the final night of the crusade to see a choir of sixty of these children taking part in the service.

There was the nightly coffee bar in the minor hall of the Liverpool church. Teenagers came in night after night. Our hearts were moved as we talked with them. This continued for two weeks. There was the thrill, which cannot be expressed in words, of knowing that at least fifteen of these coffee-bar youngsters made decisions for Christ.

ELIM CHURC

There was the tremendous sense of God's presence at the two Sunday morning communion services when new converts and older Christians thanked God for saving them. In the congregation were some young men and women who had known nothing but Rome until this Elim crusade.

Pray for Pastor and Mrs. E. J. Thomas, who have been appointed to take charge of the Liverpool church following the campaign.

YORK **Pastor: J. C. Kennedy**

YORK Crusaders, under the leadership of Ray and Brian Watson, recently conducted a youth crusade under the title " Truth for youth." Each night ministers from nearby Elim churches were welcomed: Pastors E. Adams, D. Mills, A. Johnston, P. Watson and P. Woodward, and Brian Barnett from Watford. Crusaders from most of the nearby churches combined with our own Crusaders to give very enjoyable programmes. Much preparation work went into the crusade. Handbills were given out, and street meetings were organised to interest the passer-by.

Pastor Barnett brought the crusade to a close on the theme of Pentecost, after which, in a time of waiting upon God, nine were baptised with the Holy Spirit. The result of that one waiting meeting was felt in all the meetings that followed, and especially upon the following Sunday's communion service, when the young people led in worship and had such evident liberty and power that it was plain they had been with the Lord. M.M.C.

ROCHESTER **Pastor: J. Hyde**

SATURDAY, May 21, saw the start of our six-day revival and divine healing crusade, conducted by J. Woodhead.

At the opening meeting we were privileged to have with us a coach party from the East Ham church, and the singing of their male voice choir was a source of blessing to all.

There has been a testimony of God's healing power in a woman who was prayed for in the opening meeting and has been healed of diabetes.

Much blessing was received by all under Mr. Woodhead's ministry, and several young people made decisions for Christ. J. OVERTON.

PROGRESS

HEALING TESTIMONY FROM THE FIRST NIGHT OF PASTOR WOODHEAD'S CRUSADE AT ROCHESTER

DEAR PASTOR.

It is with much joy and praise to Jesus that I write you the few lines of testimony to the healing power of my Lord and Saviour. On the night of May 14th, with others from East Ham, I made my way to your church for fellowship.

At the close of the service an invitation was given for any who needed healing to raise their hands; this I did, and was prayed for. It was at that very moment that I felt the Lord had healed me. At the time I was prayed for I was suffering from the effects of diabetes; my sight, hands, legs and feet were all affected and my blood circulation was very poor, so much so that I could not feel the ground I walked on. But now, praise to His wonderful name, all these complaints have gone. I would have written you sooner, but I had to attend the hospital today and wanted it confirmed. I was told that I could now get my new glasses; my hands and feet were better. How I rejoiced! I had to tell the doctor and dietitian that the Lord had healed me four days after my previous visit to them. I now return thanks to you and to Pastors Woodhead and Harries for your prayers. To God be all the glory, and praise to Jesus, whose precious blood shed on Calvary has healed my infirmities.

To God be all the glory; great things He has done. Hallelujah. Praise His wonderful name.

Yours in His service,

ETHEL BLACKMAN.

East Ham, E.6.

FIRST NORTH-WEST DISTRICT MISSIONARY CONFERENCE

Report by Eleanor Capener

A MISSIONARY conference, the first of its kind in the North-west District Presbytery, was held in the Halifax Elim church. The conference was under the direction of the Missionary Secretary, Leslie Wigglesworth. Other missionaries present included Pastor and Mrs. Bull from Tanzania, Pastor and Mrs. Griffiths from Rhodesia and Miss Myra Llewellyn from India. The conference was supported by ministers from the district and many Elim friends from nearby Elim churches.

An interesting feature of the conference was the forum in the afternoon. The keen interest in missionary work was evidenced by the questions asked. What Mrs. Wigglesworth had to say about the Elim Women's Missionary Auxiliary was of particular interest to the sisters in the conference. "Each woman must assist" was the call that was made and will surely bring an enthusiastic response. A graphic description of the needs of missionary work was presented in a most able and exciting way by all of the speakers. People were deeply moved as they listened to God's servants speaking of the trials and triumphs of their ministry in the several fields represented in the conference.

On the Sunday the missionaries visited churches in the area. The Rev. and Mrs. Leslie Wigglesworth ministered in Halifax on the Sunday, continuing the theme "Forward for Christ, at home and abroad."

Our photograph shows Mr. Wood, of Oxford, concluding his children's address on "The hands of the Lord Jesus." The services were conducted by Mr. R. Belcher, Sunday school superintendent, assisted by the various classes. Mrs. Wood presented the prizes.

F.J.S.

OXFORD **Pastor: F. J. Slemming**

SUNDAY SCHOOL ANNIVERSARY

EALING **Pastor: A. J. K. Magee**

MR. H. J. Sillence reports on the stirring effect of Pastor and Mrs. A. D. Bull's visit to Ealing. The occasion also of Pastor Magee's first anniversary as minister of the Ealing church and his thirty-fifth in the Elim ministry was one of blessing and joy. Most Sunday evenings, he reports, decisions are made for Christ, and on Easter Sunday five decisions were made.

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Divine healing *W. J. Allen*

A modern miracle of Pentecost *A. Cecil Jarvis*

Prayer and praise *F. H. Coleman*

Church reports, baptisms in the Spirit, conversions and healings

Judgment *Editorial*

Comment, opinion and review

The revival we need *W. J. Maybin*

The President's conference address (concluded)

Say it with roses *Gladys Gorton*

Magpies *Aunty Dorothy*

God's second best *A. Tee*

Family altar notes *G. Harpin*

EDITORIAL

WE take it that just as we, being in this body, are thereby cut off from the realm of spiritual beings, so out of the body we shall be cut off from this present world. This state of things is very desirable, otherwise our being cognisant of what is happening in this world would, unless we saw everything in a completely different light, mar our bliss in that spiritual realm.

Yet our Lord, telling of the rich man and Lazarus, seems to infer that the rich man remembered some of his previous existence on earth —" I have five brothers "—but He does not infer that he knew what was taking place on earth while he was in hell.

We speak of this because it would seem that if Adam and Eve are aware of the state of the world today, and realise that it results from their disobeying God, they would be among the most miserable of God's creatures. But this short introduction is only to lead on to the statement that clearly if Adam and Eve could have foreseen the disastrous results of their sin upon the thousands of millions of their descendants their choice would have been different from what it was.

We assume that Adam and Eve did not know fully what God meant when He told them about death. No doubt it did not appear a millionth part as terrible as the reality has turned out to be.

Which leads to two lines of thought. If they had known the consequences of their action it would have been different. The case of Abraham is similar. Had he foreseen in the centuries-old clash between Israel and Arab the result of his lack of faith his decision would have been different. Again, quite clearly, had the Jews foreseen the result, over the last 2,000 years, of their rejection of Jesus their decision would have been different.

These incidents and their consequences, typical of many recorded in the Bible, show that a person's actions may initiate consequences that persist indefinitely.

The point is that the future could have been known, at least by faith, for God had given a clear warning in each case. How then have we impressed upon us the necessity for obedience to the Holy Spirit, for He knows when He exhorts, commands and warns the results of our choices, and we, believing and obeying Him, receive that knowledge by faith. Hence the repeated exhortations to " walk in the Spirit," " live in the Spirit," " be led by the Spirit."

The second line of thought which stems from the premise of our first four paragraphs is that experience, or history if you like, confirms the terrible character of sin in God's sight. Adam and Eve presumably did not know what death meant, or what the full consequences of their rejecting the Word of God would be. Had they been told that thousands of millions of their descendants would live and die in misery and suffering, as they have done, it would have seemed impossible to believe. They might have argued, as many argue today, that God was too kind, too loving to permit such a terrible fate to

(continued on page 461)

COMMENT, OPINION AND REVIEW

THE reading again of some of Mrs. Billy Graham's letters to her family during the 1954 Harringay campaign confirms our long-held view that organisation for organisation the Church is more efficient, adaptable and progressive than commercial organisations are. Probably no commercial organisation has to contend with the antagonism, cynicism and determination to wreck that the Church in general has to fight against and, in particular, Billy Graham had to face.

The press virtually has had to confess that its incipient attack on Billy Graham turned out to be not the hoped-for devastating explosion but a damp squib. Let the press admit that for the first time in its long history it was well and truly beaten on its own ground by an organisation and its representative in a way it had not anticipated or considered possible.

If the same adaptability and determination were applied to sales promotion by commercial organisations as the Church shows in its endeavours to win the lost they would be more successful than they are.

One important difference between commercial organisations and the Church is that the latter preaches truths no one wants to believe, offers a way of life no one wants to live, tells us facts about ourselves no one wants to hear or believe, and requires a standard of conduct no one wants to accept.

It may be argued that the Church is not adaptable, but no organisation has adapted and varied its message and methods as the Church has done to try to win people to it or to make itself acceptable to people.

Compared with the efficiency, adaptability and versatility of the Church the motor-car industry, for example, is a stick-in-the-mud. If Britain were to become as keen to possess the "goods" the Church has to offer as she is to obtain worldly possessions the Church would win hands down.

Moreover, simply by the "foolishness of preaching," using every modern technique, Billy Graham has killed the humanists' approach to living—much, we feel sure, to their chagrin. He has also demonstrated the age-long truth that it pleases God by the foolishness of preaching to save them that believe.

That one preacher in the power of the Holy Spirit can in a few short weeks devastate the Church's opponents so effectively is evidence that "God is just the same today." J.T.B.

NORTH LONDON PRESBYTERY SENIOR CITIZENS' HOLIDAY WEEK, JUNE 4th to 11th

MY wife and I were privileged to join Pastor and Mrs. Hyde's party and spend a week at Herne Bay Court evangelical centre. We both consider it one of the best holidays we have spent. It was senior citizens' holiday week, and we enjoyed a time of rich spiritual fellowship and everything was done for our comfort. The guest speaker from London was a retired missionary who had spent many years in Afghanistan and India. His ministry and experiences told of the greatness of our God in guiding and protecting.

Pastor Hyde ministered with great blessing on Sunday morning and evening, when about 100 senior citizens gathered together in the large lounge. The early-morning prayer meetings were hallowed times and gave a splendid start to the day. It was indeed a time of refreshment and spiritual uplift, rich with inspiring memories.

G. W. BROWN (Barking).

A TRIBUTE TO W. BALCH
(WELLS)

WE of the Wells Elim church would like to pay this tribute to our brother W. Balch, a beloved and respected member and deacon of the Wells church, who recently was called to higher service. Brother Balch held the office of treasurer for some long time until he was forced to relinquish it through ill health, but was still a respected member of the diaconate.

Even though he was confined to a wheel-chair his prayer and praises to the God he loved and knew were an inspiration to all who knew him and had the privilege of fellowship with him.

Indeed our brother was, as Paul wrote, "an epistle, read and known of all men." He has gone to his reward. R. THORNE, *church secretary.*

The opening address at t
REVIVAL OUR

THE last time I addressed this conference it was to give the closing address. I found it quite a searching task to decide the nature of the subject. The task with which I have been confronted this time has proved to be equally difficult, that of striking an opening note. After careful and prayerful consideration I have been led, despite the brevity of the time allotted to me, to speak on a subject which must be near to the hearts of all of us at this late hour, that of

REVIVAL

So much has been said about the subject, and so much written relative to it, that one feels rather reluctant to take it up at all; yet the need for revival is so glaring that I feel that right at the outset of this another conference the note needs sounding once more. May God deliver us from just another conference and lead us into a new experience with Himself! We are tired of the same things, the same round of weekly religious events, and we long for a new touch of God, a new breath of the Spirit to blow upon what one hymn-writer calls our "guilty deadness."

Brethren, I am not yet "fifty years old" (believe it or not), and I have served God and Elim for over a quarter of a century now, yet I long passionately for revival before the Lord comes, or before time comes for retirement, though I have quite a bit to go yet! Time is short, and my greatest desire is to see God do a new thing in our ranks, as He is certainly doing a new thing in the religious world around us. Therefore I make no apology for suggesting this topic on the opening night of the 1966 conference.

The Bible treats this subject in a variety of ways, yet in three specific Old Testament verses we have the experimental order of revival set forth. In Psalm 138:7 we read ". . . revive . . .", in Psalm 85:6 it reads ". . . revive us . . ." while it is recorded in Habakkuk 3:2 ". . . revive Thy work . . ."

I think you would agree that revival, despite our repeated attempts at definition, begins with the individual, then involves the local church, and finally envelops the work of God universally.

If we survey conditions within and without the Church we become painfully aware of an embarrassing situation both ecclesiastically and nationally. As it was in the time of the judges so is it today; there is a lack of spiritual leadership, with the result that there is moral decay among the masses. What more fitting commentary on conditions today than these words: "Every man did that which was right in his own eyes" (Judges 17:6)?

THE NATION NEEDS REVIVAL

I hesitate to take the spiritual pulse of the nation in this belated hour. Let me quote one more competent to do so, Dr. William Barclay, professor of divinity at Glasgow University. Addressing a gathering in connection with the British and Foreign Bible Society in London recently, he gave an example of the depth to which this nation had descended in matters relative to religious knowledge. He did so by citing the facts of a simple examination in Bible knowledge held among young men entering the Royal Navy. I quote from the newspaper reporting the lecture: "Only twenty-three per cent could repeat the Lord's Prayer accurately; twenty-eight per cent knew it in part; forty-nine per cent knew only the opening words; seventy-two per cent knew who Jesus Christ was, but only thirty-nine per cent knew where He was born." And this is Britain of the sixties, favoured Britain, a land with a remarkable spiritual heritage, a land that championed the spread of Bible knowledge and gave birth to modern missionary enterprise, a land that has witnessed many mighty moves of the Spirit of God, now shorn of spiritual greatness and power, floundering in the slough of materialism and unbelief. In Britain today Christianity is taboo, the gospel a relic of a bygone superstition, and the reality of a coming tribunal when men shall be personally accountable to God pushed under the counter. We need revival for the sake of the nation.

I am aware of the arguments of some who maintain that revival is only for the Christian, and often their etymological exactness in weaving their theological conclusions leaves me frigid. Revival is a sovereign act of God, and when we consult the pages of Church history we discover that revival in every instance was more than a church affair. Says one: "Revival is not a house fire, controlled by dampers, but a prairie fire driven by the wind of heaven. It not only reinspires the living, but it revivifies the dying

nference

EATEST NEED

V. J. MAYBIN (Croydon)

and resurrects the dead." That is revival we need for the sake of the nation.

THE CHURCH NEEDS REVIVAL

Here I speak of the Church in general, not forgetting that in this conference hall tonight we represent a movement that was born in revival and, if we are to survive, must again witness revival. I trust that during this week of business and services we shall realise this as our supreme need.

It is reported of the late Pope John that when questioned as to what were the aims of the Catholic Ecumenical Council he walked across his room and, opening a large window, said "To let some fresh air into the Church." As an Ulsterman I fancy that I could wax fiery if I tried to suggest the need for some fresh air in that direction, but that is not my concern tonight. The Protestant Church of this land needs some fresh air and, without seeking to be pessimistic on this the opening night of our conference, our movement needs a renewing of the Holy Spirit as never before. It is good that we recognise this, and take the necessary steps in our attitude and approach to God.

O breath of life, come sweeping through us,
Revive Thy Church with life and power;
O breath of life, come, cleanse, renew us,
And fit Thy Church to meet this hour.

What more depressing or offensive than a stuffy church building? And our weekly round of religious services and activities can become as stale as many a building, and what we need to do tonight is to open the windows and let in some fresh air, let the Holy Spirit blow upon us in the midst of the years. Says one writer: "We become used to the ordinary until we are afraid of anything new, certainly anything extraordinary. . . . We have ceased to expect or experience, or even want, the supernatural in our midst."

Brethren, this movement of ours was born in the supernatural, and if we lose this note our historic justification has perished. We rejoice in the new outpouring of the Holy Spirit witnessed around us today, but while we can detect the sovereignty and wisdom of God in this we would be mistaken not to search our own hearts and ask God to move once more among us; and this conference will be worth while if it points us once again to those many signposts that are to be found in the Word of God.

For instance, there is the road of humility. The hour in which we find ourselves calls for humiliation before God.

O wind of God, come bend us, break us,
Till humbly we confess our need.

Again, the road of concentrated prayer. Revivals are born in the prayer room, and we need to renew our prayer covenant with God. Have we forgotten how to pray through?

Again, the road of soul-concern. Perhaps above all else the Church of this age—maybe ourselves—has lost the art of caring for souls. "No man cared for my soul" was the complaint of the psalmist. Might this not well be the indictment of a dying world as it beholds the Church of this hour? R. W. Emerson, of the Anglican communion, said that if you left it alone it would leave you alone. Whether Emerson was right in his criticism I am not in a position to say, but I fear lest the same indictment should ever be levelled at this movement. God forbid! Soul-concern in the pew and in the pulpit will guarantee a goodly percentage of unconverted people passing through our services, ensuring that our churches become more and more soul-saving centres.

The nation needs revival, the Church needs revival, and

THE INDIVIDUAL NEEDS REVIVAL

How often through the years we have prayed in song "O Holy Ghost, revival comes from Thee; send Thou revival, start the work in me." And we still need to see that the cosmic movement begins with individual believers being revived by the Holy Ghost. Our desire is for a world-encircling revival, when from every nation of men there might be witnessed a great harvest of souls, but the work begins in *me!* "Not my brother, nor my sister, but it's me O Lord, standing in the need of prayer."

Do you feel your need for more of God? Do you confess that you must open the windows of your life heavenwards to catch again the wind of God's Spirit? Then I ask that you do it now. Claim the promises of His word to your heart right now. Here are two: "I will put My Spirit within you," and

(*continued on page 463*)

The President's conference address (concluded)

Finally we come to consider in the second part of our text:

III. THE NATURE AND MEANS OF THE CHURCH'S PROGRESS

"Walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." A modern rendering has it "the church . . . held on its way . . ." The word here translated "walking" in the A.V. is one that always suggests purpose as opposed to aimlessness. This is the word that Jesus made use of in the great commission recorded by Matthew and Mark. At this point Luke takes up that word, a word full of sacred associations. He was not describing the habits of individual members of the Church but the service of the whole Church, holding on its way. There were cross-winds of Judaism and Hellenism and the temptation to relax in a period of respite from opposition, but the Church "held in its way" as an army with an objective. A sense of mission is important for progress. The charge is sometimes brought that we have no policy, but surely the thing that brought us into being is the thing that should keep us going, otherwise destiny is a capricious thing.

I found inspiration in consulting the deed-poll the other day; it says, "The objects of the Alliance are to spread and propagate the full gospel of our Lord Jesus Christ and the fundamental truths hereinafter set forth." Looking at it from this angle evangelism could correctly be described as "the continuing witness of the Church." One can be overawed by quick and slick methods of evangelism that seem to produce phenomenal results. On the other hand there is the temptation to "jump on the band-wagon" of one or other of those popular and romantic evangelistic projects that captivate the imagination of the Christian public. Let us remember that John Lancaster's "six devils from heaven" need the message of salvation just as much as the "twelve angels from hell." It is important that the full scope of the need be met by our continuing witness to the sufficiency of God's grace. The mandate to the Christian worker asks for no more than faithful adherence to the terms and categories of the gospel. The Lord, however, "worked with them, and confirmed the word with signs following." The nature, time and place of this, however, were matters of divine prerogative. Our motto for the year is "Continue in faith," and this is what the early Church did. "Therefore my beloved brethren be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The means of the progress of the early Church is defined as being "in the fear of the Lord and in the comfort of the Holy Spirit"—a corrective and a comfort. This corrective results from a right conception of the Almighty. One of the last pictures of Jesus is that of Him moving among the churches with "eyes of flame and feet of brass." The great lesson is that all the life and activity of the Church is to and before Him. The fear of the Lord was a feature in the life of the young Church that was both protective and purifying. The holy awe that settled on the Church and on the community at large as the result of the visitation on Ananias and Sapphira had paradoxical consequences: "of the rest durst no man join himself to them: but the people magnified them. And believers were the more added

Above: one of Pastor D. Ayling's twin sons, Peter John, happily surveys the dining hall. Pastor Ayling's mother keeps a watchful eye.

Below: a corner of the dining hall during the annual conference.

to the Lord, multitudes both of men and women."

The fear of the Lord will enable us to live with a sense of mission and to go forward until God reins us in. Knowing the "terror of the Lord" we shall continue to persuade men and to feel a sense of "woe" if we preach not the gospel. Our worship will be preserved at the highest level by remembering "whose we are and whom we serve." Essential elements in true worship are reverence and humility, and when these are absent we join the company of the "temple trampers" of Isaiah 1 : 12. When the fear of the Lord goes out of human-divine relationships all kinds of irregularities creep in. The best emerges when worship and service are for and to God, and we shall be saved from spending ourselves in worthless bodily exercise as a professed means of invoking blessing as we remember that "God is spirit, and they that worship Him must worship Him in spirit and in truth." The quality of service will be in the category of "gold, silver and precious stones," and we shall not build upon another man's foundation as we remember that the house is "not for man but for the Lord." This fear of the Lord can be inculcated only by the continued preaching of the Word in the power of the Spirit so that the voice of God is heard above all the other clamouring calls of daily life.

This brings us to our final point, which holds the key to the whole situation—"the comfort of the Holy Spirit." All that was accomplished was the result of the ministry of the Spirit in a special way. The word *Paraclete* not only has the meaning of someone disannulling orphanage and filling a gap but also that of advocate, pleading the cause of the absent Lord. The Greek word covers the two values and we may render it "walking in the comforting advocacy of the Holy Spirit." If the fear of the Lord corrects, the representation of the Holy Spirit compensates for human limitations, conveys what the eye of mortal man could never see, correlates the work and witness of every branch of the Church's universal activity, converts truly in response to the preaching of the Word and confirms that Word with signs following. If this was the secret of the first-century Church "holding on its way," how important it is in all our planning that we should seek to know His comforting representations and thus go in the strength of the Lord. There is a happy return to emphasis on the person and work of the Holy Spirit, but for us let it be of the character that surrenders to His power, moves at His will and is satisfied to leave results to Him. These are assured, for He represents the absent Lord who longed that all might believe and come to a knowledge of the truth.

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D1302

Women's column

By GLADYS GORTON

SAY IT WITH ROSES

THE other evening I had cause to call upon my neighbours next door. As I was leaving, the son, Ian, who is fifteen, went out into the garden, picked a lovely yellow rose and handed it to me. It was the gracious courtesy and thoughtfulness that immensely delighted me.

I have never seen such profuse beauty and loveliness in roses as this summer. The air, laden with their exquisite perfume, is almost intoxicating. Our garden is not a big one at all, but we have some lovely roses in full bloom. Mr. Middleton, the famous gardener, writes in his book: "It is safe to say that no plant is capable of more varied applications for the purposes of the gardener than is the rose. It is merely necessary to glance at the following paragraphs to realise this, and to understand how rightly the rose is called the queen of flowers." And in these paragraphs he lists roses for arbours and arches, roses for bedding, roses for buttonholes, roses for exhibition, roses for fragrance, roses for greenhouse and conservatory, roses for hedges, roses for walls and pillars, etc.

Your heart and mine are likened to a garden. What a variety of roses the heavenly Gardener desires to plant therein. What satisfaction is His when He can pick roses at will and hand them out to whom He will. A yielded life will become such a garden for the Lord, and as Ian picked me a rose so you and I, by word and action, by little deeds seen and unseen, can, metaphorically speaking, say it with roses. Here is a quotation from the book *Elizabeth and her German Garden*: "It is beautiful to give; one of the most beautiful things in life. . . . I try to give as much of myself as possible, gifts of sympathy, helpfulness, kindness."

A rose garden is a joy not only to the gardener but to all who walk and linger in it, yet it is the gardener who experiences the sense of achievement and fulfilment for all his hard and tedious work. There are the planting, the pruning and even the nursing, which typify the phases and trials in our spiritual life.

"It is said that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one faded leaf after another, and

(*continued on facing page*)

SUNSHINE CORNER

HELLO SUNBEAMS.

Magpies have a dreadful reputation. Their love of bright things seems to be the cause of their being referred to as thieving magpies. Dick certainly stole the hearts of the children when he came into our Sunday school. His behaviour was excellent; he sat on Martin's shoulder and didn't disgrace himself at all. We were quite taken with his very winning ways.

Martin is one of our "star" pupils. Everyone knows him very well indeed. Like most boys, he finds plenty of mischief to keep him occupied and he has been known to be kept in after school. The girls all hotly defend him even if he has deserved his punishment. You just can't be cross with Martin for very long.

Perhaps that is why Martin understands magpies. He knows that they don't mean to get into trouble; they just can't seem to help themselves. Martin and Dick have a perfect understanding. Dick had a broken wing and Martin took care of him until he was better. Now he is quite tame and content to be wherever Martin is. Dick will notice other people, but he doesn't bother with them much. The centre of his life is Martin.

Watching Martin and Dick together I was very moved at the love between them. They don't need to speak; it shows in their actions. Martin cared for Dick and Dick loves Martin in return. It reminded me of the great bond that binds us to the Lord Jesus. Just as Martin saw Dick in his need, Jesus saw us when we were wounded by sin. There are those who would just leave us, but Jesus cared for us and healed our wounds. He became our Friend. Because Jesus has done so much for us we want to be with Him always; He has promised that He will never leave us or forsake us.

Dick is quite free to fly away like the other birds. He is not imprisoned in any way. He stays because he still needs Martin; he just wants to be with him. That's how it is when we come to the Lord Jesus. We love Him so much we want to stay with Him all the time.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

COMING EVENTS

BARNSTAPLE. July 23. Elim Church, Bear Street. National Young Life Campaign team, at 8. July 30. Social evening, "Other lands"; colour slides and film. At 8.

BLACKPOOL. July 23. Marquee, Waterloo Road. Evangelistic and Divine Healing crusade commencing by A. Tee. Saturday at 7.45. Sundays at 3 and 8. Weeknights at 7.45 (Fridays excepted).

BLACKPOOL. Jubilee Temple, corner of Waterloo Road and Central Drive, South Shore. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30. Visitors welcome. Minister: F. J. Day.

BLACKPOOL, Marton. Elim Church, Fredora Avenue. Sundays at 11 and 6.30. Tuesdays at 7.30. (Bus from Tower to Stanley school). Visitors welcome. Minister: D. W. Cartwright.

BRIDLINGTON. August 6. Trinity Congregational Church, Promenade. North-Eastern District Presbytery rally at 3.30 and 6.30. Preachers: F. Lavender (Newcastle) and D. Green (Pontypridd). Convener: G. Evans (Scunthorpe) and D. Mills (Harrogate).

CLACTON. Elim Church, Hayes Road. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Visitors cordially invited. Minister: H. Burton-Haynes.

HASTINGS. July 16. Elim Church, Station Road. At 7. Monthly rally. July 17 at 3 and 6.30. Sunday school anniversary. Preacher: F. H. Coleman. Sundays at 11 and 6.30. At 8, Late-night special. Tuesdays and Thursdays at 7.30. A welcome to holidaymakers. Minister: A. S. F. Horne.

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. July 23. Elim Church, Mill Lane. Visit of R. Williams and party from Glossop Elim Church, at 7.30. Convener: R. Hughes.

NEWQUAY. Elim Church, Seymour Avenue. Sundays at 11 and 6. School at 9.45. Tuesdays and Wednesdays at 8. A welcome to holidaymakers. Pastor: David Holmes.

PLYMOUTH. Elim Church, Notte Street, city centre. Holiday makers in South Devon and Cornwall welcome. Sundays at 11 and 6.30. Tuesdays and Thursdays at 7.30. Minister: L. P. Cowdery.

ROMSEY. July 16. Elim Church, Middlebridge Street. At 7.30. Peniel Youth Choir.

SHEFFIELD. July 17-22. Elim Church, Lee Croft, Campo Lane. Gospel outreach training week conducted by Gordon Bailey (learn to win your neighbour for Christ). Sunday at 10.45, 6.30 and after church at 8. Monday to Friday. Talks and discussions each night at 7.30.

SOUTHEND-ON-SEA. Elim Church, Sea View Road, invites all visitors. Services: Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30. Minister: J. A. Wright.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

ITINERARIES

The President:
July 9-16, Capel Missionary Week.

London Crusader Choir (Leader: Douglas B. Gray): July 24, Hayes; 31, Brighton.

MISSIONARY CONFERENCE AT CAPEL
July 9—16

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Sunday at 11 a.m. and 6.30 p.m.
Preacher: D. Ayling (Brighton)

D.1303

EDITORIAL *(continued)*

befall the human race. Yet we know that the history of mankind has been a history of almost unrelieved misery and suffering. The results do not seem commensurate with the transgression, but the facts show that, whether we think them to be commensurate or not, they followed. Note that we say, in this case, the results, not the punishment.

Now this situation undermines the argument of those who reject the eternal conscious punishment of the Christ rejector. If evil consequences have come upon thousands of millions of mankind as a result of one man's transgression how can anyone reasonably argue that sin, and particularly the awful sin of rejecting Christ, will not result in eternal condemnation? The fact is that the results and punishment of sin, either or both already experienced, almost infinitely terrible as man has proved, serve to show the measure of the divine estimate of the wickedness of sin, however innocuous we may think it to be.

WOMEN'S COLUMN *(continued)*

seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage, and a brighter wealth of flowers. So, often in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul" (Mrs. H. B. Stowe).

Every rose has a thorn, and a heart without sorrows would be a heart without the sweetest revelations one can receive from above.

YOUTH PAGE

GOD'S SECOND BEST

by John Matts

so many of our young people are living frustrated Christian lives. "What is the reason for this?" you may well ask. The answer is quite simple. They have missed God's perfect plan and are only enjoying God's permissive will. They have only God's second best when they could have the fulness of God's blessing in their lives. Frustration in a Christian's life is soul-destroying and strangles spiritual growth, and is often caused through his having disobeyed the heavenly vision.

Are you enjoying God's best, or are you merely receiving His second best?

IN THE PURSUIT OF A CAREER

Ambition, drive and vision are essential in any career, but to have the knowledge that you have God's best and highest will overruling you is a very precious thing. How possible it is to bury your head in your books, studying to pass examinations, without pausing to let your heart ask the question "Am I in God's will?" Many Crusaders have to choose between a lucrative career with promise of great success and serving God on the mission field. Think of the choice between a future full of ease, comfort, security and getting on in the world and being a full-time servant of Christ, which promises none of these things. I have watched young people who have missed God's best and with resentment have lived to regret it with lives of frustration and fretting, with no sense of inward peace. To have God's best in your career will mean sacrifice, but, as C. T. Studd said, "If Christ be God and died for me, then no sacrifice that I make is too great for me to make for Him."

IN THE BUILDING OF CHARACTER

Your character is far more important than your career. A career is what you do so many hours a day, but character is what you are. God's highest will for you is salvation, sanctification, spirituality and a Spirit-filled life. The baptism in the Holy Spirit is God's best for us once we are saved, opening the door to all His other bountiful blessings; yet many of our young people are putting academics before anointing and university degrees before the dynamic of God, and so are selling their spiritual birthright for a mess of pottage.

We do not despise academics, but let us always hold these in true perspective, for often these material goals are sought after and God's will is forgotten. Jesus said "Seek ye first the kingdom of God, and His righteousness and . . ." To sacrifice the priceless blessing of God for the superficial objects of this world leads to spiritual shipwreck. It might mean a rise in your salary and a boost to your ego to do well in school and in education, but to have all this at the expense of neglecting your inner man and character will not bring true happiness, only frustration.

IN THE CHOICE OF A MARRIAGE PARTNER

A world full of broken marriages and wrecked homes teaches us surely that it is vitally important to be joined in wedlock to the person of God's choice as well as ours. Samson said to his parents about the girl of his choosing: "Get her for me, she pleaseth me well." The consequence was disastrous for Samson. God's plan is so great and yet so personal that He has in His sovereign will the right partner for you. This does not mean that we no longer fall in love ourselves or choose the person that we desire, but as we delight ourselves in the Lord He grants us the desires of our hearts. Physical attraction plays a very important part in any courtship, but handsome features should never be the overruling factors in a Christian's mind; spiritual qualities must be looked for too.

The disaster of not having God's best in marriage has been spelled out down the avenue of history and in the pages of God's Word. Wise Solomon said "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord," but, alas, many a young man has rushed into marriage just because he thought he had found the "girl of his dreams," and many a bride has been wed because she was frightened of being left on the shelf. Marriage is a very serious step and yet a very exciting one if you have God's best as your partner, because ever remember it is "till death us do part."

Let me close with a personal word of testimony and desire, for as an Elim Crusader I want all that God has for me, or, as Charles Wesley wrote, "Less than thyself, oh, do not give; in might thyself within me live; come, all Thou hast and art"; or, as Oswald Chambers said, "it must be our utmost for His highest." After all, our Crusader motto is "God's best for us and our best for God."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, July 18th — Isaiah 34:1-17

" It is the day of the Lord's vengeance " (v. 8).

Most surely God takes no pleasure in punishing sinners, but justice requires that the persistent, unrepentant offender shall receive due punishment for his crimes.

This applies to nations (v. 2) as well as men. A fearful day is predicted by Isaiah, a day in which " the indignation of the Lord " is aroused against all nations. Is it the same " day of vengeance " spoken of by the prophet in the familiar passage in chapter 61, verse 2 ? Examples of divine retribution in the history of great nations and strong cities are not difficult to find whether we seek for them in scriptural or secular records.

The humble, falsely accused disciple can safely afford to leave his case with God when human justice fails to exonerate him. " Vengeance is mine; I will repay, saith the Lord " (Romans 12:19).

Tuesday, July 19th — Isaiah 35:1-10

" The desert shall rejoice, and blossom as the rose " (v. 1).

This is a delightful chapter; one of the most beautiful and most inspiring in the book.

How illustrative of so many lives is the desert—dreary, parched, barren and monotonous. It is first a picture of those who, devoid of " the waters of life," live for themselves only and are unfaithful in those things that pertain to godliness. For the child of God, too, there are desert-like experiences—days, weeks and months when he loses his sense of direction, when he becomes bitter and hard, and when he loses his joy. Let him take to himself today's promise and the following prayer:

" Barren and dry is my heart, Lord,
Fruitless my life before Thee;
Streams in the desert I need, Lord;
Make Thou a garden of me."

Wednesday, July 20th — Isaiah 38:1-22

" Thou hast in love to my soul delivered it from the pit " (v. 17).

The marginal rendering of this verse reads " Thou hast loved my soul from the pit." What added emphasis is given to the part played by God's love in this interpretation !

Hezekiah felt condemned for his sins though he had claimed to be a godly king (v. 3). In the face of death the noblest life is often conscious of that which defiles the soul.

The elevating force of love demonstrated in Hezekiah's case is no exception, for the believer too can look back to the pit from which he was dug (51:1) and can rejoice in the mercy and favour of a loving God who " raiseth up the poor out of the dust, and lifteth the needy out of the dunghill " (Psalm 113:7).

Thursday, July 21st — Isaiah 39:1-8

" There is nothing . . . that I have not shewed them " (v. 4).

What a foolish way to behave after his splendid recovery from illness ! Hezekiah, sensing a thrill of pride when receiving the gift and good will of the king of Babylon's son, should have been occupied with telling the messengers of the goodness of his God—he should have given them his testimony. Instead he sought to impress them by showing them all his treasures both in his house and in his dominion. The fact that he hid nothing seems to show how vain he was.

Isaiah showed him how foolish he had been and said that the day would come when all that the Babylonians had seen thy would carry away for themselves.

As Christians, we must act wisely when the world shows itself friendly; its kind gesture may be sincere, but it could be a snare !

Friday, July 22nd — Colossians 1:1-8

" The saints . . . in Christ which are at Colosse " (v. 2).

Two incidents brought Colosse before Paul's notice during his imprisonment at Rome—a visit of Epaphras (4:12) and the coming of the runaway slave, Onesimus, who had left his Colossian master, Philemon.

Tychicus and Onesimus were now, A.D. 62, on the point of leaving Rome for the east (4:7-9), and the apostle resolved to avail himself of the opportunity to send a special letter to the Colossians to warn them against the vain deceit of a false philosophy, and exhort them to constancy to their one and only Lord.

Epaphras spoke favourably of the faith of the Colossians and their works of love (1:4-8), but he had to announce the appearance among them of a form of heresy, half Jewish, half oriental, tending to corrupt the simplicity of their faith.

Saturday, July 23rd — Colossians 1:9-20

" Who is the image of the invisible God, the firstborn of every creature " (v. 15).

Paul was an uncompromising monotheist, so the evidence for the Deity of Christ must have been overwhelmingly convincing since he accepted it and taught it so clearly. He calls Christ " the image of the invisible God, the firstborn of every creature." He is the concrete representation in time of the invisible God in eternity. . . He is before all things, by Him all things hold together, all things are subject to Him, and by Him all things will be consummated. He existed before time, He came into time, He is over time, and He will be after time " (Robert Clarke).

Well might we sing of Jesus with the hymnist:

" Thou art the everlastng Word,
The Father's only Son;
God manifestly seen and heard,
And heaven's belovèd One."

Sunday, July 24th — Colossians 1:21-29

" The mystery which hath been hid from ages " (v. 26).

The general meaning of the word " mystery " in the New Testament is " something as yet unrevealed." It does not necessarily imply that there would be any difficulty in understanding it if it were once revealed, but only that as yet, at least, it has not been made known (Romans 16:25, 26).

" The great mystery here referred to is the breaking down of the partition-wall between the Jew and Gentile, and preaching the gospel to the Gentile world, and making those partakers of the privileges of the gospel state who before lay in ignorance and idolatry " (Matthew Henry).

And yet this mystery is further explained as " Christ in you, the hope of glory " (v. 27); that is Christ living in the heart of the believer by His Holy Spirit.

REVIVAL OUR GREATEST NEED *(continued)*

" I will pour out My Spirit upon all flesh." If you will, God will; if you do not, God cannot. It is as simple and as serious as that.

Then quickly, back to Pentecost,
That blessed upper room ;
And pray the mighty Lord of hosts
To send on us the Holy Ghost,
And tarry till He come.

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WITH CHRIST

KENSIT. On June 19th, Ruth, aged 25 years, loving wife of Philip Kensit, and beloved and faithful member of the Elim Church, Croydon. "Severed only till He come." Officiating minister at Funeral: William J. Maybin.

McILROY. On June 7th, Mrs. A. E. McIlroy, aged 74 years. Foundation member of the Ulster Temple, Belfast. "Reunited." Officiating minister at funeral: Pastor John Gardiner.

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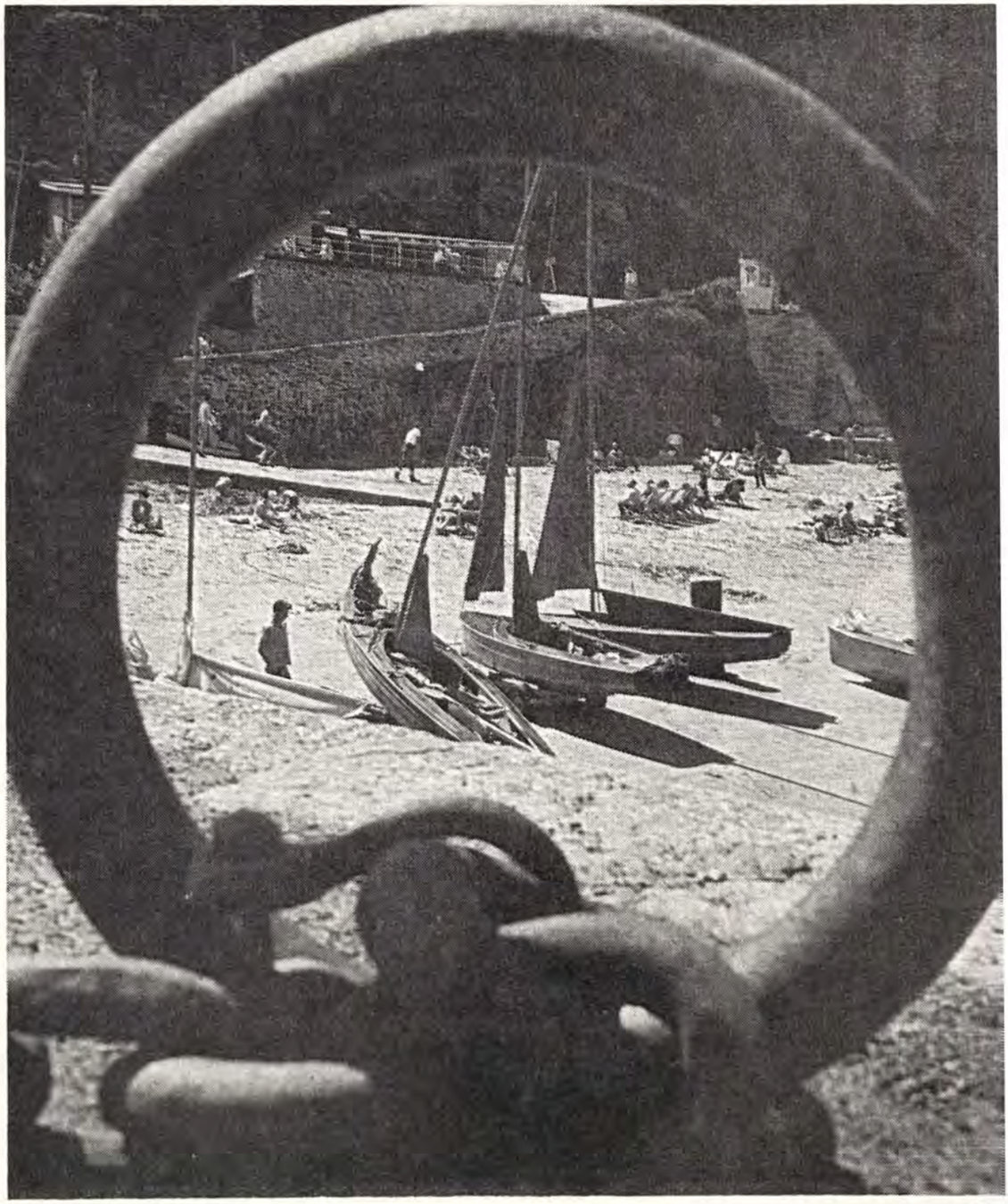
Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 30 JULY 23rd, 1966 6d



Newquay Harbour, Cornwall

Photograph by Raymond Irons

THE MINISTRY OF CHRIST

The second of a series of articles by W. J. ALLEN (Wells)

THE writers of the synoptic gospels recording the life and ministry of Jesus soon bring to our notice His healing ministry. Matthew presents Him as having power over disease, demons and death (chapters 8 and 9). Mark, in his first chapter, gives us the record of Simon Peter's wife's mother being healed of a fever, of the cleansing of the leper and of many who were diseased or possessed with devils being healed. Luke adds to these by giving the Lord's own declaration in Nazareth that He had been sent to preach the gospel (Luke 4:18) and, shall we say, to confirm it by the miraculous ministry of healing and liberation of captives in every realm. Jesus rebuked Israel for lack of faith for healings in the time of Elijah and Elisha. We feel that if He were present in the flesh today He would have to do the same, for it appears that many have lost the vision of some twenty-five years ago. We must arise and meet the challenge of the present. It is reported that, though medical science has made great progress, sickness, both physical and mental, is on the increase. This is the challenge. It is for us to prove Him to be what He has shown Himself to be, the Healer of the whole man.

HIS MINISTRY WAS UNIVERSAL, NOT EXCEPTIONAL

Jesus never turned anyone away. "As many as touched Him were made whole." The nobleman could come to Him for his son, and prove that He could and would heal at a distance (John 4:46-54). The centurion came to Him with a full assurance that if He spoke the word his servant would be healed, and it was so (Luke 7:1-10).

Great multitudes followed Jesus and the disciples, and He healed them all (Matthew 12:15; 14:14). In fact Matthew names them: the lame, blind, dumb, maimed and many others. The lunatic, epileptic and demon-possessed found deliverance at His hand. What an encouragement to the afflicted of today to realise that Jesus Himself in His earthly ministry met the needs of all who came to Him. It is not presumption to say "He is still interested in and has compassion for all who are afflicted in any way." We must see to it that we avail ourselves of this ministry of Christ, not forgetting that in the majority of cases He put the responsibility of faith upon the individual.

THE MINISTRY DISTRIBUTED THROUGH THE APOSTLES

Jesus sent forth the twelve to the lost sheep of the house of Israel, the order being to "preach . . . heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matthew 10:7, 8).

The fact that Jesus put the healing of the sick as the first complement to the preaching of the gospel should be noted by those who would limit the Holy One in His ministry to the sick. We suggest that just as the message of the gospel of salvation was to all, so were (and still are) the ministry of healing, the cleansing of the leper and the casting out of demons. Later the seventy were sent to preach the gospel and to heal the sick. Thank God His compassion fails not but is new every morning. Dear suffering one, turn your eyes upon Him who in the days of His earthly ministry showed such compassion; He will not, nay, dare not, fail you.

HIS MINISTRY PERPETUATED IN HIS FINAL COMMISSION

(Mark 16:15-20)

Peter and John were quick to enter into this ministry, using the name of Jesus with great success. The healing of the man at the gate beautiful confirmed the statement "these signs shall follow them that believe," and whenever and wherever believers surely believed there was the fulfilment of this promise. If there is any doubt in our minds as to this it is soon dispelled as we read the Acts of the Apostles, for we find in chapter five the ministry of healing firmly established: "And by the hands of the apostles were many signs and wonders wrought among the people . . . insomuch that they brought

the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing might fall on some of them" (Acts 5:12-15). So great was the manifestation of healing power that the multitudes had faith and brought the sick and demon-possessed, and they were healed every one (v. 16).

The Church today has allowed the adversary to outpace her in the ministry of healing by raising up faith-healers and spiritual healers; but we believe God is still Sovereign and is still willing to give the signs of healing as we seek Him for them. To those who would tell us that the ministry of the miraculous closed with the early years of the Church pilgrimage we would answer that God would not have set gifts of healings in the Church, and furthermore left us the ordinance of healing, had such been the case. There is a need for us to rise and claim our heritage once again, and remember that right through the church age, and thus far, God has healed and will heal the sick in answer to the prayer of faith. Just recently a woman lay dying with bronchial asthma. The writer was asked to visit her to lead her to Christ before she died. This was successfully done. In his closing prayer for the assurance of salvation there was added "Lord, make this woman whole." He did. She is out of hospital, rejoicing in a twofold Saviour of soul and body.

Communist officials' loaded question answered

"My knees were shaking."

"I stopped in amazement."

"Could this be me speaking?"

Holy boldness gives the answer

By DON KAUFFMAN

SHE was a very ordinary looking Chinese lady, but as she rose to testify at the Shek Kip Mei chapel meeting her face shone with holy light. I thought you would like to hear her testimony.

"Just a week ago I had to make a trip to Canton to see about getting papers to have my mother move down to Kowloon to live with me. I am a widow with two teenage daughters and one small son. Because I am not very wise about these things I failed to get the proper papers for myself. I was therefore arrested and taken to be questioned at a Communist police station.

What to say?

"My knees were shaking as I thought of my little family back in Hong Kong, the possibility of not being able to return to them, being imprisoned as a spy and having my only identification papers taken from me. I am naturally shy and backward, and proceeded to answer the many questions they put to me in a small wavering voice. Finally I was asked the loaded question that all Communist officials like to ask, 'Do you believe in God?'

"My heart came into my mouth! If I humoured them along they might let me go with a stern warning, but if I acknowledged my Saviour I might never see my family again, and who would take care of them in the crowded, wicked city of Hong Kong?

Power to witness

"As I opened my mouth to answer, not knowing what to say, a strange thing happened. All my fear was gone and I heard myself saying in a strong voice 'Yes, I do. In fact I have just recently accepted Jesus, God's Son, as my Saviour and He has forgiven my sins and given me great peace and joy in my heart. I was baptised just a few weeks ago and since then God has blessed my family and answered many of my prayers.'

"I stopped in amazement. Could this be me speaking? Then I thought of the Holy Spirit, who the pastor told us would give us power to witness, and I breathed a prayer of thanks to Jesus, asking Him to help me bear my punishment bravely for His sake.

Made a blessing

"My interrogator lowered his voice and bent down to speak into my ear, so that others in the room could not hear. He said, 'I wish I was as brave as you are. I am a secret believer but do not dare to confess my faith because of the consequences. I will arrange to have new papers drawn up for you and you will soon be able to return to Hong Kong with your mother!'"

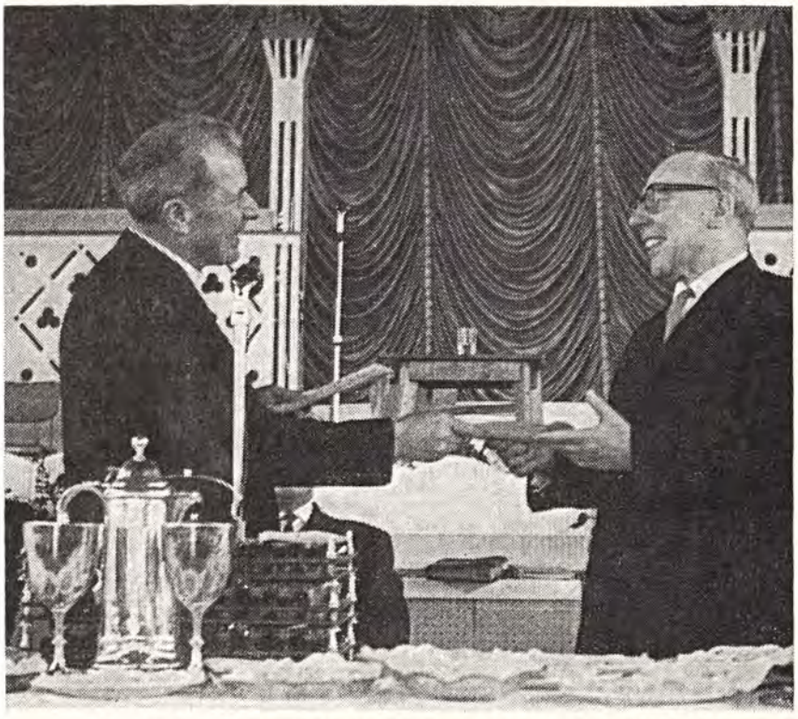
This was her testimony that I heard with my own ears. As she looked around at the faithful ones who had gathered for prayer that night her eyes filled with tears of rejoicing. She was safely back with her family and free to attend church and worship her Lord.

What if she had been ashamed of Jesus and neglected to spend time daily in prayer to receive the power of the Holy Spirit? She knew that the answer would have been so different. She learned the lesson that Jesus taught us when He said "Whosoever will save his life shall lose it, but whosoever shall lose his life for My sake, the same shall save it."

The Pentecostal Testimony.

ELIM PENTECOSTAL CHURCH NEWS

Pastor P. S. Brewster presents a cheque to Pastor J. Tetchner on his retirement at the annual conference



As readers have read in the report of our annual conference, Pastor J. Tetchner has retired after thirty-six years in the Elim ministry. Though retired, however, our brother is still actively ministering in our churches. We wish Pastor and Mrs. Tetchner much blessing in their well-earned "active retirement."

MARTON, BLACKPOOL **Pastor: D. W. Cartwright**

WE have been much blessed by the ministry of Pastor and Mrs. Cartwright during their first year with us. Recently we held our women's anniversary services. The opening night, Saturday, was taken by the Salvation Army young people. The church was full, and we were much blessed as these grand young soldiers gave of their best.

Miss Louie McKendrick, from Cardiff, gave a very heart-stirring word on Sunday morning, and on Sunday evening the service was taken by our own sisters, the theme in word and song being "The everlasting arms."

On Monday afternoon we had our first united rally. Miss McKendrick was again our speaker, and she ministered again in the evening. We praise God for the blessings received; our speaker was truly God's messenger. Among our visitors was an Anglican vicar's wife, who told us how her husband had come to know the Lord at an Elim meeting in Carlisle at the age of nine.

E. PRENTICE.

DRIFFIELD **E. Adams**

"Move, move, move, oh move with God, glory hallelujah."

YES, this is the theme chorus for us here in Driffield, because after years of prayer and believing we are now seeing God moving. It has meant going through a period of heart-searching, but now we are rejoicing in new converts plus those who have been added to the church. Recently we held our third baptismal service in the past year—fourteen, three and five converts respectively going through the waters. We thank God for the hard work of our pastor and his wife, but above all we thank Him who is not a disappointment but is faithful to His promises.

MRS. O. RICHARDSON.

RAYLEIGH **Pastor: W. R. West**

THE recent fortieth Sunday school anniversary was a great success. The primary school gave items in the afternoon, and in the evening service the junior school gave a tableau on the broad and narrow ways. Many parents came and the church was full. One young lad accepted salvation at the close of the service.

There are now about eighteen boys aged eleven to fourteen regularly attending the Sunday school.

E. K. YATES.

THE SERMON ON THE MOUNT

In the year 1830 George Muller wrote in his journal: "My wife and I had grace given to us to take the Lord's commandment 'Sell that ye have and give alms' (Luke 12:33) *literally, and to carry it out*. Our staff and support in this matter were Matthew 6:19-34; John 14:13, 14. We leaned on the arm of the Lord Jesus. It is now twenty-nine years since we set out in this way, and we do not in the least regret the step we took then."

This was written in the year 1860, but his *testimony* to the possibility of carrying out this command *literally* lasted to the end of his long life of ninety-three years. Thus we have the instance of one man who for sixty-eight years dared to take the Lord's command literally, and *carry it out*.

He also remarks about Matthew 5:39-44: "It had pleased God, in His abundant mercy, to bring my mind into such a state, that I was willing to carry out into my life whatever I should find in the Scriptures. For instance: 'Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.'"

He comments on these commandments thus: "It may be said, surely these passages cannot be taken literally, for how then would the people of God be able to pass through the world? The state of mind enjoined in John 7:17 will cause such objections to vanish. *Whosoever is willing to act out* these commandments of the Lord *literally* will, I believe, be led with me to see that to take them *literally* is the will of God. Those who do *so* take them will doubtless often be brought into difficulties, hard to the flesh to bear, but these will have a tendency to make them constantly feel that they are strangers and pilgrims here, that this world is not their home, and thus to throw them more upon God, who will assuredly help us through any difficulty into which we may be brought by seeking to act in obedience to His Word."

☆ ☆ ☆

It is sometimes contended that the Sermon on the Mount is to be in force during the millennial reign of Christ. But we can gather from the sermon itself the character of the age for which it is intended.

Corruption is widespread—for they are to act as salt for the preservation of society.

Moral darkness covers the people—for they are to be light in the world.

Mammon competes with God for the allegiance of men—for they are warned that it is not possible to serve both.

The Lord is absent—for they are fasting.

The "world-rulers of this darkness" are in control; the kingdom of God is not yet—for they are to pray "Thy kingdom come."

The contrast between the age to which the Lord spoke and the age of His millennial reign could not be set in sharper contrast, nor can we fail to recognise in it the characteristics of our own.

C. F. HOGG

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D.1298

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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Divine healing
The ministry of Christ *W. J. Allen*

Communists' loaded question *Don Kauffman*

Elim news

The Sermon on the Mount *Geo. Muller and C. F. Hogg*

Education to live

A cabin with a porthole *Editorial*

Comment, opinion and review

The laying on of hands *C. J. E. Kingston*

Prayer and praise *F. H. Coleman*

Window cleaning *Gladys Gorton*

Hagar *Aunty Dorothy*

Cliff Richard talks to David Hall, Croydon Elim Crusader.

Family altar *G. Harpin*

EDITORIAL

EDUCATION TO LIVE

" YOU acted like wild animals " said Judge Griffith Jones at the Old Bailey on June 24th when sentencing four young men to twelve years in jail. The thing is, of course, that they did not behave like wild animals, for wild animals do not behave like that—they behaved like human beings. It was interesting on one occasion to see a lion and a lioness and two separate herds of deer in the game reserve at Nairobi within a few hundred yards of each other, alert, but not engaged in mutual slaughter, as are human beings.

The problem of human behaviour stems very much from our educational system. Psychiatry confirms the Bible view that man is subconsciously dangerously aggressive, but from the time our education begins we are taught nothing about the existence of this dangerous aggressive streak ; in fact we are actually encouraged to be aggressive in our social relationships. But we should be taught from earliest years to control our aggressiveness in all its forms in our dealings with human beings. We should be taught to curb our aggressive attitudes and be taught consideration, understanding, self-control, kindness and co-operation in our human relationships. The putting of imitation offensive weapons into the hands of children should be strongly discouraged. Christian parents in particular can, by judicious control, go a long way in restraining the natural aggression of children by discouraging the use of toys that imitate the weapons of war.

The Bible again is always right and should be our guide. " He that is slow to anger is better than the mighty ; and he that ruleth his spirit than he that taketh a city " (Proverbs 16 : 32). " Wisdom is better than weapons of war " (Ecclesiastes 9 : 18). " Blessed are the peacemakers : for they shall be called the children of God " (Matthew 5 : 9). " And be ye kind one to another . . ." (Ephesians 4 : 32). These should be the principles adopted in educating children in the art of human relationships.

A CABIN WITH A PORTHOLE

HOW wonderful is the Bible ! How happy the young person who can get hold of its message, or, perhaps better, who can allow its message to get hold of him. Says Malcolm Muggeridge : " In earlier years I should doubtless have expressed things differently. Now the prospect of death overshadows all others. I am like a man on a sea voyage nearing his destination. When I embarked I worried about having a cabin with a porthole, whether I should be asked to sit at the captain's table, who were the more attractive and important passengers. All such considerations became pointless when I shall soon be disembarking."

If he gets the heart of the Christian message or the Christian message gets his heart in youth a person will realise that to worry about a cabin with a porthole or whether one is asked to sit at the captain's table is always pointless if he really wants to live. The point is that if he follows the Bible from youth he does not have to wait until old age to learn this lesson—he learns it from the very start.

COMMENT, OPINION AND REVIEW

THE CHURCH AND INDUSTRY AND ECONOMICS

THE seamen's strike, as do all strikes, raises again the whole question of employer-employee relationships. A few employers are learning from history, or at least appear to be doing so. Unfortunately, although the employers will have to give way once again, the rancour generated by the dispute will remain, as it has done in the case of the postal services, to prejudice attitude to work.

The British citizen as an employer, as ever did the employers of the past, has yet to show himself a person of responsibility in the economics of employer-employee relationships. The citizen-employer has the excuse that he probably, in his comparatively new-found role, has had little opportunity to educate himself for his new responsibility.

When industries are run by the nation it is, in the final analysis, the citizen who is responsible for them and how they are run.

But we as well as the employers in business show irresponsibility in our duty as employers.

It would probably not be denied by reasonable people that workers should be paid much more handsomely than they are. Any person who has been to the coal face in a Welsh mine would not grudge the worker there a penny of his earnings. Any person who has sweated eight hours a day before a furnace will know that the workman so engaged deserves every penny he earns. When one meets at 6.30 a.m. on dark, snowy mornings the milkman, dustman and postman going their rounds—this is history, not fairy stories—one does not grudge them a penny of their earnings.

But let us take as an example you and me as employers of British railwaymen. We say that they should receive more, much more, than they do, and we also say it is up to the Government to find ways and means to make the railways financially sound and pay its employees a good wage. It is very difficult to impress upon us that the Government is you and I—we are responsible for the ill-payment and financial difficulties of British Rail.

Amid squeals of rage the first thing to be done by the Government—that is by you and me—is to increase all fares on British railways by fifty per cent. In spite of the squeals it should be pointed out that as a nation we individuals will pay handsomely for our luxuries but grudge payment for necessities. We pay willingly and handsomely to throw money down the drain or send it up in smoke. As a nation each family spends £250 to £300 per annum on drink, smoking and gambling. To switch that money to ensure that miners, railwaymen, seamen, milkmen and a host of others who provide us with the necessities of life receive an acceptable wage would be an indication of mature thinking by us Britishers. It would not matter if every brewery, cigarette manufacturer, gambling concern and armament-maker went out of business ; it would really be a shot in the arm for the nation. Why should any person begrudge paying 15/- to 20/- for a bag of coal when he quite happily will pay that for less than 100 cigarettes ?

This last question puts the matter into perspective. Families are prepared to waste hundreds of pounds per annum, but are also prepared that all sorts of people are employed to supply us with the necessities of life at meagre rates of pay.

It is part of the Church's business to act as the conscience of the nation and to avoid being immersed in worldly affairs so that she can pass judgment without the bias resulting from personal involvement. Moreover, the Church could give guidance, more so now than ever before, if she were prepared to look at industrial relations and economic problems without bias. J.T.B.

DON'T MISS NEXT WEEK :

J. J. Morgan's address to the conference on the resolution deploring the Archbishop of Canterbury's visit to the Pope.

J. Smith on the millennial reign of Christ.

The Elim Fundamentals

THE ORDINANCE OF

THIS truth for which we stand in the Elim Pentecostal Churches is, like all our other fundamentals, Bible-based. Right from early times the ordinance of the laying on of hands was practised. From Numbers 8 : 10, where the Israelites were instructed to " put their hands upon the Levites " and to offer them to the Lord to do His service, and Numbers 27 : 18-23, where Moses is told to lay his hands upon Joshua and give him a charge before all the congregation (as well as in other similar scriptures), it is clear that the laying on of hands was intended to symbolise the presenting of the one upon whom hands were laid as an offering to God for some particular service he was to do.

This is seen clearly, too, in New Testament practice. Thus when the seven deacons had been chosen by the congregation the apostles prayed and " laid their hands on them " (Acts 6 : 6). Thereafter they were set apart for the special service of church business administration. The same truth is present in the sending forth of Barnabas and Paul to the missionary work for which the Holy Ghost had called them. The church at Antioch fasted, prayed and then " laid their hands on them " and sent them away (Acts 13 : 3).

From these and other scriptures it will be seen that the basic idea behind the symbolic act of laying on of hands was the transference by one person or more of a charge to another. Not all could do the Levite service, so the whole congregation transferred their responsibility by the laying on of hands ; not all could go to the mission field, so the congregation (no doubt acting by representatives) transferred their charge to those selected by the Holy Ghost.

The same basic truth is taught in Leviticus 16 : 21. Aaron is told to " lay both his hands upon the head " of the scapegoat " and confess over him all the iniquities of the children of Israel . . . putting them upon the head of the goat." All Israel, technically, should have wandered in the wilderness of sin, for ever shut away from the presence of the holy God, but the scapegoat was provided instead. Thus all Israel transferred their charge by the symbolic laying on of hands and believers now, by faith in Jesus Christ, the antitype of the scapegoat, find their sins removed by Him " as far as the east is from the west " (Psalm 103 : 12).

But to come to the particular, rather than the general, sense of this ordinance, there are three cases in which the Bible enjoins the laying on of hands.

1. FOR ORDINATION TO SOME SPECIFIC MINISTRY IN THE CHURCH.

We have already noted the ordination of Joshua to succeed Moses in the leadership of Israel and the ordination of Barnabas and Paul to missionary work. Similar to these are the ordination of the seven deacons and Paul's ordination of elders in Lystra, Iconium and Antioch (Acts 14 : 23). In all these cases there was the giving of a charge to keep ; they were ordained by the laying on of the hands to do something in God's service. Thus in Elim we ordain, by the imposition of hands, men to the ministry either in the home or foreign field after a suitable time of probation to prove their calling.

2. FOR THE RECEPTION OF THE HOLY SPIRIT'S FULNESS.

When Philip went to Samaria after his own ordination as recorded in Acts 6 : 5, 6, God visited the place with a revival in which numbers were saved. Philip baptised the converts in water, but it was not until Peter and John were sent from the Jerusalem church that the new converts received the baptism in the Holy Spirit. It is quite clear from the divine record that these new converts were :

(*a*) instructed in the gospel of Jesus Christ (Acts 8 : 5, 12) ;

(*b*) believers in Christ (v. 12) ;

(*c*) baptised in water, after conversion, in the name of Jesus Christ (v. 12, 16) ;

(*d*) but were not baptised in the Holy Spirit until the laying on of the hands of the apostles (v. 15, 16).

The method adopted by Peter and John in meeting the situation is a pattern and guide for the church of today.

(*a*) They called the converts together for united prayer for a specific object. This is obviously implied (v. 15).

(*b*) They prayed for them that they might receive the Holy Spirit (v. 15). It was not possible for the apostles to impart the Holy Spirit.

LAYING ON OF HANDS

by Charles J. E. Kingston

They therefore prayed that the converts might be in a receptive mood and that God would graciously impart the gift.

(*c*) They laid their hands on them (v. 17). We should note that there was evidently no haste to perform this ordinance ; this is in line with the apostle's command to Timothy to " lay hands suddenly on no man " (1 Timothy 5 : 22).

In the case of the twelve Ephesian disciples Paul seems to have awakened a sense of need by his judicious questions and answers.

(*a*) His question " Have ye received the Holy Spirit since ye believed ? " implied that something was lacking in their discipleship. It seems evident that these twelve men were converted under the preaching of Apollos. He, though mighty in the Old Testament scriptures and instructed in the way of the Lord (Acts 18 : 24, 25), knew only the baptism of John. By this is implied that he had confessed his sins (Matthew 3 : 6) and was looking for the coming Messiah who would " baptise with the Holy Ghost and with fire " (Luke 3 : 16), but had not received this further baptism in the Spirit himself and therefore was not able to lead his converts into the blessing. Aquila and Priscilla evidently led him into the Pentecostal truth, but he seems to have left Ephesus before he could do the same for his converts. It was left to Paul to awaken a desire for the baptism in the Holy Spirit.

(*b*) Having awakened their hunger for the blessing (a most necessary step if there is to be a receptive heart in the believer), Paul " laid his hands upon them " with the glorious result that " the Holy Ghost came on them ; and they spake with tongues, and prophesied " (Acts 19 : 6).

It seems from both these instances that, scripturally, the believer should receive the baptism in the Holy Spirit immediately hands are laid upon him. However, this outcome of the ordinance will follow only when conditions are right. These are : (i) a hunger for the fulness of the Spirit ; (ii) a receptivity on the part of the seeker ; (iii) a consecrated and anointed minister to carry out the ordinance. In that neither Philip nor Apollos (though both fulfilling these conditions) was able to lead converts into the second blessing of Pentecost it would seem that God chooses and anoints certain persons for this particular ministry.

3. FOR THE PHYSICAL HEALING OF THE SICK.

Our Lord often laid His hands upon those who came to Him for healing, as, for instance, in His own country, where " He laid His hands upon a few sick folk and healed them " (Mark 6 : 5), and in the case of the leper and Peter's wife's mother (Matthew 8 : 3, 15); though His touch was rather an act of sympathy and compassion than a formal rite. Jesus healed out of compassion for the ill and diseased. He was always " moved with compassion toward them " when He healed their sick (Matthew 14 : 14). The conditions for healing through this ordinance are then :

(*a*) *A heart of compassion.*

Herein lies the secret of success. In claiming the promise of Mark 16 : 17, 18—" These signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover "—the first consideration should be a compassionate feeling for the sick person to be prayed for. This demands something of the minister of the ordinance ; prayer for the sick is costly. Even Jesus found that " virtue [strength] had gone out of Him " when the woman pressed through the crowd to touch Him and was healed (Mark 5 : 30). The laying on of hands for the healing of the sick is not something to be undertaken lightly.

(*b*) *Faith in the promise of God on the part of both the minister and the one ministered to is necessary.*

" Without faith it is impossible to please Him : for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him " (Hebrews 11 : 6). The emphasis on faith bears rather on the one who lays on hands than on the sick person. " These signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover."

If there is no recovery after this ordinance then the first person's faith to be queried is not the sick person's but the minister's. It is unscriptural to blame the sick person's faith alone if no recovery takes place after prayer.

That the person prayed for should also exercise faith is true. Even our Lord frequently demanded faith in the sufferer before exercising His power to heal. " Believe ye that I am able to do this ? " He asked the blind men, and when they said " Yea, Lord " His reply as He healed them was " According to your faith be it unto you " (Matthew 9 : 28, 29).

(*c*) *Why some are not healed after obeying this ordinance.*

This is a problem which does not make the promises of God of none effect. It should be realised that the promise of recovery after the laying on of hands does not imply instantaneous but rather gradual healing. That there are divine reasons, of which we know little, for the apparent non-recovery of some is certain. Even Paul left Trophimus sick at Miletum (2 Timothy 4 : 20). It is our duty to apply the ordinance, have faith in God and leave the issue with Him. The promise is " though it tarry, wait for it ; because it will surely come, it will not tarry," for " the just shall live by his faith " (Habakkuk 2 : 3, 4).

PAISLEY **Pastor: L. W. Green**

A LARGE congregation at the Elim church, Wellmeadow Street, on Sunday evening witnessed the ordinance of believers' baptism by immersion.

Several young men and women were baptised in the course of a dignified, impressive service.

The minister, Rev. Leslie Green, preached on the New Testament command and meaning of believers' baptism. He said that, just as at the communion service they remembered the Lord's death, so at the baptismal service they marked the death of their old sinful life and their own spiritual resurrection in Christ.

The congregational singing was enthusiastic and stirring, and the service closed with the well-known Easter hymn " Up from the grave He arose."

The accompanying picture shows a baptism being conducted by the minister.

Paisley Express.

INCREASING TRUST

SOME trials sift us, and weigh us, and measure the size of our faith. Men who are sorely tried are men of boundless faith. Storms at sea not only find out who the good captains are, but also, by stern necessity, call into exercise all the latent abilities and skill of the good captains ; and in like manner the storms of life prove who the real Christians are, and give opportunities for the display of the principle of faith in a way that nothing else could.

Our real trust in God is increased by getting rid of a lot of intellectual, or sentimental, or ecclesiastical, or fleshly chaff, which looks like religion but is only rubbish, and on which so many depend. We waste time by building on sand, and when a cyclone destroys the structure we are compelled to dig down to bed rock. This is how severe trials purify our faith.

A mere grain of pure faith that can endure the furnace heat of any trial is better than a large amount of something that looks like faith but is found in the end to be depending on the creature. Christ compared faith to a grain of mustard seed, because, though small, it had in it the principle of an irresistible life, and the living roots of plants and trees have been known to split rocks asunder.

Of course trials are hard to bear, or else they are not worth calling trials, but in the enduring of them fictitious kinds of faith are swept away and pure faith is enlarged and intensified.—G. D. WATSON.

ALEX TEE'S

BLACKPOOL TENT CRUSADE

Waterloo Road
(opposite South railway station)

commences
THIS WEEKEND

* **Please pray for miracles**
* **Plan to attend if possible**

A TRIBUTE TO F. G. WHITBY
OF HAYES ELIM CHURCH

ON the morning of May 28th a shining light in the Hayes assembly was suddenly extinguished. Brother F. G. Whitby, at fifty-four, had been taken into the everlasting arms.

Known affectionately by almost everyone as Fred, he devoted his whole life to our church. As secretary for the past fifteen years, he literally spent himself to the uttermost for the work of God. No task, however menial, or any request, however large, was too much for this man. He worked unceasingly for the church during every spare moment he had, and how both young and old alike loved him for his radiance and his ready smile !

Perhaps no one but those who were privileged to know him will ever fully appreciate what his loss means to us at Hayes. He was not only a dedicated saint but a father to us too. Our loss, however, is gain to him, and he takes his well-earned rest from his labours.

W. R. THORNTON.

D.613

PRAYER AND PRAISE

By F. H. COLEMAN

Subject for prayer: open-air meetings.

With the lighter evenings and perhaps better weather many churches will be attempting to bring the gospel to people by means of the open-air service. This is a most important service and one which should claim some time when we pray.

I was in an Elim convention some years ago when the pastor of the church where the convention was being held tested the meeting as to where the people came to know Christ. It was a surprise to all, for about fifty per cent of the congregation raised their hands to indicate that they were saved as a result of an open-air meeting.

Unfortunately not much preparation is made for the open-air meeting, and very often God has to use the poorest material available to bring people to Christ. For this reason alone we must pray much for the open-air service.

Looking back on some thrilling open-air services I recall one at the close of which the pastor, giving an invitation to Christ, used the words " Where will you spend eternity ? " A young German man passing by heard the words and was at once halted and a Crusader walked over to him and led him to Christ. The last I heard of that young man was that he was living in Switzerland and still a committed Christian filled with the Spirit. Pray in your church for the open-air meetings.

BOOK REVIEW

Patsy's Prisoner, by B. Warder (published by Victory Press, Lottbridge Drove, Eastbourne, 7/6).

This is a fascinating story to captivate the interest of girls of ten to fourteen years—and maybe some of their mothers too !

Impetuous Patsy, aided by her three very likeable friends, plan to rescue her " prisoner."

The spirit of intrigue continues right through the book, and the " hair-raising " (if sometimes unlikely !) attempts at rescue will thrill to the end.

Carefully and clearly the plan of salvation for the prisoners of sin is woven into the story, and will surely elicit a response in the reader's mind and heart.

M. J. BROOMHALL.

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D.1065e

Women's column

By GLADYS GORTON

WINDOW CLEANING

ONE of the household jobs I am not very enthusiastic about is window cleaning. For quite a time I have used the liquid cleaner that you spray on the windows and then give a good polish, but not having any in the house lately I resorted to the old method, a good wash-leather and two cloths for polishing, and I have been agreeably surprised at the results.

You know, with all the modern labour-saving devices, sometimes the real old-fashioned method is as good as ever, even as I proved in cleaning the windows. Windows are made to let in the light and sunshine. Before window-cleaning liquid was manufactured and grandmother used her wash-leather and cloths the sun shone. The sun is old-fashioned. God Almighty, the Creator of the sun, is also old-fashioned, but He is a " very present help in trouble." Modern trend and fashion, modern science and enterprise can only live in the present and plan for the future, whereas God is the great I AM, the One who was, and is, and is to come !

It was this God, our God, who commanded Noah to build an ark, and He said " A window shalt thou make to the ark " (Genesis 6 : 16). He became God's shipwright. A ship had not been known before. It was costly to build ; probably Noah and his wife invested all they had in this immense undertaking. God's judgment came and the earth was destroyed by the flood. The ark braved the tempestuous elements and sailed upon the boisterous waters and all within her were saved. After forty days the storm subsided. Looking through the window, Noah saw the grey clouds departing and the sun shining. What joy filled his heart ! What expectation vibrated through those eight people safe in that ark. Blue skies and sunshine again ! Read what Noah did (Genesis 8 : 6-22). Jesus used Noah and the flood to illustrate His second coming. " As the days of Noah were, so shall also the coming of the Son of man be " (Matthew 24 : 37). In giving this incident He also displayed that He is the eternal One. The ark typifies salvation in Jesus Christ.

Look through the windows of your heart and see Jesus, the Sun of righteousness. " Clear the darkened windows, open wide the door and let the blessed sunshine in." It does not matter how you

(*continued on facing page*)

Sunshine Corner

HELLO SUNBEAMS.

Hagar had been caught again. She loved to dress up and she was a little mimic. They all spoilt her because she was so young and there were no children in the household. Sara and Abraham were kind-hearted and considerate to all their servants. Hagar was Sara's handmaid, but she had one great ambition : one day she would be as beautiful as Sara. Everyone knew that Sara was the most beautiful woman in the world, and Hagar wanted to be beautiful too.

Eliezer tried to warn her, but Hagar just wouldn't listen. Abraham and Sara didn't treat her like a slave, so what did it matter. Slaves were people like anyone else and he was much too humble. He would only stand by and watch and pray. He saw the little girl growing into the beautiful woman she wanted to be. One day it happened just as he feared it might. Just when Hagar thought her dreams were coming true, Sara reminded her that she was a slave !

A heartbroken Hagar fled into the wilderness. She wanted to get away from them all—as far away as she could. The words rang in her ears ; she was a slave. She cried and cried, but there was no comfort. If she was found they would send her back to Sara. Where could she go ? What could she do ?

The voice that called her name was the most wonderful voice she had ever heard. God cared for her even if she was only a bondslave. He understood, and He comforted her as no one else could. There was a special place in God's heart for the slaves. One day He would come to earth to set the captives free. He promised Hagar that she would be a great lady, though not quite in the way that she expected to be. The way would be hard, but God would be with her and would hear her cry. He would bless her and keep her.

When Hagar's little son grew up he was just like his mother. He was a little mimic too, and it would get him into trouble. Eliezer prayed for him too. When Hagar had to flee again into the wilderness with the little boy Eliezer knew that there would be no return this time. Even as he prayed the voice of God came again to Hagar and her son. " Fear not," said the voice, " for God hath heard the voice

(*continued on facing page*)

WHERE TO WORSHIP ON HOLIDAY

Except where stated otherwise, the times of services are Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30.

BARNSTAPLE, 18 Bear Street; **BECONTREE,** Green Lane; **BLACKPOOL,** Fredora Avenue, Marton (Tuesdays at 7.30); **BLACKPOOL,** Jubilee Temple, corner of Central Drive and Waterloo Road (Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30); **BOGNOR REGIS,** Waterloo Square; **BOURNEMOUTH,** Curzon Road, Holdenhurst Road, Springbourne; **BOURNEMOUTH,** Hawthorn Road, Winton; **BRIGHTON** (Preston Park), next to No. 140 Balfour Road; **BRIGHTON,** The Lanes, North Street; **CANVEY ISLAND,** Essex, Rainbow Road, off Larup Avenue; **CHICHESTER,** the Guides' Hall, Whyke Lane; **CHRISTCHURCH,** Jumpers Road; **CLACTON-ON-SEA,** Hayes Road; **EASTBOURNE,** Hartfield Road; **EXETER,** Northernhay Street; **FALMOUTH,** Dracaena Avenue; **GOSPORT,** Prince Alfred Street, Stoke Road; **GREAT YARMOUTH,** Albion Road; **GRIMSBY,** Tunnard Street; **HASTINGS AND ST. LEONARDS,** the Central Hall, Bank Buildings; **HOVE,** Portland Road; **LEIGH-ON-SEA,** Glendale Gardens; **LOWESTOFT,** St. Peter's Street; **NEWQUAY,** Seymour Avenue (Sundays 11 and 6. Tuesdays and Wednesdays at 8); **PAIGNTON,** New Street; **PENZANCE,** Liberal Hall, Taroveor Road; **PLYMOUTH,** Notte Street; **PORTSMOUTH,** Arundel Street; **RYDE,** I.O.W., Warwick Street; **SCARBOROUGH,** Murray Street, Londesborough Road; **SOUTHEND-ON-SEA,** Seaview Road; **TORQUAY,** Scarborough Place, off Croft Road, Lucius Street; **WEMBURY,** Elim Church; **WEYMOUTH,** Belle Vue; **WHITEHAVEN,** George Street; **BARRY,** Pyke Street, Barry Dock; **HOLYHEAD,** London Road; **ABERDEEN,** Marischal Street; **AYR,** 5 George Street; **DUNDEE,** Dudhope Crescent Road; **EDINBURGH,** Henderson Terrace, Ardmillan; **WICK,** "Bethel" Church, Martha Terrace, Wick, Caithness; **BANGOR,** Co. Down, Southwell Road; **DUBLIN,** Elim Mission to Eire, 13 Cedarwood Road, Dublin, 11; **DELANCEY,** Guernsey, Delancey, St. Sampsons; **ST. PETER PORT,** Guernsey Union Street; **VAZON,** Guernsey, Route de la Mare; **ST. HELIER,** Jersey, Stopfend Road.

(*For coming events see back page*)

YOUTH PAGE (*continued*)

Cliff Richard is a man thinking about tomorrow. When I first met him nearly eight years ago I had several talks with him. He was a young man on the crest of a popularity wave. I had to be led by a secret passage into the Coventry theatre in which he was appearing, because of the hundreds of fans packing the stage door. Then he was Cliff Richard the pop star, the boy of "Living Doll" fame. Since then he has made many films and won gold and silver discs for record-breaking recordings; he has met the Queen, the Duke of Edinburgh, the Queen Mother, and one of his greatest fans, Princess Margaret. He has starred in one of the longest pantomimes ever—Aladdin.

When I met him again at Earls Court I expected to meet someone more sure of himself than when he had spoken to me those few years ago. I was wrong. Christ has made a difference in this man. He is quiet and serious. He sings more ballads than rowdy, rock-type lyrics, and he impressed me very much as a man who knows that at twenty-five years of age God is real and to meet Jesus Christ is a more real experience than to face earth's royalty. Now he is preparing for tomorrow. He has contracts to work out and then he may well find a secluded spot in which to work for God. Cliff Richard is ready to meet tomorrow; he has Christ in his life.

WOMEN'S COLUMN (*continued*)

clean the windows of your heart, with up-to-date methods or not, the result will be old-fashioned with an up-to-date experience!

"As an old-fashioned sinner I commenced to pray,
And God heard me and saved me in the old-fashioned way."

When cleaning my windows, invariably I recall what an aunt used to tell me. When she was young she worked in an office with another girl, who told her that her father was a diamond polisher. They were walking together and saw a man cleaning windows. "That's my father," said the girl. A diamond polisher indeed! But God works upon you and me as a diamond polisher—to make us like Jesus.

SUNSHINE CORNER (*continued*)

of the lad where he is." Hagar knew that though she was a slave God had spoken with her, and she was not afraid. She had been cast out and sent away, but she knew that wherever she went God would be with her.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

CLIFF RICHARD TALKS OF THE RELEVANCE OF CHRISTIANITY TODAY

By David B. Hall (Croydon)

CLIFF RICHARD, popular pop singer, knows that Christianity is relevant to life today. More than that, he feels it is needed in the hearts and lives of young people.

He told over 25,000 people gathered to the Billy Graham Greater London Crusade in June at Earls Court that Christianity had worked in his life and worked successfully every day.

Afterwards, in a short interview with myself, other reporters and Billy Graham, Cliff told me how relevant the Christian life was to him.

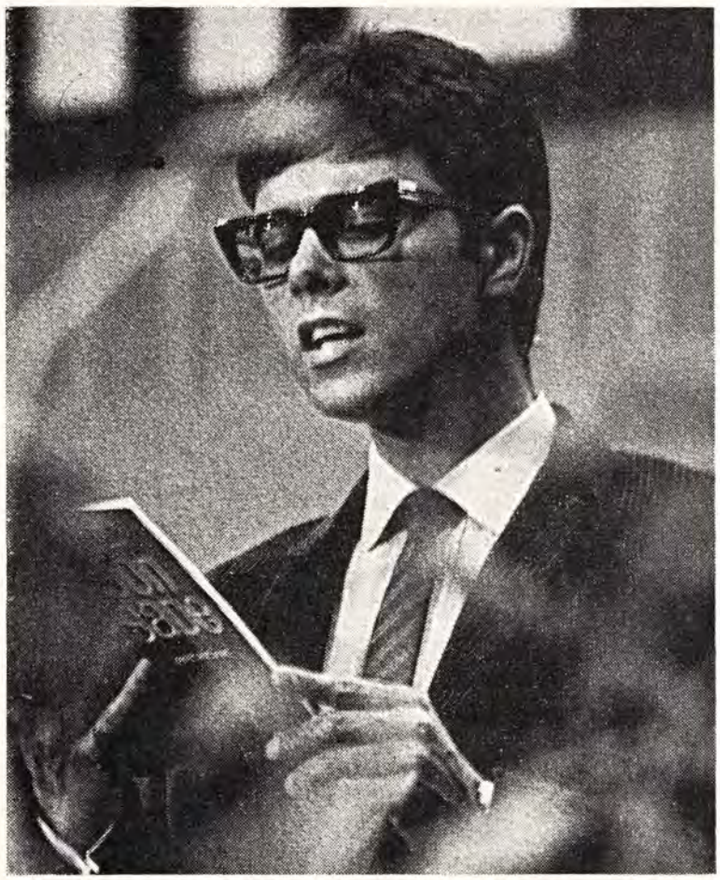
He was shy and nervous as he gripped the lectern to tell the huge crusade crowd about his Saviour; but he was more at ease as he chatted informally afterwards and said that Christ meant everything to him.

"There is a difference between knowing the theory of Jesus Christ and putting it into practice. I am a great one for trying things out. If I try something out and it doesn't work I know I can disregard it. But tonight I can testify to the fact that Christ works. I have tried Christianity and it works for me every day."

Evangelist Billy Graham commented that Cliff's testimony showed "great courage." "It will have a powerful impact on the lives of young people," he told me, "for them to know that Cliff is a Christian. I feel that when someone like this tells of his faith it helps people to realise the importance of the Christian message to all."

Dr. Graham is very concerned with "stars" who have proved Christ. During the crusade Colin Cowdrey, England's cricket skipper, read the lesson the night he opened the second Test for his country; other big names appeared from time to time, and Dr. Graham said "These people bring an impact with them."

Billy Graham talks informally to young people at Earls Court



Cliff Richard sings at Earls Court

However, if some star was converted during his campaign what publicity would he give the conversion?" None. I would try to hush it up. I feel new converts need time to get accustomed to the new way of life; they need time to settle down."

It was nearly three years ago that Cliff Richard made his decision to follow Christ. Cliff started thinking afresh about the message of Christ he had learned as a boy in times of Bible reading with his mother and father. He met other young Christians and soon the faith that was dormant sprang to life. He now attends an evangelical Anglican church and has said that if he quits show business he may well become a school teacher. "Of course, this will mean study and college, but I want to do something with my life," he explains.

(*continued on page 477*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, July 25th — Colossians 2:1-7

" As ye have . . . received Christ Jesus, . . . so walk ye in Him " (v. 6).

These Colossian saints had received Jesus as Saviour and Lord; this initial step must now be strengthened if these young converts were to avoid being led astray by false teachers (v. 4).

" Be rooted in Him; be built in Him; be consolidated in the faith you were taught," says Paul. " Be on your guard; do not let your minds be captured by hollow and delusive speculations based on traditions of man-made teaching and centred on the elemental spirits of the world and not on Christ " (vv. 7, 8, N.E.B.).

All this and more is involved in what we mean by " walking in Him." The marks of a " worthy " walk are a keenness to please Him, a desire to do good, thereby finding happiness in serving others and a determination to know more of God (1:10).

Tuesday, July 26th — Colossians 2:8-15

" Beware lest any man spoil you " (v. 8).

In the Lycus valley, where Colosse was situated, there were false teachers who robbed Christ of the glory of His deity. J. B. Phillips writes: " This letter is plainly written to refute the false teaching which was poisoning the church life at Colosse. This false teaching was propagating two errors: first, that the universe contained a number of beings of various degrees of power and importance . . . and that Christ was to be thought of as merely one of the superior powers. The second false tendency was the attempt to force on the Colossian Christians a system of purely arbitrary observances and angel-worship, coupled with an extreme asceticism."

In reply the apostle asserts that Christ " is the head of all principality and power (v. 10) and that they were to be in bondage to no man in respect of observances (v. 16) and angel-worship (v. 18).

Wednesday, July 27th — Colossians 2:16-23; 3:1-4

" Set your affection on things above " (v. 2).

The believer is risen with Christ; it should therefore follow that his aspirations and outlook will be heavenwards and not earthbound.

" Why let people dictate to you ' Do not handle this, do not taste that, do not touch the other '?" asks Paul. " That is to follow merely human injunctions and teaching. True, it has an air of wisdom, with its forced piety, its self-mortification, and its severity to the body; but it is of no use at all in combating sensuality " (vv. 20-22, N.E.B.). That is true of dead, cold, formal religion without the powers of the risen Christ; it cannot deal effectively with evil passions and the corrupting influences of worldliness.

Let us, therefore, set our " minds " (v. 2, R.V.) on things heavenly and we shall live on higher ground !

" My heart has no desire to stay
Where doubts arise and fears dismay;
Tho' some may dwell where these abound,
My prayer, my aim is higher ground."

Thursday, July 28th — Colossians 3:5-17

" Above all these things put on charity " (v. 14).

" All these things " includes some fine spiritual virtues: mercy, kindness, humility, meekness, forbearance and forgiveness, but charity (" love," R.V.) tops them all ! It is described by Paul himself as the " bond of perfectness " or, as the New English Bible has it, " To crown all, there must be love, to bind all together and complete the whole." Love is the crowning grace " which binds everything together in perfect harmony " (v. 14, R.S.V.).

" Why should we so often do good badly ? Why should we practise one virtue at the expense of another ? Why should our honesty flout our charity ? Why should our candour outstrip our sympathy ? Why should our earnestness threaten our patience ? There is so much awkward piety, so much blundering goodness, so much unattractive sanctity. . . . But why ? For lack of love ! " (Graham Scroggie).

Friday, July 29th — Colossians 3:18-25; 4:1

" Servants obey . . . in singleness of heart, fearing God " (v. 22).

Single-minded (v. 22, N.E.B.) service is here enjoined. We are reminded of James, who says " A double-minded man is unstable in all his ways " (James 1:8); it is not difficult to see what a poor servant such an individual would make. The service which is most pleasing and profitable is that built upon the principles of faithfulness and steadiness.

" Eye service " is one of the factors that corrupt sincere serving; i.e. when it is done with " outward show to curry favour with men."

This practice may fool the earthly master but never the heavenly One ! That is why the apostle exhorts the Christian servant to minister in the fear of God and to work " heartily as to the Lord, and not unto men " (v. 23).

Saturday, July 30th — Colossians 4:2-9

" Continue in prayer " (v. 2).

It is no small comfort to discover that the great apostle was as much in need of the prayers of his fellow Christians as are we ourselves.

" Include us in your prayers, please," he asks, " that God may open for us a door for the entrance of the gospel " (v. 3, J. B. Phillips).

While praying for one another we shall find it difficult to hate each other; intercessory prayer leads to a more loving understanding of the needs of one's brother. Do we pray for others as specifically as we do for ourselves ?

It is, furthermore, a **continuance** in prayer that is asked for. " Prayer is the Christian's vital breath," for by it the life of the soul is sustained.

" Lord, till I reach yon blissful shore,
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee.

Sunday, July 31st — Colossians 4:10-18

" My fellow workers . . . which have been a comfort to me " (v. 11).

At the close of this epistle Paul mentions his friends: Aristarchus, who had been with him during the trouble at Ephesus (Acts 19:29); Mark, about whom Paul and Barnabas once had a sharp difference of opinion but who was now restored to Paul's favour; and Justus, about whom little is said yet we notice that he was included with the others in the expression " my fellow workers unto the kingdom of God."

Let us thank God for the innumerable company of fellow workers in the Church of Christ who are content to be just " helps " and who seek no special prominence for themselves. The servant of God sees their devotion and loyalty and is greatly comforted by it in times of adversity.

COMING EVENTS

BARNSTAPLE. July 23. Elim Church, Bear Street. National Young Life Campaign team, at 8. July 30. Social evening, " Other lands "; colour slides and film. At 8.

BLACKPOOL. July 23. Marquee, Waterloo Road. Evangelistic and Divine Healing crusade commencing by A. Tee. Saturday at 7.45. Sundays at 3 and 8. Weeknights at 7.45 (Fridays excepted).

BRIDLINGTON. August 6. Trinity Congregational Church, Promenade. North-Eastern District Presbytery rally at 3.30 and 6.30. Preachers: F. Lavender (Newcastle) and D. Green (Pontypridd). Conveners: F. G. Evans (Scunthorpe) and D. Mills (Harrogate).

BRIGHTON. July 31. Elim Church, The Lanes. At 3 and 6.30. Visit of D. B. Gray and the London Crusader Choir. Welcome to visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays 7.30. Minister: D. J. Ayling.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HOVE. Commencing July 24. Vale Park, Portslade (off Boundary Road). Tent campaign conducted by A. S. Brewster. Sunday at 8.15, weeknights at 7.30.

ILFORD. July 30 and 31. Elim Church, Clements Road. Fortieth anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. A. Court (first minister of the Ilford church).

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. July 23. Elim Church, Mill Lane. Visit of R. Williams and party from Glossop Elim Church, at 7.30. Convener: R. Hughes.

MACCLESFIELD. August 6. Elim Church, Mill Lane. Visit of Coach House Evangelistic Youth Team at 7.30. Special musical items.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): July 24, Clacton-on-Sea; 31, Brighton.

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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

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MISCELLANEOUS

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URGENT APPEAL. Elim Church, Mosborough. Owing to woodworm damage, purchase of 100 chairs necessary. Gifts from the Lord's people prayerfully welcomed. Pastor E. Garner, The Bungalow, Mosborough, Sheffield. C.1310

MARRIAGE

COOMBES—FOOTE. On June 11th, at Elim Church, Ilford, David George Coombes to Alison Margaret Foote. Officiating minister: R. B. Chapman.

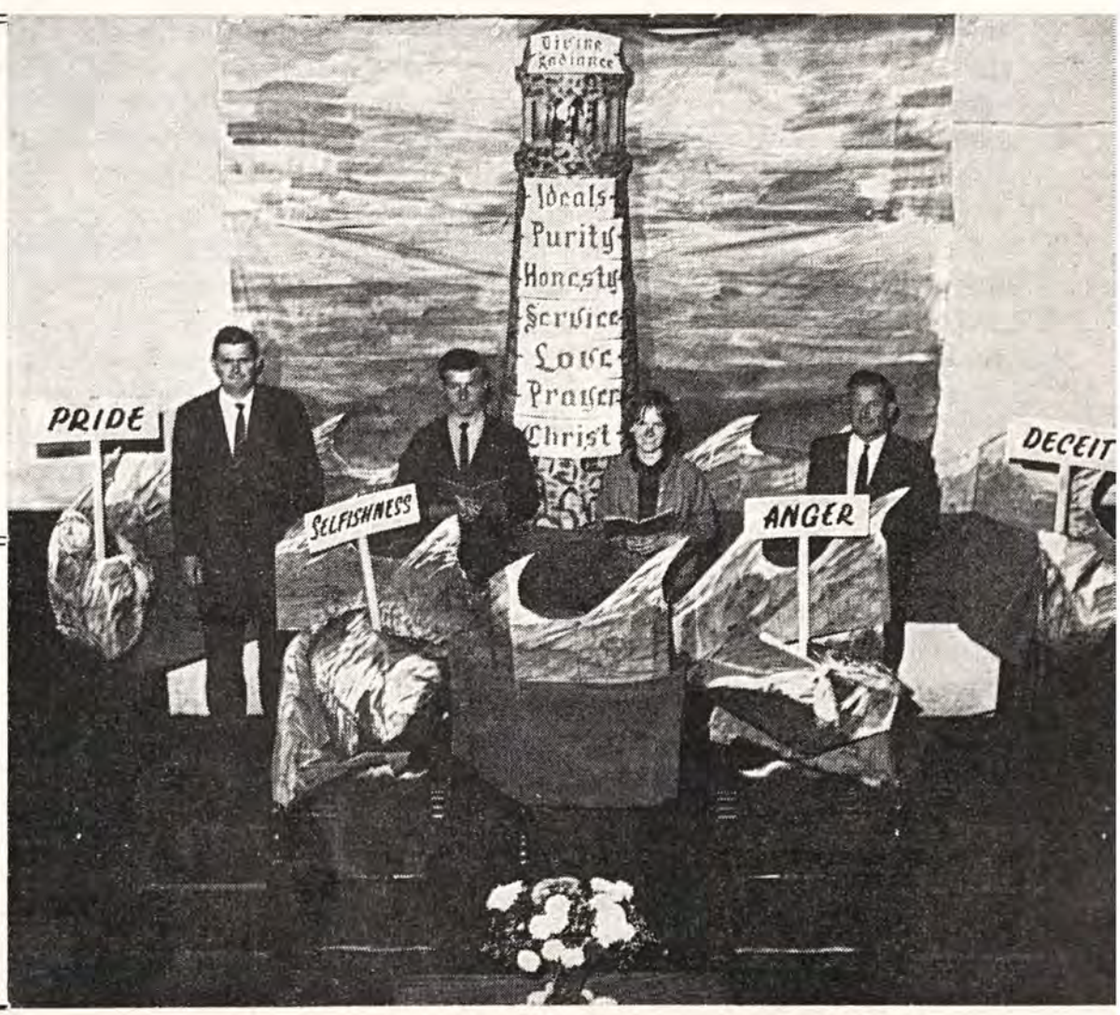
WITH CHRIST

DAY. On June 30th, Mrs. Elsie Day, early member of the Elim Church, Curzon Road, Springbourne. Officiating minister at funeral: Arthur V. Gorton.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd, Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 31 JULY 30th, 1966 6d



Swansea Elim Sunday school anniversary demonstration

SEE PAGE 490

Are we in the Millennium now?

An article you should read

Joseph Smith ans

WHY I BE

I BELIEVE in the millennium because the evidence is so overwhelming that I am forced to believe in it or discard the Bible as the word of God.

This period of time—1,000 years—occurs six times in the first seven verses of the twentieth chapter of Revelation. We know that there are two main schools of thought regarding Bible prophecy: the futurist, and the historicist. The former generally accepts such periods of time as occur in Daniel and Revelation concerning three and a half years, or forty-two months, or 1,260 days, as referring to literal years, months or days, while the latter interprets these same scriptures on the year-day principle, making the 1,260 days to represent the 1,260 years, during which time the Papacy reigned in power. But both schools accept the figures given in the Bible—the one literally and the other figuratively. In Daniel 9:24-27 there is an example of a day for a year principle of interpretation, which I think both schools accept.

Now if we do not accept the 1,000 years here mentioned as literal years this period of time must be taken as figurative of a much longer period. On the year-day principle it would cover a space of 365,000 years. As I do not know of anyone who accepts this figure I will proceed no farther with it. It really is out of the question.

I have before me a book by Archibald Hughes, in which he states: "The writer believes that the 'thousand years' of the New Testament is the period from the cross to Christ's second appearing" (page 61). There are several people who hold this view. How he can make 1,000 years to represent approximately 2,000 years is more than I can conceive. This is using a method of interpretation which is neither truly figurative nor literal, and is without precedent in the Bible. There is Bible precedent for the year-day principle of interpretation, but none for this method. Furthermore, the Church had started about sixty years before John wrote the Revelation, and in the first verse of the fourth chapter we read: "Come up here, and I will show you what must take place in the future" (Amp. N.T.). Now we are told that Revelation 20 is not strictly future but had been in operation for sixty years.

The Bible clearly states that during this entire period of 1,000 years Satan will be kept bound in the pit, and will be hindered from deceiving the nations. How anyone can say that this is true of Satan today is more than I can explain. In 1 Peter 5:8 we read: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith." In Revelation 12:9 Satan is spoken of as the deceiver of the whole world. How many of us could bring ourselves to believe that right now Satan is bound in the abyss and is no longer free to deceive the people of this world? If anyone should say that this is the time referred to when he would be liberated I would like to ask that one "Did not Satan deceive the masses during the dark ages?"

When does this binding of Satan occur? In the twentieth chapter of Revelation, after the battle of Armageddon, when the hosts of evil men on the earth have been overthrown by the coming of the Lord (see Revelation 19). This is in accordance with two Old Testament prophecies concerning Satan being cast into hell. Turn with me to the twenty-fourth chapter of Isaiah. If you read the chapter through you will see that it deals with the time of the end, when fearful judgments come upon the inhabitants of the earth. In the last three verses of this chapter we read: "And it shall come to pass in that day, that the Lord shall punish the most of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together . . . in the pit, and shall be shut up in the prison, and after many days shall they be visited [margin: punished]. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously."

In this portion of scripture it does not mention for how long the hosts of the high ones that are on high (or, as Paul calls them, "the spiritual hosts of wickedness in the heavenly places") are shut up in the prison, but it does infer that it will be for a long period of time, and then they will be brought forth to be punished. Surely this is in perfect harmony with the prophecy in Revelation 20:3, 7, 10. In the following chapter in Isaiah we read of the rejoicing of the people of God because the Lord has come as their great deliverer.

this question from the word of God.

VE IN THE MILLENNIUM

by
Joseph Smith

Let us now turn to the fourteenth chapter of Isaiah, which also deals with the end of this age and the restoration of the children of Israel to their own land. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. . . . And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon." The prophet goes on to speak of his being cast into hell, and as being none other than Lucifer, son of the morning, the one who made the world as a wilderness, and did not let his prisoners go free. Here the prophet speaks of Satan as the real king of Babylon, and of his being cast into hell, while on the earth there are rejoicing, singing, rest and quietness—a real millennium.

There are many references in the Bible to our Lord reigning on this earth. See Psalms 2 and 72; Daniel 2:34, 35, 44; 7:13, 14, 27; Zechariah 14:9; Isaiah 9;6, 7; Micah 5:2; Luke 1:32, 33; Revelation 11:15. Of course His kingdom is not confined to 1,000 years, nor even to this earth. "He shall reign for ever and ever." Please note that in Daniel 2:34, 35 the kingdom of Christ is not set up on this earth until after the nations of this world are smashed in pieces together. His kingdom is now a spiritual one, and every soul that is born again is another added to that kingdom, but one day that kingdom will be made manifest in the earth, and your prayer will be answered: "Thy kingdom come." John in Revelation 5:10 heard the saints in heaven sing: "And we shall reign on the earth." And so they will in that glorious day.

Jesus Christ on three different occasions spoke of Satan as the prince or ruler of this world. Do you think for one moment that when the earth's true and lawful King comes to take over control on this earth God will still allow that great usurper and foul spirit of evil, who deceives the whole world, to reign on the earth at the same time with His Son? Never! Never! Never!

Let us now turn to Church history. Quoting from Bishop Newton's *Dissertations on the Prophecies,* he says that of the Christian writers St. Barnabas in the first century declares: "Therefore, children, in six days, that is in six thousand years, shall all things be consummated. And He rested the seventh day: this signifies that when the Son shall come, and shall abolish the season of the wicked one, and shall judge the ungodly . . . then He shall rest gloriously in that seventh day."

"Justin Martyr, in the second century, declares the millennium to be the catholic doctrine of his time . . . for Justin was converted to Christianity about thirty years after the death of St. John, at which time probably many were alive who had known and remembered the apostle."

"Tertullian, at the beginning of the third century, professeth his belief of the kingdom promised to the saints upon earth, of their resurrection for a thousand years, of their living in the new Jerusalem, and therein enjoying all spiritual delights, and of the destruction of the world and the general judgment after the thousand years."

"Lactantius, at the beginning of the fourth century, is very copious upon this subject in the seventh book of his *Divine Institutions.* He saith, 'Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is six thousand years.' And again, 'because, having finished the works, He rested on the seventh day, and blessed it, it is necessary that at the end of the sixth thousandth year all wickedness should be abolished out of the earth, and justice should reign for a thousand years. . . . At the same time the prince of devils shall be bound with chains, and shall be in custody the thousand years of the heavenly kingdom. . . . When the thousand years of the kingdom, that is seven thousand years, shall draw towards a conclusion, Satan shall be loosed again: and when the thousand years shall be completed,

then shall be that second and public resurrection of all, wherein the unjust shall be raised to everlasting torments.' And having enlarged upon these topics he concludes, 'This is the doctrine of the holy prophets which we Christians follow; this is our wisdom.' In short, the doctrine of the millennium was generally believed in the three first and purest ages."

Someone may raise the question of why Satan should be loosed for a little season to test humanity. Why not? Why should all these millions of people, who have lived for 1,000 years under such favourable circumstances, be brought into God's eternal kingdom, and probably given position of authority, without ever having been tested? God has tried man under conscience, under law, under grace, and now finally without a devil, yet when tested, alas, how many prove a failure. "They that are with Him are called, and chosen, and faithful." Quality counts with God more than quantity. A test does not create loyalty or disloyalty, it only reveals it.

The Archbishop of Canterbury's visit to the Pope in the light of The xxxix Articles

J. J. Morgan examines the situation in his stirring address to the conference

An article every Pentecostal should read—

"That this conference places on record its strong protest at the recent visit of the Archbishop of Canterbury to the Pope and deplores the trend in some sections of Protestantism, under the guise of ecumenicity, toward the Church of Rome."

Mr. Chairman and Brethren,

The resolution before the conference deserves our very serious consideration in the light of ecumenical trends today.

1. We welcome the trend toward unity in the body of Christ, especially among those who are evangelical and fundamental, bearing in mind the prayer of our Lord, "that they all may be one," but we must not allow ourselves to be drawn away by the tide which is sweeping us very surely toward Rome.

2. The Church of England is the state Church of this land. Since the Reformation we have been a Protestant country. The reformers hammered out their belief in their Protestant faith by disputation and protest in their loyalty to God, to their conscience and to the Word of God.

As far as I am aware the Archbishop of Canterbury had no mandate from Church or State to visit the Pope; it was done under the guise of ecumenicity.

The Archbishop, according to the Book of Common Prayer, promised at his consecration to banish and drive away all erroneous and strange doctrine contrary to God's Word, and privately and openly to call upon and encourage others to do the same.

The Church of England has defined what is truth and what is erroneous doctrine, chiefly through the Articles of Religion, published in the Prayer Book and known as the Thirty-nine Articles.

Article 22 defines the error of Rome in believing and teaching the doctrine of purgatory, etc. "The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a **fond thing vainly invented,** and grounded upon no warranty of Scripture, but rather **repugnant to the Word of God."**

Article 24. *The service in Latin.* "It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick prayer in the Church, or to minister the Sacraments in a tongue not understood of the people."

Article 28. "*Transubstantiation* (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ, but is repugnant to the plain words of Scripture."

Article 28. *Reservation of the sacrament.* "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped."

Article 31. *Sacrifices of masses.* "Wherefore the sacrifices of Masses, in the which it is commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt were **blasphemous fables,** and **dangerous deceits.**

How can a minister of the gospel, let alone the leader and head of the Church of England, defy the very book he has pledged himself to uphold,

and the truth it reveals and the errors it exposes, by courting friendship with this harlot church?

The Westminster Confession of Faith is the standard of truth of the Church of Scotland. It was agreed upon by the Assembly of Divines at Westminster, London, with the Commissioners from the Church of Scotland, and was to become the covenanted uniform religion for England, Ireland and Scotland. It is the public and avowed confession of the Church of Scotland.

Chapter 25. *Of the Church* paragraph 6 reads as follows: "There is no other Head of the Church but the Lord Jesus Christ, nor can the Pope in any sense be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God."

I am not defining prophecy, but simply stating what these churches believed, and in the light of their own confessions of faith to go to Rome is to repudiate our Protestant heritage, disown the truth of God, do irreparable damage to the cause of Christ, and sell our spiritual birthright for a morsel of favour from the very church that belittles and degrades the cross and the Christ of the cross by her erroneous teaching.

Brethren, let us make our protest.

A TRIBUTE TO BROTHER STAN INGRAM

THERE are many great men of God whose names never become famous. Brother Stan Ingram was such a man.

It was my privilege as his pastor to know and work with him for two years, and in that time one could not help but be amazed at the amount of work he **did for God.**

He was a chimney sweep by trade, but his true vocation was that of a witness for God. Wherever he went to ply his trade he carried the message of the gospel. Where old folk were alone he would stop for an hour in the course of his work and play their pianos and sing the old gospel hymns to cheer their hearts. Over the years he witnessed to literally hundreds of people all over High Wycombe.

This man had the pastor's heart. He had done more for the little church at Moor Common than any other man, and whether standing in the pulpit to preach, collecting folk for the services or merely scrubbing the floors he did all to the glory of God with a happy heart and a smiling face.

He has left a gap that will be almost impossible to fill, but he has taken the place reserved in heaven for the faithful of God. BRIAN R. J. GARRARD.

Frank W. Birkenshaw

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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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The Millennium *Joseph Smith*
The Archbishop of Canterbury's visit to the Pope *J. J. Morgan*
We need more policemen *Editorial*
Comment, opinion and review *J. T. Bradley*
Divine healing *W. J. Allen*
Prayer and praise *F. H. Coleman*
Combs and cutters *Gladys Gorton*
The doll's house *Aunty Dorothy*
Youth page article *J. McBurney*
Family altar notes *G. Harpin*

EDITORIAL

IN a tightly knit, packed community of 50,000,000 people such as Britain is today statistics can create distorted impressions. We are informed that last year, for the first time, indictable offences committed in one year passed the 1,000,000 mark. Hands went up in horror. Assuming for the moment that the horror was justified, we would comment that we British people are getting the crime record we deserve. But more of this in a moment.

A million indictable offences in one year seems a lot, but let us break down the figures to more manageable proportions : one indictable offence in one year for every fifty persons ! Let us suppose that we lived in a community of 1,000 persons. During a year, proportionately to the national crime rate, there would be twenty indictable offences. Do our readers not agree that this number would not seem unduly high, but rather one that might be expected ?

One wonders what it is about us, and not by any means only Christians, that makes us seem to take a delight in painting the moral picture as black as possible.

And just a thought on the packed community. Says the New Testament : " Crowdings together corrupt good manners." The more tightly packed a community the lower its standards of morality in the nature of the case, as all observers of society notice.

Let us further consider the number of people in our prisons—about 33,000. We must admit, in spite of the expressed horror, that when this figure was first brought to our notice we were surprised at its smallness. Thirty thousand out of a population of 50,000,000 ! In other words, going back to our manageable proportions, our community of 1,000 would have one person in jail in twenty months. Quite frankly, we do not think this would be a very naughty community.

But to return to our statement that we get the crime record we deserve. We must further admit that, for ourselves, when the size of our police force was brought to our attention it seemed to us unduly small for so large a population. The strength of the force throughout Britain is 90,000, costing £150,000,000 per annum.

But money apart, and returning to our manageable proportions, we have in Britain one policeman for every 600 persons. It strikes the writer that in a community of 600 persons one policeman would be a very small number ; one would have thought that three would be the minimum required. One gets the impression from all this that the police force is doing a far more efficient job than we give it credit for.

Looking at the above figures, any reasonable community would ensure that the present annual police budget should immediately be doubled ; it could be financed by cutting down expense on atomic bomb development and space research, so that policemen would have a substantial, say thirty per cent, salary increase ; this would attract another 10,000 to 30,000 to the force. The resultant decrease in the losses sustained as a result of crime could help to finance the growing force.

COMMENT, OPINION AND REVIEW

MR. MICHAEL ARGLE, the Recorder of Birmingham, announced at the quarter sessions last month that telephone box vandalism had virtually ceased in Birmingham. It appears that the Birmingham City Council called in for consultation about this problem a gaggle of psychiatrists and psychologists, who recommended that substantial sections of Birmingham's public parks be set aside for the erection of telephone kiosks complete with the normal telephone facilities and some cash in the boxes and that the vandals be conveyed thereto in free buses so that they could expend their discreative energies without fear of injuring their personalities through self-restraint. After some considerable hesitation the council agreed and—hey presto!—telephone kiosk vandalism has virtually ceased.

This, of course, is according to the book, it is what the psychiatrists would love to hear; but never in the course of human conduct have so many airy-fairy theories been so well and truly exploded in so short a time as modern theories on the causes and cure of human behaviour.

Believe it or not, Mr. Argle actually threatened telephone kiosk vandals with dire punishment. Not only did he threaten, he carried out his threats—sentences ranging from three months to three years were imposed. In other words, he scared the vandals into good behaviour. Not namby-pamby psychology but good wholesome deterrent did the trick.

Now he is threatening burglars and housebreakers with deterrent sentences of "the greatest severity," even life imprisonment if appropriate.

Who is this Mr. Argle who dares, in these enlightened days, to scare would-be criminals into behaving themselves? He has even said publicly "If you come, boys, we are all waiting for you." Is he not afraid that some poor individual with anti-social traits might develop symptoms of neurosis if he threatens like this?

We have an idea that Mr. Argle's campaign is going to succeed. If a would-be burglar knows he might get a sentence of five to eight years, if only to act as a deterrent to others, he will certainly think again.

More power to your elbow, Mr. Argle. May you be as successful with the burglars as you have been with the telephone kiosk vandals!

IT may be that we are unduly optimistic, perhaps we look at the world through rose-coloured spectacles, but it is difficult to follow the workings of the minds of those who use statistics to show how bad mankind is.

Dr. William Barclay informs us that in an examination conducted for young men entering the Royal Navy only twenty-three per cent could say the Lord's Prayer accurately. This strikes me as a surprisingly high proportion. One imagines that less than twenty-three per cent would have recited their nine times table accurately or spelt Mississippi or metallurgy correctly, or told what the capitals of Bulgaria, Yugoslavia and Czechoslovakia are.

It is surprisingly high in the light of the persistent and virulent opposition in Britain to the imparting of Christian knowledge to young people. It also rather cuts the ground from under those who argue that young people today do not know what gospel preachers are talking about; that they, we are told, do not understand the language. We ourselves have never had such a dim view of youthful intelligence.

But that, according to Dr. Barclay, 100 per cent of these young people knew something about the Lord's prayer is a tribute to the influence of the Church even in these so-called degraded days; this, coupled with the fact that ninety per cent of parents want their children to have a strict Christian education, is something for the keen soul-winner to work upon, in spite of all the forebodings of the pessimists and the virulent attack made on the Christian faith by wicked men.

NEXT WEEK. Don't miss

Another great article by Joseph Smith: "Jehovah, sons and company, unlimited."

A devotional contribution by Mrs. E. E. Green: "Fruitful in affliction."

DIVINE HEAL
A BA

THE teaching of the Bible encourages us to believe that God, in answer to believing prayer, will heal sickness in the human body. Sickness is an offshoot of sin, either directly or indirectly, therefore it is an enemy of God and His creatures, and will surely be met by the mercy of God in deliverance if we will but turn to Him.

SICKNESS IS A CHALLENGE TO THE CHRISTIAN CHURCH

and consequently to every believer ; we should therefore take up the challenge personally, the sufferer for himself, and the healthy for others who are suffering. There are several avenues of healing that all are able to use. We can all pray one for another that we might be healed. The disciples stood around the sorely wounded apostle Paul and the inference is that they prayed with faith, and he was instantly raised up. Sickness is a powerful enemy of mankind, invading every realm of nature. The discovery of the extent of disease in plant life almost drove the writer to forsake gardening entirely. We also see its incapacitating force in the strongest of humans and animals.

Excluding sin it is one of the greatest enemies of man, increasing in its effects, producing pain and in many cases poverty and general perplexity. Men and women have lost their grip on life itself through continued sickness. The writer battled with sickness in one form or another with the aid of doctors and medicines for about thirty years, and was afflicted with two major diseases for twenty of them. One can hardly describe the depths of self-consciousness and self-loathing one endured ; often cursing God for allowing one to suffer when He was almighty. How wonderful it was to hear of a God who is interested in suffering humanity, to find Him as Healer, within a short time after conversion, in complete deliverance from these diseases.

Returning to our thoughts on sickness, there are many who defy the medical science of our day. A prominent doctor in a very large hospital told the writer : " In almost every case of sickness we observe powers working for and against, you can call them God and the Devil if you wish ; I do not believe either," and gave this testimony : " We have a young man here and by every law of medical science he should die, but he is getting better ; he is one of your crowd." How different this world would be if we all sought God in our sicknesses. Its presence is a state whereby we may prove God, and we must be determined to do so.

THE COMPASSION OF CHRIST

This is a great factor in the realm of healing and should be to every one of us a basis for trust. In His earthly ministry He saw men as sheep without a shepherd, and had compassion upon them, but He also had compassion upon the sick. He is our High Priest, who is touched with the feeling of our infirmities. The purpose of these articles is to endeavour to give an expanding view and knowledge of this most important subject and to produce faith that will bring results. If Christ had compassion in those far-off days is it not reasonable to believe He is still compassionate towards those who are sick ? He is our High Priest who is touched with the feeling of our infirmities. Shall we suggest He is less interested now? Rather we should have a strong confidence towards Him. It is very noticeable that in the last few records of the Acts of the Apostles there is the evidence of Paul's healing ministry on the island of Miletus. This incident confirms the compassion of Christ for the sick, and as we refer to church history we find the continuance of it. The records of the Huguenots, Lollards and Wesleyans show healings by Him. The Salvation Army had the ministry of the miraculous at the beginning, and the present-day Pentecostal movement, with its various testimonies, gives great testimony to the compassion of Christ.

THE SIGN OF HEALING
(Mark 16 : 18)

Here is another complementary part of our basis for belief, " They shall lay hands on the sick, and they shall recover." This does not necessarily mean, or include, the ministry of the instant miracle, but rather a promise that the sick will be healed by the

FOR BELIEF

by W. J. ALLEN

(WELLS)

laying on of hands, however long they may have to wait. A boy about nine years of age had a tree fall on him, forcing five ribs into his chest, breaking his back in two places, and in addition crushing the third lumbar bone to pieces. It was later reported that he would never walk or take part in any sport. However, a Pentecostal minister called on the very day of the accident and after discussion and exhortation ministered to the boy by the laying on of hands. After he had left the boy felt he could make an attempt to walk ; he did so, and from that day began to mend. He finally had full healing and was soon taking part in such games as rugby and soccer.

A word of warning regarding laying on of hands : it should be that only ; any idea of shaking the hands over the affected part or body should be rejected, for that savours of spiritism ; this was what Naaman expected from Elisha (2 Kings 5 : 11). Laying hands on the sick is not a light matter ; it should be done seriously and reverently by the minister and so received by the sufferer.

THE GIFTS OF HEALING

(1 Corinthians 12 : 9)

We are not discussing here the nature or outworkings of these gifts, but rather using the fact that they are given to the Church to show that there is a basis for healing from God. The fact that God has, through the Holy Spirit, given these gifts should produce in our hearts a positive attitude towards Him as Healer. Happy that assembly of His people who have such gifts in their midst. That the gifts may be absent should not deter others, but should spur them on to seek the Holy Spirit to endow others with this precious gift of healing. The point we wish to make is that God has provided for healing and is ready to heal, and to show the necessity of using that which is available. Though we may have attended a meeting where a gift has been in operation and yet come away without being healed, we must not give up in despair ; our particular disease may have been outside its realm, for we have noticed that different ministers have had special results.

It is our firm conviction that there is for us all the surest and easiest ministry of all.

THE ORDINANCE OF ANOINTING WITH OIL

(James 5 : 14)

While the gifts of healings in some respects may be dependent upon an accompanying gift, this ordinance stands alone, is very simple in its order, and should be used more than it is by the children of God. Someone has written that because the epistle of James was addressed to the twelve tribes scattered abroad the ordinance was not intended for the whole church age ; but a close examination of the context will reveal that James had in mind the time immediately prior to the second advent of our Lord. We therefore affirm that the institution is still applicable and is available for today.

Let us beware of criticism. A young man found fault with the manner in which the bread was prepared for the breaking of bread service (it was cut into cubes) ; he maintained it should be broken. Finally he stopped attending the service, to the detriment of his heart and life. We can be criticising this great avenue of healing and miss the blessing ! Dear sick one, whatever the circumstances, commendable or otherwise, in your fulfilling this commandment, put your full trust into operation and believe God. Lionel B. Fletcher records how he was healed through obedience to this order even though the minister who performed it had no faith in it. It is not the pastor or elders we are relying on, it is God's Word ; " The Lord shall raise him up." Is there anything more positive than this ?

We could cite case after case where this ordinance has been obeyed and results have followed, even though there was no apparent power present. We must learn to put our full trust in God.

We feel we have given sufficient evidence to provide a basis for our belief, but let us refer to Hebrews 7 : 25, which presents Jesus as a Saviour to the uttermost. Though this verse is used mainly to show the possibility of a victorious life through Him, we feel there will be no objection from God if we use it to plead for our bodies, for surely if He has so wonderfully provided for the soul He will not leave us to the mercy of sickness and disease ; in fact it is outside our comprehension of God. We exhort you, suffering one, seek Him who loved you enough to die for you, and prove Him as your Healer.

NEW SACRED RECORDINGS

Recently Pye Records have released the first recordings of their new " sacred " series. Number one of this series is entitled " Now thank we all our God " and is recorded by the London Crusader Choir, conducted by Douglas B. Gray. This record has previously been issued in Canada and the United States of America under the " Supreme " label and later on the British " Herald " label. The record is now made available on both mono and stereophonic discs. The record secured a four-star award shortly after release in America. It is a festival record containing favourite hymns and splendidly arranged festival music by Handel, Haydn, Gounod and present composers, including Paul Mickelson, Don Hustard (Billy Graham team organist) and Colonel Charles Skinner, head of the International Music Board of the Salvation Army.

Another " must " in this series is the record " A Symphony of Strings " arranged and conducted by Paul Mickelson, with a full symphony orchestra. Highlights in this record include gospel songs and melodies greatly beloved: " Life is a symphony," " Sweet will of God," " Near to the heart of God," " How great Thou art," " Jesus is the sweetest name I know," and many others.

The series further includes " Twentieth Century Church Light Music," an attractive disc in conservative modern idiom with a strong scriptural basis. A disc of favourite Methodist hymns is included and presented by Steve Race, recorded at Wesley's Chapel, London.

Full details of the above-mentioned and other records in this fine series are available from the Music Director, Elim Pentecostal Church, London Office, 15 Rodenhurst Road, Clapham, London, S.W.4.

" Their sound went into all the earth, and their words unto the ends of the world " (Romans 10:18).

D. B. GRAY.

SUNDAY SCHOOL ANNIVERSARY

SWANSEA **Pastor: Ramon Hunston**

YEAR in and year out the children and church look forward to the Sunday school anniversary. Soon after Christmas children want to know what we are doing for the anniversary, and this year we chose the " lighthouse." Early in February the script was given to Mr. Bob Rees, who is responsible for teaching the hymns to the children—and what a wonderful job he does !

Then, after weeks of preparation, came the time to set up the lighthouse. Dr. Peter Davies, together with other teachers, did a great job of giving us the scene you see in the cover picture. Pastor Hunston did not recognise his pulpit when he arrived at the church !

On the great day the children excelled themselves in singing the gospel. There were few empty seats in the church, which showed a wonderful response from the parents. The teachers had visited every home of every scholar, giving each parent an invitation to the service ; their work was greatly rewarded. God richly blessed the service in a wonderful way and Christ was glorified in our midst.

We at Swansea would welcome details of any anniversary pieces which have been a success in your church, and we would also recommend those we have done, details of which we would be pleased to pass on to anyone interested.

L. R. HOBBS, *superintendent.*

Her Majesty the Queen sends greetings telegram to Mrs. George Canty's parents on the celebration of their diamond wedding.

" Those pessimists who say that the age of romance has gone, glancing cynically at modern youth, should take a leaf from the book of a Langley couple who have just celebrated their diamond wedding.

" Mr. Benjamin Waterhouse, now aged eighty, met his wife on Snow Hill station, Birmingham. ' After meeting her I just couldn't get her out of my mind. I wrote to her and things just developed from there,' he added.

" From that chance meeting on a Birmingham railway station resulted a wedding on April 21st, 1906, at Pershore Abbey.

" Last Thursday the Mayor and Mayoress of Warley, Councillor and Mrs. W. Carter, visited them. On the same day the couple received a greetings telegram from the Queen. It was also the day the Queen celebrated her birthday.

" A former bricklayer, Mr. Waterhouse was secretary of the Smethwick branch of the A.U.B.T.W. for thirty-two years. Both he and his wife play the piano. Mrs. Waterhouse commented : ' I wouldn't be without it.' Mrs. Waterhouse loves children. ' They have a magnetic effect on her,' her husband explained. They have four children, nine grandchildren and six great-grandchildren.

" A keen gardener, Mr. Waterhouse used to make shell novelties and give the funds to cancer research. ' I am hoping to continue doing this in a few months' time,' he added.

" Both belong to the Pentecostal movement and are members of the Langley branch of the Elim Pentecostal Church. In fact the mainstay of their marriage has been their firm belief in living a Christian life. Both agreed on that point."

Oldbury Weekly News.

Pastor G. Canty writes : Mr. and Mrs. Waterhouse have made tremendous sacrifices for the Langley Elim church and still do. Literally scores in this family have come to know the Lord since the time of Mr. Waterhouse's conversion, which occurred when he was about fifty-three, and the majority at the golden wedding celebrations were connected with Elim.

BOOK REVIEW

A Defence of Spanish Protestants, by Juan Antonio Monroy (Protestant Truth Society). 5/-.

This is a well-documented textbook written by a Spaniard on the religious situation in Spain, especially with regard to Protestants. After defending Protestants against the baseless charges of Communism which are continually laid against them by the Roman Church, he goes on to show the true aims of Spanish evangelicals. He describes the " liberty " they have, that which they do not have, and the true liberty which they seek.

The picture of a solid and secure Catholic Church there is far from correct. All is not as well with Spain's 30,000,000 as Rome would have us think, and the writer sees a spiritual crisis blowing up in his country. Great ignorance still obtains and is fostered by priests and bishops. Protestants are obstructed at every turn, in meeting together, in the building of churches, in public witness, in the obtaining of employment, in civil marriage and burial, in the education of children, and in the holding of public office. (There cannot be such a thing as a Protestant school-teacher or journalist in Spain.) By contrast, the writer points out in much detail that all the great Protestant countries of the world give complete religious freedom and equality to their Roman Catholic minorities, even appointing them to high offices of state.

The author ends with a sixteen-point personal appeal to General Franco for justice and toleration.

J. A. WRIGHT.

Prayer and Praise

By F. H. COLEMAN

Subjects for prayer. Deacons.

Do you ever think to pray for your deacons? These men do a most worthy job in our churches. There is the secretary to keep his eye on things, the treasurer is often a financial wizard, and there are so many who serve you and your church faithfully week by week. What a blessing deacons can be to their pastor. I well remember taking the Sunday services at a certain Elim church while the minister was away. At the close of the day the secretary invited me to the deacons' " glory hole " for a short time of prayer and fellowship. They explained that they did this each Sunday evening as a mark of thankfulness to their pastor for all the work he had put into the services on the Lord's day. Thank God for such men. These are the men who uphold the arms of God's servants, who often by their wisdom and experience are so helpful to the work of the local church.

A deacon is one who serves. The deacons in the early Church served tables, but not as imagined by the little boy who, answering a question in the Sunday school examination as to what a deacon is, said that he was a kind of a woman who served at a table! They may serve at the Lord's table on a Sunday morning, but so often behind the scenes they are a great source of strength and encouragement to God's work. Your deacons elected by you in your church are worthy of your prayers. Do remember to pray for them sometimes.

Man's busiest day is not worth God's minute;
Little is much if God is in it.
Much is little everywhere
If God the labour does not share;
So work with God and nothing's lost;
Who waits on Him does best and most.

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Women's column

By GLADYS GORTON

COMBS AND CUTTERS

A WEEK'S holiday in Cornwall staying on a farm was an education to my city-trained mind. Den, the farmer, was busily engaged in sheep-shearing. He was an expert in this skilled trade. "Every man to his trade," I say. What he could do I would never even attempt, but, as he said, "I couldn't write, or do what you do." He is happy being a farmer and has no desire for city life at all. We should learn this fact in the Christian life, that there is work for all, for *you*, which only *you* can do. "Whatsoever He saith unto you, do it" (John 2:5).

We watched him and another man shearing the sheep. They had 120 to shear. A day or two before he had shorn 176. The sheep stood grouped together silent and still, except for an occasional bleat, as one by one they were taken in the hands of the shearers. I watched, and timed Den doing one sheep. He took approximately four and a half minutes. The wool—heavy, thick, long and in some parts very dirty—fell away from the sheep like a rug, leaving it clean and silky. The words of Isaiah the prophet kept recurring in my mind: "As a sheep before her shearers is dumb, so He openeth not His mouth" (53:7). The Lord Jesus specialised in using similes from life, in the Middle East of His day and generation, to illustrate His love and salvation. In Britain's "green and pleasant land" our understanding concerning many similes from life which the Bible uses is very clouded, and this could be one of them.

The implication of this prophetic utterance has not the same definite impact upon our thinking, but it came to me with clarity and deeper understanding, something which I shall never forget. Earlier that week a man and his son, with my husband, had clambered down the cliffs to rescue a lost sheep, and another time looking over the cliffs somewhere else we saw a dead sheep lying on the golden sands below. The majestic grandeur and rugged beauty of the coastline enthralled me, while the sheep grazed peacefully around—the very ones that Den had shorn. I thought of the parable of the lost sheep. Read Luke 15:4-10: "And I was that one lost sheep."

Getting back to Den and his shearing, I noticed a box of implements and asked what they were. "Combs and cutters," he replied. "These are used on the sheep." What need there is for the "combs

(*continued on facing page*)

SUNSHINE CORNER

HELLO SUNBEAMS.

Sally was very interested when daddy came home with new tools and some wood. She was even more interested when he took out his steel rule and began to measure. She couldn't understand why daddy wanted to measure her too, but no matter how hard she questioned she just couldn't find out what it was that daddy was making.

Mummy seemed to know, because Sally saw daddy whispering to her, but mummy wouldn't tell either. Sally tried hard to guess, but she couldn't find out. When uncle John came she asked him, but he was as secretive as the others. He gave mummy some material that granny had sent. Mummy said that it was for curtains, but they seemed to be very small ones to Sally, and she just couldn't think of anywhere that they would fit.

The next day Sally went to visit grandma and told her about all the strange things that were going on. "Never mind, you'll know soon enough," said grandma, and she asked Sally to read to her. Sally could read most of the words except the very hard ones. She read from Luke's gospel chapter nine, as this was grandma's reading for that day. Sally was very interested when she read the verse about foxes and their holes. She was learning about them in nature study. When they were hunted they needed holes to run into to be safe.

Grandma explained that when Jesus lived on the earth He kept nothing for Himself. He had no home and the boat He preached from was borrowed. The donkey He rode was a borrowed one and the room He used for the last supper was borrowed too. Even His cross was not His own; it was meant for Barabbas.

When Satan comes to tempt us we can fly to Jesus for help and protection. Jesus had no one to fly to and no protection. He faced Satan alone and triumphed.

Sally thought of grandma's words as she went home. She was so glad that she had a home to go to, and mummy and daddy to care for her. She had a great surprise when she arrived. There in the garden was a little house with her name on the door. Daddy

(*continued on facing page*)

WHERE TO WORSHIP ON HOLIDAY

Except where stated otherwise, the times of services are Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30.

BARNSTAPLE, 18 Bear Street; **BECONTREE,** Green Lane; **BLACKPOOL,** Fredora Avenue, Marton (Tuesdays at 7.30); **BLACKPOOL,** Jubilee Temple, corner of Central Drive and Waterloo Road (Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30); **BOGNOR REGIS,** Waterloo Square; **BOURNEMOUTH,** Curzon Road, Holdenhurst Road, Springbourne; **BOURNEMOUTH,** Hawthorn Road, Winton; **BRIGHTON** (Preston Park), next to No. 140 Balfour Road; **BRIGHTON,** The Lanes, North Street; **CANVEY ISLAND,** Essex, Rainbow Road, off Larup Avenue; **CHICHESTER,** the Guides' Hall, Whyke Lane; **CHRISTCHURCH,** Jumpers Road; **CLACTON-ON-SEA,** Hayes Road; **EASTBOURNE,** Hartfield Road; **EXETER,** Northernhay Street; **FALMOUTH,** Dracaena Avenue; **GOSPORT,** Prince Alfred Street, Stoke Road; **GREAT YARMOUTH,** Albion Road; **GRIMSBY,** Tunnard Street; **HASTINGS AND ST. LEONARDS,** the Central Hall, Bank Buildings; **HOVE,** Portland Road; **LEIGH-ON-SEA,** Glendale Gardens; **LOWESTOFT,** St. Peter's Street; **NEWQUAY,** Seymour Avenue (Sundays 11 and 6. Tuesdays and Wednesdays at 8); **PAIGNTON,** New Street; **PENZANCE,** Liberal Hall, Taroveor Road; **PLYMOUTH,** Notte Street; **PORTSMOUTH,** Arundel Street; **RYDE,** I.O.W., Warwick Street; **SCARBOROUGH,** Murray Street, Londesborough Road; **SOUTHEND-ON-SEA,** Seaview Road; **TORQUAY,** Scarborough Place, off Croft Road, Lucius Street; **WEMBURY,** Elim Church; **WESTCLIFF-ON-SEA,** Electric Avenue; **WEYMOUTH,** Belle Vue; **WHITEHAVEN,** George Street; **BARRY,** Pyke Street, Barry Dock; **HOLYHEAD,** London Road; **ABERDEEN,** Marischal Street; **AYR,** 5 George Street; **DUNDEE,** Dudhope Crescent Road; **EDINBURGH,** Henderson Terrace, Ardmillan; **WICK,** "Bethel" Church, Martha Terrace, Wick, Caithness; **BANGOR,** Co. Down, Southwell Road; **DUBLIN,** Elim Mission to Eire, 13 Cedarwood Road, Dublin, 11; **DELANCEY,** Guernsey, Delancey, St. Sampsons; **ST. PETER PORT,** Guernsey Union Street; **VAZON,** Guernsey, Route de la Mare; **ST. HELIER,** Jersey, Stopfend Road.

(*For coming events see back page*)

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D.1298

WOMEN'S COLUMN (*continued*)

and cutters" on your life and mine, to keep us clean and spotless before our God. As Den uses these dexterously upon the sheep so Jesus works upon our lives. Just think how much we depend upon wool in our material realm, so upon our lives God combs and cuts to produce blessing and comfort to others.

A mother took her little daughter, Ida, to see the shearing of the sheep. Ida thought it was cruel, but her mother told her that God had ordered it so, that we being naked might be clothed. "But," cried Ida, "the poor sheep will be so cold!" "Oh no!" answered her mother. "He gives the warm raiment to man, and tempers the wind to the shorn lamb."

SUNSHINE CORNER (*continued*)

had made it specially for her. The little curtains were hung in the windows. Sally was really thrilled as she looked inside and saw her own little table and chair.

Sally told daddy about the verse she had read to grandma. "My little house will remind me," she said. "I must remember to share it and make everyone welcome to come into my little house, because Jesus shared everything with us."

Daddy made a little text to hang up in the little house so that Sally would always remember that Jesus had left His home to come to earth. I think that was a very good idea, don't you?

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH in action!

"Let no man despise thy youth"

(1 Timothy 4 : 12)

by J. McBURNEY (Winton)

THIS verse is taken from a letter written by an elderly saint to a young man whom he cherished in the faith. The fatherly love and care are evident in every line of the epistle. The young man's delicate condition called for care and consideration. Could it be that this very physical weakness had led to the conditions which called for this exhortation from the fatherly Paul?

In 2 Timothy 2 : 1-7 there are three similes used of the Christian life; a soldier, an athlete and a farmer.

Soldier. Now the very existence of a soldier presupposes war, and the picture here is of a soldier on active service (v. 4). This is a true picture of the Christian life: the child of God is engaged in a war, and a war from which there is no discharge.

Athlete (R.S.V.). What the particular sport in mind is is not named, but the picture of the man is clear; he is a man who strives, perhaps as a wrestler, which is also a good description of the Christian life. In fact, Paul has said "We wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6 : 12).

Farmer (R.S.V.). This betokens a life of labour and diligence, of faithfulness and self-denial, in all kinds of conditions, against all kinds of difficulties, especially physical ones. Whether it is true to suggest that Timothy may have been forgetting these facts or, remembering them, was refusing to face up to them I do not know, but of one thing I am sure; it can be said of a great number of our Christian youth today, and because of this I would remind them of the words of Paul again: "Let no man despise thy youth."

Perhaps it would be convenient at this point to state that the word "despise" in this setting does not mean "to look down upon" or "to regard with contempt," but to "think down" or "think little of" (A.N.T.). Having this in mind a question presents itself particularly with regard to our youth: why should youth be thus despised? Some quick answers spring to the minds of the critics.

They seem to need so much attention; new interests have to be found for them, plans made that will engage their time and energies; their feelings must always be considered.

They seem to lack spiritual depth and desire. What proportion of the numbers at our prayer meetings and breaking-of-bread services is made up of youth? How many young people in our churches exercise the gifts of the Spirit? Where is the passion for sacrificial service on the mission field and in the homeland which once characterised the youth of our movement?

They seem so inconsistent in their service. Youth meetings in the church, youth choirs, and youth rallies have all felt the effects of this weakness.

"Let no man despise thy youth." How can this challenge be met? The wise old saint has an answer, and the answer is simply abundant Christian living: in speech (Philippians 1: 27), in conduct (Matthew 5 : 16), in spirit (Romans 12 : 11) and in holiness (Hebrews 12 : 14). Surely if Timothy had a work to do in his day, and could by his life and witness be an example to others, modern youth have also the same opportunities. What opportunities present themselves to the youth of today!

In education, the need of Christian teachers in our schools, both in the homeland and on the mission field, has often been stated. In medicine we praise God for the many who have accepted this challenge, but there is still need and room for many more. In this ministry this great homeland of ours needs young people "whose hearts God has touched" who will "study to show themselves approved unto God."

It is a fact that the Church needs such youth. It is a fact that the youth of the world need such an example. It is a fact that the Christ we all seek to serve demands and deserves such living. Young people of Elim, up and to the work. "Let no man despise thy youth."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, August 1st — Acts 13:1-12

" They being sent forth by the Holy Ghost, departed " (v. 4).

From here onwards in Acts Paul is the chief character. Beginning in these verses we have the great missionary story. Firstly, we notice the divine direction: " The Holy Ghost said . . ." It seems possible that He had already called Barnabas and Saul (" I have called them "—v. 2) and was now speaking to the Church. Is the reason for some of our failure in Christian service the fact that **we** take the initiative instead of waiting upon God in fasting and prayer (v. 3) for His counsel ?

Secondly, there was the strong support of the Church. One feels that the Church which gave these two men such a send-off would not fail to back them in prayer and in their material needs consistently throughout their journey. Do we faithfully support our missionaries ?

Tuesday, August 2nd — Acts 13:13-25

" Then Paul stood up . . ." (v. 16).

When addressing his hearers in the synagogue at Antioch Paul had the support of " his company " (v. 13); they were with him in the synagogue on the sabbath day. The great apostle was ever ready to work with others, and valued their prayers and help in his work.

We must beware of becoming individualists in the work of God, however talented we are. Effective ministry is always conducted on a basis of true fellowship with other Christians.

The message Paul brought began with a brief survey of about 2,000 years of history from the beginning of the nation Israel until the coming of Christ. What a concise and splendid way of presenting Jesus to a Jewish audience !

The sovereignty and patience of God are clearly seen throughout.

Wednesday, August 3rd — Acts 13:26-41

" They have fulfilled them in condemning him " (v. 27).

In continuing to look at Paul's address we see how he honours the Scriptures; he shows how their clear predictions concerning the sufferings of the Son of God were fulfilled in the death and resurrection of Jesus. When wicked men crucified the Lord of glory they merely fulfilled the Scriptures, written centuries before by widely different authors at divergent times and places. It is still happening; evil men continue to condemn Christ. Iniquity abounds, but we may still find stability and comfort in God's Word (see 2 Timothy 3). So far from disorganising the divine programme these things only prove how trustworthy the Scriptures are.

" Lord, Thy word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth."

Thursday, August 4th — Acts 13:42-52

" Ye put it from you " (v. 46).

The gospel was " to the Jew first, and also to the Greek " (Romans 1:16). " It was necessary that the word of God should be spoken first to you " says Paul, " but since you thrust it from you, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles " (v. 46, R.S.V.).

These Jews were privileged people who ought to have known better, and Paul's verdict concerning was that by their attitude they stood self-condemned. Not only did they refuse salvation themselves, but they were unwilling and unfit to fulfil their God-ordained role to carry that salvation " unto the ends of the earth " (v. 47).

The Gentiles, on the other hand, were glad and eager recipients of the message.

In spite of (perhaps because of) opposition " the disciples were filled with joy, and with the Holy Ghost."

Friday, August 5th — Acts 14:1-18

" There they preached the gospel " (v. 7).

Many think the churches founded on this first missionary journey are those to which the Galatian epistle was written. The preaching of the gospel, though attended by heaven-sent signs (v. 3), was severely opposed. At Iconium, Paul and Barnabas " so spake " that both Jews and Greeks believed. It was not only **what** they preached but **how** they preached it that brought success. The way in which the gospel is presented matters almost as much as the evangel itself.

At Lystra, as at Iconium, the enemy was active and strongly opposed the brethren. Following the healing of the impotent man—a circumstance which might have led to the conversion of many souls—there was the frustrating business of the brethren being mistakenly treated as gods; but how quickly the crowd can change its mood (see v. 19).

Saturday, August 6th — Acts 14:19-28

" They rehearsed all that God had done with them " (v. 27).

It would be a thrilling story to tell; it was a wonder Paul survived to give his account after he was stoned. It is plain to see that a man who lives and moves in the will of God can never be overcome of death until God allows it; he may be " cast down, but not destroyed " (2 Corinthians 4:9). Paul and Barnabas " did not tell what they had done (this would have savoured of vainglory), but what God had done with them and by them. The praise of all the little good we do at any time must be ascribed to God; for it is he that not only worketh in us both to will and to do, but then worketh with us to make what we do successful " (Matthew Henry).

Sunday, August 7th — Acts 15:1-11

" We believe . . . we shall be saved even as they " (v. 11).

Galations 2:1-10 should be read alongside this chapter. Paul met here a difficulty within the Church itself. The Jewish believers had come to Christ via Moses, and could not see any other way. Gentiles, they said, could not hope to bypass the requirements of the law. But, in fact, the first step in the Christian life is, by comparison, simple. It begins not by **doing** or **giving** anything but by **coming** and **receiving** with empty hands God's gift of Jesus Christ as Saviour and Lord.

Peter, in supporting Paul, showed that God had witnessed to the acceptability of the Gentiles by giving them the Holy Ghost (v. 8); he further declared that to refuse to follow when God moves in a new way is to " tempt " Him (v. 10).

LOOK UP !

" Looking unto Jesus " (Hebrews 12 : 2).

Look from all to Jesus,
Then thou needst not fear ;
Though the way perplex thee,
All to Him is clear.
Cast thy present burden,
Leave thy future, too,
Moment—just by moment—
He will bring thee through.

KATE STAINES.

COMING EVENTS

BRIDLINGTON. August 6. Trinity Congregational Church, Promenade. North-Eastern District Presbytery rally at 3.30 and 6.30. Preachers: F. Lavender (Newcastle) and D. Green (Pontypridd). Conveners: F. G. Evans (Scunthorpe) and D. Mills (Harrogate).

BRIGHTON. July 31. Elim Church, The Lanes. At 3 and 6.30. Visit of D. B. Gray and the London Crusader Choir. Welcome to visitors. Sundays at 11 and 6.30. Tuesdays and Thursdays 7.30. Minister: D. J. Ayling.

EASTBOURNE. Elim Church, Hartfield Road (three minutes from railway station). Sunday, August 14, 11 and 6.30. Annual visit of London Crusader Choir. Guest speaker: Frank Farley.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HOVE. Commencing July 24. Vale Park, Portslade (off Boundary Road). Tent campaign conducted by A. S. Brewster. Sunday at 8.15, weeknights at 7.30.

ILFORD. July 30 and 31. Elim Church, Clements Road. Fortieth anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. A. Court (first minister of the Ilford church).

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. August 6. Elim Church, Mill Lane. Visit of Coach House Evangelistic Youth Team at 7.30. Special musical items.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): July 31, Brighton; August 14, Eastbourne; 21, Hastings; September 3, 4, Lowestoft, Elim Church, St. Peters Street, Saturday at 7, Sunday at 11 and 6.

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BIRTHS

PACKER. On June 19th, to Colin and Maureen Packer, of Exeter, the gift of a daughter, Rosemarie Alison; a sister for Andrew.

SKIDMORE. On June 27th, to Leonard and Sylvia Skidmore, of Exeter, the gift of a daughter, Rachel Marie.

MARRIAGES

DAY—BURRIDGE. On July 9th, at Exeter Elim Church, Christopher Day to Marjorie Ann Burridge. Officiating minister: T. E. Francis.

MUNDELL—WELLSBURY. On July 2nd, at the Elim Church, Kidderminster, Colin Mundell to Anita May Wellsbury. Officiating minister: G. Harpin.

WILLIAMS—BAKER. On June 18th, at the Elim Church, Thornton Heath, Surrey, Ronnie Williams to Beryl Baker. Officiating minister: T. J. Broomhall.

JERVIS—DAND. On July 9th, at the Elim Church, Westcliff-on-Sea, Carey John Clifford Jervis to Wendy Audrey Dand. Officiating minister: George N. Backhouse.

WITH CHRIST

BATE. On June 15th, Lilian Bate, one of the founder members of the Exeter Church, faithful to the end. Died one day short of her 79th birthday. Officiating minister at funeral: T. E. Francis.

GREENOW. On July 2nd, Sarah Ann Greenow, widow of Allen, aged 66 years; a choice saint of Hereford Church. Officiating ministers at funeral: James McAvoy, John Evans and Percy Bridgens.

RAWSTRON. On July 7th, Robert Rawstron, aged 60 years, at Rochford Hospital. Officiating minister at funeral: George N. Backhouse.

WITHAMS. On June 2nd, William, and on June 27th, Kezia Withams, dearly loved parents of Percy, Ruby and Pastor Leslie J. Withams. Called home. Faithful members of Elim Church, Chelmsford. Officiating minister at both funerals: Dennis W. Anthony.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd, Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLVII No. 32 AUGUST 6th, 1966 6d

Baptismal candidates at Norwich, following A. Tee's campaign, with their pastor, L. Reeves. Report and more pictures next week.

JEHOVAH, SONS AND COMPANY, UNLIMITED

by

Joseph Smith

WHEN Paul said " We then, as workers together with Him " he touched on a most important truth. It is a fact that man is a worker together with God in the natural realm, and also in the spiritual realm. The farmer ploughs his fields and sows them with grain, and God gives a harvest. But will God give a harvest if the farmer neglects to do his part? So likewise, when we meet the required conditions laid down in the Bible concerning the salvation of souls, God, who is ever desirous to save souls, will never fail to do His part in giving us a harvest of souls. It is not possible here, in the space I have at my disposal, to go into all the conditions that God has laid down in His word concerning this matter.

I have sat and listened to a sincere and good preacher making remarks about conversion being entirely the work of God, and that man has nothing to do with it. He would have been perfectly right if he had been content with being positive only in this case, and to have said that conversion is the work of God. Of course it is, but the Bible also speaks of conversion as being the work of man. " Brethren, if any of you do err from the truth, and one convert him ; let him know, that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins " (James 5 : 19, 20). The Bible also speaks of conversion as being the sinner's own act. " I thought on my ways, and turned my feet unto Thy testimonies " (Psalm 119 : 59). The Bible also speaks of conversion as the work of the word of God. " The law of the Lord is perfect, converting the soul " (Psalm 19 : 7).

The death of Jesus Christ is ascribed to four sources : " It pleased the Lord to bruise Him " (Isaiah 53 : 10) ; " I lay down My life, that I might take it again " (John 10 : 17) ; " The devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him " (John 13 : 2) ; " The God of our fathers raised up Jesus, whom ye slew and hanged on a tree " (Acts 5 : 30).

There is absolutely no contradiction in these statements. It is the same kind of language that we all use in speaking of certain events. Let us suppose a case. You are walking toward the edge of a precipice in the twilight, lost in thought and heedless of your surroundings. Suddenly a man shouts " Stop ! " You do stop and look down—below you is a yawning precipice, and your next step would have been on thin air. You draw back, and exclaim : " Oh, the mercy of God." Here you ascribe your deliverance to God, which is perfectly correct. Or you may have said " But for that man I would have been killed." Here you ascribe your deliverance to the man. Or you may have said " Oh, that word ' Stop '; it saved my life, I will never forget that word." Here you ascribe your deliverance to the word which the man spoke. Or you may have said " Thank God that I was not deaf, or I would have been killed." Here you ascribe your deliverance to yourself, or to the fact that you were not deaf. Now, is there any contradiction in these four statements? Of course not. All four are perfectly true.

Someone wrote a book against Charles G. Finney because he emphasised man's part in the work of revival and in the salvation of souls. In his book this man proved from scriptures that the salvation of souls and revivals of religion are the work of God. Finney replied that what this man said was perfectly true, but it was not the whole truth, and proceeded to give scriptures to prove that man had a part in these things.

It is believed by many men of God that the Lord raised up Finney to counteract a teaching which at that time was running wild in Christian circles in the United States. Many preachers taught that man had as little part in a revival of religion as he had in a thunderstorm. On the other hand, Finney taught that God was always ready to save souls and to send a revival if men would only meet the conditions. We cannot deny that God gave Mr. Finney a wonderful revelation of human responsibility concerning the things of God. This he preached with all his might, and as a result revivals broke out all over the United States wherever he preached. His addresses were taken down and published in a book called *Revivals*

*of Religion.** Through the reading of this book revivals broke out in many parts of the world. One of these revivals took place in China. As far as I can remember it was through the instrumentality of Jonathan Goforth, who, having read Finney's *Revivals of Religion,* determined he would put it to the test. He did so, and a mighty revival followed.

People have asked me, as I move around the country, if I think that revival is coming. This is like asking a person if he thinks there is a cloudburst of rain coming. First of all he will naturally glance upwards to see what the prospects are. I know that according to the Bible revival rain-clouds are formed by prayer. "Ask ye of the Lord rain in the time of the latter rain ; so the Lord shall make bright clouds, and give them showers of rain" (Zechariah 10 : 1). In the natural realm we know that heat causes large quantities of water to rise by means of evaporation and form clouds. Therefore we get just as much rain down from the clouds as there goes up by means of evaporation. And in proportion as our hearts are warmed by love towards our fellow man there will arise prayer from our hearts to the throne of God—and revival blessings will follow in the same proportion.

I have before me Finney's autobiography. In it W. H. Harding says of Finney : "He gave himself, with complete and absorbing devotion, to prayer. But our conventional expressions seem cold as we picture him, prostrate and pleading, with tears and eager beseechings and urgent entreaties, hour after hour but oblivious of passing time, in rapture and worship, in the antechamber of divine power. . . . From such mighty fellowship he would go forth, his soul melted in love and faith, confident that the answers to his prayers were close at hand. In all these sojournings on the mount his companion was the Bible ; it was from the open pages of the Word of God that he urged the divine promises, and appropriated them and claimed their fulfilment, while still he wrestled and believed." Let us remember that we also have that same God to hear our prayers.

* Can be purchased from Victory Press, Lottbridge Drove, Eastbourne.

BILLY GRAHAM CRUSADE

Story and pictures by DAVID B. HALL, Croydon Elim Crusader

BEFORE Billy Graham's Greater London Crusade was over three converts had already been baptised at an Elim church. They joined other baptismal candidates at the Elim church, Croydon, on June 26 and were baptised by the minister, W. J. Maybin.

Elim churches throughout London are basking in the reflected light that the crusade has cast. Kensington Temple, just two miles from Earls Court, had over eighty inquirers from the crusade office. They were caught up by what Billy Graham afterwards described as the "minor Chelsea revival" as dozens of beatniks helped to pack the congregation and turned to Christ. It was young folk from Kensington Temple who were used to start the little revival.

A couple of the young folk, students at Chelsea Art College, took dozens of their student friends to the meetings. On Sunday, July 10th, Kensington Temple organised a reception for the contacts passed on to them by crusade officials. Many of the folk attended the tea and the evening service.

But for Eldin Corsie and J. Hywel Davies the results were the culmination of effort—effort by themselves to keep the churchpeople working for the crusade and effort by the church workers and young

Earls Court. Part of the vast choir. Members of the London Crusader Choir are to be seen in this picture.

people, who spent hours on door-to-door work in the Earls Court area, counselled, sang in the choir and helped on bookstalls.

Other Elim churches recorded success. At Watford Brian Barnett told me: "We have had twenty-two inquirers put in touch with us from all over Wat-

ford, but we hope for a good number of these to stay with us." If enthusiasm counts for anything the church deserved its success. A party travelled from the church every night of the crusade and over thirty members acted as counsellors or choir members.

At High Wycombe Brian Garrard made sure his congregation got to the meetings—he drove the church coach parties himself.

Of the seven inquirers passed on to Brian Edwards at Thornton Heath three had had previous church connections, but he was "hopeful" of the others.

Paul Quest, at Palmers Green, and his congregation put a lot of effort into supporting the month of meetings. They took part in large-scale door-to-door work and the regular crusade activities and gained six contacts, but most of these live some distance from the church, Mr. Quest said afterwards.

At Wembley. Members of the Nuneaton Elim Pentecostal Church are to be seen on the left of this picture.

But for Mr. Quest the biggest blessings came at Star Cross School for Girls (better known as Rising Hill until the name and function of the school was altered recently), where he teaches. As religious knowledge teacher Mr. Quest reports "great success" in the school's Scripture Union group, with many of the children visiting the meetings each week.

The Elim church in East Ham joined with thirteen other churches in the district and booked a coach every night to take folk to the crusade. The £350 cost was well worth it. A. T. Harries, minister at East Ham, commented: "The coach was not full every night, but even so a lot of people went to the meetings."

An eleven-year-old Sunday school scholar from the church went forward at one meeting with his mother and father. A nurse has joined the church and there have been other converts attached to Elim following the meetings.

Clapham church had twenty-five inquirers passed to it, many coloured folk and some young people from the church who had either made a decision or reaffirmed their faith. "Many of our own young people have been stirred," reports J. J. Morgan.

But even the massive Graham machinery which helped 42,487 inquirers during the month-long crusade brought more than just new members to Elim churches. Hundreds of Elim members helped as counsellors or in the choir, and this is where the blessing hit.

Church members who attended the counselling classes which preceded the crusade gained invaluable experience—experience which will help their own assemblies. Those who joined in the choir gained a spiritual uplift which should push enthusiasm even higher.

Churches all over London have listened to the cynicism of modernists, the sarcasm of false cults and the scorn of the spiritually uneducated; but those who went to the meetings—and many of the scoffers poured their scorn from outside Earls Court—will recognise the hand of God at work. Powerful Bible preaching stirred the soul; thrilling singing lifted the spirit; and the joy of seeing thousands acknowledge Christ will remain with us for a lifetime.

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D.1298

Letter to the Editor

Dear Editor,

I enjoyed the article " Dangerous half-truths " by John Lancaster, but as I carefully read and reread it I anticipated something I did not find. The real life-blood of church evangelism is Sunday school work and child conversion. Is not the Sunday school the largest field of Evangelism? Is not the Sunday school the biggest hope of the Church? Does not the Sunday school provide the largest source of intake into the Church? The Sunday school is the standing army of the nations, because it teaches the young purity of life, integrity of purpose, the patriotism of religion and the religion of patriotism. It is the Church of tomorrow, therefore it must be regarded as an institution of progress and evangelism in the state, in the community, in the home and in the Church. Dangerous half-truths? Let us realise that unless we have more child conversions in our Sunday schools and among our children very little life-blood will flow into the Church. What would God have done without the child to save the world? No wonder the psalmist wrote (127:3) " Lo, children are the heritage of the Lord . . . His reward." Truly we need Spirit-filled Sunday school teachers to build the house of the Lord; they labour in vain who do not acknowledge this.

LEON C. QUEST.

Scandinavian Youth Musicians visit Elim churches

THE visit of the youth brass band and choir of some forty members, aged from twelve to twenty-seven, from the Pentecostal Church, Halmstad, Sweden, to Elim churches in Oxford, Portsmouth, London (Kensington Temple) and Thornton Heath was a great success. D. B. Gray planned the itinerary. Among the outstanding features of their ministry were the forthright testimonies in English by the young people. Most moving, too, were the times of prayer and spiritual fervour during the services. Choir and band conductors were N. E. Nordstrom and Pastor Stromberg, and the ministry of the Word by Pastor B. Stefanson (missionary from Ceylon) was truly fiery and forthright. We rejoice in the privilege of sharing such blessings with our brethren and sisters from Sweden.

There are more than 600 Pentecostal churches in Sweden alone, and in less than fifteen years over 120 youth brass bands have been formed in addition to hundreds of choirs and string orchestras.

D.B.G.

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Editorial Board: George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

CONTENTS

Jehovah, sons and company, unlimited *Joseph Smith*

Billy Graham crusade *David B. Hall*

Getting to "all the people" *Editorial*

Church reports

Fruitful in affliction *Evelyn E. Green*

Getting married? *Gladys Gorton*

The flower service *Aunty Dorothy*

Post-convention amnesia *J. J. Harwood*

Family altar *G. Harpin*

EDITORIAL

ABOUT twenty editors of Christian papers had the opportunity of an interview with Dr. Billy Graham at the conclusion of his Earls Court Crusade at which some of the more intimate events of the crusade were mentioned. Billy Graham told us in passing of a meeting he had held with a gathering of shop stewards at which the question was put as to why they did not attend church. The reply: "The church belongs to the upper classes."

The truth or otherwise of this reply does not alter the fact that the view expressed therein is widely and tenaciously held by a wide section of the community. Attention has been directed to this situation in this column from time to time.

We believe that the church may crusade, evangelise, organise, adventure, but until it can get across to the man-in-the-street that the church is for him our efforts will largely be in vain. The church should always be discussing this important matter until it achieves a breakthrough in communication and a change in its image as the man-in-the-street sees it.

That the attitude of the man-in-the-street is caused by the church is shown in that the contrast between his attitude and that of the "common people" in the days of our Lord and His apostles could hardly be more acute.

"The common people heard him gladly." Why? The "common people" just do not hear the church gladly today. Why? "And all that believed were together . . . having favour with *all the people*" (Acts 2:44-47). ". . . for *all the people* glorified God for that which was done" (Acts 4:21). "*The people* magnified them (Acts 5:13). "Then went the captain and the officers, and brought [the apostles] without violence: for they feared *the people* (Acts 5:26). "And *the people* [of Samaria] with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did" (Acts 8:6). Why the contrast between the attitude of the people today and their attitude then?

One writer comments on Mark's gospel as follows: "Mark's gospel shows that the ministry of our Saviour had captured the mass of the Jewish people . . ." Ferrar Fenton.

We know that the church is not the preserve of any particular section of the community, but how to convince all men of this poses a problem.

To escape this dilemma the church has sought refuge in various devices. Let us away with one device, that is that the people of today are more wicked than those of the first century. Another device is the organising of missions, campaigns, crusades and multitudinous like activities. Another device is to escape to the doctrinal view that only a select company are to be saved.

Dr. Billy Graham confirms a statement we made some time ago that the man-in-the-street is not so suspicious of the Christian message as he is of the church.

This problem should be pondered without cessation until a breakthrough occurs.

Elim Pentecostal Church News

ELIM EVANGEL CIRCULATION

IN our last report to readers we stated that the increase in the weekly circulation of ELIM EVANGEL was approaching the 400 mark. You will be delighted again to learn that we are now approaching the 500 mark. This increase has been consistent over the last eighteen months and is not due to any sales drive or gimmick.

Evangel secretaries and ministers sometimes write us stating that they are increasing their order by one or two and apologising for the smallness of the increase. You may be assured that every increase is, in our judgment, a great achievement.

We are aiming at an *increase* of 1,000 per week. We shall probably be more than half-way there by the time you read this. If we make this increase we judge that we can continue to publish at the present price of sixpence per copy.

If we consider that an increase by every church of only one ELIM EVANGEL per week would put us very near the 1,000 increase mark you will realise how important your increase is. EDITOR.

PENZANCE **Pastor: A. H. C. Newman**

MRS. Newman reports on the blessing that attended the Penzance summer convention. The guest speaker, J. B. Coleman, of Caerphilly, preached with power and blessing and his faithful ministry has brought a deepening of spiritual life in the church. Two Methodist ladies remarked after attending the first service that they felt compelled to be at each service, " they just couldn't stay away." Visitors from other churches in Penzance also joined in the convention. Some of these supported the ministry with vocal and instrumental items.

EASTERN PRESBYTERY SUNDAY SCHOOL RALLY

ON a recent Saturday afternoon, scholars and teachers from eight Elim Sunday schools in the Eastern Presbytery gathered in the Elim church, Leigh-on-Sea, for a united rally, when we were delighted to see almost 200 children and staff together.

The meeting was ably convened by our Youth Commissioner, Pastor Alan Seeman, and each Sunday school present contributed an item to the programme and also produced an entry for the banner competition which was won by the Pitsea church. Pastor Brian Barnett, of Watford, brought " Andy " with him and the children listened with tremendous interest to " both " speakers.

The committee responsible for the arrangements will, no doubt, be planning another rally, for the children demanded unanimously that there should be one, and that it should be soon.

P. E. STORMONT.

CATERHAM

OUR photographs show the van entered by our Caterham church in the Caterham carnival procession. The *Caterham Weekly Press* commented: " A more sober, but nevertheless very impressive entry was that of the Elim Pentecostal Church. ' It takes pluck to enter a strictly religious tableau as this in such a procession, and I admire the church very much for doing so,' said an onlooker."

IAN E. TWEEDIE.

MISSIONARY CONFERENCE AT CAPEL —GREAT SUCCESS

Missionary talks and topics, excellent. Leslie Lyall Bible readings, spiritual feasts. Don't miss the blessing of next year's Missionary Conference.

FRUITFU

"God hath caused me to be fruitful in the land of my affliction" (Genesis 41:5).

THE problem of pain and affliction has confronted and baffled godly souls of every generation. Why do the righteous suffer? Why are they oppressed by the wicked? These are posers to which, in some cases, an answer has been long in forthcoming. How inexplicable must their trials have seemed to such estimable souls as the righteous Job, the brave and devout Daniel and that upright son of Jacob the youthful Joseph!

Surely their very rectitude should have made them exempt from the harsh winds of adversity. Thus the human mind reasons. However, the Word of God sets forth for *our* comfort and encouragement numerous instances of struggling saints; their trials and their triumphs; the divine purpose behind the incomprehensible circumstances which, unexpected and unprovoked by them, have befallen the children of God.

Let us, then, for the building up of our own faith, consider the case of Joseph, the youngest son but one of the patriarch Jacob, whose life was turned topsy-turvy, and whose distressing experiences must at the time have seemed to lack all purpose and to be wholly at variance with the revealed plan of God for Joseph's life, and whose calamities seemed to have no possibility of a happy outcome.

"*God* hath caused me"

As we begin our study of the man whom God caused to be so singularly fruitful, and in such a variety of ways, we see that Joseph ascribes his present felicitous circumstances to God, and in so doing Joseph reveals something of his own character.

Joseph, talented and capable man though he is, looks not upon his own hands as the instruments whereby he has risen to power and prominence; nor does he consider his own ingenuity as the factor responsible for his present blessedness. Nay, "God hath caused me," says he. Joseph's deep and genuine humility has prevented his falling into the error of thinking, as many an otherwise worthy soul has disastrously done, that "mine own arm hath gotten me this." In passing, strangely enough, prosperity has often been the cause of downfall, and has occasioned a defeat which adversity has failed to achieve. It takes a great character and a humble soul to withstand the acid test of great prosperity.

"Hath caused *me*"

Is there a note of wonder and surprise threading his words? If so, it is not astonishing that he should feel considerable amazement. Consider his history. In his early youth Joseph had been the most dearly loved son of his aged father and the recipient of Jacob's favours. Eventually, however, his jealous, hate-filled brothers took steps to alter this comfortable state of affairs. They seized the youthful Joseph and cast him into a pit, there to perish. Starvation and exposure, they apparently thought, would soon rid the world of this tiresome youngster: if, that is, some prowling wild beast did not come along first and perform the task.

Judah, one of his brethren, to whom murder by proxy was still murder and was therefore to be avoided, suggested that they dispose of Joseph to some passing merchants from Midian. Thus, in the absence of Reuben, the eldest brother, at whose suggestion Joseph had been placed into the pit and from whence he had secretly intended to extricate him, Joseph was sold by his brethren for the price of a slave. These Ishmaelitish traders carried Joseph far away from home and birthplace, and in due course Joseph found himself in Egypt, where the traders sold him to Potiphar, an officer of Pharaoh and captain of the guard.

For a long while all went well with Joseph. He prospered in the house of his master the Egyptian. Joseph's many excellent qualities brought him into favour with Potiphar, insomuch that the Egyptian made Joseph overseer over his house, and left all that he had in his care.

Then, just when Joseph was enjoying the fruits of success and popularity, a blow fell which threatened to end not only his career but also his life. The malice of an angry, frustrated, lustful woman effected Joseph's swift fall from favour and resulted in his being cast into prison. For more than two years Joseph was con-

I AFFLICTION

by E. E. GREEN
Rochford, Essex

fined thus, innocent though he was. At one time it seemed as though he might yet escape from this thraldom. He besought the king's butler, a fellow prisoner, whose dream he had interpreted and whose reinstatement as the king's servant Joseph had foretold, to make mention of him to the king and so procure his (Joseph's) release.

The butler, however, later forgot all about his former comrade in distress, and what hopes of freedom Joseph might have cherished were dashed to the ground. Joseph remained in captivity.

As time passed he must have wondered about those former significant dreams which had seemed to foreshadow a glorious future and a position of power and prominence. Had they veritably been the voice of God expressed in visions of the night, or had they been but mere nocturnal fancies, the figment of a vivid imagination uninhibited in slumber? If the former, what chance now was there of their materialisation? Why, at the moment, even his prospects of mere survival were none too rosy. However, the day came when, baffled by a dream which none of his wise men could interpret, the king heeded his chief butler's recommendation of Joseph as an interpreter of dreams and sent for Joseph, who was hastily brought out of prison.

When brought before the king, however, Joseph disclaimed any inherent ability to reveal the significance of the king's dream. "It is not in me: God shall give Pharaoh an answer of peace" (Genesis 41 : 16). In passing, observe the refusal of Joseph to secure for himself prestige and royal favour; how careful he was to attribute to God the elucidation of the mysterious dream.

Now Pharaoh could have been wholly unresponsive to Joseph's interpretation. After all, the warning of forthcoming famine was not a cheering message. Pharaoh could have been unimpressed by, or have refused to give credence to, the predictions uttered by a convict, in which case he would have made no provision for the lean years ahead, and Joseph, with the rest of the population of Egypt, could have starved to death. But Pharaoh's swift and prudent response to Joseph's words wonderfully changed the entire course of Joseph's life, and vitally affected the embryo nation of Israel. It is both striking and profitable to note that the same gift of prophecy (apparently unused for years) that had aroused his brothers' enmity and their cruelty towards him, and which had brought about his servitude in a strange land, was the means of bringing him out of prison and of his exaltation to the position of second in power in the land of Egypt. Moreover, even his imprisonment was a stepping-stone to success, for there he exercised genial scene and revolutionised his gift which eventually brought him to the king's presence; otherwise the chances of the king's officer's slave coming to the monarch's notice would have been about nil.

"Caused me to be *fruitful*"

Originally his brethren had intended him to die, but God had other intentions. Potiphar's malicious wife schemed to cause Joseph's fall from favour, but God caused him to be fruitful. For a long while it seemed as though disaster was piled upon disaster, and disgrace, if not death, his inevitable portion, yet, amazingly, made strong by the hands of the mighty God of Jacob upon him, Joseph triumphed over all the strange vicissitudes of his life. "In the land of my affliction"—the last place in which he might reasonably have expected to know success. In Canaan, yes; in his father's house, yes; but not in an alien, pagan land peopled by idolaters, and where the Holy One of Israel played no part in the general scheme of things, not in this land, of his affliction.

In passing, it does occur to the mind to wonder whether Joseph would ever have risen to the role of public benefactor had he never been ruthlessly torn from his father's side and sold into slavery, and whether his character would have been as noteworthy. Would those admirable qualities of humility, chastity, modesty, prudence, generosity and tender mercy have been as largely developed within the easier sphere of the parental homestead and amid the familiar and loved? Surely the strange and uncon-

pattern of life offered a challenge to all his powers and potentialities, a challenge to which Joseph wholeheartedly responded. At all events, there is no doubt that in the land of his affliction Joseph played the man and fulfilled his various functions in a way that was glorifying to his God. Whether as manager of Potiphar's possession and affairs or as an alleged malefactor in prison, Joseph conducted himself in an estimable manner that recommended him greatly to the beholder.

"*God* hath caused *me* to be *fruitful* in the land of my *affliction*"

And this blessedness came upon him who was "separate" from his brethren—not apart from them in terms of distance, but distinct from them in principles and moral standards. "Who was separate [*nazir*] from his brethren" (Genesis 49:26). The word *nazir* is the root whence is derived the word "Nazarite." Joseph's separation, however, stood not in mere externals, not in ceremonial cleanness and ritualistic righteousness, but in the absence of self-seeking, self-aggrandisement, pride, greed, and the lust for power. His was that circumcision of the heart which the Lord in days to come was to require in Jacob's seed (Deuteronomy 10:16). There is a significant clause in verse 19 of Psalm 105: "The word of the Lord tried [*tsaraph* = refine, purify] him." The hymn-writer tells us that "God moves in a mysterious way *His wonders to perform*." The Scriptures show that there is a price to be paid for these precious wonders, and they often have to be paid for in the coinage which we humans do not habitually or naturally use. "Before honour is humility" (Proverbs 15:33). Said Moses to Israel: "The Lord thy God led thee through that great and terrible wilderness . . . that He might humble thee . . . and that He might prove thee, to do thee good at thy latter end" (Deuteronomy 8:11-16).

Said the psalmist (who also discovered that sometimes the way up is first of all the way down): "Before I was afflicted I went astray: but now I have kept Thy word. It is good for me that I have been afflicted; that I might learn Thy statutes" (Psalm 119:67, 71).

Of great David's greater Son it is written: "He is a man of sorrows . . . and afflicted" (Isaiah 53:3, 4). Not for His own benefit, nor for the perfecting of His own character was He thus, but for ours did He humble Himself to the death of the cross. "Wherefore God hath highly exalted Him, and given Him a name which is above every name" (Philippians 2:5-11). And the ransomed Church of God is the "much fruit" of His humiliation and travail. God has made Him fruitful in His affliction (John 12:24; 17:2, 24).

The hymn-writer asks "Who follows in His train?" In following Him we too may be made fruitful in our affliction and God Himself glorified thereby.

GOD'S GRACE ENOUGH

Commissioner Booth-Tucker of the Salvation Army preached in Chicago one day, and out from the throng a burdened toiler came and said to him, before all the audience: "Booth-Tucker, you can talk like that about how Christ is dear to you, and helps you; but if your wife was dead, as my wife is, and you had some babies crying for their mother, who would never come back, you could not say what you are saying."

Just a few days after, Booth-Tucker lost his beautiful and nobly gifted wife in a railway wreck, and the body was brought to Chicago and carried to the Salvation Army barracks for the funeral service. Booth-Tucker at last stood up, after others had conducted the funeral service, and he stood there by the casket, and looked down into the face of the silent wife and mother, and said: "The other day when I was here, a man said I could not say Christ was sufficient if my wife were dead, and my children were crying for their mother. If that man is here, I tell him that Christ is sufficient. My heart is all crushed. My heart is all bleeding. My heart is all broken. But there is a song in my heart, and Christ put it there; and if that man is here I tell him that, though my wife is gone and my children are motherless, Christ speaks comfort to me today." That man was there, and down the aisle he came, and fell down beside the casket, and said "Verily if Christ can help us like that *I will surrender* to Him"; and he was saved.

The Missionary Worker.

NEXT WEEK.

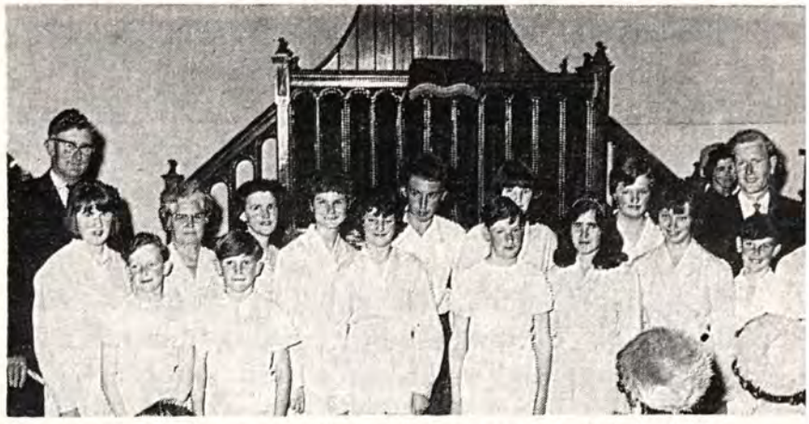
Following Joseph Smith's challenging article this week, we hope to give "Chas. G. Finney, the secret of his mighty ministry." Also W. J. Allen on "Divine healing" and A. Tee on "Campaigning in 1966."

RATHFRILAND **Pastor: W. H. Holohan**

LOOKING back on recent months we can assuredly report "The Lord hath done great things for us, whereby we are glad" (Psalm 126 : 3). First we praise God for a lasting impact on our church resulting from a campaign conducted by Mr. William Hartley, from England, when an encouraging number of young people, including a young married couple, came to Christ and backsliders were gloriously restored. Among the cases of divine healing was a man who at the time of being prayed for was in great pain and who was instantaneously healed of a chronic migraine condition.

Since the campaign enthusiastic groups, numbering over forty on each occasion travelled to support campaigns at Melbourne Street and Beersbridge Road Elim churches in Belfast. Recently a similar number went to Armagh to witness ten of our young people being baptised in water along with other candidates from the Markethill, Lisburn and Armagh churches. Pastor George Wallace, the local minister, conducted the service, assisted by Pastor S. Shaw, of Lisburn, and Pastor W. Holohan preached the Word, which was wonderfully confirmed with signs following. Our united Sisterhood rally held in June was also blessed of God when our church was well filled with groups from many Elim churches in Northern Ireland. Mrs. H. Toft brought God's message and Mrs. W. H. Holohan presided.

Our most recent highlight was the receiving of twelve young people into fellowship. Our adult membership and attendances at the regular meetings are showing signs of encouraging increase.



Group of baptismal candidates from Armagh, Markethill, Lisburn and Rathfriland who were publicly baptised in the Elim church, Armagh. Also included are Pastor G. Wallace, Armagh, who conducted the service, and Pastor W. H. Holohan, who preached. Twelve young people, ten of whom are included in above group, were publicly received into fellowship in the Rathfriland Elim church.

BILLY GRAHAM TEAM MEMBERS ACCOMPANY THE LONDON CRUSADER CHOIR

THE thirty-third anniversary of Elim's prison evangelism coincided with the visit of the London Crusader Choir to the very prison where this great ministry commenced, Wormwood Scrubs, London, in June 1933, under the direction and inspiration of Douglas B. Gray.

On the occasion of this last visit the choir was accompanied by the Palermo brothers of Dr. Billy Graham's team as guest singers and musicians. These gifted brethren provided ministry that was enthusiastically received, as was their personal witness to the saving grace and power of the Lord Jesus Christ.

Following this the choir went to Kensington Temple for the evening service to share ministry in testimony and song with Pastors E. Corsie and J. H. Davies. People from many countries were present, as were converts of the Billy Graham Greater London Crusade.

On the following Sunday the choir visited Maidstone prison and the Assembly of God, Brewer Street, where great fellowship is always enjoyed. In the absence of the choir leader, the choir was in the care of Albert Ardley, assistant leader, and Alfred Vickery, associate conductor.

During June the London Crusader Choir visited Norwich and Thornton Heath, and choir members were almost nightly involved in the great choir at Earl's Court and Wembley crusade meetings.

D.B.G.

" And love is fire ! "
Ah, what a need is mine
That such a fire
Should blaze within my breast ;
A fire to warm
When hearts are cold,
To burn when wrong invades,
To lighten when the murk of sin
Would close in on my soul.

" And love is fire ! "
It is not easy thus to think of love ;
Consuming, blazing, searching
And demanding without limit
All I have to give,
That on its object
It may freely be bestowed
And ne'er return
Until eternity
Resolve the enigma I long to know.

Women's column

By GLADYS GORTON

GETTING MARRIED?

ARE you getting married in the near future? We have attended quite a few weddings already this year and know of three young couples who are now counting the days to their great event—marriage.

"A wife who is happy is the most contented person in the whole world" writes Mary Macaulay, M.B., Ch.B. "As the years go by her marriage means more and more to a woman—the growing comradeship and increasing oneness with the man she loves, personal possessions often bought with money saved by 'doing without,' a home of her own and her babies. One by one life adds its riches, and with each new treasure comes more responsibility and more work and more love."

The happiness of a true Christian marriage grows and deepens with the years. Nothing can be more gratifying than when two people know that their marriage is in the complete will of God, that they were made for each other. The first year of marriage probably is the most difficult—getting to know each other, how to live with each other—but mixed with fortitude and common sense, and generously sprinkled with the sweetness of love and grace, it can be a prelude to a richer, fuller marriage. Successful marriages are those where interests are shared and difficulties overcome together.

I would recommend to you a book entitled *Letters to Karen,* by Charlie Shedd. If you cannot get it out of the library, or buy it, the May issue of *Readers' Digest* includes excerpts from it in its book supplement. The author is a minister, and his daughter, a short while before she was married, asked him to write her special letters telling her how she could keep her husband-to-be loving her for ever. Her father has spent many hours helping and advising husbands and wives with their marital troubles and problems.

In his first letter to his daughter he writes that her request is a superb compliment. "Therefore I accept your proposal as the magnificent bouquet to your mother that it really is. . . . I understand how good it is to be loved by a genius in the art of being a wife. It will be fun describing her techniques."

Down the years we have encouraged and advised newlyweds to pray together, so I was happy to read that he brings this out very definitely in his last letter. "I have never had one couple or one member of a marriage come to me with their troubles if they prayed together. Learning to pray together takes time, as all good things in marriage take time. But it does make sense, doesn't it? God is love, and you both believe that He is the author of your union, so the more you create channels through which His divine love can flow into your human love the greater your love will be."

I pray for you, bride-to-be, God's choicest blessings upon your union, and give you this verse: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:5, 6).

Sunshine Corner

HELLO SUNBEAMS.

Red roses, orange blossom, pinks, carnations and sweet peas. No, it wasn't a wedding; the Sunday school was having a very special flower service. While the parents sang "All things bright and beautiful" the children filed into the chapel carrying their flowers.

In the village where we hold our Sunday school there are many sick and elderly people. Many of them have no garden, or can no longer work in their gardens. The children decided to give thanks to God for His goodness in sending so many lovely flowers. They first brought the flowers to a chapel already beautifully decorated by a teacher and the older girls.

The flowers were received by our district superintendent's wife, who afterwards told us a very lovely story about gardens. The children were so pleased to meet her and she was so pleased to see so many children and mummies and daddies. Even the very tiny ones listened to the story, and we all agreed that a flower service was a very good idea.

When all the parents had gone home the children stayed to help distribute the flowers. This was a very special task and just right for boys and girls. They looked so pretty in their best Sunday clothes and with such sunny smiles. Some of the grannies shed a little tear when they received the flowers. They

weren't sad tears, but tears of joy. It was nice for them to know that though they were getting old we still thought of them and loved them.

One of the hymns we often sing has a verse about flowers.

" God make my life a little flower
That giveth joy to all ;
Content to bloom in native bower,
Although the place be small."

The boys and girls brought joy to many people in a very special way. Perhaps you don't have a flower service. If there are flowers in your garden perhaps you can find a sad or lonely person who would love a bunch of flowers from you. It is work for Jesus none but you can do, and you can become a messenger for Him.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

KENSINGTON TEMPLE

KENSINGTON PARK ROAD, LONDON
(Nearest Underground : NOTTING HILL GATE)

ORDINATION SERVICE

Wednesday, Sept. 28th at 7.30 p.m.

Conducted by
THE PRESIDENT (G. W. GILPIN)
Supported by members of the Executive Council

Preacher :
J. T. BRADLEY
(Editor, " Elim Evangel ")

The seven ministers to be ordained will be introduced by the Field Superintendent, T. W. Walker.

YOUR SUPPORT WARMLY INVITED

D.1318

WHERE TO WORSHIP ON HOLIDAY

Except where stated otherwise, the times of services are Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30.

BARNSTAPLE, 18 Bear Street (Tuesday at 7.30, Saturday at 8 and Sunday at 8) ; **BECONTREE,** Green Lane ; **BLACKPOOL,** Fredora Avenue, Marton (Tuesdays at 7.30) ; **BLACKPOOL,** Jubilee Temple, corner of Central Drive and Waterloo Road (Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30) ; **BOGNOR REGIS,** Waterloo Square ; **BOURNEMOUTH,** Curzon Road, Holdenhurst Road, Springbourne ; **BOURNEMOUTH,** Hawthorn Road, Winton ; **BRIGHTON** (Preston Park), next to No. 140 Balfour Road ; **BRIGHTON,** The Lanes, North Street ; **CANVEY ISLAND,** Essex, Rainbow Road, off Larup Avenue ; **CHICHESTER,** the Guides' Hall, Whyke Lane ; **CHRISTCHURCH,** Jumpers Road ; **CLACTON-ON-SEA,** Hayes Road ; **EASTBOURNE,** Hartfield Road ; **EXETER,** Northernhay Street ; **FALMOUTH,** Dracaena Avenue ; **GOSPORT,** Prince Alfred Street, Stoke Road ; **GREAT YARMOUTH,** Albion Road ; **GRIMSBY,** Tunnard Street ; **HASTINGS AND ST. LEONARDS,** the Central Hall, Bank Buildings ; **HOVE,** Portland Road ; **LEIGH-ON-SEA,** Glendale Gardens ; **LOWESTOFT,** St. Peter's Street ; **NEWQUAY,** Seymour Avenue (Sundays 11 and 6. Tuesdays and Wednesdays at 8) ; **PAIGNTON,** New Street ; **PENZANCE,** Liberal Hall, Taroveor Road ; **PLYMOUTH,** Notte Street ; **PORTSMOUTH,** Arundel Street ; **RYDE,** I.O.W., Warwick Street ; **SCARBOROUGH,** Murray Street, Londesborough Road ; **SOUTHEND-ON-SEA,** Seaview Road ; **TORQUAY,** Scarborough Place, off Croft Road, Lucius Street ; **WEMBURY,** Elim Church ; **WESTCLIFF-ON-SEA,** Electric Avenue ; **WEYMOUTH,** Belle Vue ; **WHITEHAVEN,** George Street ; **BARRY,** Pyke Street, Barry Dock ; **HOLYHEAD,** London Road ; **ABERDEEN,** Marischal Street ; **AYR,** 5 George Street ; **DUNDEE,** Dudhope Crescent Road ; **EDINBURGH,** Henderson Terrace, Ardmillan ; **WICK,** " Bethel " Church, Martha Terrace, Wick, Caithness ; **BANGOR,** Co. Down, Southwell Road ; **DUBLIN,** Elim Mission to Eire, 13 Cedarwood Road, Dublin, 11 ; **DELANCEY,** Guernsey, Delancey, St. Sampsons ; **ST. PETER PORT,** Guernsey Union Street ; **VAZON,** Guernsey, Route de la Mare ; **ST. HELIER,** Jersey, Stopfend Road.

(For coming events see back page)

YOUTH PAGE

Post-convention amnesia

by J. J. Harwood, B.A.

DO you suffer from post-convention amnesia ? Never heard of it, you say ? Well listen, because about ninety-nine out of every 100 Christians, young and old, have ; and the chances are that you are one of the ninety-nine.

Here are the symptoms. You enjoy the Sunday night gospel service, or the monthly presbytery get-together, or the quarterly youth rally, or the Royal Albert Hall convention ; you enjoy them thoroughly ; you sing heartily and sincerely ; as the prayer leader prays you add believing " amens " ; as the preacher expounds you sit spellbound as God speaks to you through him—a message that is unmistakably clear and definitely applicable to you. You have, in short, a great blessing. The message might have been about personal prayer times, regular Bible reading, personal work, loving one's enemies, conquering secret sins, tithing, or many other matters. And at the close you raise your hand or your heart during the dedicatory prayer to indicate to God your firm intention to do His will.

Then comes the morning after ! Already things have not worked out just as you had hoped. You had intended to rise half an hour earlier for a time of prayer and Bible reading, but you were so tired, and anyway it is winter, and the living room is cold ; you decided that God will understand if you start regular devotions in the summer. Yes, He will understand. The next thing that goes wrong is that your mother asked you to do something that you thought was most unreasonable and . . . well, your reply was not really consistent with Christ's example. But God will understand ; after all, He knows that your parents are not Christians, and that they make life very trying for you. Yes, He will understand.

That evening the Crusader group was due to knock at doors in an evangelistic effort but you convinced yourself that you would not be required, because this is one work to which you are not suited ; and anyway someone should stay behind and pray. God will understand. He will also understand why you did not tithe this week—the true reason—that unexpected bill from the record club !

He will understand ! Will He ? Has His will changed ? Does what He said to you in that convention meeting no longer apply ? Or are you beginning to suffer from post-convention amnesia ? Yes, this is it ; at the meeting you resolve to put a powerful quality into your spiritual life, but the next day or week it goes into your spiritual *file* ! You know what I mean, don't you ? Because you are one of the ninety-nine.

We have seen the symptoms but what about a cure ? Well, if we had a physical ailment we would look into a medical book, so since this is a spiritual one we shall look into the Bible, assuming first of all that you wish to be cured and want to live a life modelled on that of the Saviour and of the Christians of New Testament times.

How did Christ equip Himself to live a life exuding spiritual energy ? How did He continually know the right thing to do ? How did He manage always to combat temptation ? How was He always able to provide an answer when attacked by His critics ? Because He had heard a series of convention addresses ? No ! His life was such because daily He spent time in the presence of His Father, drawing on the Spirit, seeking specific guidance, keeping " in tune " with His Father's will.

And what was the secret of the vitality of the early church ? The key is Acts 2 : 41, 42. No sooner were the people saved than they were filled with the Spirit. Then they " continued stedfastly in the apostles' doctrine of fellowship, and in breaking of bread, and in prayers." The equivalent today is the Bible study, the communion service, and the prayer meeting with their counterparts in your devotional life—Bible reading, worship and prayer.

Now do not misunderstand me. Keep attending rallies and conventions, but never rely on them for your spiritual strength. You are fighting against principalities and powers and to be victorious over Satan you need more than the contagious atmosphere of the " big meeting." You need consistent fellowship with God ; there is no substitute for it.

My prayer now is that, having read this through and having heeded its advice, you will not suffer tomorrow from post-Christian-article amnesia.

THE FAMILY ALTAR

Scripture Union Portions

Notes by G. Harpin

Monday, August 8th Acts 15:12-29

" It seemed good to the Holy Ghost, and to us " (v. 28).

The next development at this meeting of the apostles and elders was the testimony of Barnabas and Paul, who declared " what miracles and wonders God had wrought among the Gentiles by them."

" All the multitude kept silence " (v. 12) indicates, perhaps, that there was a tenseness and a straining to hear every word of this vital evidence; an ounce of testimony is worth a ton of argument !

Then comes the wise summing-up of James, who seems to have had a good deal of influence in helping the meeting to arrive at a decision. " They of the circumcision " (11:2; Galatians 2:12) were defeated by the logic of the argument. But, possibly in the interests of unity, the Gentiles were asked to obey some fundamental rules involving practices especially abhorrent to the Jews (v. 20).

Tuesday, August 9th Acts 15:30-41

" The contention was . . . sharp between them " (v. 39).

The first half of the book of Acts has shown the unfolding of the divine plan to give the gospel to the Gentiles. The menacing mutterings of Judaism which threatened the peace of the Church have been silenced. At Antioch the Gentile believers rejoice to hear the tidings brought by Barnabas, Paul, Judas and Silas.

The rest of the book tells of Paul's assault on the Greco-Roman world. It begins with another controversy, more personal than that just dealt with but not less stormy (v. 39).

It is grieving when good men quarrel; the clash of personalities is not a modern problem only. However, a few years later Barnabas is the subject of a friendly word (1 Corinthians 9:6), and Paul elsewhere speaks without hostility of Mark (Colossians 4:10; 2 Timothy 4:11).

Wednesday, August 10th Acts 15:1-10

" The Spirit suffered them not " (v. 7).

These words, together with those of verse 6, show us what must at first have been a perplexing situation for Paul.

Forbidden to preach in Asia and restrained from going into Bithynia, he no doubt wondered what God expected of him next; not that it appears to have worried him. God **will** guide us if we wait long enough for His direction and do not allow ourselves to be pushed or panicked into premature action.

We are not told **how** the Holy Spirit revealed His mind when restraining the apostle, but the vision of the " man of Macedonia " was the sign from heaven that ended his uncertainty and spurred him on.

F. B. Meyer is quoted as saying " When we want to know God's will there are three things which always concur—the inward impulse, the Word of God, and the trend of circumstances."

Thursday, August 11th Acts 16:11-24

" We went . . . where prayer was wont to be made " (v. 13).

The use of the pronoun " we " has from verse 10 taken the place of " they " (v. 8)—Luke, the writer of the book, has obviously joined the party at Troas, How refreshing to find that in unchristianised Philippi there was a place where prayer was constantly made and where God was worshipped !

In this modest way Paul begins his great European work. Lydia's heart and home, opened to God, became the foothold, or " bridgehead," for the gospel in Philippi, and indeed in Europe. What an encouragement to all who are faithful in prayer and in attendance at the place of prayer !

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

CHARLOTTE ELLIOTT.

Friday, August 12th Acts 16:25:40

" At midnight Paul and Silas prayed and sang praises " (v. 25).

If Paul and Silas had thought that they had mistaken God's will in going to Philippi because of adverse circumstances they would have made the mistake many Christians make when they sing the first line of the hymn " Through the love of Christ our Saviour all will be well " and fail to notice that the hymnist goes on to add " Though we pass through tribulation all will be well " and that " faith can sing through days of sorrow."

No wonder the jailer was converted; he must have been amazed by their behaviour not only before the earthquake but also afterwards when they refused to escape.

Are we continually " singing and making melody " in our hearts " to the Lord " (Ephesians 5:19)?

Saturday, August 13th Acts 17:1-15

" They received the word of God with all readiness of mind " (v. 11).

The Jews of Berea " received the message with great eagerness, studying the scriptures every day to see whether it was as " Paul and Silas had said (v. 11, N.E.B.).

Paul and Silas were careful to expound the Scriptures and not any notions or ideas of their own, and the Bereans, thus stimulated, searched the Word of God themselves.

One cannot help but feel that the messengers were delighted with the reception given to the gospel here, especially after the opposition encountered at Philippi and Thessalonica.

Dr. F. W. Farrar comments: " If the life of the Christian missionary has its own breadths of gloom it also has its lights, and after all the storms which they had encountered Paul and Silas were cheered in their heaviness by a most encouraging reception."

Sunday, August 14th Acts 17:16-34

" Ye men of Athens . . . (v. 22).

At Athens, alone, and awaiting the arrival of Silas and Timothy, Paul had time to look around and reflect. What he saw " exasperated " him, for the city was full of idols.

There was no hostility or persecution confronting him; only cold courtesy and curiosity.

The Athenians had no knowledge of the Scriptures, which may have been Paul's reason for choosing a pagan altar and a quotation from a Greek poet as part of the framework of his address. He spoke of Jesus and His resurrection, of repentance and judgment.

Not many of these " intellectuals " responded, which fact may have prompted Paul to write later: " Not many wise men after the flesh, not many mighty, not many noble, are called " (1 Corinthians 1:26).

COMING EVENTS

BARKING. August 29. Elim Church, Ripple Road. August Bank Holiday Convention. Monday at 3 and 6.30. Preacher: A. S. Brewster (Hove).

BRIDLINGTON. August 6. Trinity Congregational Church, Promenade. North-Eastern District Presbytery rally at 3.30 and 6.30. Preachers: F. Lavender (Newcastle) and D. Green (Pontypridd). Conveners: F. G. Evans (Scunthorpe) and D. Mills (Harrogate).

EASTBOURNE. Elim Church, Hartfield Road (three minutes from railway station). Sunday, August 14, 11 and 6.30. Annual visit of London Crusader Choir. Guest speaker: Frank Farley.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HASTINGS. August 20. Elim Church, Station Road. At 7. Monthly rally. Preacher: D. B. Gray.

HEREFORD. August 27-30. Elim Church, Clive Street. Bank Holiday Convention. Saturday and Tuesday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Preachers: A. Tee and G. L. Taylor. Music by the Sparkbrook (Birmingham) Elim Church choir.

HOVE. Commencing July 24. Vale Park, Portslade (off Boundary Road). Tent campaign conducted by A. S. Brewster. Sunday at 8.15, weeknights at 7.30.

HULL. August 13, 14. City Temple (corner of Madeley Street). Saturday at 7.30. Sunday at 10.45, 3 and 6.30, services to celebrate reopening after repair and rededication. Preachers: former ministers.

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. August 6. Elim Church, Mill Lane. Visit of Coach House Evangelistic Youth Team at 7.30. Special musical items. August 20, at 7.30. Rally conducted by party from Salford Elim Church.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): August 14, Eastbourne; 21, Hastings; September 3, 4, Lowestoft, Elim Church, St. Peter's Street, Saturday at 7, Sunday at 11 and 6.

Pastor and Mrs. A. D. Bull:

August 6, 7, Worcester; 9, Kingstanding; 10, Tamworth; 11, Winson Green; 12, Warton (branch work of Tamworth); 13, 14, Smethwick; 16, Selly Oak; 17, Langley; 18, Stafford; 20, 21, Old Hill; 22, Hadley (near Wellington); 23, West Bromwich; 24, 25, Rugby; 28, Weoley Castle.

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MISCELLANEOUS

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MARRIAGES

BROWN—BARRITT. On July 16th, at the Elim Church, Ilford, Philip John Brown to Christine Mary Barritt. Officiating minister: R. B. Chapman.

COX—GRIFFIN. On July 16th, at Malvern Free Church, David Cox to Josephine Kay Griffin. Officiating minister: G. Harpin.

RICHARDSON—BALL. On July 2nd, at the Elim Church, Graham Street, Clive Richardson to Christine Linda Ball, members of Graham Street Youth Fellowship. Officiating minister: Edward F. Cole.

WITH CHRIST

SIMISTER. On June 9th, Frank Simister, aged 82, faithful and much-loved member of Graham Street Elim Church. Officiating minister at funeral: Edward F. Cole.

SUDDEN HOME-CALL OF DONALD GEE

As we go to press we learn with deep sorrow of the sudden home-call of Donald Gee. Readers will join us in expressing our deep sympathy to his widow and family at this time of bereavement, and will wish to remember them in prayer. Our next issue will carry a tribute to Donald Gee by H. W. Greenway, our Secretary-General.

LATE NEWS FLASH

BLACKPOOL CAMPAIGN

A. Tee reports crowded marquee, with people standing inside and outside, at the first service. Thirty-five professed their faith in Christ. Readers pray on.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd, Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 33 | AUGUST 13th, 1966 | 6d

Part of the congregation at Ealing, for a baptismal service

Report next week.

CHARLES G. FINNEY'S MINISTRY

"NO OTHER MEANS WERE USED FOR THE REVIVAL OF GOD'S WORK"

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 out wonderfully upon the young converts. Some would lie prostrate on the floor and pray with unutterable groanings for the outpouring of the Spirit of God."

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.

"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.

"On the 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 schoolhouse. 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 as much as I did myself."

It is when we grip God that multitudes are added!

Both Mr. Finney and the people gave themselves up to prayer. 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 . . . for the conversion of souls around them. It was very common to find Christians wherever they met in any place, instead of engaging in conversation, falling 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 . . ."

SEVEN SIMPLE SENTENCES

By S. D. GORDON

THERE are seven simple facts that everyone ought to know about sin.

The first is that "sin earns wages."

The second, "sin pays wages."

The third, "sin insists on paying."

You may be quite willing to let the account go, but sin always insists on paying.

Fourth, "sin pays its wages in kind."

Sin against the body brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that "no man sinneth to himself." Sin is the most selfish of acts. It influences to some extent everyone whom we touch.

Fifth, "sin pays in instalments."

Sixth, "sin pays in full, unless the blood of Jesus washes away the stain."

Seventh, "sin is self-executive; it pays its own bills." Sin has bound up in itself all the terrible consequences that ever come.

The logical result of sin is death—death to the body, death to the mind, death to the soul! "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

DIVINE HEALING

STUDY NO. 4

by W. J. ALLEN (Wells)

THE prophet Hosea wrote, " My people are destroyed through lack of knowledge " (4 : 6). Some people do not need healing, they need a change of diet and it has been well suggested in this connection that doctors would do well to give more instruction on eating and eating habits. Also many diseases are caused through lack of rest, lack of relaxation or lack of recreation.

On the other hand backsliding often results in bodily sickness (2 Chronicles 24 : 25). We have also the suggestion in the wish of John : " I wish above all things, that thou mayest be in health even as thy soul prospereth " (3 John 2) that the state of our souls affects our health. Idolatry also can be the cause of terrible affliction (2 Chronicles 21 : 11-19), therefore we suggest holiness as a potent factor in divine healing.

By holiness we mean a heart that is entirely yielded to God and wholly possessed by Him. Psalm 31 : 10 records : " My strength faileth because of my iniquity, and my bones are wasted away." The things opposed to holiness cause sickness : envy, vexation, murmuring, anger, discontent, resentment, vindictiveness, uncleanness, lying, deceit, an unforgiving spirit, slothful worry, doubt and lack of faith, self-righteousness, covetousness, fear, self-pity, stubbornness, discouragement, hate and disobedience. All these are cited by an eminent physician as causes of disease.

When we manifest any of these we do not smile (it takes more muscles to frown than to smile) ; they all produce a deficiency in wholesomeness of heart. " A merry heart doeth good like medicine." We must ask God for a merry heart and also cultivate the same.

THE SPIRITUAL HEART AND GRACES MAKE FOR HEALTH

We are told to keep our hearts " with all diligence ; for out of it are the issues of life " (Proverbs 4 : 23). Love, forgiveness, joy, thankfulness, longsuffering, praise, forbearance, endurance, meekness, truth, kindness, obedience, rest, humility, yieldedness, patience, purity, gentleness, contentment, all these are health producing virtues and should be sought after. The apostle Paul gave sound advice when he wrote, " think on these things " in Philippians 4 : 8. Andrew Murray writes, " The more we give ourselves to sanctification by faith, the more we shall experience healing by faith." We are not called to grovel in the filth and impurities of the world, then run to God for healing. He has called us to something higher and richer. It is our duty to obey every command and appropriate every promise for spirit, soul and body. Our hearts also must be guarded against any intrusion into their purity. Someone has written, "Yield your spirit, God will fill it with divine wisdom ; yield your soul, God will fill it with divine love ; yield your body, God will fill it with divine life." Sickness may be a means of correction in God's hands (Hebrews 12 : 8). The law was given to Israel to keep them right. Affliction and sickness came through disobedience and neglect of God's law. " They soon forgot His works and wonders " (Psalm 78 : 11).

CHASTISEMENT BROUGHT REVELATION AND VISION

Israel, bitten by fiery serpents, brought the brazen serpent into prominence. Isaiah had his wonderful vision and revelation after King Uzziah's death (Isaiah 6). The bitter waters of Marah brought the revelation of God as Jehovah Ropheka (Exodus 15 : 25-26). Personal holiness is essential to healing and health.

SEE THAT YOU ARE RIGHT WITH MAN

Jesus told the man at the pool of Bethesda to sin no more, lest a worse thing should come upon him. We are not selecting a special or separate people for healing, but rather attempting to produce heart searching, that no ground be left for the enemy to work on.

On one occasion we were presented with a puzzling case. Everything seemed in order, the man had faith

and prayer was made in faith ; yet no healing came, but steadily he got worse. And, not the kind which is often a test of faith, this case appeared like a vehicle having no brakes on an incline. The point of desperation was reached when mention of a loved one's neighbour was made. That was it. The man almost went mad and declared if he had his neighbour there he would murder him. He refused to repent of his attitude, even though he was remonstrated with, and died a horrible death. We must see to it that our hearts are right. The power of love is the greatest antidote against sickness ; a peaceful, loving heart is a treasured possession. Oswald Chambers points out that certain types of moral disobedience produce sicknesses which remedies cannot touch. Obedience is the only cure.

PRACTICAL STEPS TO TAKE

Satisfy yourself you are right with God. " Let us search and try our ways, and turn again to the Lord " (Lamentations 3 : 40). Be willing to put away anything that God shows you must. Sin and wrong habits work death in our bodies, hence the warning by Paul about partaking unworthily of the bread and wine. Remember, if our hearts condemn us not, then have we confidence towards God (1 John 3 : 21).

BE ASSURED THAT HEALING IS THE WILL OF GOD FOR YOU

We are told to glorify God in our bodies (1 Corinthians 6 : 20). If we did not believe that healing was God's will we would cease to pray for any of the sick, lest we should be guilty of praying against the will of God. Without entering the conflict that surrounds this subject we affirm there are sufficient scriptures to show it is God's will to heal.

Make the Word of God the basis of your faith. The centurion who came to Jesus for his son who was at the point of death believed the Word of Jesus (John 4 : 50). " Go and wash in the pool of Siloam " was said to another ; he believed the Word, went and washed, and came seeing (John 9 : 7). It is not faith in books on the subject, however good they may be, it is the Word which is our basis.

OBEDIENCE TO THE VOICE OF GOD

Having done all that He shows, wait quietly in faith, firmly trusting Him to fulfil His promise. We would mention and recommend that reading the Bible, and reading it aloud, is a great help towards divine healing. Jesus said, " The words that I speak unto you they are spirit and they are life." Unless we read the Word we shall not know whether we are right or wrong in our manner of living. There are natural and spiritual laws revealed therein. As we read the Word it will increase our faith and increase our knowledge. Unbelief will be eliminated and our hearts stimulated to full trust in Him. Faith is the great key. We cannot over-emphasise the need of real faith. We have examined many cases only to find belief instead of faith. The Amplified New Testament describes faith as perceiving as a real fact, what is not revealed to the senses. It is faith not feelings. We must turn our eyes upon Him with whom we have to do. Most of us, if not all, get taken up with our pains, symptoms and complications.

WE MUST LEARN TO WAIT ON GOD

In Hosea 6 : 1, 2 there is a suggested principle that God does not always heal or deliver immediately. After two days He will revive us, on the third day He will raise us up ! Waiting on God is possibly the most neglected duty of all, yet the promises to those who do are great (Isaiah 40 : 29-31). " He giveth power to the faint ; and to them that have no might He increaseth strength. 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." Suffering one, wait thou upon the Lord. Deliverance and strength come through waiting (Psalm 40 : 1-3 ; Psalm 27 : 14). We have need of patience that after we have done the will of God, we might receive the promise (Hebrews 10 : 36).

We must differentiate between miracles and healings. Many people miss the mark here. Because God does not perform a miracle instantly they lose heart, when He has possibly touched the source. When God opened a way through the Red Sea for the Israelites, He could have split the waters instantaneously but instead He caused an east wind to blow all night ; slowly but surely He made a path.

Suffering one, as you begin to have real faith in Him and His ability and willingness to do, He will begin a work of supernatural origin in your body and mind. It should be remembered there were preliminaries and conditions to most of Christ's miracles. After we have met the requirements of God, whether it be the ordination of healing (James 5 : 14), or the laying on of hands, we must firmly stand on His promise, looking to Him to fulfil His work in response to our faith.

Promoted to Glory

A tribute to DONALD GEE

by H. W. GREENWAY
(Secretary-General)

THE name of Donald Gee is known throughout the whole world, not only for his writing and preaching ministries, but also as a result of his many itineraries within the fellowship of the Pentecostal churches. He visited many countries where his articles and pamphlets had preceded him, and during which he created a wide circle of friends, all of which served his efforts when at a later date he worked for Pentecostal unity.

As a man with a pen Donald Gee excelled. His contributions through books and articles in many journals were lucid and full of sound common sense, and as Editor of the magazine *Pentecost*, which he ably produced at the request of the World Pentecostal Conferences, he managed to balance himself on the literary tight-rope with amazing skill. The fact that he disseminated and maintained the interest of his readers in world news for so long is evidence of his ability both as scribe and diplomat. His most widely read book is a history of the Pentecostal movement, which, though not exhaustive in its treatment of the subject, has certainly helped students seeking knowledge of the twentieth-century phenomenon.

It was my privilege to share fellowship with brother Gee on many occasions : on convention platforms, at many conference and committee tables, in literary productions of various kinds, during interviews with inquirers, and in the atmosphere of the home. As a public speaker he was in constant demand, and was unique in his outspoken comments on matters that interested or displeased him ; he would stop a meeting if there were unruly elements and admonish the offenders with a kindly word of advice. In dealing with administrative problems he was impatient of constitutional restrictions and finicking details.

The record of appointments within the Assemblies of God is long and widespread. Forty years on the Executive Council and thirty-nine years on the Overseas Mission Council is no mean achievement. In addition he served on the Evangelistic Council, and was for thirteen years the Principal of Kenley Bible College. Of one thing we can be certain, his loss will be felt very deeply, and we in the Elim Pentecostal Churches not only send our loving sympathy to a sister fellowship and the bereaved relatives, but also pay tribute to a worthy man of God.

During the World Pentecostal Conference in Jerusalem in 1961 Donald Gee celebrated his seventieth birthday, and the respect in which he is held by the world-wide Pentecostal fraternity was demonstrated by the presentation to him of a special Bible, a gift from the assembled delegates. The ovation he received was obviously a great encouragement to this doughty exponent of Pentecostal truth. He was also the chairman of the last World Pentecostal Conference in Helsinki in 1964. From the time he came out of the Baptist Church in North London until he was called home he never wavered in his adherence to the whole counsel of God. Pentecostal doctrine was his inspiration, he was loyal at all times to the truth he had discovered in the Word of God, a fact which is reflected in his work, and he zealously guarded the simple experience of communion in other tongues which enriched his life and ministry.

Many of the early Pentecostals will remember the playing of our brother at the Kingsway Hall conventions, for he was a musician of no mean ability, and that cheery smile at the piano as he turned sideways to the audience became a feature to be expected in those pioneer meetings. Something of his talent in this direction has been added to the *Redemption Hymnal,* for he served on the committee responsible for its production and undertook some of the work in its compilation.

On Elim platforms Donald Gee preached as a welcome guest, tormenting at times by his little asides and provocative quips, but always including an abundance of spiritual food. He was a friend of our movement, particularly during certain times of stress, giving us his counsel and taking a stand against disloyalty, for which we shall always be indebted to his memory.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : G. W. Gilpin (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, 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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Means of revival *C. G. Finney*
Divine healing *W. J. Allen*
Donald Gee : a tribute *H. W. Greenway*
" Paths of blessedness ! " *Editorial*
Comment, opinion and review
Campaigning in 1966 *A. Tee*
This mini-world *Gladys Gorton*
Sunshine corner *Aunty Dorothy*
On being consistent *A. Tee*
The family altar *G. Harpin*

EDITORIAL

" HE LEADETH ME IN PATHS OF BLESSEDNESS ! "

WE are just listening to the twenty-third Psalm as set to Brother James's Air from the Romanist church of the Sacred Heart, Stoke-on-Trent. As readers will know, in this setting the sentence, " He leadeth me in paths of righteousness," is changed to " He leadeth me in paths of blessedness." The statement of the Psalmist admittedly is bold, so bold that only a man inspired by the Holy Spirit would have dared to write it. To state that any man is being led in paths of righteousness savours of presumption. But here is the rub. If the writer knows what he is writing about it is presumption to write anything weaker, if he writes otherwise then he has not had the experience the Psalmist had. But " paths of blessedness " is more in keeping with what is thought to be a due spirit of humility in regard to spiritual aspiration and achievement.

But the statement as it stands in the psalm is the expression of a great truth, and a great revelation. The Holy Spirit speaks of those who go about to establish their own righteousness—such, of course, never achieve righteousness, either to their own or anyone else's satisfaction—but He also speaks of a righteousness that is not earned or striven after or worked out, but one that may nevertheless be experienced and enjoyed—" the righteousness of God," a complete and perfect righteousness offered as a free gift to all mankind. " But the righteousness of God . . . unto all, and upon all that believe " (Romans 3 : 22).

When the Psalmist sang " He leadeth me in paths of righteousness," he sang as the result of divine inspiration and insight into the righteousness of God, perfect and complete, which he had received as a gift. He, therefore, could sing " He leadeth me in paths of righteousness " because he knew it was God's righteousness—not his own. Anything less than the Psalmist's bold words would have savoured of lack of faith and spiritual insight.

We need to watch our hymns, for lack of faith or failure to appropriate what God has done for us in Christ often substitutes a weaker presentation of belief for Biblical revelation.

There are other examples of this in our hymn book. The triumphant hymn of E. L. Budry " Thine be the glory " has in its third verse " Make us more than conquerors," but the scripture has the note of victory achieved ; " we are more than conquerors " in the very context of the hymn—resurrection.

Another rendering of Psalm 23, " The King of love my shepherd is," that is often sung, weakens the assurance of the last verse. The Psalmist sang " And I will dwell in the house of the Lord for ever," but this hymn weakens this to " may I sing Thy praise within Thy house for ever."

The Holy Spirit speaks of the false humility that fails to appropriate the glorious and completed work of Christ and boasts itself in not

(*continued on page 522*)

COMMENT, OPINION AND REVIEW

For this cause pay ye tax also

MANY people consider tax evasion a legitimate practice. " I'm doing a bit ' on the side ' so that I don't have to declare what I receive for it." We may be slick with the string, percussion and wind instruments, and exploit their possibilities to the limits envisaged by their creators and beyond; we may present the gospel in the modern idiom, be *au fait* with every modern device for " getting the gospel across "; but none of these is Christianity, but doing our duty to the state for Christ's sake is, and failing therein is not Christianity. God does not condemn the non-playing of pop gospel songs, but He does have a word on non-paying what the state demands. The claiming of every allowance the state permits is legitimate, but the Christian has always to ask himself this question: " If everything touching my tax returns and payments came to light how would I stand? "

The context of the New Testment commands on this subject more strongly emphasises the Holy Spirit's references to it. It would not be difficult to show that the tax system in the Roman Empire in New Testament times was less efficient than ours. The system of " farming out " taxes lent itself to all kinds of corruption and oppression. A tax-gatherer purchased the tax rights of a region at an auction and recouped himself as efficiently and lucratively as he could. The general opinion of tax-gatherers as a hated section of the community is well reflected in the New Testament.

We couple with this important consideration the fact of the Roman Empire's being a heathen empire absolutely. The Christians may have argued, and doubtless many did, that they were not going to pay up to old so-and-so. " He keeps half what I pay him, so I'm going to play him at his own game "; or " I'm not paying taxes to a heathen state to be used to promote games and circuses in the Colosseum at Rome, and to maintain a heathen emperor in pomp and luxury."

But the Holy Spirit states that they were to be subject to the state not only through fear of punishment, but also for conscience's sake.

Seeing that this was all true in a heathen empire, how much more, in a country with a Christian tradition, should we, because we are Christians, pay our dues to the state in full as it requires because the Holy Spirit in His words commands us so.

In the last resort Christianity is demonstrated in morality. If we perpetuate failure in morality we fail absolutely, no matter how great our success in the " mechanics " of our faith.

" THE old hen is fairly rattling her eggs this morning." Many a farmer's wife has expressed herself thus; we ourselves have heard it also from the lips of countrymen.

Some years ago a farmer, taking us over his farm, showed us his incubator with dozens, maybe hundreds, of eggs lying on wire trays. As we left he said " Ah, before we go I had better turn the eggs over." I wondered how long it would take him, but he damped his forefinger and ran it along the lines of eggs, touching each one and giving it a little turn. He turned the lot in a few seconds and then told me that he performed that operation twice a day. " You see," he explained, " if the eggs are not turned the chicks become misshapen and either cannot hatch out or will not survive."

The old hen " rattling her eggs," of course, was turning them over to ensure the normal development of her chicks.

Perhaps some evolutionist would explain in simple language how the hen learned to do what the farmer learned only by trial and error and the application of intelligence to the problem.

Parents should, to some extent, lock up their daughters, Dr. Donald Gough, consultant psychiatrist to a home for young unmarried mothers, says in an article in *Family Planning*, the journal of the Family Planning Association.

" Of course, the full application of this principle is far from possible today and is highly undesirable anyway," he says, " but the young adolescent feels the need of a measure of control."

CAMPA

Following the Norwich crusade, Pastor Tee is now in the midst of a tent crusade in Blackpool. He writes asking for the prayers of every reader.

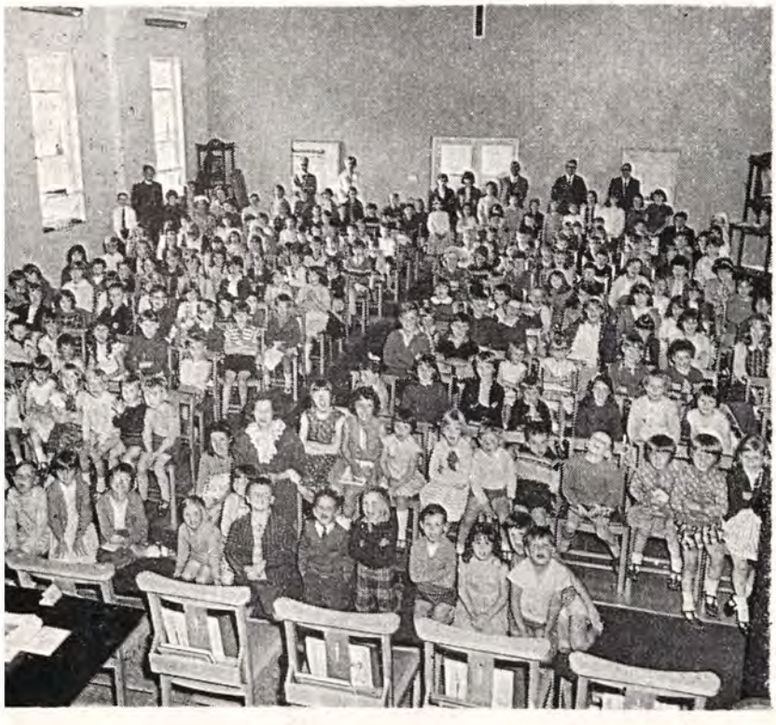
THE Foursquare Gospel has never lost its power. We love it and we believe it. Evangelism is a word dear to the heart of every Elim member. Tell an Elim church of souls being saved and they rejoice. Tell them of backsliders coming back to the Lord and joy fills their soul. We believe in evangelism.

The Foursquare Gospel message was entrusted to us just over fifty years ago and right down through the years we have fearlessly proclaimed its message in the towns and cities of our beloved land. There has never been a time in our history when it was more needed than now. Opposition is a sure sign that the Devil is not happy about our going ahead in preaching the message we love. There was a time when the enemy used the approach that this foursquare message is of the Devil. Of late, however, his new approach has been much more subtle. We are now told that we are living in a new age, and that this needs a new approach. The idea of booking a hall and putting out advertising in order to launch a crusade is, according to our critics, a thing of the past. We must change with changing times and scrap the well-tried methods which brought in thousands of precious souls. The strange thing is that nearly all of our evangelists have been asked by other fellowships if they will come and conduct crusades for them.

It would be utter folly to listen to the critics and even worse to let them affect us in any way. It is the foul work of the Devil to divert us from ways which he well knows will bring souls to Christ.

It is true that the man-in-the-street is hard to reach. It is true that not many towns are easy for the preaching of the gospel. It is true that affluence is making it harder for the evangelist. This only presents a greater challenge which will mean greater sacrifices; it will mean the spending of more money; it will mean sticking at it rather than running away from it. It will mean more prayer and more work. Opposition does not mean that we surrender and do no more soul-winning in tents, in public halls, or in churches. We must press the battle to the gate, we must get people under the sound of the gospel in every possible way. We must fight the good fight of faith. We must never surrender.

Young people's service at Norwich.



CHILD EVANGELISM

Children are flocking to our special crusades sponsored for them. Here is a field where great success can be achieved for the Lord. Our youth evangelists have seen hundreds of children coming to their services recently. If we have vision, I feel that we would place more value on this and follow the initial effort up with a programme for young people which would cause them to want more of the things of God. Sunday school and sunshine corner are vital avenues of evangelism.

TEENAGERS ARE HUNGRY

It has been proved over and over again of late that the teenager is looking for something to satisfy. Last month I sponsored a children's crusade in Norwich to coincide with the closing week of the crusade there. A fine number of twelve-year-olds came along. I immediately gave them promotion and they had to look after the younger children who packed the church right to its utmost. Then we had a choir for them after the younger children went home. They

GNING N 1966

by Alexander Tee

were eager, and on the following Sunday they sang in the church, which was packed to its utmost.

They were thrilled to do it. Most of them had nowhere to go on Sunday night. What a golden harvest! The follow-up work is, however, most important.

On the opening night of the "Teens and Twenties" coffee bar over forty young people attended. It was orderly, and thrilled the leaders, who felt that here was yet another avenue of outreach which must be pursued.

CHRISTIANS ARE STIRRED

Another important aspect of a crusade is its effect on Christians themselves. New converts, new young people bring new avenues of challenge. More boys and girls need more new teachers. All the activity involves us in more prayer. The challenge to tithe and to follow the Lord through the waters of baptism affects more than just the new converts. Nominal Christians see their need. Christians who are out on the fringe of things see their need, even the nucleus of spiritual people receive such a thrill and a blessing to their souls that one can only say in spite of the hardness of the hour that we must go on and on preaching the Foursquare Gospel.

NORWICH A TYPICAL EXAMPLE

It was not easy in the Norwich crusade, but by going all out we rejoice to report that souls were saved in almost every service. God is still healing the sick and God is still confirming His word with signs following. Many people are still hungry for more of the Word of God. When a baptismal service was announced, everyone who applied to be baptised came in as a result of the crusade. A second baptismal service has had to be arranged because others were waiting to see what a water baptismal service was like. People broke bread for the first time in their lives. Others did so who had not done so for about thirty years. There were never less than thirty waiting behind to seek the baptism in the Holy Spirit. Has it helped the faithful members of the Norwich church? The letters of appreciation answer

Part of the Norwich congregation.

this question. Other letters tell of people who had been healed. One told of twenty years of pain terminated by the laying on of hands during these glorious days of blessing. Another told of healing from insomnia, another told of arthritis being cured after years of pain.

Do we want to see more of this? Do we want to see more children flocking into our children's crusades and Sunday schools? Do we want to see more baptismal services following the winning of precious souls? Do we want to see non-Elim people receiving the baptism in the Holy Spirit as well as our own young people? Then show us that you are right behind us by sending your gift to ELIM CHURCH HEADQUARTERS, 297/299 HIGH STREET, CHELTENHAM.

Children's choir at Norwich.

EDITORIAL (*continued*)

being presumptuous. Having believed and received Christ, however, believers know that it is presumption not to receive and rejoice in what He has done for our souls.

The hymn "Thou Christ of burning, cleansing flame" has the line "Send the fire, to burn up every trace of sin." But nowhere in the Bible is there any hint that the Holy Spirit burns up sin. The blood of Christ cleanses from sin; the Holy Spirit comes to equip the Church for service.

This may sound like quibbling, but the doctrine that the Holy Spirit burns out sin from our lives through the agency of the bitter experiences we may be caused to pass through is productive of much introspection and lack of victory among many saints of God.

Well known to early Pentecostals, the highly esteemed Elim minister William Henderson would refuse to sing "vile and full of sin I am," changing the last word to "was." "What," he would say, "when the blood of Christ has cleansed me from all sin and Christ has created me anew in Himself!" He felt it was a false humility, really a kind of inverted pride, not to accept the work of Christ, belittling to His achievement on the cross. He believed that one should accept and rejoice in the work of Christ in us. To this we say "Amen."

Make this a date! Plan your coach!

AUGUST MONDAY, August 29

11 a.m., 2.30, 3 (children's convention) and 6.30 p.m.

WEST OF ENGLAND PENTECOSTAL CONVENTION

The City Temple

JAMAICA STREET (off Stokes Croft), BRISTOL 2

Preachers include

J. NELSON PARR GEORGE STORMONT GEORGE MILES

Musical features:

Mair Jones-Perkins
(recording and broadcasting gospel singer)

The Gloucester Elim Choir

Conveners: **Ron Jones and Tom Stevens**

Cups of tea and light refreshments available between services.

Other services: Wednesday, Thursday, Friday and Saturday (August 24th-27th) at 7.30; Sunday (28th) at 11, 3, 6.30 and 8.15.

D.1313

WHERE TO WORSHIP ON HOLIDAY

Except where stated otherwise, the times of services are Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30.

BARNSTAPLE, 18 Bear Street (Tuesday at 7.30, Saturday at 8 and Sunday at 8); **BECONTREE,** Green Lane; **BLACKPOOL,** Fredora Avenue, Marton (Tuesdays at 7.30); **BLACKPOOL,** Jubilee Temple, corner of Central Drive and Waterloo Road (Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30); **BOGNOR REGIS,** Waterloo Square; **BOURNEMOUTH,** Curzon Road, Holdenhurst Road, Springbourne; **BOURNEMOUTH,** Hawthorn Road, Winton; **BRIGHTON** (Preston Park), next to No. 140 Balfour Road; **BRIGHTON,** The Lanes, North Street; **CANVEY ISLAND,** Essex, Rainbow Road, off Larup Avenue; **CHICHESTER,** the Guides' Hall, Whyke Lane; **CHRISTCHURCH,** Jumpers Road; **CLACTON-ON-SEA,** Hayes Road; **EASTBOURNE,** Hartfield Road; **EXETER,** Northernhay Street; **FALMOUTH,** Dracaena Avenue; **GOSPORT,** Prince Alfred Street, Stoke Road; **GREAT YARMOUTH,** Albion Road; **GRIMSBY,** Tunnard Street; **HASTINGS AND ST. LEONARDS,** the Central Hall, Bank Buildings; **HOVE,** Portland Road; **LEIGH-ON-SEA,** Glendale Gardens; **LOWESTOFT,** St. Peter's Street; **NEWQUAY,** Seymour Avenue (Sundays 11 and 6. Tuesdays and Wednesdays at 8); **PAIGNTON,** New Street; **PENZANCE,** Liberal Hall, Taroveor Road; **PLYMOUTH,** Notte Street; **PORTSMOUTH,** Arundel Street; **RYDE,** I.O.W., Warwick Street; **SCARBOROUGH,** Murray Street, Londesborough Road; **SOUTHEND-ON-SEA,** Seaview Road; **TORQUAY,** Scarborough Place, off Croft Road, Lucius Street; **WEMBURY,** Elim Church; **WESTCLIFF-ON-SEA,** Electric Avenue; **WEYMOUTH,** Belle Vue; **WHITEHAVEN,** George Street; **WORTHING,** Grosvenor Road; **BARRY,** Pyke Street, Barry Dock; **HOLYHEAD,** London Road; **ABERDEEN,** Marischal Street; **AYR,** 5 George Street; **DUNDEE,** Dudhope Crescent Road; **EDINBURGH,** Henderson Terrace, Ardmillan; **WICK,** "Bethel" Church, Martha Terrace, Wick, Caithness; **BANGOR,** Co. Down, Southwell Road; **DUBLIN,** Elim Mission to Eire, 13 Cedarwood Road, Dublin, 11; **DELANCEY,** Guernsey, Delancey, St. Sampsons; **ST. PETER PORT,** Guernsey Union Street; **VAZON,** Guernsey, Route de la Mare; **ST. HELIER,** Jersey, Stopfend Road.

(*For coming events see back page*)

BOOK REVIEWS

THERE IS AN ANSWER, by Leith Samuel. (Published by Victory Press, Evangelical Publishers Ltd., Lottbridge Drove, Eastbourne, Sussex, at 6/- net).

This book deals with matters that are prevalent in the minds of most people today, such as doubt, suffering, fear, loneliness, worry and depression, etc.

Considering in some detail the very problematic facts of life, and the queries they arouse in the minds of people relative to God and life in general, the author deals with them in a convincing way. He wisely avoids involved theological and philosophical argument, and deals with them in simple, direct and forceful language. This makes the book easy to read and understand. The reader will be impressed by the author's belief in God and His ability to answer satisfactorily every doubt, dispel all fear, lift depression, remove the worry that results from over-anxiety and meet all the needs of those who come to Him through the Lord Jesus.

The author also places an absolute reliance upon the Word of God, which is most stimulating in these days of so much departure in theological circles from what the Bible declares. The contents of this book evidently are derived from much careful study of the Bible and a sympathetic understanding of human problems and needs.

We recommend this as a good, stimulating and helpful book.

S. GORMAN.

A BUSY TIME FOR SALLY ANNE, by Ambrose Haynes. (Published by Victory Press, Evangelical Publishers Ltd., Lottbridge Drove, Eastbourne, Sussex, at 7/6).

No longer a " tiny " but not yet a big girl ? " A Busy Time for Sally Anne " is just the answer. The in-between is always a problem when deciding on the right book for this age group.

Sally Anne fills the three-month separation from her parents by becoming a little missionary, following the advice of her missionary father. Among others, she influences the likeable, but very lazy, uncle John and the rather stern aunt Elsie, makes tea for the grumpy Mr. Belchers and shows no fear of Mrs. Anstruther, even though the unruly Julie insists she is a witch.

Julie is rescued from drowning by Sally and Sally tells her of Jesus, who loves even the naughty ones. A book with a very simple gospel message and one that will be read and read again.

CLUES FOR SIXPENCE, by E. J. Warde. (Published by Victory Press, Evangelical Publishers Ltd., Lottbridge Drove, Eastbourne, Sussex, at 7/6).

For the over-tens, boys or girls, " Clues for Sixpence " has all the ingredients for an exciting story: hidden treasure, secret passages and a sinister foreigner who left interesting footprints for would-be sleuths. All this in an unusual holiday. Sunday school teachers might not approve of Miss Smallburne who went to take her own Sunday school class and left her visitors to go exploring on a Sunday afternoon, especially if they feel that Sunday school is just as important even on holiday. However, she atones for her lapse later in the book and gives one of her visitors helpful guidance and advice which leads him to make a decision for Christ. Joy makes her decision in the cellar in which they are prisoners and finds that her prayer was answered in a very strange way.

AUNTY DOROTHY.

Frank W. Birkenshaw

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Women's column

By GLADYS GORTON

THIS MINI-WORLD

"THIS mini-world," writes a journalist, "this tip-to-toe mini existence is the latest trend." We have the mini-bottle, the mini-satchel, the mini-can, the mini-pack—all produced for the individual, the bachelor, the bed-sitter. "There is a distinct demand for mini-sized products," says a well-known manufacturer. The mini-bus, the mini-taxi, the mini-car, the mini-jet plane and the mini-skirt are all included in this year of the mini everything.

Mini comes from the Latin word meaning very small or on a small scale. Each of us has his own mini-world — children, people, things, circumstances which concern and control our lives—and it is comforting to know that the Lord knows all about us, cares and understands. He is the answer to **our** mini-world, but on the other hand there are those of us who only think and live for **our** concerns—"me and mine," we do not reach out a helping hand to others. Jesus said: "Other sheep I have which are not of this fold" (John 10 : 16).

To us, living in our mini-world, "others" sounds very indefinite but may we ever remember that Jesus died for the whole world and it is our business to reach as many as we can with the gospel. "The world is my parish" declared John Wesley, and Paul Rader once said that a man with the whole world on his heart is a rare man and a man close to God for God alone loves the world (this goes for a woman too !).

We have just returned from the Missionary Conference at Capel, which is a splendid venue for one to get enthused and revitalised in the service of the Lord. Plan to attend another year. One meets the missionaries home on furlough and gets a clearer vision and understanding of their tremendous and desperate needs. Many such urgent requirements can be met by you and me through the medium of the E.W.M.A. Get to know more about this new venture, get interested, get burdened for our missionaries who are labouring against such gigantic odds in these anti-Christian times. Begin to pray more earnestly for them and the Lord will soon show what you can do—you in your mini-world and I in mine.

Is it nothing to you, O ye Christians,
That Africa walks in the night ?
That Christians at home deny them
The blessed gospel light ?

Is it nothing to you, O ye Christians ?
Will ye say ye have nought to do ?
Millions in Africa dying unsaved,
And is it nothing to you ?

Thought. "God gave His only begotten Son—that was His contribution to the missionary cause. What have I given ? "—REV. B. F. BUXTON.

HELLO SUNBEAMS.

Miriam held the baby very tightly. He was quite heavy, almost too heavy for her to hold, and she loved him very dearly. None of her friends had a baby brother and she didn't dare tell them that she had one. All the other baby boys had to be thrown in the river, but her mother had hidden him until now.

The baby struggled in her arms and laughed up at her. She put her hand over his mouth for fear he would be heard but he struggled again and chuckled, louder this time. Miriam listened anxiously but soon she heard the visitor depart and she could breathe again. Mother looked very anxious as she came to take the baby. It was quite obvious that something would have to be done. None of them wanted to part with him, he was so lovely and the pride of the family.

Mother and father talked for a long while and then they called Miriam ; they would need her help they told her and she would have to be very brave. Together they made the little basket and pitched it well. When it was ready they placed the baby in it and tucked him up warmly. Father laid his hands on the baby's head and prayed that God would watch over him. Miriam couldn't see for the tears that were running down her face. Mother was crying too. Miriam followed carefully and watched where they left him. She hid herself and waited, ready to run and tell them if anyone came near.

It was very lonely and Miriam was very anxious. Suppose he cried, what could she do ? She heard the sound of laughter and looked out from her hiding place. With horror she heard the baby stir and start to cry. She crept nearer and nearer, praying that he would stop but the crying went on.

Miriam recognised the women because she had

seen them often. Pharaoh was very proud of his daughter and they all had to bow as she passed by. She was with her ladies and they were talking together. One of the ladies found the little ark and picked up the crying baby. Pharaoh's daughter put out her arms and the baby stopped crying and smiled up at her. They all played with him and he chuckled and tried to reach their hair and their jewels.

Miriam watched anxiously and listened. She heard Pharaoh's daughter say that she would keep the baby. "I must find a Hebrew nurse," she said. Miriam came and bowed low and said, "I will find a nurse for you." Breathless from her running she called urgently for her mother. Quickly they ran to where the women were still admiring the baby.

"I have called him Moses," said Pharaoh's daughter, "take him and nurse him for me and I will pay you well."

That night they prayed together and Miriam and her mother wept again. This time they were tears of joy. "God has heard our prayer and the baby is safe now," said mother. Miriam added her own prayer of thanks. She was so glad that she could still help to nurse the baby, and he could laugh now as often as he wished. She went skipping out to her friends. She was full of joy because she had a baby brother and it was a wonderful secret.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

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YOUTH in action!

CONSISTENCY

by

Alex Tee

THE trophy in a swimming race is not given to the person who makes the biggest splash but to the person who keeps up the best pace right to the end.

A student may do well at the eleven-plus or at "O" level examinations but only he who does well at the finals in the university gains a degree. The same thought is involved in our spiritual life.

Paul wrote to the Galatians: "Ye did run well, who did hinder you?" The Galatians had made a most enthusiastic start to their spiritual life. They would at first have plucked out their own eyes and given them to Paul they were so zealous. But, alas, like others mentioned in the Revelation they had "lost their first love."

What can be said of churches can also be said of individuals. "Demas hath forsaken me, having loved this present world and is departed . . ." Here was one of Paul's associates who had begun well, but whose consistency was not as strong as his commencement. The Bible has many such sad illustrations and so has the present day. All around us there are people who used to love the Lord and work for Him. Alas, something has happened and today they are not where they once were for the Lord. All this must be very sad to the Saviour who never once faltered from the cradle to the cross. How thankful we should be that the Saviour did not change His mind half-way and return to heaven without opening up the way of salvation to us.

It is always wrong to backslide

Although backsliders make many excuses none will hold much weight when we stand before the Lord and see His nail-pierced hands. Maybe someone was unkind in something they did or said and you became discouraged and began to lose out. Such conduct must have grieved the Saviour, but it grieves Him more to see you losing your first love. The old saying goes: "Two blacks don't make a white." Backsliding is like the second "black." If someone has offended us we should remember the words of the Master, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

Moses had a whole nation who rebelled and voiced all manner of criticism against him. He stood true. Paul had many reasons to become discouraged: he was beaten, shipwrecked, in peril time after time; he was let down by people many times. Yet at the end of a life fraught with trials, opposition and disappointments, he could write in a note of brilliant triumph: "I have fought a good fight, I have finished my course, I have kept the faith." Then he adds this glorious portion, "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day: and not to me only, but to all them also at His appearing."

Shooting stars may blaze across the sky for a moment or two, but mariners seeking guidance across the rough seas look to stars which, although they might not be spectacular, are consistent and steadfast. Could you say like Paul, "Be ye followers of me even as I also am of Christ"? Christ compliments consistent Christians.

FLASH

Vehicle for India fund now £850. Over £100 from E.W.M.A. Still required £500.

L. WIGGLESWORTH,
E.M.S. secretary.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, August 15th — Acts 18:1-17

" After these things Paul . . . came to Corinth " (v. 1).

Corinth was the great centre of commercial traffic on the overland route from Rome to the East, and also between upper and lower Greece. For this reason, much of the trade of the Mediterranean flowed through it, so that " a perpetual fair was held there from year's end to year's end," to which were added the great annual gatherings of Greeks at the " Isthmian Games " (alluded to by Paul in 1 Corinthians 9:24-27). Hence, also, it was proverbial for wealth, luxury and shameless dissipation. Its population was mainly foreign, formed of colonists from Cæsar's army and of freed slaves, settlers from Asia Minor, and at this time a large influx of Jews lately expelled from Rome.

Among these refugees were Aquila and Priscilla who discovered the hand of God even in the emperor's edict (18:2) driving them out; eventually they became Paul's " helpers in Christ Jesus " (Romans 16:3).

Tuesday, August 16th — Acts 18:18-28

" A certain Jew named Apollos . . . came to Ephesus " (v. 24).

From Corinth Paul took Aquila and Priscilla on a brief visit to Ephesus following which the apostle found it necessary to move on to Jerusalem leaving his friends behind—a move that was certainly providential, for Aquila and Priscilla were just the people God was able to use when the brilliant, yet humble Apollos came to Ephesus.

" Knowing only the baptism of John " Apollos was able to learn more from Paul's friends. " They took him in hand and expounded the new way to him in greater detail " (v. 26, N.E.B.).

He was a splendid character and " well versed in the scriptures " (v. 24, R.S.V.). " A convincing, commanding, confirming power went along with his expositions and applications of the scripture " (M. Henry). Yet he was willing to learn from two godly souls in his congregation.

Wednesday, August 17th — Acts 19:1-12

" And all the men were about twelve " (v. 7).

Paul is now on what may be described as his third missionary journey; the account of the start of it appears in chapter 18 verse 23.

Apollos has moved to Corinth and the way is open for Paul to build upon the work of his colleague at Ephesus.

Ephesus was a great centre of paganism and the seat of the sensual worship of Artemis, the Greek goddess of hunting, corresponding to the Roman Diana (see Acts 19:24, R.V., margin).

" About twelve " (v. 7) of Apollos's imperfectly instructed disciples were the nucleus of the church Paul founded at Ephesus. They had followed the light as far as it had led them. God met them at that point.

Thursday, August 18th — Acts 19:13-27

" I must also see Rome " (v. 21).

" In these words Paul gave expression, not to a desire only, but also to a conviction. . . . As a freeborn Roman citizen, he would be very conscious of the power of Rome in all human affairs. He knew how from that City of the Seven Hills the highways radiated to all parts of the world. He knew then the importance of the Christian Church in that great city. It was already in existence, having been planted almost certainly by the ' sojourners from Rome ' who were in Jerusalem at Pentecost. It was this sense which caused him to write his letter to them, and now made him desire to see the city. Thus the true apostle of Christ Jesus is ever lifting his eyes to larger things than those of his immediate work . . ." (Dr. Campbell Morgan).

Friday, August 19th — Acts 19:28-41

" Great is Diana of the Ephesians " (v. 28).

In the eyes of her devotees, Diana was great in the powers they believed she possessed; to them she was the mother of all living things, the source of fertility and nourishment. She was great in the position she occupied in that part of the world. Pilgrims came from all parts of Asia Minor to visit her shrine. The temple of Diana was a magnificent edifice. The profit she brought in Ephesus was likewise substantial (vv. 24, 25); nor can we overlook the great emotion she could evoke from the hearts of her supporters (v. 34).

Yet One greater than Diana was in the midst!

Hail to the Lord's Anointed,
Great David's greater Son!

Saturday, August 20th — Acts 20:1-16

". . . A certain young man named Eutychus " (v. 9).

The story of Eutychus is interesting as it gives us some idea of Christian worship on the Lord's day in the first century.

Was Eutychus a slave? And had he worked hard before going to the evening meeting? This may have been why he felt so sleepy or it may have been the preacher's long sermon which caused his somnolence—perhaps it was a combination of both!

Whatever the cause, the immediate consequence was tragic (v. 9). Luke vouches for the death of the youth. But God, through the apostle's love and faith, undertook and Eutychus was raised to life.

That which could have marred the meeting and brought great grief was used by God as a means of great encouragement to all concerned.

Sunday, August 21st — Acts 20:17-38

". . . Ye . . . shall see my face no more " (v. 25).

" Then there were loud cries of sorrow from them all, as they folded Paul in their arms and kissed him. What distressed them most was his saying that they would never see his face again " (v. 38, N.E.B.).

To all who have known the bitter grief of a long separation from one dearly beloved, this scene must awaken sad memories. It is agonising to watch the loved one departing resolutely facing loneliness, sorrow and death and to feel with his going a terrible sense of loss and desolation.

Nevertheless, the Christian with J. H. Newman can confidently say

" . . . Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent till
The night is gone,
And with the morn those angel-faces smile,
Which I have loved long since and lost awhile."

FLASH

Blackpool Campaign

Alex Tee reports crowded tent meetings, people standing in and around the tent. Over 150 decisions to date. One woman prayed for haltingly rose from her bath-chair and then ran the full length of the aisle. Great enthusiasm, Readers, pray on.

COMING EVENTS

BARKING. August 29. Elim Church, Ripple Road. August Bank Holiday Convention. Monday at 3 and 6.30. Preacher: A. S. Brewster (Hove).

EASTBOURNE. Elim Church, Hartfield Road (three minutes from railway station). Sunday, August 14, 11 and 6.30. Annual visit of London Crusader Choir. Guest speaker: Frank Farley.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HASTINGS. August 20, 21. Elim Church, Station Road. Saturday at 7. Sunday at 3 and 6.30. Visit of D. B. Gray and London Crusader Choir.

HEREFORD. August 27-30. Elim Church, Clive Street. Bank Holiday Convention. Saturday and Tuesday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Preachers: A. Tee and G. L. Taylor. Music by the Sparkbrook (Birmingham) Elim Church choir.

HULL. August 13, 14. City Temple (corner of Madeley Street). Saturday at 7.30. Sunday at 10.45, 3 and 6.30, services to celebrate reopening after repair and rededication. Preachers: former ministers.

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. August 20. Elim Church, Mill Lane. At 7.30. Rally conducted by party from Salford Elim Church.

ROMSEY. August 27-29. Elim Church, Middlebridge Street. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (held in Baptist Church [kindly lent], Bell Street). Speakers: A. Whittall (Woolwich) and J. McBurney (Winton, Bournemouth). Tea provided between Monday services.

SOUTHPORT. August 27-30. Evangel Temple, Manchester Road (corner Hawkshead Street). Bank Holiday Convention. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: J. J. B. Hounsome (Knottingley), S. Beresford (Blackburn). Convener: L. Knipe.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

WORTHING. August 27-29. Elim Church, Grosvenor Road. Convention and services for the deepening of spiritual life. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: J. A. Wright (Southend-on-Sea).

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): August 14, Eastbourne; 21, Hastings; September 3, 4, Lowestoft, Elim Church, St. Peter's Street, Saturday at 7, Sunday at 11, 3 and 6.

Pastor and Mrs. A. D. Bull:
August 13, 14, Smethwick; 16, Selly Oak; 17, Langley; 18, Stafford; 20, 21, Old Hill; 22, Hadley (near Wellington); 23, West Bromwich; 24, 25, Rugby; 26, Hanlley; 27, Longton; 28, Weoley Castle.

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BIRTHS

BLACK. On July 2nd, to Cecil and Elsie, members of the Ulster Temple, the gift of a daughter, Gillian, a brother for Steven. Dedicated by Pastor John Gardiner, July 24th.

JONES. On March 17th, to Mr. and Mrs. Jones, Camberwell, God's gift of a daughter, Melody Mary.

SHARMAN. On July 19th, to Jack and Jean Sharman, of Elim Church, Rotherham, the gift of a daughter, Joy.

MARRIAGES

BUTLER—BURTON. On June 25th, 1966, at Quenchwell Methodist Church, near Truro, Cornwall, Victor Butler (Royal Marines) to Miriam Burton, S.R.N., S.C.M., both members of Elim Church, Plymouth. Ceremony conducted by Revs. R. Hattersley (Methodist minister) and L. P. Cowdery.

UNWIN—JOHNSON. On July 23rd, at Elim Church, Rotherham, Albert Unwin to Mildred Johnson. Officiating minister: C. J. Watkins.

SILVER WEDDING

STANNARD—JONES. On June 21st, 1941, at St. Thomas's Church, Deptford, Alfred Stannard to Ursula Jones. Present address: "Ambleside," 7 Goodeve Close, Plymstock, Plymouth.

WITH CHRIST

IVERMEY. On July 7th, William Ivermey, aged 89 years, passed to be with the Lord. Member of Elim Church, Plymouth. Officiating minister at funeral: L. P. Cowdery.

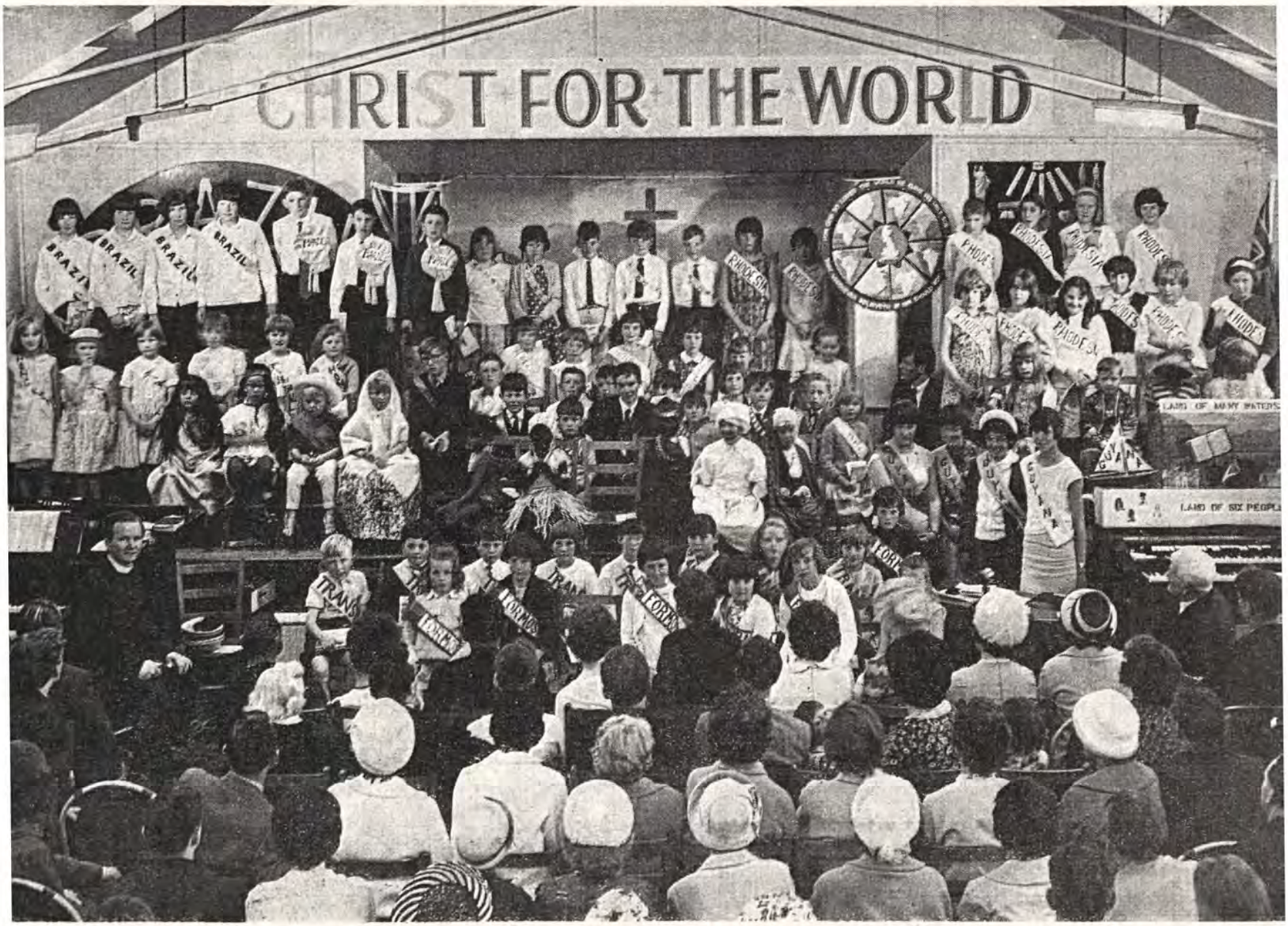
SMITH. On July 17th, Leonard Smith, aged 67 years, beloved member of Elim Church, Rotherham, called home suddenly while at Bristol. Officiating minister at funeral: C. J. Watkins.

THOMPSON. On July 9th, Thomas John Thompson, aged 70 years, beloved deacon and Sunday school superintendent of the Elim Pentecostal Church, Saunders Street, Belfast. Officiating minister at funeral: K. Adams.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd, Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 34 AUGUST 20th, 1966 6d



YEOVIL. The Sunday school anniversary feature " Christ for the world." A scene from the display at which all Elim missionary fields were covered. Congratulations to Yeovil. —Editor.

Is it God's will to heal all?

Exodus 15 : 26

THERE may be objections from some on the grounds that this was given to Israel under the law. But surely under grace the lesser is included. This scripture is a means of encouragement to sufferers to seek Him for deliverance and not put there to mock us. A young man, who knew very little of the Bible teaching on this great subject, was lying very ill, at the point of death, when this verse was read to him quite unwittingly by a visitor. The young man said, "Lord, I believe that; you are the Lord that healeth," and was instantly healed, so much so that the hospital staff thought his mind was deranged, but learned the truth upon examination.

There are those who suggest it is not God's will to heal all, because experience has seemed to show this, but we are on very dangerous ground here, and would not use such arguments in the case of receiving the Holy Spirit or salvation. In such a case we do not give up, but rather are we the more determined to get people saved and baptised in the Spirit. We must put the same determination into the healing of the sick, remembering that Jesus came to destroy the works of the Devil, and presented Himself as the great Deliverer. He revealed His great passion and ministry to suffering humanity (Luke 4:18).

Shall we point to the great type of Jesus, the brazen serpent lifted up for those who looked to it to live, and leave out the message for the body? Is He less compassionate now? The writer to the Hebrews presented an ever-ready deliverer: "Therefore He is able to save to the uttermost [completely, perfectly, finally for all time]" (Hebrews 7:25, Amp. N.T.).

On this great subject let it be understood that we do not wish to hurt; so, dear reader, if you are a sufferer please take it that our only desire is to help sufferers to find release from suffering and bondage. We have carefully listened to testimonies about great Christians who have suffered and departed this life without having been healed, but still affirm our confidence in God's Word and believe that all who will walk in obedience to His will can claim divine healing for their bodies (*Fundamental Truth No. 4, Elim Constitution*). The psalmist declared "[He] healeth all thy diseases" (Psalm 103:3). Peter in the house of Cornelius (Acts 10 : 38) declared that Jesus went about doing good, in particular curing *all* that were harassed and oppressed by the Devil, for God was with Him. If Jesus healed all and it is not God's will to heal all, He was guilty of working against His Father's will.

FLASH. From Blackpool. Over 300 professed commitment to Christ. Outstanding healings. Readers pray on.

DIVIN

STUDY NO. 5

THERE IS THE COVENANT OF HEALING

(Exodus 15:25)

Full salvation cannot exclude the body; this text becomes void if there is the slightest thought that God will not heal. The priest in the Old Testament could pronounce the leper healed after the conditions had been fulfilled; how much more shall the Eternal Priest? The very word uttermost covers the whole man. He will heal the heart of the wounds of sin and the body of disease. The body for the Lord and the Lord for the body (1 Corinthians 6:13). Augustine wrote of Psalm 103:3, "Death is not yet swallowed up in victory, this corruption hath not yet put on incorruption, we are still shaken by passion and temptations, but thy sicknesses shall be healed, doubt it not. They are great you say, the Physician is greater; to an omnipotent Physician no sickness is incurable, only suffer thyself to be healed, thrust not away His hand. He knoweth what He doeth. A human physician is mistaken sometimes. Why? Because he did not make that which He undertook to heal. God made thy body, God made thy soul. He knoweth how to recreate that which He created. He knoweth how to perform that which He formed. Only be thou still under the hands of the Divine Physician. Suffer thou His hands, O soul, that blesseth Him, forgetting not His benefits, for He healeth *all* thy diseases." We must learn to stand on the covenants of God, especially that given in James 5:14.

HEALING

by W. J. ALLEN (Wells)

The question arises, why then are some not healed? If we accept the basis which we have given in a previous article (ELIM EVANGEL, July 30th, 1966) there only remains one cause, there must be something lacking. Now we have no desire to send needy souls back into despair, but a deep desire to try to point them the way of healing and health. It should be noted that the word of God is positive. "*Shall recover,*" "who healeth all thy diseases," "the Lord shall raise him up," and we must be positive also. Some have doubt as to whether it is God's will to heal them and give way to unbelief. We certainly cannot believe anything is too hard for the Lord. So if you feel that way or doubt His will it is no use trying to get well by another way. If it is not God's will to heal you all the means in the world are useless as far as a permanent cure is concerned.

Some people rest on feelings. Because they do not feel better they begin to doubt God's will. The prophet Hosea wrote "In the third day He will raise us up" (6:2). Jesus was three days in the bowels of the earth; Jonah was three days in the belly of the great fish; Paul was blind for three days. We must learn to exercise faith, and believe in spite of appearances. When the children of Israel reached the Red Sea it looked as though God's Word would fail, but the wind commenced to make a way as soon as the rod of faith was stretched out.

PAUL'S THORN IN THE FLESH

Without entering the controversy which surrounds this subject let us look at the reason for Paul's thorn in the flesh. He states: "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh." Surely there is no one who would claim to be in this category; in this day rather would we confess our ignorance of divine things.

Some are completely resigned to their illnesses and although they come forward for prayer they are like the old lady who, praying for the mountain to be removed from the back of her house, exclaimed next morning: "Ah! I knew it would still be there." We must refuse to be resigned to our sickness. Israel would never have got out of Egypt had they been resigned to their state, but they cried unto God, who recorded: "I have seen, I have heard their cry, I know their sorrows." To be resigned to sickness mocks every promise of God and more especially the words of Jesus when He declared that He had come to bring deliverance.

May we testify that we know something of this subtle act of the adversary, but since we have come to Christ we have learned that He is more ready to give than we are to receive, even in the physical realm. The writer battled with disease and sickness in the body for nearly thirty years, but the last twenty-five have been different; we know there is a Saviour who will fight the battle for us, yea, who fought the battle and won it at Calvary. Surely sickness and disease are death in operation, and death Jesus defeated. Hallelujah!

(*to be concluded*)

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"By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12 : 37).

by ALBERT HODGSON
(GOSPORT)

LANGUAGE is the most important aspect of the likeness between God and man which is not shared by any creature of the lower order. God walked in the garden of Eden in the cool of the day, for He desired to converse with Adam.

There is a great power of expression in words, whether we write them or speak them. The two supreme revelations of God which He has given to man are the Bible and Jesus Christ, and both of these are called the Word of God.

In John 6:63 Jesus said "The words that I speak unto you, they are spirit, and they are life." Then in verse 68 Peter reveals a truth to us, when he said to Jesus, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe, and are sure that thou art that Christ, the Son of the living God." How true these words are to those who believe in the Lord Jesus Christ today!

With God words are things. In the beginning God said "Let there be light," and light appeared; as God further spoke the words the things came into being; the seas, mountains, grasses, etc. As scripture says, "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" (Colossians 1:16). Created by His word! God used only words to create the whole universe.

Our Lord Jesus enlightens us on the importance of words: ". . . for out of the abundance of a man's heart the mouth speaketh" (Matthew 12:34). The fullest revelation of the contents of a man's heart is given in his words. Here is sound advice in Proverbs 4:23, "Keep thy heart with all diligence; for out of it are the issues of life," and also in verse 20, "My son, attend to my words; incline thine ear unto my sayings," and in Proverbs 4:5, "Get wisdom, get understanding, forget it not, neither decline from the words of my mouth."

Keeping our heart with all diligence! Here is the well-spring of a man's whole life. Words are the divinely ordained channel through which that life may flow and find expression. For this reason Jesus is called "the Word of God." By our senses we cannot know God, we cannot search out or understand the heart and mind of God; for Isaiah tells us from God: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:3). So how can we know God? Only through Jesus Christ the Word of God. He, manifested to our senses in human flesh, gives us the full and perfect revelation of the heart of God. Jesus is, in the deepest sense, the "Word of God," the perfect expression to our senses of the heart and mind of God, which we could never fully know in any other way.

OUR SPEECH IS FROM GOD

Our speech is wonderful and sacred, a gift from God. It is not to be lightly used or abused. We receive this warning from the Lord Jesus: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36, 37). Therefore our words are to be holy things, used for holy purposes. Idle words are sins; unsanctified speech, foolish talk, talebearing, gossip and backbiting should cease from the lips of Christians.

How can God bestow blessing on us unless our words are pure? Paul writes "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8). In Psalm 33:4 we read: "For the Word of the Lord is right, and all His works are done in truth," and in Psalm 45:1, 2: "My heart is inditing a good matter; I speak of the things which I have made touching the king; my tongue is the pen of a ready writer. Thou art fairer than the children of men, grace is poured into Thy lips: therefore God hath blessed Thee for ever."

WORDS ARE POWERFUL

Joshua spoke to the sun and moon and arrested their course in the heavens for about twenty-four

hours (Joshua 10 : 12, 13). Elijah said to Ahab : " As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word " (1 Kings 17 : 1). How remarkable ! For, as Jeremiah said : " Are there any among the Gentiles that can cause rain ? Or can the heavens give showers ? Art not thou He, O Lord our God. Therefore we will wait upon thee : for thou hast made all things." Yet Elijah declared that the fall both of rain and dew for a certain period of years, three and a half years according to the New Testament, would be under the control of his word. By his word he could withhold them and by his word he could liberate them. Then by his word—he spoke to God in prayer—the rain came down (1 Kings 18 : 41-46). So we see in the Old Testament that men controlled by their words such manifestations of God's creative power as the course of the heavenly bodies, and the fall of rain and dew.

It is the will and purpose of Jesus to invest the words of His disciples with creative power and authority.

When Jesus spoke to the fig tree it withered from the roots, and His disciples marvelled. But listen to what Jesus said to them : " Ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive " (Matthew 21 : 21, 22).

Here is a double promise, it includes both words spoken to God in prayer and words spoken for God in any other way ; therefore it is the express will and purpose of Jesus to invest the words of His believing disciples with the same effective and creative powers and authority that God's own words possess. Our words should be pure, without exaggeration, sober and accurate, for idle words are an abomination to God ; for, let us repeat, " by thy words thou shalt be justified, and by thy words thou shalt be condemned " (Matthew 12 : 37).

Satan himself knows the power of words ; by them he caused the downfall of Adam and Eve. Are we as Christians going to assume the authority restored to us by the Lord Jesus Christ, and to use the word of God in all its power and authority to the pulling down of all the enemy's strongholds ? The Bible tells us plainly that " They overcame him [Satan] by the blood of the Lamb and by the word of their testimony " (Revelation 12 : 11).

THE BURNING BUSH

" The bush burned with fire ; and the bush was not consumed " (Exodus 3 : 2).

This could be to us a picture of the Church of Christ today ; of its vitality, its continuing energy.

The bush burned, yet it was not consumed in the fire of its own burning. The bush remained and so did the fire.

So the Church today must burn, nay, must blaze, with a deep and lasting spiritual vitality, and yet not be consumed. It must burn with a steady, unshakable flame, not blown about with every wind of doctrine (Ephesians 4 : 14), but burn with a flame that will attract and hold all men for Christ. That Church that must so burn is not made of bricks and mortar, but is the living Church ; and that means each one of us!

WILL HEBDIGE.

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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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Divine healing *W. J. Allen*

The spoken word *Albert Hodgson*

Education for life *Editorial*

Comment, opinion and review

What does God think of things ? *George Canty*

Earth heaven's theatre *The Dawn*

Today and tomorrow *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

Prayer and praise *F. H. Coleman*

The family altar *G. Harpin*

EDITORIAL

WE feed our children into the education machine and turn out mass-produced skinfuls of accumulated facts that may use spanners or operate computers, but that have not had one lesson on how to live, how to correct their prejudices, how to develop satisfactorily personal relationships or how to bring up children.

Before we risk wrecking personality in bud, by streaming it into our educational system, we should ask several questions. We should ask by what right the State, or any person or system, may forcibly take a child from his home for several hours a day, to place him in charge of strangers who may have no sense of vocation in guiding youth, unless the parents agree to such a procedure and realise what they are doing in so agreeing. Some day we may learn the real effects of our having taken children of tender years from the parental home to put them through our education machine. The results hitherto of so doing preclude complacency.

Then we should ask, before feeding our children into the education machine, questions about their adaptability, predilections and aptitudes. Questions should also be asked about children's heredity, the qualities and aptitudes of their parents and forebears farther back with their predilections and abilities. The people to ask these questions are parents, and a priority in education should be training in asking and answering such questions intelligently.

We expect all children to learn multiplication tables, absorb large amounts of history, amass facts about geography, with all manner of other studies, but education of children is such that if a child shows no aptitude for arithmetic, learning dates by rote, or knowing the capitals of a score or so of countries, we consider him a dunderhead.

We rarely raise the question whether that same child may have ability to understand people, have insight into their personal problems, may have unique capacity for sympathy and understanding, which could be used in helping people in their personal problems. If a child is unable to master 1,000 uninteresting dates we observe its failure, but we will almost assuredly also fail to note whether that same child has ability to discern a multitude of details about a person or situation the child who can learn by rote would never notice.

A child who can absorb by rote gets successes, an alert and observant child, who has interest in people and things around him, gets no academic rewards ; our education system is not slanted that way.

It is more important that one should learn how to live with one's neighbour (who is my neighbour?) and handle children adroitly than to be able to absorb mathematical formulæ or other present-day what-have-you.

Even if a student has ability to learn along the lines of our present educational system he should also be taught how to live. If he has no such ability his particular flair should be discovered and developed.

For a generation we have worked on the assumption that human beings were merely biological machines to be processed as if they

were on an assembly line and the resultant product to be a mass-produced dead-level society.

It will take three generations to put a programme of learning the art of living, developing each child according to his personality, and teaching the importance of developing satisfactory social relationships into operation. We should have to begin teaching our present children to be more observant of living people than of facts and formulæ, and that the happiness of people is of greater importance than accumulation of knowledge. We should give instruction in the study of personal relationships.

We should teach them the old, old adage " to love our neighbour "; that means that the present inculcation of aggression as part of the curriculum should be rejected, that children should be taught who is their neighbour and that they seek to understand them and be kind to them. There are no reasons why the instructions of the Holy Spirit to church members to be kind one to another and like injunctions should not be used as a basis for instruction in our secular education. The do-gooder is only decried by the person who doesn't practise good; his criticism may, therefore, be ignored.

Such a generation would then be sufficiently instructed to observe their children so as to be prepared to assess their abilities and guide their education accordingly. It is little good forcing a child to become a lawyer for the sake of family prestige if his bent is toward being a farmer, little good training a youngster to be a computer programmer if he has an obvious flair for social relationships, little good making him learn the rudiments of a dead language if his flair is for music. But the priority is discovery of the know-how of an education in the principles of satisfactory personal relationships.

COMMENT, OPINION AND REVIEW

ON August 1st Lord Beeching, in the House of Lords, made his maiden speech, in which he stated: " They [succeeding post-war British Governments] have responded to the siren lure of over-employment masquerading in the charming guise of full employment. In conditions of over-employment union leaders lost control of their members, managements lost control of their employees to the point of having to condone rank indiscipline, and improvements in working methods were opposed."

All this sounds terrifically funny.

We do not know if Lord Beeching has ever been unemployed in the sense of the context of his House of Lords speech. If he has not we hope he will always be spared that demoralising and devastating experience. If Lord Beeching has ever watched a shop full of men eyeing the foreman going, on Friday, from one to another with the words " Sorry Bill [or Tom, or George, as the case may be], I've got to lay you off until you are sent for " he will surely realise that the so-called problems created by full employment are small compared with the personal problems of frustration, bitterness, resentment, poverty and inferiority that result from unemployment and the fear thereof.

It is surely remarkable in these enlightened days that any person should speak of unemployment in cold terms of statistics and percentages instead of referring first and foremost to the personal problems of health and emotional disturbances caused by fear of it.

But Lord Beeching is wide of the mark when he states that a higher level of unemployment will solve the nation's economic problems. Acquaintance with the history of the 1920s and early 1930s is sufficient answer to that statement. Were the economic problems of the civilised world solved by the mass unemployment of those years?

When employers of labour learn that people have as much right to withhold their labour as they have to withhold equitable return for that labour, as in some few countries they have learned, we shall begin to solve, in our country, the problems of industrial relationships. It is no more immoral to withhold one's labour in return for money than it is to withhold one's money in return for labour.

To urge the fear of unemployment as a deterrent, or as a means of disciplining employees, is a confession of failure in developing satisfactory relationships in industry by a return to the slave-master relationship.

J.T.B.

WHAT DOES GOD

(A gospel

THE gospel is not an appeal to support God. He is not a good cause and seeks no patronage. We need never be sorry for Him, and He will not be upset if we deprive Him of the valuable asset of our help.

There is nobody so important that God worries about their attitude. The ultimate crisis for us all will be not our opinion of Him, but His opinion of us.

The speeches of Christ in these chapters of Luke betray an outlook that does not so much as notice any importance in what men and women think about Himself. He simply assumes that the final evil to overtake us all would be if He said, " I know not whence ye are ; depart from Me."

" Can a man be profitable unto God ? Is it any pleasure to the Almighty that thou are righteous ? Will He reprove thee for fear of thee ? " So, and rightly, asks the book of Job.

Jesus was told (13 : 31) that Herod wanted to kill Him. His reply swept Herod aside as if the king's words were as insignificant as the bark of a little fox, and Christ indicated that the significant situation was that He was about to reject Jerusalem. He would not accept that throne, which Herod so proudly sat upon. That fact was Jerusalem's woe. John's gospel puts it that " many believed on His name. . . . But Jesus did not commit Himself unto them. " He did not believe in them, " because He knew all men." Let us not kid ourselves. The appearance of a Saviour is not with the object of saving religion but of saving men. Our message declares the pathetic weakness and dependence of men on Christ, and His absolute authority. Our quibblings about religion are childish irrelevancies. If Christ rejects us we are doomed, but He came to put His all-capable arm around a lost world as He said He would have done around Jerusalem, with no gain to Himself.

What does God think about us universally ?

His attitude might have been expressed either by coming here or staying away. Years ago I conceived a dislike for Bootle. I didn't know where it was, and as far as I was aware it might have been the land of Prester John. I was determined just not to go there. It was, I thought, a good place to come *from,* as the Liverpool comedian explained: " A lot of comedians come from Liverpool because it takes more than a comedian to live there." (I wouldn't know !) I can only be profoundly grateful that God's thought brought Him here to the world—including Bootle and Liverpool, for " God so loved the world." This original reconnaissance gave Him an attachment to us that will bring Him back again, for chapter 12 : 40 states " the Son of man cometh." Evidently He has not given up the world as a bad job. He does not intend to take us all out of it and let the place literally go to hell. Not that His coming is to be taken as meaning that He finds everything to His liking, for Christ speaks not of having interests in the world for what it is but for what He can make it. There will be a kingdom of God here (12 : 31, 32), but the heart-shaking warning is that He will not hesitate to hack sin out ruthlessly, like a man removes a fruitless fig tree, root and branch (13 : 6-9). All offensive growths, whether they are you or me, will be destroyed. Sin, not just somebody else's sin, but mine, is a menace which God will not tolerate against His world, for He will say " depart from me, all ye workers of iniquity " (13 : 27).

What does God think about society ?

There are advocates vocal against a gospel which does not offer opinions on social affairs. In the views of some, if we are to belong to a church we must identify ourselves with anti-Americanism, and anti-Vietnam war policies, or with anti-Communistic or anti-capitalistic principles. Jesus said : " Who made Me a judge or divider over you ? " (12 : 14).

The fact is that whatever kind of social order exists, it stands condemned by scripture, which says the whole world lies in wickedness. The prince or organiser of this world is the Devil. Christ introduces a new order, that of the cross, and the social effects of this are not uniting, but devisive in the present age. " Suppose ye that I am come to send peace on earth ? I tell you Nay, but rather division " (12 : 51). Christianity is a challenge to all social theories, for it demands a new kind of allegiance, not to a class, or to a party, or to a theory, but to Christ, and that as individuals. To socialise the gospel is to abdicate our personal responsibilities to

NK OF THINGS?

age based on Luke 12 and 13)

by George Canty

(Minister of Leyton Elim Pentecostal Church)

follow Him. It is an individual matter first and foremost between our own soul and the Lordship of Jesus Christ the King.

What does God think about us nationally ?

Christ sums up the aims of nations as the squalid pursuit of food, drink and clothes. He puts before men and nations a vastly loftier ideal—the kingdom of God.

We seem to suppose that the great purpose for which Britain exists is to achieve stability for the £, or to balance our payments, Amen. Government has not even thought about anything beyond improving the general living conditions. " All these things do the nations of the world seek after " (12 : 30).

The kingdom of God has purposes beyond itself, and when Christ gathers the nations before Him—the *nations* mark you—He will judge them on whether they considered the sick, the imprisoned, the poor, and other deprived peoples. How does Britain stand today before such a throne of judgment ? We do not spend one-sixth as much of the £60,000,000 we spend annually on our dogs, cats, budgerigars and pet newts on assistance to the multitudes abroad that faint for hunger of body, soul, and mind.

What does He think of a nation like ours, which produced Tyndale, Wycliffe, the Wesleys, Booth, the Jeffreys, and a host beside—of this land which was the source of world-shaking religious movements, and which today finds ninety-five out of every 100 preferring to wash their cars or paint their houses instead of being about the major business of life, the work of God ? The answer is " Unto whomsoever much is given, of him shall be much required. That servant, which knew his lord's will, and prepared not himself . . . shall be beaten with many stripes " (12 : 47, 48).

At this moment Britain faces another economic crisis, but the causes are our love of luxury, of pleasure, of drink, and gadgets. To adopt a spiritual and moral aim as the policy of the nation, by the nation, would save us from the judgment of God which is already manifesting itself in our economy, in our growing humanist anarchy, and in the mental health of all.

What does God think about us personally ?

A piece in a current issue of a popular magazine states something we all know, that we are crazy, quirky, irrational and nothing is as contrary as human nature. Some, it said, have a need to be misunderstood, and if they are not, they will arrange to be misunderstood—they like it. This comes from the U.S.A. clinic at Minninger.

One of its readers asked why people smoke. Now in saying this perhaps some of you will think I am getting at you. Well, I am ! The psychological explanation offered by the magazine was that smokers " are seeking a keyed-up psychological state to protect themselves from being destroyed if they let down their defences." This means, they said, they like smoking. Actually it means they are afraid of being seen as they really are.

The man who does not recognise his own inner contradictions is not even being honest with himself. Most of us are a mystery to ourselves, as Paul said : " When we would do good, evil is present." Curiously also, some of the sins for which society judges us are possibly only stumbles taken in a fierce fight which mostly we may be winning. All this we know about ourselves. We are a sorry mess, and even worse if we can't even see we are.

But what does God think of us ? The answer is

"Your Father knoweth" (12:30). He knows whether we are a little sinner or a big sinner—nobody else does. But He also knows we are all sinners, for in Luke 13:5 Jesus, with pity beyond tears, tells us that, "Except ye repent, ye shall all perish."

There is no shelter for sinners in society, nor even in membership of a Christian nation. "Ye shall begin to say, we have eaten and drunk in thy presence and thou hast taught in our streets. But He shall say . . . I know you not . . . There shall be weeping."

By deduction, to know Him means there will be no weeping, but joy. Jesus, in the midst of these recorded speeches, healed a woman of severe spinal curvature, and demanded "Ought not this woman to be loosed from this bond on the sabbath day?" To Jesus, bound, Satan-gripped people ought to be loosed, and He Himself means He feels He has a duty to do it. He wants to do it. That is the explanation of the spirit that impelled Him to Calvary and impailed Him to its awful tree. The gospel is the power of God unto salvation, for it is the story of that terrible determination to go all the way through with the business of saving men from their bondage. It meant blood, blood, blood. For us it means victory, forgiveness, liberty, peace, heaven.

The cross tells us better than anything what God thinks. This is His testimony against man, and His offer of reconciliation and restoration. Believe and be saved. There is no alternative hope, no alternative salvation. Everything pivots on Christ, and to move out of orbit from Him is to move off into darkness.

EARTH HEAVEN'S THEATRE

"YE HAVE heard," says the apostle James, "of the *patience* of Job" (James 5:11), which remains, therefore, for the New Testament as for the Old, our supreme model in this particular grace; and in this ideal of lovely endurance the one thing we do not know in all our experience of suffering—its clue, its key—is given to us once and for ever. "The sons of God came to present themselves before God, and Satan came also among them" (Job 1:6). *Earthly sorrow is a heavenly problem,* and vastly more is at stake than our perfecting. It is not merely that Satan, in sheer maliciousness, springs as a lion or a panther does on the noble stag of the forest, fastening on the loveliest reputations and dragging them down wounded into the dust; it is that, but much more. God's wisdom, God's grace, God's love, God's power, in heaven itself—in all the wide universe—are being proved, or disproved, *on earth*: earth is the chemical laboratory in which the seething, hissing tests are proving, or disproving, *God,* and the grace of God, and the wisdom of God, and the goodness of God. The mystery of sorrow is unravelled here for the first time in the history of mankind. Probably the oldest book in the Bible, possibly the oldest in the world, in it the Most High discloses, at once and for all ages, the secret of godly grief.

For observe carefully that the whole train of Job's calamities is fired not primarily by the malice of Satan but by the deliberate challenge of Jehovah. "Hast thou *considered* My servant Job [not casually, but pondering his character, and staying power] a perfect and an upright man?" Satan counters with a practical challenge: "Touch all that he hath [strip him completely, plunge him into absolute poverty], and he will curse thee to thy face." In the Devil's utterances there is always more than meets the ear, and in God's a wisdom no man can fathom. Now this keen, acute cynicism of Satan has just enough truth in it to make the acid test requisite for solving the problem. Every outwardly good deed, every outwardly good life, admits of a twofold explanation until the inside facts are known; and Satan is within his rights in insisting that only the acts of a man himself, under severe testing, can really prove exactly what he is. Goodness is always something of a mystery to evil. Love for God—simple, disinterested love for God—Satan doubts if it ever happens; and in the case of Job's *wife* the evil spirit proves right. "Curse God," she said—the very word Satan had predicted for a bankrupt servant of God—"and die" (Job 2:9). So God accepts Satan's challenge. If Job's religion is hollow, *all* religion is hollow; for God Himself had said "there is *none like him* in the earth"; and therefore if Job fails grace fails, and God is, on earth, a bankrupt.

So now, like the early discoverers of the long-hidden secret of the sources of the Nile, we stand at the fountain-head of saintly sorrow. "The Lord said unto Satan, Behold [for it is a wonderful thing,

and an extraordinary tribute of the Most High to the power of grace in the soul and the nobility of a noble man], *all that he hath* is in *thy* power" ; for not a sheep of Job could Satan touch without divine permission. The utterance is extraordinarily rich in suggestiveness. It reveals Satan and all his hosts as limited, to a nicety, by divine control ; however Satan, as in the wilderness, may seek worship as God, *in God's presence* he is an abject ; he can neither travel farther nor work longer nor tempt deeper than he receives express permission from Jehovah ; and it discloses the fact that we are frequently protected from Satan's direct assaults—in this case it was Job's life—by God Himself, when we know nothing about it. Nevertheless, the power granted to Satan against us is very real. As old Trapp says: "Satan is God's scullion for scouring the vessels of His household." Untried innocence may be merely sleeping sin. "Touch [blight : God has but to *touch* our prosperity, and it is gone] all that he hath, and he will curse Thee to Thy face."

Job now reaches the meaning of his name—"persecuted"—as one in whom the mystery of sorrow, among the people of God, was to find its eternal solution. Blow after blow falls in rapid succession, so as to stun and overwhelm the victim. "While he was yet speaking" ; "while he was yet speaking" ; "while he was yet speaking" : sorrows tread on each other's heels, until Job, stripped of wealth, of authority, of home, finds himself in a ruin universal and (humanly) irreparable. After the *first* evil tidings, Job's instinct would be to exclaim "Thank God for what is left !" but when even his children are gone—all arrived at maturity, all prosperous and happy, all cut off without a moment's warning—Job is in the dust. As a prominent English Christian said some years ago, though without the perfection of Job : "A satanic tornado has struck me, and stripped me of all but my faith in God." And the crowning sorrow and supreme mystery of Job must have been that in some at least of his awful devastations—the hurricane across the manless desert and "the fire of God fallen from heaven"—it appeared undeniable that there was an alliance of God with Satan, a divine compact with malignant, satanic wickedness and cruelty.

Now the crisis has come. Earth is heaven's theatre ; an expression which Paul actually uses ; "we [apostles] are made *a spectacle* unto the world, *and to angels,* and to men" (1 Corinthians 4:9) ; and the angelic hosts, tier over tier—Satan's malignant

(*continued on page 542*)

ELIM MINISTERS' SPIRITUAL CONFERENCE

at

ELIM BIBLE COLLEGE, CAPEL

September 19th-22nd

Subjects for discussion

The present-day relevance of Pentecostal movements
Present-day evangelism
Biblical holiness today

Forum sessions

Christian involvement
Public worship

Elim ministers will lead and contribute in debate

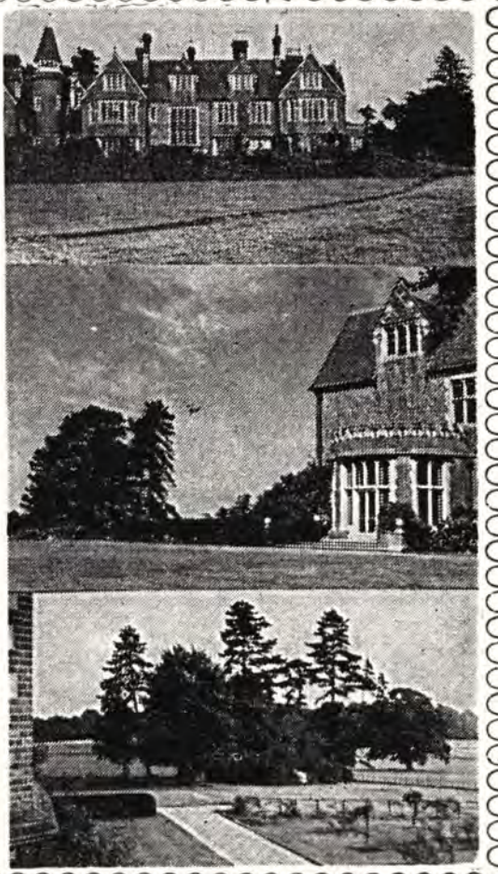
Guest speaker at morning Bible readings :

REV. KENNETH PRIOR, B.A., L.Th.

(Bishop Hannington Church, Hove)

PRAYER SESSIONS EACH AFTERNOON

Ministers should write for further particulars and reservations to Conference Secretary, Elim Bible College



Women's column

By GLADYS GORTON

TODAY AND TOMORROW

TODAY is given you by God and tomorrow is kept in reserve for you by Him. We face a new day with all its possibilities, opportunities, difficulties, sorrows and problems. How we use each moment is a vital factor in our Christian living. Tomorrow is only anticipation, not realisation. It may never come. I pray for you as you live your day and I trust you too pray for me. Here are two interesting items which you might dwell upon as you have your morning tea or coffee break. You may find them useful to use if you speak at women's meetings.

Today. Today is here. I will start with a smile, and resolve to be agreeable. I will not criticise. I refuse to waste my valuable time.

Today has one thing in which I know I am equal with others—time. All of us draw the same salary in seconds, minutes, hours.

Today I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

Today I refuse to spend time worrying about making things happen.

Today I am determined to do things I should do. I firmly determine to stop doing the things I should not do.

Today I begin by doing, and not wasting my time. In one week I will be miles beyond the person I am today.

Today I will not imagine what I would do if things were different. I will make success with what material I have.

Today I will stop saying "If I had time," for I never will "find time" for anything—if I want it I must take it.

Today I will act toward other people as though this might be my last day on earth. I will not wait for tomorrow. Tomorrow never comes.

Tomorrow. You wake in the morning, and lo, your purse is magically filled with twenty-four hours of the manufactured tissue of the universe of your life. No one can take it from you. It is unstealable. No one receives either more or less than you receive.

Waste your infinitely precious commodity as much as you will, and the supply will never be withheld from you. Moreover, you cannot draw on the future. Impossible to get into debt! You can only waste the passing moment. You cannot waste tomorrow; it is kept for you.

Sunshine Corner

HELLO SUNBEAMS.

"Go and stand in the corner," said my teacher angrily. I well remember her flashing eyes and angry look. I remember my fiery red blush as I went out to the front. Try as I will I can't remember the reason. What had I been doing to make her so angry?

It was very boring standing facing the wall. It was then I first noticed the weather chart. It had little pictures for each day. Some were smiling suns and some raindrops and umbrellas. I was very thrilled some weeks later, my crime forgotten, to be given this task to do each morning. How I loved filling in the space for each day with a picture of my own.

Michael reminded me of all this when he remarked that he hadn't known that there was a verse in the Bible about teachers in the corner. I didn't know that there was such a verse, but uncle Ray said immediately that it was in Isaiah. He was quite right; it is in Isaiah, so you can start looking and see how long it takes you to find it.

Lots of boys and girls would love to have the chance of sending the teacher into the corner. I know quite a few boys and girls who have spent a few minutes in the corner quite recently. Wrongdoing cannot be hidden when one stands before the whole class in the place of punishment and disgrace. If a teacher is in disgrace, too, then it is a sad state of affairs. A teacher must set a good example to all her class.

In the lovely 53rd chapter of Isaiah we read of One who was despised and rejected of men. Jesus was the greatest teacher of all. He was punished for our sins. We should have been in His place because we deserved to be there.

Standing in the corner is only a minor punishment.

It brings shame and disgrace, but only for a short while. Jesus took a full punishment. He was brought out before them all and, as verse 7 reminds us, He opened not His mouth. He took our punishment in order that we should be forgiven.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

Make this a date! Plan your coach!

AUGUST MONDAY, August 29

11 a.m., 2.30, 3 (children's convention) and 6.30 p.m.

WEST OF ENGLAND PENTECOSTAL CONVENTION

The City Temple

JAMAICA STREET (off Stokes Croft), BRISTOL 2

Preachers include

J. NELSON PARR GEORGE STORMONT GEORGE MILES

Musical features:

Mair Jones-Perkins
(recording and broadcasting gospel singer)

The Gloucester Elim Choir

Conveners: **Ron Jones and Tom Stevens**

Cups of tea and light refreshments available between services.

Other services: Wednesday, Thursday, Friday and Saturday (August 24th-27th) at 7.30; Sunday (28th) at 11, 3, 6.30 and 8.15.

D.1313

MISCELLANEOUS

CHURCH HANDBILLS from £5/10/- for 5,000. G. and M. Wright, Printing Services, The Bungalow, Pisley Lane, Ockley, Surrey. C.1320

INSURANCE. Consult a Christian broker; every class of private and business insurance negotiated; special terms for abstainers; endowment policies with highest profits; house purchase and mortgages arranged. F. G. APPLEGATE, 31 High Street, Cranbrook (2022), 30 Maple Street, W.1. (Museum 5370), Norfolk House, The Terrace, Torquay (27872). C.1308

BIRTH

PENDER. On July 28th, to Rev. and Mrs. R. S. Pender, God's gracious gift of a daughter, Stephanie Maureen.

MARRIAGE

PREECE—DAVIES. On July 16th, at the Elim Pentecostal Church, Hereford, David Preece to Rita Davies. Officiating minister: James McAvoy.

WITH CHRIST

CLARK. On June 28th, Charles Clark, aged 87 years. Foundermember and former deacon and secretary of the Elim Pentecostal Church, Reading. Officiating minister at funeral: T. W. Thomson.

ROGERS. On July 13th, Mrs. Girlie, aged 54 years, beloved wife of Mr. J. L. Rogers, Church Secretary of Kensington Temple, and one of the earliest members of the fellowship, passed suddenly into the presence of the Lord. Officiating ministers at the funeral: Eldin R. Corsie, J. Hywel Davies, J. Lancaster and Alfred Wood.

SAINSBURY. On July 2nd, Mrs. M. Sainsbury, aged 72 years, member of the Elim Pentecostal Church, Reading, after much suffering patiently borne. Officiating minister at funeral: A. S. F. Horne.

WHERE TO WORSHIP ON HOLIDAY

Except where stated otherwise, the times of services are Sundays at 11 and 6.30, Tuesdays and Thursdays at 7.30.

ABERYSTWYTH, New Street (Sunday at 11 and 6, Tuesday and Wednesday at 7.15); **BARNSTAPLE,** 18 Bear Street (Tuesday at 7.30, Saturday at 8 and Sunday at 8); **BECONTREE,** Green Lane; **BLACKPOOL,** Fredora Avenue, Marton (Tuesdays at 7.30); **BLACKPOOL,** Jubilee Temple, corner of Central Drive and Waterloo Road (Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30); **BOGNOR REGIS,** Waterloo Square (Sunday mornings at 10.30); **BOURNEMOUTH,** Curzon Road, Holdenhurst Road, Springbourne; **BOURNEMOUTH,** Hawthorn Road, Winton; **BRIGHTON** (Preston Park), next to No. 140 Balfour Road; **BRIGHTON,** The Lanes, North Street; **CANVEY ISLAND,** Essex, Rainbow Road, off Larup Avenue; **CHICHESTER,** the Guides' Hall, Whyke Lane; **CHRISTCHURCH,** Jumpers Road; **CLACTON-ON-SEA,** Hayes Road; **EASTBOURNE,** Hartfield Road; **EXETER,** Northernhay Street; **FALMOUTH,** Dracaena Avenue; **GOSPORT,** Prince Alfred Street, Stoke Road; **GREAT YARMOUTH,** Albion Road; **GRIMSBY,** Tunnard Street; **HASTINGS AND ST. LEONARDS,** the Central Hall, Bank Buildings; **HOVE,** Portland Road; **LEIGH-ON-SEA,** Glendale Gardens; **LOWESTOFT,** St. Peter's Street; **NEWQUAY,** Seymour Avenue (Sundays 11 and 6. Tuesdays and Wednesdays at 8); **PAIGNTON,** New Street; **PENZANCE,** Liberal Hall, Taroveor Road; **PLYMOUTH,** Notte Street; **PORTSMOUTH,** Arundel Street; **RYDE,** I.O.W., Warwick Street; **SCARBOROUGH,** Murray Street, Londesborough Road; **SOUTHEND-ON-SEA,** Seaview Road; **TORQUAY,** Scarborough Place, off Croft Road, Lucius Street; **WEMBURY,** Elim Church; **WESTCLIFF-ON-SEA,** Electric Avenue; **WEYMOUTH,** Belle Vue; **WHITEHAVEN,** George Street; **WORTHING,** Grosvenor Road; **BARRY,** Pyke Street, Barry Dock; **HOLYHEAD,** London Road; **ABERDEEN,** Marischal Street; **AYR,** 5 George Street; **DUNDEE,** Dudhope Crescent Road; **EDINBURGH,** Henderson Terrace, Ardmillan; **WICK,** "Bethel" Church, Martha Terrace, Wick, Caithness; **BANGOR,** Co. Down, Southwell Road; **DUBLIN,** Elim Mission to Eire, 13 Cedarwood Road, Dublin, 11; **DELANCEY,** Guernsey, Delancey, St. Sampsons; **ST. PETER PORT,** Guernsey Union Street; **VAZON,** Guernsey, Route de la Mare; **ST. HELIER,** Jersey, Stopfend Road.

(For coming events see back page)

EARTH HEAVEN'S THEATRE (*continued*)

eye in the midst—must have watched, as men would watch a chemical experiment on which hung the destiny of an empire. Now or never goodness, supremely tested, must break or triumph: now or never it must be proved whether an ordinary man—not God incarnate—can stand in the face of all hell. This is a problem for angels. "To the intent that now unto THE PRINCIPALITIES AND POWERS IN THE HEAVENLY PLACES might be made known *through the* church the manifold [the enormously complex] wisdom of God" (Ephesians 3:10). Job, in absolute and utter ignorance of the heavenly drama, is crushed, as in a laboratory, utterly unknowingly, to reveal whether or not grace is real, man sincere, God wise, salvation effectual. "Which things angels *desire* [bend eagerly forward for the purpose (Lange)] to look into" (1 Peter 1:12): as young surgeons, under training, bend over the patient in the operating theatre, so the suffering saint is watched by crowding angels. Satan probably really expected—*and with the wife he was right*—to see Job clenching his fist heavenward and cursing God.

Now Job's is the triumph-cry that has risen, and matchless incense from (I suppose) millions of darkened rooms and broken hearts. "The Lord gave, and the Lord hath taken away"—not the Sabeans, or the Chaldeans, or even Satan: "blessed [not cursed] be the name of the Lord." In overwhelming mystery, and without the shadow of a clue to sharpest suffering—he had no book of Job to turn to—Job *trusts* God; with no impatience, no bitterness, no despair—no conclusion that the world is chaos, and the universe an impenetrable mystery: "in all this Job sinned not, nor charged God with foolishness." Instantly God has *proved* Satan wrong, grace effectual, man sincere, heaven—in germ—already on earth. Our worst calamities, Job says, can only set us where we were at the first, and forestall by a few years the inevitable stripping; grace is the only wealth we can carry out of the world with us; and meanwhile—here is the mighty problem solved—our very sorrows enriching heaven and confuting hell. As Hudson Taylor, in his closing months of intense weakness, wrote to a friend: "I am so weak I cannot work; I cannot read my Bible: I can only lie still in God's arms like a little child, *and trust.*" The victory of a perfect trust proves to all hell that God knows the material He is handling, and that there are men whom He can trust *to* trust—while He is shaping the complex, intricate, many-sided problems of a universe, and bringing all, slowly, perfectly, to a golden end. To bless God in sorrow fills all heaven with music. And far beyond was what was purposely hidden from Job's eyes: a far richer character when the trial was over; double for everything lost—in New Testament language, millennial reward; and in the eternity beyond, countless ages of unshadowed prosperity and sinless joy. So earth is heaven's theatre with every problem solved; and Job on his dust-heap is the vindication of God, the crown of the human, a demonstration to heaven, and a marvel to earth and hell.

The Dawn.

PRAYER AND PRAISE

Conducted by F. H. COLEMAN

Subjects for prayer: HARLOW.

Harlow is a new town situated in Essex, some twenty-three miles from London, and when the town is finished it will house 120,000 people. Into this town moved about ten Elim members, some from London and one from the north of England. They came together and decided to start an Elim Sunday school in a local day school. The first Sunday afternoon 112 children attended and, encouraged by this evident sign of God's blessing, it was decided to commence an Elim church. A British Legion hall was rented and so they moved forward to an official opening. On that first Sunday evening twenty-seven people attended.

The original group of Elim people are meeting for prayer and study with the object of going out not only in house-to-house visitation to invite people to the services but to speak to them about spiritual things. They will be equipped with the knowledge of God's Word to lead any to Christ who so desire.

These keen Christians have appealed to us to pray for them and would like to be assured that Elim prayer warriors are remembering them at the throne of grace. If you will pray, please send me a postcard to our Cheltenham headquarters address and simply say "I am praying for Harlow." I will gladly let these courageous folk know of your love and interest.

PRAY FOR HARLOW.

EALING **Pastor: A. J. K. Magee**

THE *County Times and Gazette* reports: "Eleven candidates were immersed by the Rev. A. J. K. Magee at Elim Church, Ealing, on Sunday night.

A large congregation . . . witnessed the baptism, who included blind and crippled Mrs. Hilda Clarke, and Mr. Robert Fleckney, recently converted in the Dr. Billy Graham London Crusade."

D.613

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, August 22nd — Acts 21:1-14

" I am ready . . . to die at Jerusalem " (v. 13).

Paul had avoided needless trouble on earlier journeys but now, in spite of repeated warnings of what awaited him at Jerusalem, he still determines to go there. The words of verse 13 are a declaration of his devotion to the main path of duty. Observing Paul's steadfastness, we are impressed with the strength of the man. **He** was impressed with the greatness of the work to which he had been called. Nothing else counted.

Are we slacking in devotion ? If so, perhaps it is because we no longer see the supreme fulness and power of the name of Jesus, nor do we feel sufficiently the honour that it is to be co-labourers with Him.

Paul was ready to die for Him. What will **we** deny ourselves this day for the Lord ?

Tuesday, August 23rd — Acts 21:15-26

" Then Paul took the men, and . . . entered into the temple " (v. 26).

1 Corinthians 9:20 reads: " And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law."

Was this what Paul was trying to do in today's reading ? He was, at least, trying to avoid offending the Jews when, along with four men who had taken a vow, he went into the temple.

It is doubtful, however, whether any good came of this expediency, for when the " Jews which were of Asia "—his old enemies—saw him in the temple, they stirred up the trouble which led to his arrest.

The " arrangement," suggested by the Christian elders, failed to keep the peace or to win Paul's fellow Jews. Let us beware of compromise !

Wednesday, August 24th — Acts 21:27-40

" Suffer me to speak unto the people " (v. 39).

It is remarkable how opportunities to preach the Gospel present themselves if only we are aware of them. For an example of this let us observe how Paul, when in the safe hands of the Roman soldiers, asked the chief captain for permission to address his persecutors and got it ! Paul's use of Greek seems to have surprised and impressed this official. The apostle was certainly well equipped for the task that was peculiarly his—a Jew, able to speak Greek, and of Roman citizenship !

Paul not only got his way with the chief captain but also with the crowd for " there was made a great silence " (v. 40). His use of the Hebrew tongue in addressing them gained for him a better hearing (22:2) and showed him to be a strategist as well as a preacher !

Thursday, August 25th — Acts 22:1-16

" Thou shalt be his witness unto all men " (v. 15).

" It is clear from these verses that the cause of the apostle's deep consciousness of his vocation lay in the divine choice. A study of the apostle's early life reveals how all its circumstances were divinely ordered for the outworking of this eternal purpose. The very place in which he was born—Tarsus—gave him Roman citizenship, though he was of Jewish birth (Acts 21:39; 22:25)." (F. P. Wood).

" Coming of pure Hebrew stock, the very talk in his home would be Hebrew . . . yet at the same time, he was equally versed in Greek mythology and Roman customs. . . . His knowledge of Greek enabled him to make missionary journeys as no Jew had ever thought of doing before; and then not only to preach throughout the known world, but also to write for the blessing of millions . . ." (B. Matthews).

Friday, August 26th — Acts 22:17-30

" Is it lawful for you to scourge . . . a Roman ? " (v. 25).

It is probable that the chief captain did not understand Paul's Hebrew speech and that this may have been why he was both alarmed and troubled when the speech resulted in an angry outburst from the crowd and why too he proposed the scourging of the apostle—" that he might know wherefore they cried so against him " (v. 24).

At this point Paul sought the protection afforded by his Roman citizenship, a position which was at once respected, for it was a grave offence for an officer to deny the Roman citizen the forms and privileges of justice (see 16:38).

Still anxious to discover the charge laid against his prisoner, the chief captain next set Paul before the tribunal of his race.

Saturday, August 27th — Acts 23:1-15

" Be of good cheer, Paul " (v. 11).

Paul was now brought before the Sanhedrin. The proceedings began in an unpleasant way, and it appears that the apostle was provoked to anger. Having been roughly handled and denied a fair hearing by the mob he was now rudely struck in the mouth as he began to speak. Paul apparently knew the law better than the high priest, for the latter ordered the apostle to be smitten contrary to the law (see Leviticus 19:35 and Deuteronomy 25:1). However, Paul was quick to apologise for his sharp retort, because the high priest's office deserved respect even though the holder of it was so unworthy.

It is possible that the whole miserable business had depressed Paul but the Lord greatly comforted him the following night (v. 11).

Sunday, August 28th — Acts 23:16-35

" There lie in wait for him . . . more than forty men " (v. 21).

That Paul should witness to the Gospel at Rome, as his Lord had assured he would, undoubtedly helped him when he received news from his nephew of the plot the Jews had made to kill him.

Is it too much to claim that behind the forty Jews, who swore to murder Paul, was the power of Satan seeking to withstand the spread of the Gospel ? And is it not true to say that Satan is trying to do the same thing today ? But why should we greatly fear when we read of how Paul was delivered ? He was kept from the hands of the forty Jews by an escort of 470 Roman soldiers ! What a host to protect one preacher of the Gospel !

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COMING EVENTS

BARKING. August 29. Elim Church, Ripple Road. August Bank Holiday Convention. Monday at 3 and 6.30. Preacher: A. S. Brewster (Hove).

BARNSTAPLE. August 20. Elim Church, 18 Bear Street. Two success stories in Christian business. At 8. August 27 and 28. Visit of the "Discoverers" from Yeovil. Saturday at 8, Sunday at 11, 6.30 and 8.

BIRMINGHAM. Selly Oak. September 3. Friends' Meeting House. Presbytery youth rally. At 7. Preacher: A. Tee, supported by the Gospel Light and Gospelaire teams (Derby) and Presbytery Youth Choir. Late night special at 9.30. Both services convened by F. Shadlock, Presbytery Youth Commissioner.

EASTERN PRESBYTERY MEETINGS. September 3. Stowmarket Elim Church, Crowe Street. Business session at 2.30. Rally at 7. Preacher: F. A. Hodge, Becontree. Chelmsford Church Choir will sing.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HASTINGS. August 20, 21. Elim Church, Station Road. Saturday at 7. Sunday at 3 and 6.30. Visit of D. B. Gray and London Crusader Choir.

HEREFORD. August 27-30. Elim Church, Clive Street. Bank Holiday Convention. Saturday and Tuesday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Preachers: A. Tee and G. L. Taylor. Music by the Sparkbrook (Birmingham) Elim Church choir.

ILFORD. August 27, 28. Elim Pentecostal Church, Clements Road. Fortieth anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. T. Bradley (a former minister of the Ilford church).

KENSINGTON. September 3. Kensington Temple, Kensington Park Road. Women's Fellowship rally organised by the North London Presbytery. Convener: Mrs. M. Gilpin (wife of the President). Speaker: Mrs. J. E. Morrison (Birmingham). Musical items. Light refreshments available from 6.

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. August 20. Elim Church, Mill Lane. At 7.30. Rally conducted by party from Salford Elim Church.

PONTYPRIDD. August 27-30. Elim Church, Thurston Road. Convention. Saturday at 7.15, Sunday at 11 and 6, Monday at 11, Tuesday at 3.30 and 7. Municipal Hall, Gelliwasted Road. Monday at 3.15 and 6.30. Preachers: S. Jebb (Porthcawl), Aaron Linford (London) and L. W. Green (Paisley).

ROMSEY. August 27-29. Elim Church, Middlebridge Street. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (held in Baptist Church [kindly lent], Bell Street). Speakers: A. Whittall (Woolwich) and J. McBurney (Winton, Bournemouth). Tea provided between Monday services.

SOUTHPORT. August 27-30. Evangel Temple, Manchester Road (corner Hawkshead Street). Bank Holiday Convention. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: J. J. B. Hounsome (Knottingley), S. Beresford (Blackburn). Convener: L. Knipe.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

STOWMARKET. September 4. Elim Church, Crowe Street. Minister's first anniversary services. At 11 and 6.30. Preacher: K. Brotton (Bradford).

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

WORTHING. August 27-29. Elim Church, Grosvenor Road. Convention and services for the deepening of spiritual life. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: J. A. Wright (Southend-on-Sea).

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): August 21, Hastings; September 3, 4, Lowestoft, Elim Church, St. Peter's Street, Saturday at 7, Sunday at 11 and 6.

Pastor and Mrs. A. D. Bull:

August 20, 21, Old Hill; 22, Hadley (near Wellington); 23, West Bromwich; 24, 25, Rugby; 26, Hanley; 27, Longton; 28, Weoley Castle.

CLASSIFIED ADVERTISEMENTS

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos., and printed by Letchworth Printers Ltd, Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLVII No. 35 AUGUST 27th, 1966 6d

DOUGLAS ISLE OF MAN

Photograph by P. J. Sharpe

"GIVE ME THINE HEART"

by Pastor A. Hodgson (Gosport)

TODAY the world stands on the brink of an abyss; through the medium of press, radio and television it is shown to be in a state of uproar and strife. Never before has the entire human race been in such a predicament. Millions today are asking what this world is coming to. Is there an answer to all these problems? Who will save us from it all?

Two thousand years ago an angel revealed to the worshipping and trembling shepherds the glorious news that there was born in the city of David a Saviour, Christ the Lord. To Joseph the angel had announced the character of Christ's Saviourhood: "Thou shalt call His name Jesus, for He shall save His people from their sins."

The world's primary need today is to acknowledge the Saviour from sin. Failure to recognise this is the reason why the world is heading for catastrophe. God says "Give me thine heart," but man today seeks for power, position and possessions, lusting after the things of this world. Many Christians are losing out with God because earthly possessions are blinding their minds to the things of God. Jesus tells us to store up for ourselves treasure in heaven, not on earth. The best plans of men without God come to naught. Christ said "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies," and until these things are rooted out the world will continue on its downward course.

Many of our popular writers who make no pretence to being devout or religious have declared that the world stands in need of a change of heart. They are at a loss, however, to show us how the miracle of a change of heart is to be effected.

Many preach the Sermon on the Mount as though that in itself were a sufficient dynamic to bring in a new world-order of peace and good will among men. But I say to you that will not do. We have failed to recognize that man's will is bound by sin. Man in his pride of heart and reason thinks that his own particular way, ism, ideology can lead to universal peace and prosperity. All these have one thing in common: they are disguised forms of self-redemption and Christ-rejection. Communism, which claims to achieve great things, and which promises a cure for all the world's ills, will sooner or later meet the fate that overtakes every religious or political system that ignores sin and makes man his own Saviour. Man cannot put the world right because he himself is not right.

Because it is beyond man to purge his own heart from sin he cannot save himself, let alone his world. As I have already said, man's mind is bound by sin; sin permeates all that man thinks, feels, does and is. The evils that curse the world are the consequences of the heart of man being separated from God and deceived by the Devil. Any means of world salvation, therefore, that does not reach and change the heart is of necessity superficial and transitory.

Human efforts for social and political improvement have their value, but they deal with things to be done for us rather than what we should be. They change man's surroundings, but they have no power to transform his character; hence they are tragic failures, unable to uplift humanity. If man is to be saved, if the world is to be transformed, salvation must come from a source outside of man. Man is helpless and hopeless to do anything about it of himself. Yet there is a way for man to be saved from himself and from the future which lies ahead of all unbelievers: accept Jesus Christ as Lord and Saviour.

Listen friends. The birth of the Lord Jesus Christ emphasises the glorious truth that salvation is provided apart from man, that there came into this sin-cursed world One whose supreme mission was to save sinners, for the Bible says "all have sinned." So, if you have not yet accepted Christ as your Saviour, you are still in your sins; yet through the merit of Christ's life and death you are offered forgiveness and transformation.

Christ's birth and death tell us what it cost God to save the world. For God so loved the world that

He gave His only begotten Son. Christ is God's great gift to the world. Christ does for man what no ideology has ever been able to do. He removes man's guilt, reconciles him to God, raises him from the death of sin to the life of righteousness. He implants within the heart new hopes, new aims, new enthusiasms. He regenerates man's affections, desires and energies and strengthens his will. Friends, I tell you that you can become a new creature in Christ Jesus. If you accept Jesus as your Lord and Saviour now you too can become a new creature. He will give you a new heart.

POWER LOST AND RECOVERED

by D. M. PANTON

A CONSTANT phase of today is the going down of leader after leader into a bankruptcy of power, or even into complete spiritual extinction: something hidden happens, of which none knows the secret but God, and there is a sudden fading of the old splendid glow. So Samson is perhaps the most vivid example in the Bible of giant power accompanied by an utter unconsciousness of danger—always the greatest danger of all—sinking in a moment into total moral bankruptcy. Samson is an example etched in lightnings of what all of us *may* become: at first a spiritual giant; a doer of exploits vivid, dashing, marvellous; a solitary hero dominating a nation; a lonely warrior of God in his race and generation; then a secret passion; a fearful public collapse; and only in the far sunset a going out in a sudden burst of the old splendid power, after years of lost vision (the eyes put out) and a manacled life.

Samson is the summary of power resting on consecration, and his huge muscular strength is the Old Testament counterpart of spiritual dynamic in the New. For Samson was not *born* strong: apart from the Spirit of God his stature was no more colossal, nor his muscle more iron, than any other man's; but with him the onfall of the Spirit was such, such was the clothing of the human with the naked power of the Holy Ghost, that *one* man—and that man unharmed—could rout 3,000. And the symbolism is extraordinarily striking. Unshorn locks falling down him picture the descent of the Spirit, drenching him as the sacred oil did Aaron; *seven* locks (Judges 16:19), the plenitude of power; and locks untouchable, as the God-given symbol of his Nazarite consecration and the sole secret of the strength. The Nazarite who put a razor to his head knew that he had lost his consecration. "Nazarite" means "separated," separated to God, *a man whose power dwells solely in his separation;* and the power remains as long as (contact with a corpse being forbidden) he is "out of touch" with a dead world. And the name "Samson" means "the sun," or strength—the sun as it shines in its strength; the chief receptacle and transmitter of the Light of the world. So Samson was no mere prodigy of brute force, but, as a unique example of Holy Ghost power, the very choice of his weapons, ridiculously inadequate, designedly revealed a power purely of God.

Delilah

Now Delilah appears upon the scene. "Delilah"—meaning "languishing," "seductive"—is the embodiment and summary of all that is fair covering all that is false. The lion which Samson encountered and slew had nothing like the peril for him that Delilah had: it is safer to face open martyrdom than concealed lust: Delilah and Samson are always seen alone. A secret passion mastered and threw him. Delilah comes in many shapes: impurity, drunkenness, notoriety, reputation, popularity, power, money; and where drink or fornication slays its hundreds, money or popularity slays its tens of thousands. Delilah is most dangerous when she is most concealed. Already, earlier, this fatal self-indulgence had been foreshadowed when Samson, a Nazarite, had eaten honey of the carcass of a dead world he had overcome. Now another stage has been reached, when instead of using his power in routing God's enemies he begins displaying it at the bidding of a harlot world. On behalf of the powers of darkness behind her, who have bribed her with about £620, Delilah now plies him, again and again, with the question of the *source* of his strength—"wherein his strength was great"—not that she might share it, but that she might steal it. No prayer; no alarm; no self-examination; no self-distrust; no self-denial: *rest-*

ing on a blind presumption of privilege, Samson confronts Delilah.

Opportunity

Now we get a parallel that could not be closer to the sapping seductions that bring down the loftiest spiritual characters with a crash. Three times Samson eludes the questioning of Delilah, three times she probes his secret, each time getting closer to its heart, *yet all the time the power continues.* God never leaves His worker at a first sin, but interposes delays, warnings, and opportunities of repentance, and may even continue to use him mightily. Broken withes, snapped cords, a dragged frame prove that nothing is yet irrevocably gone. But each time, unheeding the red signals, Samson drew nearer to betraying his trust, and each time drew nearer with a lie—ever skating on thin and thinner ice, as when he wound his hair about the beam that might, if sharp-edged, have severed it. All indulgence in sin is like feeding a tiger—each sop thrown has to be succeeded by a bigger. And all the time, beneath the mighty iceberg the warm waters of temptation, dallied with and encouraged, are eating away the foundations of the glittering pinnacles, until suddenly—without a moment's warning—the huge berg gives one mighty heave and is gone.

The Spirit's departure

For now that moment has arrived for Samson. What must never leave our memory is that in exercising power we are dealing with a *Person* who will act as He chooses, and when He chooses, and may stop the power at any moment; and we must also remember that the Spirit in power (as distinct from the Spirit in regeneration) was granted to Samson on the ground not that he was an Israelite but that he was a Nazarite, and therefore that the power was not his inalienable possession, whether he used it or abused it, but was lent to him for combating God's enemies. The power seized him only when he was fighting the battles of God: rest, and we rust.

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But how solemn Samson's ignorance of the Spirit's departure! The machinery may still run for a little after the dynamo has ceased throbbing. God can come in earthquake, but He can leave in shoes of silk. "Samson *wist not* that the Lord had departed from him." Faculties that get numbed to sin get numbed also to "sensing" the Spirit. No outward event announced it, no great convulsion, no ringing alarum; *while he was asleep* the power departed. A Christian worker can flatter himself, in the midst of his lusts, that his power is as it was in his consecration; but in the agony of the supreme need of the power, with everything at stake, in full view of a life work's ruin, on the edge of a scandal to the world of the first magnitude, Samson shakes himself—and the power is gone. *For, alas, how keen is the world's razor on the locks of consecration!* Samson never shaved his locks; he allowed himself in company where, falling into profound slumber, *they were shaved for him.* He had power to keep out of Delilah's company; but we can trifle once too often; we can sin away our freedom; the tide may have ebbed beyond recall while we slept. Lock after lock falls, power ebbs with every slash, and Samson awakes to agony. A picture follows of almost intolerable pathos. God's mighty judge, the supreme leader of the only people of God in the world at that moment, is filling the office of a public buffoon, and dancing, in blundering blindness, to make sport for a hating, scorning, laughing mob. Oh, the tragedy to which a backslider can come!

A razor could have slit Samson's throat as easily as his locks; it is solemn to remember that a Spirit-forsaken backslider can be more valuable to Satan than a dead saint. "And Samson *made sport* before them" (Judges 16:25).

Restoration

But now there rises before us as supreme a beacon-light against despair in the child of God as perhaps the whole Bible contains. God preaches hope where the Devil preaches despair. "*Howbeit* the hair of his head *began to grow again* after he was shaven"; the thick shaggy locks—sign-manual of the Nazarite—slowly reappeared in the long agony of the lonely vigil in the prison of Gaza. "They that *wait upon the Lord* shall RENEW THEIR STRENGTH" (Isaiah 40:31): the broken consecration, which he realised had been his ruin, is now slowly restored; the controversy between God and his soul is now over; *the old power comes back with the old sanctity, and the old obedience.* It is true that Samson's eyesight was never restored. Through his eyes he had

sinned, and through his eyes he is punished, and the sight is gone for life. There are scars that will never leave our backsliding souls ; there are things we have lost—the freshness, the purity, the stainlessness, the blameless walk before men for a lifetime, which, in the nature of things, once lost can never be restored ; sin is always a horrible and a bitter thing, and it is always most dangerous. There are backsliders made permanent spiritual cripples by too prolonged a sojourn in the prodigal's land. Nevertheless the shaggy locks that mean the power of the Holy Ghost *can* grow again ; for the discipline of sorrow can be the restoration of power ; and the fountain of restoration lies in a burst of prayer—the first mention of Samson praying since he named the fountain (Judges 15:19). " And Samson called unto the Lord and said, O Lord God, *remember* me." It is a prayer wrung from his very heart. He does not ask for the old life, or the old possibilities—those have gone never to return. Nor does he plead the old consecration, for a razor *has* passed upon his head ; and blinded eyes could no longer lead Israel's hosts to battle. Nay, he actually asks that God will *not* save his life by any miracle—" *Let me* die," if only Thou wilt come back to me this once: " ONLY THIS ONCE, O GOD ! " It is the cry of Paul 1,000 years later: " I hold not my life of any account, as dear unto myself, so that I may accomplish my course " (Acts 20:24). Victory at the last is dearer to Samson than life itself: it is ruin by lust, restoration by prayer, and victory by martyrdom.

Victory

So we arrive at last at one of the most wonderful sunsets in Scripture. In the thrilling words of Napoleon: " There is time to win a victory before the sun goes down." As soon as Samson can pray he is the hero again ; the strength he lost by sin he regains by prayer ; and lo, the Spirit of God falls once more upon the wrecked life ! " And he bowed himself *with all his might* "—it is the servant of God once more pouring his whole soul and strength into the work of God, using " the weapons of our warfare which are mighty before God *to the casting down of strongholds* " (2 Corinthians 10:4): " And the house fell." How marvellously God's grace can retrieve the fearful error of a lifetime ! The roof and galleries, crowded with their thousands, crash down upon the masses below ; princes and priests, with the idol-cups to their lips and the mockery of Jehovah in their songs, are snowed under by an avalanche of falling stone ; a terrific crash, a fearful

(*continued on page 555*)

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

" Give me thine heart " *A. Hodgson*

Samson—power lost and recovered *D. M. Panton*

Closed to the gospel ! *Editorial*

The revival we need *Comment, opinion and review*

The Holy Spirit in world evangelism *W. E. McAlister*

Divine healing *W. J. Allen*

An empty house *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

Prayer and praise *F. H. Coleman*

The national youth rally *A. Tee*

The family altar *G. Harpin*

EDITORIAL

" THAT land closed to the gospel." The writer of this expression, as used again only this week, meant " that land closed to the West " or to missionaries from the West. We must disabuse our minds quickly of the idea of the synonymity of the West and Christianity. So much are the West and Christianity not synonymous that it can be envisaged that in the plan of God to fulfil Joel 2:28 " closed to the West " may provide the greatest opportunity for countries so closed to receive the gospel from or through their own nationals, uncluttered by western tradition.

Though we believe in theory that " the gospel is the power of God unto salvation to everyone that believeth," our practice shows that we question the gospel's ability to forge ahead without its being backed by western influence.

One would imagine, when listening to discussions on missionary policy, that when the Church began every circumstance, political, social, philosophical and educational, favoured its growth ; yet the story of the early Church shows exactly the reverse.

It seems strangely hard to convince ourselves to the contrary and that the gospel succeeded not because of any favourable circumstance but in spite of circumstances as antagonistic to its progress then as we consider them to be in Russia, China or India today. It is hard to convince us that what it did to and for the Roman empire it can do to and for China, India or Russia, without any western influence or support.

To achieve dissociation in the thinking of the peoples of these vast lands between the gospel and the West would be a major breakthrough in Church enterprise.

This attitude of mind could be facilitated by emphasising in missionary propaganda that the Christian faith is not a product of the West, as we think of the West, but that it is an eastern faith for East and West alike.

The power of God has the capacity to change lives anywhere, and the gospel the capacity of adaptation to every conceivable type of person provided that it is uncluttered by the ideas of a religious hierarchy.

The gospel makes headway when its hearers are convinced that it is the voice of God to them. Only the Holy Spirit and simple faith can bring this conviction. May it please God therefore soon to fulfil Joel 2:28 to bring about such a world revival.

NEXT WEEK : W. R. Jones on " Evangelism today," the late Donald Gee on " Pentecost's independent existence," James F. Hardman on " The pre-eminent Christ " and Wm. J. Hilliard on " Our Place at the Lord's Table."

COMMENT, OPINION AND REVIEW

THE REVIVAL WE NEED

THE policy of holding evangelistic campaigns in the local church for the local church calls for reappraisal. In the Elim Pentecostal Churches the reappraisal should be at conference, district presbytery, progress committee and local church levels.

At Elim Bible College open weekend in June, the Rev. D. Pawson focused our attention on this matter by telling of his own experience in developing the activities of the church which he pastors at Waltham Cross. Reappraisal of this important subject calls for hard thinking, and perhaps more, for the rejection of sentiment and preconceived ideas. It requires hard thinking, for example, to accept the thesis of Mr. Pawson that when, having arranged a church campaign, carried it through at much expenditure of time, energy, organisation and money, we report " no visible results were recorded, but the saints were blessed," in his words " the effort was a failure." Admittedly, church success cannot be assessed merely by visible results or statistics, but had the apostles gone from town to town with no permanent visible results following their preaching they would surely have sought the reason why. In fact, they were more concerned with results than we, for they prayed for divine confirmation of their preaching by healings and by signs and wonders (Acts 4 : 30).

Churches, and we church members, should reject the idea that progress depends only upon the minister, or the special effort. According to Ezekiel's plain words (Ezekiel 3 : 17-21), ours is the responsibility to be so filled with the Holy Spirit that responsibility for seeking to win the lost ever burdens our hearts. Every minister can testify that so often one enthusiastic member, or family, of his church has been the means of bringing many unconverted to the services, who have been saved. Half-a-dozen such members render special efforts unnecessary, a church full of such means revival.

The special effort would be much more productive of permanent results if it were made a pioneer effort—in other words, consideration should be given to its being directed not to giving a boost to an established church but to creating a new centre of witness in, say, a nearby district, or even a nearby town. It must surely be admitted that the existence of one Elim Pentecostal church in a town or city of sometimes hundreds of thousands of inhabitants witnesses to our lack of vision to date. But now is the time not for recrimination or regret but for reappraisal, change, and a new approach. Our churches throughout the British Isles may have been " called to the kingdom " for such an opportunity as this.

Two reasons demand this change of attitude. Have you ever sat quietly to ponder what would happen in a church of, say, 120 to 200 members if, as a result of a campaign, 200 new converts came suddenly into the church ? Experience has shown, without exception, despite all our wishes and ideas to the contrary, that the two groups never integrate. We believe there are reasons for this, but we would only state here that integration has not taken place.

It is our conviction that many church campaigns that have had to be written off as failures would not have been so had a new centre of witness been established. Out of about 300 professions of conversions which may result from such an effort, whereas maybe one to ten may join the church, if water baptisms following a campaign are any guide, sixty or more would gather to a new church, with a new approach, a new vision, under their own minister.

If for the next ten years we adopted as our policy and slogan " All campaigns pioneer campaigns " a forward policy would not only result but would be seen to result, almost immediately.

SUMMER CRUSADING

LONDON CRUSADER CHOIR

THE annual visit to Braintree of the London Crusader Choir was another occasion of mutual blessing to choir and congregation. The afternoon meeting attracted many from local churches and fellowships. Sunday school scholars were well in evidence and their chorus time was a happy contribution to a fine family service. Again the church was filled for the evening service. The Crusader Choir has also visited Clacton-on-Sea and Brighton. The Sunday afternoon meetings were supported by record congregations. At Clacton the choir was in the care of Albert Ardley, with Alfred Winnett directing. D.B.G.

THE H
IN WORLD E

Part of an address given at the World Pe

ROLAND ALLEN has said that the Acts of the Apostles could more properly be called the Acts of the Spirit through the Apostles. In the book of Acts we find the apostles preaching the gospel not only because of their loyalty to Christ, or their obedience to the great commission, but also because they were driven to obey the impulse of the Holy Spirit within them.

Luke ends his gospel with a promise from Jesus; here it is: "And behold I send the promise of my Father upon you." Jesus began the Acts with a promise: "Ye shall receive power after that the Holy Ghost is come upon you." It is the same promise. In the Acts there is no appeal to preach the gospel, there is no command to go, but when they were filled with the Spirit they had that impulse to compel them, that power within them that caused them to go throughout the world.

Before Pentecost and after Pentecost

Before the day of Pentecost the disciples were asking Jesus if He would at this time restore the kingdom to Israel. That was their concern. After Pentecost they became chiefly concerned for the salvation of the lost. When they were filled with the Spirit this new concern, this new burden, immediately possessed them.

All that are afar off

On the day of Pentecost Peter said: "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. Note how the Holy Spirit was already giving the missionary vision: "all that are afar off." Not until Acts chapter 10, when Peter was sent to the house of Cornelius, did the full understanding come. But the Spirit was teaching them, and teaching the Church through them. And we are part of the Church. Here we have the Holy Spirit in world evangelisation.

The last words of Jesus

Concerning this question of the Holy Spirit and world evangelisation we read in Acts chapter 1 what were undoubtedly the very last words that the disciples heard from the lips of Jesus before He ascended to the Father. These words were "unto the uttermost part of the earth." He was talking about the coming of the Holy Spirit on the day of Pentecost, which would make them witnesses to the ends of the earth. We believe that the same promise of the Holy Spirit is for us today, and that we are baptised with the Holy Spirit for the same purpose.

Careful selection of Luke

Our attention has also been called to the careful selection that Luke has made in the book of Acts to describe the nature and purpose of the gift of the Holy Spirit and the work of the Holy Spirit. Many of the church leaders are not even mentioned, and some only very slightly. Every man who is given prominence in the book of Acts, without exception, can be called a missionary. Who are they? Peter, John, Stephen, Philip, Paul, Barnabas, Silas, John Mark and Timothy.

Only two stories in the entire book *do not* speak of missionary activity; they are the choosing of Matthias and the story of Ananias and Sapphira.

Almost every incident in the book is concerned with missionary activity. Only one sermon is addressed to believers: Paul's farewell message to the elders of the church at Ephesus. All the others are missionary sermons.

As we read the book of Acts we are convinced that the Holy Spirit is a missionary Spirit. We are told that when Peter preached he was full of the Holy Spirit. It was the Holy Spirit who told Philip to join himself to the chariot of the eunuch. When Saul of Tarsus received his call to preach to the Gentiles he was filled with the Spirit. Barnabas was a good man, and full of the Holy Spirit.

All through the book we find these references to the Holy Spirit. Everything we read points to the spread of the gospel. The *miracles* gave witness to Jesus. The *persecutions* provided opportunities to preach the gospel. The *church councils* talked about the missionary work among the Gentiles.

We must conclude that the book of Acts is not the history of the early Church, but rather a work

SPIRIT
NGELISATION

stal Conference, Helsinki
by W. E. McALISTER

of missionary biography. In other words, in the book of Acts we see the Holy Spirit in world evangelisation.

The gospel to every creature

The early Church did a wonderful job of getting the gospel to the ends of the earth, considering the facilities that they had.

Now our opportunities on the mission fields today, and the ability of the national churches to take ever-increasing responsibility, are a legacy to the Church from those who have laboured faithfully through the years.

Think of the advantages we have today by which to get the gospel to the ends of the earth. We have railroads, steamships, automobiles, aeroplanes and radio. We have printing presses, and the spread of literacy throughout the world. Multiplied millions are learning to read. It is now possible for us to print millions of gospel messages, and systematically distribute them to the earth. In the days of the apostle Paul they did not even have a postal system.

The Pentecostal revival

Just as our Lord sent the Holy Spirit on the day of Pentecost to give power to the Church for world evangelisation, so the Lord has in the last fifty years sent a wonderful world-wide outpouring of the Holy Spirit to give power to the Church today for world evangelisation. This is known as the Pentecostal revival. At first this Pentecostal revival was largely ignored by the older denominations, or in some cases opposed. It is now gaining world-wide attention in the entire Christian Church, both Protestant and Roman Catholic.

While we are interested in what took place in 1906 and 1908, we are more interested in what is taking place in the world today. Speaking of this Pentecostal revival, let us take Latin America as an example, possibly I should say an outstanding example.

It is difficult to obtain the exact statistics. In 1961 the *World Christian Handbook* places the Pentecostal population of Latin America at 3,000,000. One out of every three Latin-American Protestants, therefore, is Pentecostal. *Christianity Today,* an American evangelical magazine, in July 1963 : Protestants in Brazil 5,000,000, nearly half of them Pentecostal ; Chile, 1961, 803,000 Protestants, eighty-eight per cent Pentecostal ; Mexico City, nearly two-thirds of Protestants are Pentecostal ; Peru, almost as large as all other groups taken together ; Argentina and Bolivia, Pentecostals are strong and making progress ; Panama and Colombia, Foursquare Pentecostal Church is strong ; Central American countries, American Assemblies of God are strong.

However, this is not a time for complacency, either in the Pentecostal movement or in the wider circle of evangelical Christianity. We are still a little flock in a hostile world. Tremendous forces are in the world that are in direct opposition to the gospel we preach. Our only hope for victory in world evangelisation is in the power of the Holy Spirit, which is God's provision for days like these.

A missionary in that small country of Nicaragua in Central America has said " The success of world evangelism does not depend on the number of missionaries, but on the intense glow with which we burn."

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From **Elim Church Headquarters,**
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D.1064h

DIVINE HEALING

STUDY NO. 5 (concluded)

by W. J. ALLEN (Wells)

SOME need a change of heart state. Some diseases are caused by the harbouring of evil thoughts and designs. If one has taught or touched spiritism there will need to be a complete conversion and renunciation of these things ; we cannot give any ground for the enemy to work on. A great hindrance to God healing is despairing thoughts about the Holy Spirit, His manifestations in the baptism of the Spirit and in the gifts of the Spirit. If our hearts condemn us not, then have we confidence towards God.

Some have ulterior motives. A cripple was once asked why she was not healed. " Oh," she replied, " God knows I would be on the dance floor at once." And this person has been healed of two diseases. You cannot expect healing if afterwards you are going to prostitute your strength. Divine healing is a blessing that should bring us into a closer walk with God.

Some are lacking in real faith. Dr. Charles Price was so moved concerning those who were not healed when prayed for that he earnestly sought God about it, and as a consequence wrote the book *Real Faith*. We wish to affirm that real faith must get results. We have examined many instances and have found that in spite of the person declaring that he or she had great faith it turned out to be great hope. If our hope is the outcome of faith it is good, but it is useless if we only hope for our healing ; we must have real faith.

May we make a suggestion here, which has helped many ? In the New Testament we read of the faith of Christ. Paul states : " I live by the faith of the Son of God " (Galatians 2 : 20), and he also uses the phrase " the faith which is in Christ Jesus (1 Timothy 1 : 14 ; 3 : 13 ; 2 Timothy 2 : 15 ; Philippians 3 : 9). Maybe the faith in our hearts is weak, but our suggestion is ask for the faith which is in or by Jesus Christ.

One person had been suffering for a long time, till the minister prayed that the faith of Christ might be given to that person. Within a short time the pain was gone and healing began. If we had sufficient faith of our own we should never read of faith as a fruit of the Spirit and also a gift of the Spirit. Let us not be ashamed of our lack in this direction, but sink our pride and ask God for the necessary faith. The father of the epileptic was not ashamed to cry " I believe ; help thou my unbelief." By some people's attitude we would almost feel God was unwilling to heal the suffering one.

WHY SOME ARE NOT HEALED

Some are not healed because of ignorance. Oswald Chambers rightly declares that the Devil's last battleground is the body of the believer when he fails to gain any ground in the heart.

" My people go into captivity through lack of knowledge." Paul had to address the Romans with the words " Don't you know " (Romans 6 : 3). Israel threw away the instruction of the Word, hence their lack of knowledge. There are those who will not be instructed. Dear suffering one, submit yourself to be taught by the Word. There is in some cases a spiritual conflict. We realise we are on very delicate ground here, and would give a word of caution that we do not come to this conclusion prematurely but rather let knowledge about it be a revelation of God. By spiritual conflict we mean that the disease or affliction is caused directly by an opposing spirit. The only way for those cases to be dealt with is to take a positive attitude in the Spirit, declaring the victory of the cross or blood, aloud, against the opposing forces. We have known such conflict to be long and bitter, for while it is true that the enemy in every realm is a defeated foe he will hold on to the utmost of his power. Conflicts such as we mention can be invited unwittingly by despising dignitaries, principalities, demons and the Devil himself. Remember that the archangel Michael durst not bring a railing accusation against the Devil, but said " The Lord rebuke thee " ; and while we have power over all the enemy's power our only power against him is resistance in the name of Jesus and the blood of Christ (Revelation 12 : 11).

We would add in passing that if one is in such a conflict means are of very little use ; but do not be discouraged, child of God, but hold on to the victory of Calvary. Remember that Jesus cried " It is finished." He made a show openly of all spiritual forces, having spoiled them, triumphing over them in the cross (Colossians 2 : 15). The most prevalent sicknesses or diseases, if influenced by a spirit, can be made to yield to the victory of Christ, as we must learn if we use what God has provided. Corrie Boom and Mrs. J. P. Lewis testify to seeing His victory work in the most difficult cases. We also

can testify to seeing this means of grace against spiritual forces in sickness used to great success. There is wonder-working power in the blood of Christ.

As we close our studies we feel we must emphasise the importance of the heart state. Most of us in affliction are inclined to become hard; we need to be made tender again and again. Let us come to God with a yielded heart, a believing heart, an expectant heart and a praising heart, and keep looking to Jesus. We shall soon be declaring "The Lord hath done great things for us, whereof we are glad."

POWER LOST AND RECOVERED (*continued*)

cry, and the temple is one vast sepulchre. His last heroism has cost Samson his life, but he instantly takes his place in the gallery of God's immortals (Hebrews 11:32): he stands once more, and for the last time, a giant among the enemies of God. "For the dead which he slew at his death were more than they which he slew in his life." The fearfully overcome can become the mighty overcomer. Samson gained the supreme victory of his life *after* his great fall; the last evidence of strength was never more with him than in his *final* fight for God; he leapt into the glory from the tragic spectacle of a public shame. "A troop shall overcome him: but he shall overcome at the last" (Genesis 49:19).

The Dawn.

WORDS OF COMFORT

(1 Thessalonians 4: 16-18)

Christ our Lord shall come from heaven,
We shall meet Him in the air;
We shall be with Him for ever,
His eternal glory share!

Reunited with our loved ones,
Raised by God's own power and grace,
With the saved of every nation
We shall see Him face to face.

At that moment cares will vanish,
Every trial and sorrow cease;
We shall know in fullest measure
Life, and joy, and love, and peace.

"Wherefore comfort one another
With these words" the Lord has said;
Anxious thoughts and fears dispelling,
Kindling faith and hope instead.

F. D. WALKER.

Prayer and Praise

By F. H. COLEMAN

Subject for prayer: YOUR DISTRICT PRESBYTERY

The constitution of the Elim Pentecostal Church states that the District Presbytery exists to extend the work of the Alliance. Its main function is to extend the work of God in the area in which the presbytery is situated. It is there not only for fellowship in rallies but to win others to Christ. This is a great ideal, and when Christian people band themselves together, pledging themselves for some great spiritual work, great things can be done.

The purpose of this column is to seek your prayers for your presbytery. I am sure you do your best to support by your presence and your gifts, as your pastor does by not missing a business session or being absent from any of the many meetings arranged without a very good reason.

We should pray for the district superintendent and the committee members, for the youth commissioner and missionary secretary, that God will guide them and give them wisdom as they plan and seek to extend the work.

Some presbyteries have been able year after year to run successful youth camps. Not only do these provide a cheap holiday among other Christians, but God has used them to save young people, fill them with the Holy Spirit and call them to full-time service. I can think of one camp where young people have been saved one year, filled with the Spirit the next year and in a later camp heard the call to work for the Master. Some of these are working as Elim missionaries in many parts of the world.

Your presbytery is an important part of the work of Elim. Remember to pray for it sometimes.

Prayer is requested for an Elim member seriously ill with cancer.

WOMEN'S FELLOWSHIP RALLY

at

KENSINGTON TEMPLE

KENSINGTON PARK ROAD

Saturday September 3rd

at 6.30 p.m.

Convener: **MRS. M. GILPIN**
(Matron of Elim Bible College and wife of the President)

Speaker: **MRS. J. E. MORRISON**
(Birmingham)

MUSICAL ITEMS

Light refreshments will be available from 6 p.m. to 6.25 p.m.

Rally organised by North London Presbytery of Elim Churches

D.1315

Women's column

By GLADYS GORTON

AN EMPTY HOUSE

PASSING an empty house up for sale, I stepped aside and walked into the front garden to have a look at it. I was appalled to see the rubbish left in the rooms —old shoes, slippers, whisky bottles, milk bottles, paper and boxes lay scattered about. Somebody will have to clear it all away.

As I continued my journey my mind went walking down memory lane, recalling some of the houses into which we had moved and what work had to be done to clear up somebody else's dirt and rubbish. (These houses had not been occupied by Elim ministers.)

In the kitchen of one house I scraped a bowl of grease from the wall above the cooker before we could do any painting. The oven in another kitchen was all grimed with grease; one wondered how people could cook anything in it as it was. Paint was spattered everywhere over a floor which had to be scraped and scrubbed before we could polish it and give it a good shine. These are a few instances which I remembered as I walked.

How true it is to life. People do not care, anybody can do the dirty work, the clearing up. They forget, or it does not occur to them, that "anybody" is a real live person, somebody with the same feelings as they. The other person does not count. This is a very wrong attitude and one which is increasing as the nation becomes more godless. Unfortunately this attitude can creep into church life and a Christian's personal life, but by reading and studying the Word of God it can be mastered and the sincere spirit of the Master be manifest. He prayed: "I in them and You in Me in order that the world may know and (definitely) recognise that You sent Me and that You have loved them (even) as You have loved Me" (Amp. N.T.). One can never imagine Jesus, our great Exemplar, leaving the nasty jobs for somebody else. He washed the disciples' feet.

Text. "Be courteous" (1 Peter 3:8).

Thought. "Unfailing courtesy, kindness, tenderness and consideration for others are some of the great ornaments to the character of the child of God. The world can understand these things if it cannot understand doctrine. There is no religion in rudeness, roughness, bluntness and incivility."—J. C. RYLE.

HELLO SUNBEAMS.

It was quite a family gathering; aunts, cousins, relatives long forgotten had all come to welcome the new baby. There was a great deal of talk among them, for it was quite miraculous. Who would have thought that Elisabeth would have a son? It was a great pity that Zacharias was dumb. The relatives argued and argued about naming the child. "He must be named Judah," said one member of the family; "Indeed not," said another relative; "Levi is the only name for him."

The argument went on and on, and there seemed no end to it; each side was determined to have its own way. No one bothered to consult the parents. Since Zacharias was dumb it was the menfolk who would name the child. Finally they decided to compromise; he would be named after his father, and no one would be able to quarrel with that.

The men gathered together for the ceremony and they made the announcement to the rest of the relations and friends. "We have decided to call him Zacharias," they said pompously. There was a hushed silence as Elisabeth answered quietly "His name is John."

Cousin Judah looked angrily at her and turned to Zacharias and made signs to him. A writing table was quickly brought in and they waited anxiously to see what he would write.

The womenfolk tried to reason with Elisabeth, but she remained quite unmoved. "He is John" was all she would say.

Judah looked at the words Zacharias had written and gasped with surprise. Suddenly the dumb man began to speak and to praise God. This was no ordinary child and he needed no other name; his name had been given to him by God; his name was John.

Each of the relatives held the baby in turn. They thought of the words that his father had spoken. This was John, the prophet of the Highest. He had been born into their family. None of them could find words to speak. Finally they handed him back to his mother.

Elisabeth took the child and turned to Mary, who was standing nearby. Mary took the baby from her

and smiled. She would remember this moment for a long time. She thought of the words of the angel, "Thou shalt call His name Jesus."

"Thank you, little messenger," she said softly. "You are already preparing His way." He had come with a message for them all, but with a very special message for her. His message was very clear, Jesus was coming very soon and they must all be ready for Him.

Mary thought of this much later when all the family were in Bethlehem. They had come for the census and were celebrating. Mary and Joseph were alone in the stable. The family had heard the message but they hadn't listened. Jesus had come and they were not ready.

Jesus is coming again soon, sunbeams. We have the message very clearly. Are you ready for His coming, or have you forgotten the message? Jesus is coming soon.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

COMING EVENTS

BARKING. August 29. Elim Church, Ripple Road. August Bank Holiday Convention. Monday at 3 and 6.30. Preacher: A. S. Brewster (Hove).

BARNSTAPLE. August 27 and 28. Elim Church, 18 Bear Street. Visit of the "Discoverers" from Yeovil. Saturday at 8, Sunday at 11, 6.30 and 8.

BIRMINGHAM. Old Hill. September 10, 11. Elim Pentecostal Church, Beardmore Road. Pastor J. J. Way's thirtieth anniversary in the Elim ministry. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. C. Smyth.

BIRMINGHAM. Selly Oak. September 3. Friends' Meeting House. Presbytery youth rally. At 7. Preacher: A. Tee, supported by the Gospel Light and Gospelaire teams (Derby) and Presbytery Youth Choir. Late night special at 9.30. Both services convened by F. Shadlock, Presbytery Youth Commissioner.

BIRMINGHAM. Selly Oak. September 10 and 11. Elim Pentecostal Church, Alton Road. Pastor's sixth anniversary in his present church and thirty-fifth in the Elim ministry. Saturday at 7, supported by Kingstanding choir. Sunday at 11 and 6.30, supported by Selly Oak choir. Preacher: H. W. Greenway (Secretary-General). Convener: Frank Shadlock.

BIRMINGHAM. Winson Green. September 10-18 inclusive. Elim Pentecostal Church, Handsworth New Road. Pentecostal crusade. Weekdays at 7.30. Sundays at 11 and 6.30. Preacher : John Woodhead. Buses No. 96 and 11 to Lodge Road.

BRADFORD. September 3-5. Southend Hall, Leeds Road. Pastor's third anniversary. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: W. G. Hathaway (Bournemouth) and David Mills (Harrogate).

BRIGHTON. September 3. Saunders recreation ground, Lewes Road. Tent crusade conducted by David Ayling and Frank Lavender. Saturdays at 7.30. Sundays at 8.15. Weeknights at 7.30. All visitors warmly welcomed.

COLCHESTER. September 10 and 11. Elim Pentecostal Church, Stanwell Street. Anniversary convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley. Singing by Colchester Gospel Male Voice Choir. Convener: L. V. D. Tiller.

EASTERN PRESBYTERY MEETINGS. September 3. Stowmarket Elim Church, Crowe Street. Business session at 2.30. Rally at 7. Preacher: F. A. Hodge, Becontree. Chelmsford Church Choir will sing.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HEREFORD. August 27-30. Elim Church, Clive Street. Bank Holiday Convention. Saturday and Tuesday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Preachers: A. Tee and G. L. Taylor. Music by the Sparkbrook (Birmingham) Elim Church choir.

ILFORD. August 27, 28. Elim Pentecostal Church, Clements Road. Fortieth anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. T. Bradley (a former minister of the Ilford church).

KENSINGTON. September 3. Kensington Temple, Kensington Park Road. Women's Fellowship rally organised by the North London Presbytery. Convener: Mrs. M. Gilpin (wife of the President). Speaker: Mrs. J. E. Morrison (Birmingham). Musical items. Light refreshments available from 6.

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor: K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

PONTYPRIDD. August 27-30. Elim Church, Thurston Road. Convention. Saturday at 7.15, Sunday at 11 and 6, Monday at 11, Tuesday at 3.30 and 7. Municipal Hall, Gelliwasted Road. Monday at 3.15 and 6.30. Preachers: S. Jebb (Porthcawl), Aaron Linford (London) and L. W. Green (Paisley).

ROMSEY. August 27-29. Elim Church, Middlebridge Street. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 (held in Baptist Church [kindly lent], Bell Street). Speakers: A. Whittall (Woolwich) and J. McBurney (Winton, Bournemouth). Tea provided between Monday services.

SALISBURY. September 11. Elim Pentecostal Church, Milford Street. Pastor's sixth anniversary. At 11 and 6.30. Preacher : W. G. Hathaway. Convener: James F. Hardman.

SHEFFIELD. September 3-11. Elim Pentecostal Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30 (Friday excepted). Evangelist Idris Davies and Mrs. Davies (soloist).

SOUTHPORT. August 27-30. Evangel Temple, Manchester Road (corner Hawkshead Street). Bank Holiday Convention. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: J. J. B. Hounsome (Knottingley), S. Beresford (Blackburn). Convener: L. Knipe.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

STOWMARKET. September 4. Elim Church, Crowe Street. Minister's first anniversary services. At 11 and 6.30. Preacher: K. Brotton (Bradford).

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister: W. J. Allen.

WESTCLIFF-ON-SEA. August 27-29. Elim Pentecostal Church, Electric Avenue, near Fairfax Drive. August convention. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher: A. J. K. Magee (Ealing). Convener: George N. Backhouse. (*continued on page 558*)

YOUTH *in action!*

Exciting news about the NATIONAL YOUTH RALLY

by Alex Tee

THE national youth rally this year is likely to be filled to overflowing. We have just received word that, all being well, a nationally famous personality who has recently been saved is to be our guest of honour. Contracts still to be fulfilled prohibit our publishing the name of this pop singer and film star, but every young person in the Elim movement is asked to seek prayerfully to bring in the unsaved teenagers to hear what the Lord has done for a young man whose name is right at the top. He will both sing and testify.

The guest choir is the united youth choir from our Birmingham presbytery, which has already won a splendid reputation for its ability. Its contribution will be most valuable, for many, if not most, of its members are still teenagers.

Testimonies from the ranks of the E.Y.M. will include Dr. Derek Sadler from the City Temple in Cardiff. Dr. Sadler has come up through almost every department of the Temple and is now a medical practitioner in his home land of Wales.

Wales is also to be represented by an anointed singer whose name is known throughout the whole of the Pentecostal movement in this country. She is Mrs. Mair Jones-Perkins and she is sure to bring a great blessing to the hundreds who will attend.

With such a programme as this we should be able to reap a great harvest of precious souls. The main speaker is Pastor Ron Jones from Bristol, through whom many have been won for the Lord in his campaigns in Elim.

The theme of the rally this year is to be "Accent on action." The youth committee decided that we must do more than just sponsor meetings and ideas. We must be a youth movement which is doing things and accomplishing the will of God for us as a movement. Action speaks louder than words. So often there has been an unconscious accent on words. This year we want you to bring at least one unsaved friend to this great event. The programme is such that whether you like to hear a star singer, a doctor, an evangelist or an anointed contralto, or enjoy the singing of youth in choral harmony, this rally will be one long to be remembered.

During the last three or four national youth rallies the attendances have gone up and up. Furthermore, they have been the means of many souls coming to Jesus. In one of thee rallies some forty hands were raised for Christ. There is no reason why we cannot get around 100 converts this year.

The committee is anxious to make this the best rally we have ever sponsored. Hundreds of you will be coming by coach. How many unsaved will you aim at having with you? Hundreds more will be coming by car. Here is my suggestion. Do not fill your car up with your chums. Fill it with unsaved young people to come and hear our guest of honour. Almost every young person in this whole country knows his name. I feel sure that the building will be packed to its utmost capacity with 2,000 to 3,000 people. You see, if someone coming in your car gets saved it will mean that he or she will be able to get into the local church and into the local youth work. This is the whole idea.

We want your church to benefit from the rally, and we mean it when we say "Accent on action." For some of you it will be a long way, but is it not worth it to see souls being saved? So often it is difficult in a smaller church to get people in. When they do come they feel it embarrassing to raise their hands for the Lord. A great united rally like this affords a golden opportunity to every Elim Crusader. To those in the Greater London area who are in charge of our Bible classes and junior Crusader branches I suggest that you bring your class or branch with you. Let us get them all saved. Here are the details:

SATURDAY, OCTOBER 29th,
WESTMINSTER CHAPEL, 6.30

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, August 29th — Acts 24:1-16

" I exercise myself to have . . . a conscience void of offence " (v. 16).

Only a few words of Tertullus's elaborate oration are given, but enough to make it fairly obvious that the arguments were put into his mouth by his Jewish clients.

There were three specific charges: (i) he was " a mover of sedition "; (ii) he was " a ringleader of the sect of the Nazarenes "; (iii) he had tried to " profane the temple."

Paul replied (a) that he could have had no intention to start a riot among the Jews because he was found " purified in the temple, neither with multitude, nor with tumult " (v. 18); (b) that though he had been accused of " heresy " (v. 14) his beliefs were quite orthodox and in keeping with all things written in the law and the prophets; (c) no proof was forthcoming of his alleged profanation of the temple.

His conscience was clear !

Tuesday, August 30th — Acts 24:17-27

" Felix trembled . . ." (v. 25).

Felix sent for Paul, and " heard him concerning the faith in Christ "; as he listened he was " terrified " (v. 25, R.V.). The story of Christ Jesus is a love story, but it is also a fearsome tale of coming judgment to those who, like Felix, refuse to forsake evil ways.

" The man was immoral: therefore Paul reasoned of righteousness. Felix was swayed by his passions: therefore the apostle reasoned with him of self-control. He was rebellious against authority: therefore he reasoned with him concerning the tribunal before which he must ultimately render his account. By faith in Christ Felix might find the power for righteousness, the strength for self-control, and so the readiness to stand uncondemned before the final judgment-bar " (G. Campbell Morgan).

Wednesday, August 31st — Acts 25:1-12

" I appeal unto Cæsar " (v. 11).

" Since he is continually in danger of the Jews, and one attempt made after another to get him into their hands (whose tender mercies were cruel), he flies to . . . the last refuge of oppressed innocency, and takes sanctuary there, since he cannot have justice done him in any other way: ' I appeal unto Cæsar. Rather than be delivered to the Jews [which Festus seemed inclined to consent to] let me be delivered to Nero.'

" When David had divers times narrowly escaped the rage of Saul . . . he came to this resolution: ' There is nothing better for me than to take shelter in the land of the Philistines ' (1 Samuel 27:1). So Paul here. But it is a hard case that a son of Abraham . . . shall be safer in Gath or Rome than in Jerusalem " (M. Henry).

Thursday, September 1st — Acts 25:13-27

" That . . . I might have somewhat to write " (v. 26).

Festus, the new governor, was embarrassed by the situation Paul's appeal to the emperor had placed him in. It was not flattering for him so soon after his appointment to have been thus thwarted when trying to deal with what seems to have been his first important issue. Paul had not yet had time to learn his character. He might doubtless have trusted him more if he had known him better, but matters were in a hopeless state, and perhaps Paul had some inward intimation that this, at last, was God's appointed way in which he was to visit Italy, and to bear witness at Rome. Festus saw in the visiting Agrippa just the man (see 26:3) to help him in his difficult task of framing a letter to send with the prisoner to Rome (vv. 25, 27).

Friday, September 2nd — Acts 26:1-18

" Thou art permitted to speak for thyself " (v. 1).

Paul was undoubtedly seeing the fulfilment of the promise given to him at his conversion, i.e. that he was to bear witness to his Lord " before the Gentiles and kings and the children of Israel " (Acts 9:15). Now he is giving testimony before Festus and King Agrippa with " the chief captains and principal men of the city " of Cæsarea.

It is tempting to believe that Luke was present at this interview. He seems to have caught Paul's characteristic gesture (v. 1) and the tone of the pompous king

Luke is anxious to show that both Festus and the Jewish king were convinced of Paul's innocence (vv. 31, 32). It was important for him to record that highly ranking Jewish opinion, equally with the verdict of Roman law, acquitted Paul of all misdemeanour.

Saturday, September 3rd — Acts 26:19-32

" I am not mad, most noble Festus " (v. 25).

Surely it is not strange but significant that Paul, who in this same chapter declares himself to have been " exceedingly mad " (v. 11) **against** the followers of Jesus, is now accused of being mad while **defending** the gospel of Jesus.

It is apparent that Paul was as much a zealot for Christ as he had been when against Him.

Sanctified passion is much needed in Christian work. The divinely guided enthusiast is an asset in every fellowship of believers—especially the enthusiast who can be inspired in adverse circumstances as was Paul at this time.

" Revive us, Lord ! Is zeal abating
While harvest fields are vast and white ?
Revive us, Lord, the world is waiting,
Equip Thy Church to spread the light."

B. P. Head.

Sunday, September 4th — Acts 27:1-27

" Nevertheless the centurion believed the master " (v. 11).

An interesting contrast with the story of Jonah's sea voyage can be made from today's reading. Both Paul and Jonah were missionaries to the Gentiles; the former was obedient while the latter initially disobeyed. Paul's obedience brought blessing to all who sailed with him; Jonah's disobedience brought trouble for himself and for those with whom he sailed.

Looking again at Paul's adventure we make another comparison—between reason and revelation. The issue: whether or not to continue the voyage from Lasea in view of the lateness of the season. The master and owner of the ship advised the continuance of the journey, but Paul spoke against it. Paul was no mariner, but he had prophetic insight. The master was wrong; the apostle was right, for he was in touch with the Master Mariner !

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Text : Psalm 24 : 1

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ANDREWS. On July 31st, to Mr. and Mrs. W. G. Andrews, the gift of a daughter, Gwyneth Mary Ann, a sister for Mark.

MARRIAGES

CHESNEY—SKERRITT. On August 6th, at Elim Pentecostal Church, Leyton, John Peter Chesney to Christine Irene Skerritt. Officiating minister: George Canty.

HARRISON—BAMFORD. On July 30th, at Southend Hall, Bradford, Paul Robert Harrison to Wendy Anne Bamford. Officiating minister: E. J. Jarvis.

PEARSON—BRADLEY. On July 19th, at Elim Pentecostal Church, Smethwick, John Philip Pearson, youngest son of Mr. and Mrs. E. Pearson, of Smethwick, to Judith Marjorie Bradley, only daughter of Rev. and Mrs. R. D. Bradley. Officiating ministers: J. T. Bradley, H. W. Greenway and Wallace Swift.

PEARSON—GARLAND. On July 30th, at the Elim Pentecostal Church, Hereford, Leighton Pearson to Janet Garland. Officiating minister: James McAvoy.

WITH CHRIST

SILCOCK. On June 27th, Jane A. Silcock, faithful member of Annaghanoon Elim Church. Officiating ministers at funeral: S. C. Cain and R. J. George. F. Carson and T. Walker also took part.

SYKES. On July 23rd, George Sykes, aged 75, beloved husband of Nora Sykes (Bradford). Officiating minister at funeral: E. J. Jarvis.

COMING EVENTS *(continued)*

WORTHING. August 27-29. Elim Church, Grosvenor Road. Convention and services for the deepening of spiritual life. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: J. A. Wright (Southend-on-Sea).

ITINERARIES

London Crusader Choir (Leader: Douglas B. Gray): September 3, 4, Lowestoft Elim Church, St. Peter's Street. Saturday at 7, Sunday at 11 and 6.

Mr. and Mrs. A. D. Bull, on furlough from Tanzania: September 4, Romford; 6, Barking; 7, Kensington Temple; 8, Palmers Green; 9, Woolwich; 10, Ilford; 11, Rochester; 12, Letchworth; 13, Islington; 14, Chesham; 15, Ealing; 16, Rye Park; 17, Finchley; 18, East Ham.

Miss V. McGillivray:
September 7, Leicester; 8, Loughborough; 9, Kegworth; 10, Long Eaton; 11, Beeston; 12, Ilkeston; 13, Lincoln; 14, Sheffield; 15, Rotherham; 17, Mansfield; 18, Nottingham; 19, Sandiacre; 20, Derby; 21, Swadlincote; 22, Burton; 23, Ashbourne.

Peter Griffiths:
August 31, Apsley Street; September 1, Beersbridge Road; 2, Megaberry; 3, Bethesda; 4, Ulster Temple; 5, Bangor; 6, Ballysillan; 7, Coleraine; 8, Ballymoney; 10, Ballymena; 11, Cullybackey; 12, Randalstown; 13, Moneyslane; 14, Millisle; 15, Larne; 16, Monaghan; 17, Portadown; 18, Armagh.

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(Editor, "Elim Evangel")

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 36 SEPTEMBER 3rd, 1966 6d

Crowded congregation in the Jubilee Temple, Blackpool, following the crusade by A. Tee.

THE PRE

" That in all things He might have pre-eminence "
(Colossians 1 : 18).

Minis

THE epistle to the Colossians was written probably between A.D. 60 and 65, from Rome. It seems evident that the apostle Paul had heard that the church at Colosse was being threatened by serious trouble. False teachers had entered the Christian community, and through their plausible eloquence and subtle influence had gravely endangered the progress of the church, as they were propagating attractive, nevertheless false, doctrines contrary to the gospel taught by Paul. The Colossian heresy seems to have been a Jewish form of Gnosticism—a mixture of legalism and " higher thought." This strange mixture of philosophical traditionalism, oriental mysticism and Jewish ritualism endangered the Christian believers doctrinally, ethically and practically. Some of the harmful results of this heresy can be seen from the words used by Paul ; for instance " spoil " (2 : 8) ; " judge " (2 : 16), that is impose man-made rules (2 : 21) ; " beguile " (2 : 18). This heresy that was endangering the purity of the young church was derogatory to the person of Christ. It reduced the stature of Christ, robbing Him of His uniqueness, and it introduced asceticism (" will-worship " as Paul calls it) and bondage to rules and laws. Something of the same can be seen in a number of modern sects and " deviations " in which the person of Christ is belittled. The apostle wrote this letter to caution the believers at Colosse against these errors and to confirm them in the doctrines of grace.

Since all the errors arose from a failure to give the Lord Jesus Christ due honour as the Son of God, the apostle rightly judged by the Spirit that he could best combat the false cults by describing Christ's proper nature, position and office. The pre-eminent glory of Christ is the theme of the whole epistle. In order to demonstrate this pre-eminence, Christ is described to us in the first chapter in relation to His Father (1 : 15), the world (1 : 16, 17) and the Church (1 : 18-20). The apostle reveals that it is of vital importance to have right views in relation to Christ. Wrong views will lead to a wrong interpretation of everything else throughout the whole universe, for Christ is the full and final revelation of God in regard to all creation, and the fulness of redemption.

Surely the message of the apostle Paul has a special significance for our own times! The great majority of people do not acknowledge Christ as the pre-eminent One, either theologically or practically. Although we are living in a wonderful age of opportunity and affluence, the many will not bow the knee to the Lord Jesus Christ and acknowledge Him as their rightful Lord and Saviour. The need of the hour is a definite and full recognition of the pre-eminence of Jesus Christ in the life.

Let us, therefore, see how the apostle in this epistle and in his other writings declares and demonstrates Christ's pre-eminence.

Christ is pre-eminent in creation

(Colossians 1 : 16, 17, cf. John 1 : 1-3 ; Hebrews 1 : 2)

The apostle is claiming that Christ, the eternal image of the invisible God, is the creative agent behind all things in heaven or in earth, visible or invisible. He " who is the image of the invisible God is the first-born of all creation " (v. 15, R.V.). This phrase, incidentally, was used by the Arians, and is still used by Jehovah's Witnesses, in an endeavour to prove that Christ was a created being and not co-eternal with the Father. Of course, it suggests nothing of the kind. As someone has said, " a text without its context is a pretext." Paul proceeds to amplify his statement in the following clauses of verses 16 and 17 in such a way as to show not that Christ is the first of all created beings but rather that Christ, existing as He did before all creation as Lord of creation, is entitled to the *privileges* of the firstborn. He is the lawful " heir of all things," including the creation itself.

The apostle states three things concerning Christ in relation to the universe.

Firstly, He is the ground of creation (1 : 16a)

This means that all created things owe their being to Him. How then could Christ be a created being if He Himself created all things ? He could not be the Creator and also the created. In this same verse Paul shows the true place of the hierarchy of angelic powers which the Gnostics were trying to set up in rivalry to Christ. The basis of Gnosticism was that matter was evil ; therefore in creation God could not come into direct contact with matter. It was necessary, therefore, to posit a number of lesser

MINENT CHRIST

by James F. Hardman

Elim Pentecostal Church, Salisbury

deities, such as angels, which these false teachers called "æons," through which God could work; only thus could God have created the universe and at the same time maintain His holiness. So Paul, the master tactician, loses no time in stating explicitly and categorically that "all things were created by Him [Christ]." In order that there should be no misunderstanding as to what he means by "creation" he uses the term "all things" (the Greek words used here mean also "all things" considered as a unity), that is the whole universe. Then, to make doubly sure, he enumerates the various categories of creation, "all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers" (v. 16).

Secondly, Christ is the ultimate goal of the universe

"All things were created . . . *unto* Him" (1:16b, R.V.).

Thirdly, in Christ all things hold together (1:17b)

The Greek word *synesteken* translated "consist" means "cohere" or "hold together." "He [Christ] impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos" (Lightfoot).

The whole universe was created *in* Christ, *through* Christ and *for* Christ. Such words reveal to us the cosmic significance of Christ. When we think that this little globe which is an infinitesimal speck in the midst of a mighty solar system, whose sun could contain thousands of earths the size of our own, we marvel at the glories of this creation.

It is well-nigh impossible to stress all these profoundly theological facts too strongly in these days when atheistic evolution is being taught in our schools and colleges not as a theory or hypothesis but as an established fact, so that the whole nation is swiftly being leavened almost unconsciously with the leaven of fatal unbelief in God's Word. Here in this epistle to the Colossians we have God's final answer to the curiosity of man concerning the origin of things: "By Him [Christ] were all things created. . . . He is before all things, and by Him all things consist" (1:16). Christ is pre-eminent in creation—a Creator indeed!

Christ is pre-eminent in the Church

(Colossians 1 : 18, cf. Ephesians 1 : 22, 23)

In regard to the believer, Christ is the Head of the Church, which is described as His body, being composed of all who are united to Him by faith and to one another (1 Corinthians 12:12, 13, 27). As Christ is the source and chief of the natural creation, so He is the head of the new creation, the Church. As in the physical realm the head controls the movements of the body, so in the spiritual realm is Christ supreme over the activities of His Church (cf. Ephesians 4:15; 5:23; Colossians 2:19). Jesus Christ is the Head of the body as He is the Lord of the universe. This means that as no power or being can claim a place along with Christ in our conception of creation, so no such being is to share a place with Him in the worship and life of the Church.

The apostle proceeds to show why Christ is entitled to this pre-eminent position in the Church. Indeed, His qualification to be Head of the Church is put in similar terms to those used in describing His relationship to the creation. Firstly, because "He . . . who is the beginning" (v. 18). As Christ is the source of the life of the universe, so He is the source of the life of the Church. Secondly, He is "the firstborn from the dead" (v. 18). Here we have the parallel use of the term "firstborn" (Greek *prototokos*). By His resurrection from the dead Christ is the firstborn of the new creation. By the word of His mouth our Lord gave existence to the

material creation, but to bring the Church into being He had to suffer and die, " the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit " (1 Peter 3 : 18). In all things, therefore, material and spiritual, He has the pre-eminence. As against those who believed that the creation of the world was entrusted to lesser beings Christ is shown to be the sole agent and ultimate of all created things, so to those who thought they must look to other mediators Christ is represented as the Church's sole Head and fount of reconciliation. (*To be continued next week*)

DESERVING INDEPENDENT EXISTENCE

by Donald Gee

STRIKING words occur in Otto A. Piper's book *Protestantism in an Ecumenical Age : Its Root—Its Right—Its Task* that are not without a challenge to the Pentecostal movement They are as follows : " Protestantism's right is seen in the use made of it by Christ in holy history. A denomination's right to independent existence depends on its making a specific contribution to that history. When it has irretrievably lost its original spiritual momentum and thus is no longer capable of making its specific contribution, or it is obvious that the specific gift it has to impart has so completely become the common property of the whole Protestant Church that no special denominational agency for its propagation is required, then that denomination has lost its right to independent existence " (M. Eugene Osterhaven in *Christianity Today*).

From my earliest association with the young Pentecostal revival I have heard the sentiment expressed that when it had fulfilled its purpose there was a personal or collective willingness to, in business parlance, " close the account." The job was done. Piper's arresting words pose the challenge as to whether a time will come when we shall be called to eat our words. Heated denials will not absolve us from the responsibility to do some hard thinking.

1. Obviously the first question is to define what is the " specific contribution " of the Pentecostal movement to the Church as a whole. Answers will vary. The broad answer of " revival " is not specific enough. Other movements can justly claim to be dedicated to the same holy purpose. The " specific " testimony of the movement is centred in its charismatic character. A " Pentecostal " denomination may be a potent force for Christian revival, for which thanks be to God, but is this a " specific " contribution? Does it deserve independent existence? And how does the new charismatic revival in the historic churches fit in here? Is the Holy Spirit strengthening a distinctive testimony?

2. To liquidate a denomination voluntarily, as distinct from letting it die a lingering death, is so extremely difficult that the mind reels at the thought. Expensive properties, valued in millions, have been erected. Thousands of jobs are at stake. Among top executives there are coveted highly salaried positions with personal prestige. Beyond all this there is the responsibility of pensions for those honourably retired. To dissolve all this by voluntary liquidation looks almost impossible. Yet the challenge remains —when does a denomination still deserve continued separate existence?

3. Among small groups one possible solution is a fusion of those holding very similar testimonies. This has not proved impossible, but such unions have involved long, wearisome and delicate negotiations covering doctrine, church government, legal matters, trusts and all the impedimenta incident upon denominationalism. The Presbyterian, the Methodist, the Baptist and the Holiness movements have achieved some success. Always there are those who cannot conscientiously unite, and so form new splinter groups. The sum total of sects may be increased rather than lessened. Yet if there is loyalty to true fundamentals there can be an honourable surrender of independent existence that would seem to approximate to the mind of Christ where the unity of His body is concerned.

4. There are unhappy alternatives to voluntary steps. Sometimes, as we have hinted, a denomination

just dies a lingering death. In Edinburgh I remember the large church of the " Glasites," a small group founded by John Glas (1695-1773), a Presbyterian minister whose followers repudiated infant baptism. Nearer ourselves was the Catholic Apostolic, or " Irvingite," Church begun in 1832, which had speaking with tongues, an elaborate organisation of apostles and prophets, and an ornate liturgy. It had wealth, and built imposing edifices, but has become almost extinct. These were denominations believing they had something special. It is, of course, easy for any local church to die a natural death if it loses its original momentum. Our towns abound in sad examples.

5. More glorious is the death of martyred denominations crushed out of existence by persecution. That seemed the fate of the Cathari, in southern France, but they went down with colours flying. We wonder what has happened in China in our own time. Some Pentecostal denominations have felt it to be the mind of the Spirit to preserve their existence by uniting with other evangelicals in such countries as the U.S.S.R. This has assured their continuance as a denomination with a measure of their distinctive testimony. But a minority have usually gone " underground " to maintain their charismatic liberty.

6. Missionary societies that duplicate each other on their fields have approached a scandal at times. It means much unnecessary expense in organisation and propaganda. It fogs the indigenous Christians, who rightly have little interest in the divisions in the sending countries that have produced the multiplication of competing interests. Conference after conference have had the subject on their agendas, but it only ends in lip service to pious platitudes. Only those who have wrestled with such items know the reality of problems which superficially would appear to be simple. There is entrenched support for our " own " missionaries, denominational or local. In smaller societies the leaders are often the founders. All kinds of personal loyalties are at stake. Sometimes only the harsh pressures of political circumstances have forced an unwilling issue. Thank God if in it all Christ is preached.

7. We are working in a time of strong ecumenical currents. It is unworthy of what the Pentecostal experience stands for if blind prejudice prevents us from being open to proper areas of unity. To hold aloof from the World Council of Churches is not to refuse to see the winds of the Spirit of God moving in all evangelical communions. National fellowships of the Pentecostal churches on both sides of the Atlantic are a reality. Boasted " independence " may grieve the Holy Spirit of God. It is a situation calling for wise statesmanship. The men of Issachar " had understanding of the times, to know what Israel ought to do " (1 Chronicles 12:32). Can our " elder statesmen " help us here to God's glory? This is no time for being smallminded, however zealous. Fire needs light.

8. And so the searching challenge remains—has the specific gift that the Pentecostal churches have to impart become so completely the common property of the Protestant churches that no special denominational agency for its propagation is now justified? The answer must be no, not yet, not by a long way. But the charismatic revival within the historic churches is a big stride in that direction. There is now a wider recognition that the gifts of the Spirit are for the whole Church today. The spiritual momentum of the distinctive testimony of the Pentecostal revival must be maintained. Along with a worthy zeal for missions, for all kinds of evangelism, for youth work, for Bible schools and for literature there must be no cooling of zeal for the manifestations of the Spirit—tongues and all. No leader worthy of the name will continually hark back to Asuza Street, 1906, and all that. It is sixty years behind us. But a genuinely Pentecostal revival will never grow obsolete, for it is a movement of the eternal Spirit. It is up to date in 1966.

The congregation at Blackpool. Over 300 have professed conversion and many have been healed by the power of God.

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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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The pre-eminent Christ *J. F. Hardman*

Deserving independent existence *D. Gee*

Editorial

A letter to the Editor *W. R. Jones*

Our place at the Lord's table *W. J. Hilliard*

Comment, opinion and review

A flame of fire *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

Prayer and praise *F. H. Coleman*

School for soul-winners *A. Tee*

Family altar *G. Harpin*

EDITORIAL

THANK God He is bigger than we are; able to reveal Himself to us, praise God, but yet immeasurably beyond us. His thinking is immeasurably beyond our thinking. " My thoughts are not your thoughts . . . for as the heaven is high above the earth so are My thoughts than your thoughts " (Isaiah 55:8, 9).

How is it possible for God to jolt our thinking away from its normal earthy, self-centred tracks? Or is it possible? In the very hour of Peter's triumph in divine revelation, " Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father . . ." (Matthew 16:15-28), Jesus had to rebuke his human, earthbound thinking: " Get thee behind me . . . you are not thinking the things of God, but the things of men." Could Peter ever be delivered from this earth-centred, self-centred thinking? Could the other apostles be so delivered? They were as deeply involved in this self- and world-centred thinking as he.

Our Lord's words of rebuke were applicable right to the day of ascension, yea, even to the very day of Pentecost. But the baptism in the Holy Spirit shattered, for the apostles at least, their self-centred, world-centred thinking; they became completely Christ- and soul-saving-centred—no one and nothing else mattered.

If the Holy Spirit *only* enables us to speak in tongues, *only* gives us more power, we have missed, through failure in spiritual apprehension, what the Holy Spirit really came to do—to shatter our worldly and human ideas and impart heavenly and divine ones. Nothing less than this is what the Holy Spirit has in view when He states " Be ye transformed by the regeneration of your minds " (Romans 12:2). The Spirit-filled, Spirit-led man will always bring his thinking to the test of the Spirit's guidance and to the Word of God.

All the teaching of our Lord to His disciples lay in their minds as a seed, with potential but dormant. But the Holy Spirit, as Jesus said He would, caused the dormant words to burst forth in life by word and action in their personalities.

So the teaching of Jesus today may lie dormant in the heart, or be lived out as a duty, but the Holy Spirit has been sent that He may cause our lives to be borne along on the waves of His teaching as a vessel is borne along by the wind. No self-effort and no mere sense of duty impels the Christian so baptised and so apprehending; the power of the heavenly breezes invading his being carries him along. No doubt all the apostles enjoyed this spontaneous experience. How many in the early Church had it we do not know. Many of the believers, in the years immediately following the day of Pentecost of Acts 2, certainly enjoyed it at least for a season. Choice saints of God down the centuries have enjoyed it.

Nevertheless the potential, so needful for the last days of this dispensation, is there for us all. If our thinking is too earthbound, may that chain also fall off to enable us to have liberty in the Holy Spirit,

(continued on page 571)

A LETTER TO THE EDITOR

W. R. Jones says "Let's face the facts" Evangelism and Elim

DEAR EDITOR,

I have read with great interest the recent article of my good friend John Lancaster.

Most certainly we would say "amen" to his plea for us to let the Spirit of God flow through our individual lives in greater measure than ever before; if we are prepared to face the facts we shall be driven to this conclusion, and this conclusion must then drive us to our knees before God. Thank you, Mr. Lancaster, for dealing with this truth so frankly and courageously.

I must confess that I, too, have heard many times the expression "Evangelism is the life-blood of Elim," but it has never created any difficulty in my mind because I have always felt that the meaning of the phrase would be readily understood, although when brought to the test of the dictionary the expression is not correct in this context. It has always seemed to me that this phrase simply means that evangelism is in the very roots of our movement, that it has given us lots of our churches, that it is a very vital part of Elim, that should we fail in evangelism we shall most certainly lose ground, and that evangelism with its tent and public hall image must stay, because it is as important today as part of our evangelistic programme as ever it was.

It does seem that in his attempt to keep clear of what he considered to be one dangerous pot-hole Mr. Lancaster fell into another, the danger of trying to line up every statement with the dictionary. Let us take a few examples.

Genesis 30 : 1 : "Give me children or I die." We might well question whether that is an absolute statement of fact on dictionary level, but it causes us no difficulty because we have a fair idea what Rachel meant when the utterance came from her lips.

Galatians 4 : 19 : "My little children, of whom I travail in birth again, until Christ be formed in you." It is very doubtful whether what happened to Paul was exactly the same as the medical dictionary's definition of "travail," but we do not quarrel with the apostle's statement on that ground, for we know what he has in mind.

ELIM EVANGEL, *July 9th, 1966 : "Dangerous half truths."* Of course, we know what the writer means when he uses this phrase, and therefore it would not create any difficulty in our minds. When, however, we bring it to the dictionary it is a different matter. Permit me to quote: true means "conformable to fact, exact"; half means "one of two equal parts." Now in the light of these definitions it is impossible to be half exact. It would seem that a statement must be either true or false. Indeed, Mr. Lancaster's article bears out this very point, for although he writes about this particular half truth he strongly calls in question whether there is, in fact, any truth in it at all.

The question of priorities which was given much prominence is a very vital one, and one where we can all so easily go wrong. For instance, we have nearly all heard people talk about the priorities of 1 Corinthians 13 and say "You speak in tongues if you like, my priority is love." We know, however, that the apostle was not saying that love is more important than the gifts of the Spirit, but that the gifts of the Spirit with love are vital. 1 Corinthians 13, therefore, is not a comparison between gifts and love but rather a comparison between the gifts *with* love and the gifts *without* love—a very different thing.

Turning again to the whole question of Elim and evangelism and priorities, I believe, with Mr. Lancaster, that "we are suffering from hardened arteries spiritually," that there are "the shrinking channels of our own prayer life and the drying up of our own experience of the Spirit and a neglect of God's word." I also believe, however, that Elim does need "more evangelists and more campaigns and more intensive expenditure of money and energy in this direction."

As I see it, it must not be a choice between evangelism and the inner flow of the Holy Spirit; it is not just a simple case of which of these must take priority, but rather in this most challenging age our priority must be evangelism empowered, directed and backed by our own vital experience of the dynamic of the Spirit of God and our own constant living in the word of God and prayer.

Let me close with the tremendous words of the great apostle when writing to the Corinthian church:

(*continued on page 574*)

OUR PLACE AT THE

Minister of the Elim

" WITH desire I have desired to eat this passover with you before I suffer." If I may use the same words that Jesus used when speaking to His disciples about the passover I would say that the breaking-of-bread service is the most desirable of all gatherings of the Lord's people. Many who now love the Lord began their Christian lives at a Sunday evening gospel service. No church can fulfil its mission without a service like this. The joy that Jesus spoke about when He said " Rejoice with Me, for I have found My sheep that was lost " is the same joy that pervades our spirits when we hear God's way of salvation being preached and when we see sinners responding to its appeal.

Like the gospel meeting, the Bible study, the prayer meeting and the testimony meeting all have a distinctive and honoured place in the fellowship of God's people. They contribute to spiritual growth. They are just as necessary to our well-being in Christ as good food, fresh air and rest are to our bodies. Essential and wonderful as these services are, the most desirable of them all is the meeting by the Lord's table, when we come together to remember Him in the breaking of bread.

The words about this divinely given ordinance are in 1 Corinthians 11 : 23-33. Paul's authority for writing on this feast in the very full and instructive way that he does is given in the first verse of the passage : " I have received of the Lord that which also I delivered unto you." This was one of the three revelations given by God to this servant of His. The first was the revelation of the gospel given to him in the solitude of the Arabian desert. We may read about it in Galatians 1 : 11, 12. The other is the revelation of the Lord's return and what will happen when He comes again. 1 Thessalonians 4 : 15 commences with the words " This we say unto you by the word of the Lord."

In the scripture before us there are six things discernible about the Lord's table ; every Christian should understand them and be familiar with them.

SELF-EXAMINATION

> " Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body " (vv. 28, 29).

Self-examination prepares our hearts for the table and enables us to understand in some small way the importance and the meaning of this most wonderful of all services. The time of self-examination can take place in the first part of the service, or better still before we leave our homes for the place of meeting. There are words in Psalms 19 : 12-14, and 139 : 23, 24 that can minister guidance to our hearts as we come into His presence :

> " Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins ; let them not have dominion over me : then shall I be upright, and I shall be innocent of the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."
>
> " Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting."

Solemn as the words in 1 Corinthians 11 : 27-29 are they need not and should not cause any of the Lord's people to fear and to absent themselves from His table. There is a difference in feeling unworthy and drinking unworthily. No one can feel worthy in himself. The only worthiness that will meet the demands of a holy God is the worthiness of His dear Son. It should be said that, solemn as these words are, like a hidden channel they bring with them a promise of untold blessing. It follows that if we drink *worthily* we become the recipients of all that is opposite to what is mentioned in the warning. As we partake of the emblems our spiritual lives are enriched and our bodies are quickened.

Christians who remain away from the Lord's table and who could be there by more diligent planning and sacrifice are not aware that they are missing the purest and the best in spiritual blessing. The middle two chapters in the book of Ruth can be entitled respectively " Service " and " Worship." In the first of these the master of the harvest arranges for Ruth to be granted " handfuls on purpose "—these are like the unlooked-for blessings that come

)RD'S TABLE

y W. J. Hilliard

ecostal Church, Halifax

to us in the realm of our service for Christ. After being gleaned they had to be beaten out and prepared. This was not so with what was given to Ruth by hand in the "worship" chapter. This was grain that had already been beaten. The same might be said of the blessings of the Sunday morning services; they are blessings of a unique kind, quite diverse from what comes to us in the field of active service.

OBEDIENCE

The command in verses 24 and 25 is not given to anyone and to everyone. It is the prerogative of only those who own Jesus as their Saviour and Lord. The Lord's table is part of the fellowship of the saints in Christ. In Acts 20 : 27 we read that it was the disciples who came together to break bread. Disciples are followers of the Lord Jesus, no matter what their race, colour, class or age may be. "This do" is a command; it was the final command that Jesus gave to His followers. It was spoken by Him on the same day that He went into the garden of Gethsemane, where later He was betrayed by Judas Iscariot. The agony that He knew there was so excruciating and so intense that the sweat that gathered on His brow and face and fell to the ground was like great drops of blood. Matthew tells us that His soul was "exceeding sorrowful, even unto death." With the little word "do"—"this do in remembrance of Me"—we have the expression "As often as ye do this . . ." I understand that many Pentecostal assemblies in other lands break bread once every month; in this country we do it every Sunday. It is presumed that our authority for doing this is Acts 20 : 27. Our brothers and sisters in Christ who have a monthly or a quarterly communion service may think that by observing the ordinance more often than this it may tend to lose its sense of wonder and become commonplace. This has not been my experience. I break bread every Sunday, and it was as wonderful to me last Sunday morning as it was when I partook of the emblems for the first time.

REMEMBRANCE

At the end of verse 24 and the end of verse 25 there are the words "in remembrance of Me." Remembrance is to meditate, to give time for quiet thought and reflection. The hymns that we sing on a Sunday morning are often of a different nature from those that we sing at other times, and so also are the prayers of God's people. Gospel hymns and hymns of personal testimony usually give place to those that speak of the soul's communion with Christ. The same may be said of the prayers that are offered. Prayer is not just asking; it includes petition, prayer for one's own needs, but in it too are intercession, thanksgiving and worship. Thanksgiving is seen in the leper who came back after he was healed "and, with a loud voice, glorified God." In worship we move in advance of the blessings, grateful though we are for them, and direct our hearts around the greatest Gift of all, the Lord Jesus Himself. Soul-enriching as the worship period in the morning meeting is it should always permit an opportunity for remembrance and quiet reflection. It is then that we think on the command that Jesus gave, and meditate afresh on what He did for us on the cross.

The spoken gifts of the Spirit are a valuable contribution at the coming together of God's people. It has been observed by some that except when the gifts are directly concerned with the act of remembrance the exercise of them is usually some time before or after the partaking of the bread and wine. The emblems themselves speak to us just then, and with a freshness and intimacy that can be known only by those who have experienced it. "The Lord's death" is the message that they communicate to our hearts. With this word in verse 26 we should read Luke 22 : 19, 20. In these two verses we read of Jesus taking the bread and wine and then speaking of the giving of His body and the shedding of His blood.

THANKSGIVING

"And when He had given thanks" (v. 24). In Philippians 4 : 6, prayer and thanksgiving are found together in the same verse. They are not only close to each other, they are vitally connected

with one another in a spiritual sense, too. It has been said that a really prayerful man is a truly thankful man. In this verse in 1 Corinthians 11 thanksgiving is seen to be a part of the remembrance feast just as it is a part of prayer. By the table we thank God for the emblems and for their meaning and message. This giving of thanks should not be done by anybody or anyhow. It is an act of worship and is just as definitely a part of the service as is the opening prayer or reading and ministry of God's Word.

FELLOWSHIP

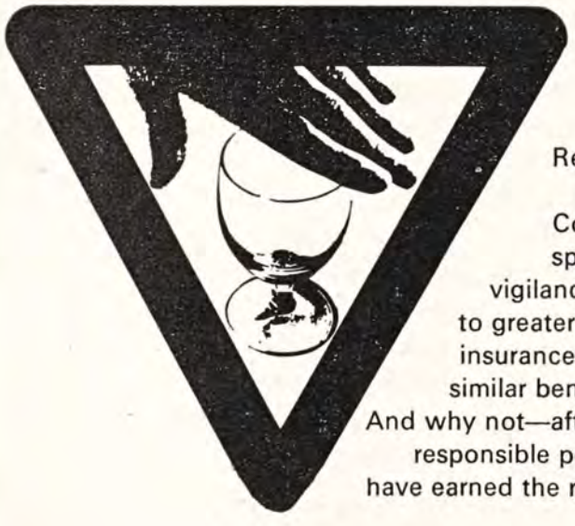
is intimated in the words " together " and " tarry one for another " (v. 33). Fellowship is a prominent theme in the pages of the New Testament. There is nothing like it outside of Christ. It formed part of the prayer that Jesus made and gave to us in the seventeenth chapter of John. The " oneness " that He spoke of is especially real when we take our places at the table. We partake of the same emblems, we turn our hearts in worship to the same Lord and we meditate on the same theme—His death. If we do not have fellowship here we cannot possibly have it anywhere else.

" Tarry one for another." These words make me think of the units of a convoy that travel or sail together. Every church is indebted to those mature members of its fellowship who frequently minister in prayer, and often with much power and blessing. Their presence in the meeting and their assistance in prayer is of considerable spiritual value to the pastor. It should not be overlooked, however, that the fellowship is composed also of new converts and those who are young in years and who love the Lord as we do. Encouragement and opportunity should be given to them to participate in the worship. When I was a young Christian it took me a long time to offer my first prayer in public. It must have been a very short and halting one. Looking back on it now I feel sure that some of the older friends were praying for me and making the opportunity for me. But not only do the more mature members " tarry one for another "; if the need is there they are just as ready to come forward with their word of praise and complete what may be wanting in the worship. The exaltation of Christ is the aim and object of our coming together. This must never be lost sight of.

EXPECTATION

There will be a last communion service such as is outlined for us in 1 Corinthians 11. The ordinance is " till He come " (v. 26). The brazen altar that stood in the courtyard of the tabernacle was a reminder of man's fall in the garden of Eden ; at the same time it pointed forward to the coming of the

(*continued on page 575*)



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COMMENT, OPINION AND REVIEW

KEEP AWAY FROM ROME

ROME'S failure (both Rome as the centre of the Romanist Church and Rome as the centre of Italy's administration) to solve the poverty problem of southern Italy and Sicily should warn us off closer political ties with Europe under the Treaty of Rome.

We believe that association with Europe will put us back many decades in economic progress for the following reasons.

Our first reason will not weigh very much with non-believers, but we believe that God has a message for mankind in the Bible and that He has there clearly delineated Rome as a religious system, as that fatal power that subjugates nations and wrecks the real influence of the Bible's teaching among mankind. No one can read Revelation without realising, whatever we may think about it, that Rome, the seven-hilled city, is in mind there ; and we have the testimony of history to support the testimony of the Bible that Rome is the supporter of reaction, the creator of mass poverty and the root of political opposition to the Church of Christ.

We can be sure that as Rome political enslaved Britain for four centuries and Rome papal for 1,000 years, so the third stage of Rome's power, the economic, will make Britain subservient, if we join the Common Market. In fact the threat exists now. Joining the Common Market already means that some matters of national sovereignty will be decided not at Whitehall but in Europe. Moreover, according to Jo Grimond, the Liberal leader, Britain will face an increase in the cost of living of four per cent consequent upon her joining the Common Market. It may safely be assumed that four per cent is the absolute minimum ; experience will show that ten per cent would be a more realistic estimate.

We should take note that wherever the influence of southern Europe extends that influence is retrograde—politically, economically and religiously. We should strengthen our ties with northern Europe, strengthen our Protestant heritage, build up our association with the English-speaking nations of the world, and strengthen Commonwealth ties.

The fate of Rome economic is set out in the book of Revelation. Out of her we are to stay.

ONE of the problems of the innovator is that it is possible to be as much out of date by being in advance of the times as by being behind the times. Nearly two years ago we asked the question " What instruction in discrimination and psychological training do they have who decide what news we shall hear and see over radio and television, and what we shall be prevented from hearing and seeing ? "

This question has been raised by a correspondent in a recent issue of *The Listener* under the caption " Sensationalism in B.B.C. news."

He criticises the presentation on B.B.C. television of small disasters simply because of their sensational character, without regard for the personal feelings of the friends and relatives who may be involved in such happenings, and the omission of news of world relevance. In other words, the tragic and sickening details of a motor smash may be televised and matters of world import ignored.

He closes with these words : " If sensationalism has any meaning, it would seem to be defined particularly well by the B.B.C.'s attitude in according items of this solely traumatic nature pride of place in its national bulletins. We do not expect from a body in the presumably responsible position held by the corporation any sort of cheapness ; how much less, then, can we condone that aspect of sensationalism in which the shocking element in personal tragedies is prostituted to the demands of perverse inquisitiveness, often without regard to the feelings of those involved and their friends ! "

EDITORIAL (*continued*)

for where the Spirit of the Lord is there is liberty. Deliverance from smoking or drinking is not enough, absence from the theatre or dance hall is not enough, a respectable attention to social obligation is not enough. What Jesus had in mind in the latter part of Matthew 16 was the challenge of taking up the cross with its corollary of world rejection and personal crucifixion and self-denial and antagonism from unbelievers. But to think the things of God! We must soak our minds in the Bible—" Let the word of Christ dwell in you abundantly " (Colossians 3 : 16).

Women's column

By GLADYS GORTON

A FLAME OF FIRE

WE are preparing to move. Standing at my kitchen sink, rinsing the clothes before hanging them out on the line, I thought of the time when we moved into this house. It belonged to an elderly lady, a Christian, who sold it to the church before going into a rest home. She had many bits and pieces which she could not sell. We helped her to get rid of quite a lot of useless things, but when we moved in an old armchair and settee still remained. We could not get anybody to cart them away except a man who said he would do so for £5 ! We decided to burn them in the garden, which was in a sorry state, so it would not matter.

A fine Christian brother was a real help. There were old sheds to pull down, concrete to lay, a garage to erect. He was a great blessing. I was in the kitchen when he called me. He was feeding the bonfire and the old armchair was immersed in flame and smoke. " Look at this," he said, pointing to the ground, " watch." Along the ground trickled a tiny flame of fire, twisting and turning as it made quick headway toward the settee, which lay on its side about twelve feet from the burning armchair. It was fascinating. That little river of fire reached the settee, licking around it, then suddenly it burst into a crackling, merry blaze. The armchair, a flame of fire, had communicated its flame to another object, setting it afire !

In the light of the sacrificial death of our Saviour, the Lord Jesus Christ, surely every Christian should be a flame of fire. If not why not ? An enthusiast for Christ ! A flame of fire ! That is what the apostle Paul was.

Dr. Torrey in his day stated that the great need was men and women on fire for God. " Get the minister on fire," he said, " and the congregation will melt ; get the Sunday school teacher on fire and you get boys and girls gloriously converted." Remember the chorus " Set us all on fire, for the sake of Jesus, set us all on fire."

" The tap-root of enthusiasm is learning," writes Michael Drury. What truth there is in this statement. There are so many who have been baptised with the Holy Spirit and fire but now the embers are low. Could it be that they have ceased to learn and experience the Spirit-filled life and the Lordship of Christ ? " That I might know Him " was the intense longing of the apostle Paul. The more we learn of Christ and know Him in our personal experience the more our souls will be a flame of fire for Him.

Sunshine Corner

HELLO SUNBEAMS.

Claude the cockerel was very proud of himself. He strutted about the farmyard as though he owned it. He bossed the hens and ordered them here and there. If any of the young chicks saw him they were off straight away ; they just didn't stay to argue. Claude could look very fierce if he wanted to and it was enough to frighten even the bravest among them.

If any of the humans came into Claude's territory they were warned to carry a stick. Claude had a nasty habit of flying on to their backs if they weren't looking. It could be most uncomfortable if you weren't expecting it. Visitors were warned as soon as they came. It wasn't long before they heard him crowing, and he would wake them every morning.

One of the hens, Henrietta, was very quiet. Claude didn't seem to worry her at all. The others would grumble, but Henrietta would cluck comfortingly and they soon forgot their grumbles. She looked after the little ones and rounded them all up if there was danger. If she caught them fighting she would separate them, and after she had spoken to them they didn't feel like fighting any more.

There was one enemy they feared more than any other. Mr. Fox lived in the woods, not so very far away. He was so very crafty and he loved a nice fresh chicken when he was hungry. He was after the ducks, too, and when they heard that one was missing they were all very frightened. They went running to Claude for help. He was so fierce that Mr. Fox would be frightened of him. Claude seemed to have lost all his bluster ; he was as scared as the rest of them and was trying to hide himself in the farthest corner.

It was Henrietta who took charge of the situation. She gathered up all the young ones and led them to a safe corner. She posted some of the older ones as lookouts. As soon as they saw Mr. Fox, or any-

one that looked like him, they were to make such a commotion that the farmer would come with his gun. Mr. Fox didn't get a single chicken ; he was caught himself. The farmer's wife was very proud of her new fur.

Claude looked very ashamed of himself after it was all over. Henrietta had been the brave one. He didn't feel like facing the others. That night Henrietta told him the story of a disciple who had been proud and boastful. A cockerel had taught him a lesson a long time ago. The disciple's name was Peter. " God loves us all whoever we are, but He doesn't like pride," she told him.

Every morning when Claude crowed to wake everyone he remembered the story of Peter. He didn't want to be proud any more and, as Henrietta had told him, the great disciple had to learn his lesson, and he must learn it too.

Proverbs 16 verse 18 is a good verse to learn. See if you can find it and learn it yourself. The crowing of the cockerel would always remind Peter of his folly. In the book of Acts we read how different he was when he had learned not to depend on himself.

Henrietta was very wise, wasn't she ?

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

PRAYER AND PRAISE

By F. H. COLEMAN

Subject for prayer: Elim publications

It has been said that the pen is mightier than the sword. God has blessed the Elim movement with men and women with gifted pens. As a result we have a weekly magazine and youth papers that are published regularly. There has been produced a four-page paper " Elim News," and this has been used to bring Elim and its message to multitudes all over the country. Books have been written on Pentecostal subjects, and one author was honoured some years ago by receiving an honorary doctorate of divinity from a U.S.A. college for the books written as a contribution to the message of Pentecost. While Britain has more newspapers than other countries and we rank fourth in our production of books among the countries of the world, these countries are crying out for books in English. I understand that the people of Japan are prepared to read any kind of English literature, for in that country 4,000,000 rise at 6.45 a.m. each day to watch the television programme " Let's learn English." In Ghana missionaries are told: " We don't want to learn our own language; we want to learn English." In Somalia missionaries are being pestered day and night " Will you teach us English?"

Your prayers are requested for those who, with limited means, are seeking through the printed page to bring the gospel to millions. Would it not be thrilling if a special edition of " Elim News " could be printed for these millions overseas who are crying out for English literature?

COMING EVENTS

BANGOR. September 10, 11. Elim Church, Southwell Road. Annual Convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers: S. Cain (Annaghanoon), G. Hills (Dublin) and A. Leitch (Belfast). Special singing items. Refreshments provided between meetings on Saturday.

BARRY. September 17-20. Elim Church, Pyke Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. C. Smyth (Cheltenham). Singing by Swansea Christian Male Voice Choir. Monday at 7. Preacher: A. Tee, National Youth Director. Singing by Barry Salvation Army Songsters. Tuesday at 7. Preacher: Rev. H. Morgan (Newport). Singing by Gabalfa Baptist Choir. Convener: G. J. Jones.

BIRMINGHAM. Old Hill. September 10, 11. Elim Pentecostal Church, Beardmore Road. Pastor J. J. Way's thirtieth anniversary in the Elim ministry. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. C. Smyth.

BIRMINGHAM. Selly Oak. September 3. Friends' Meeting House. Presbytery youth rally. At 7. Preacher: A. Tee, supported by the Gospel Light and Gospelaire teams (Derby) and Presbytery Youth Choir. Late night special at 9.30. Both services convened by F. Shadlock, Presbytery Youth Commissioner.

BIRMINGHAM. Selly Oak. September 10 and 11. Elim Pentecostal Church, Alton Road. Pastor's sixth anniversary in his present church and thirty-fifth in the Elim ministry. Saturday at 7, supported by Kingstanding choir. Sunday at 11 and 6.30, supported by Selly Oak choir. Preacher: H. W. Greenway (Secretary-General). Convener: Frank Shadlock.

BIRMINGHAM. Winson Green. September 10-18 inclusive. Elim Pentecostal Church, Handsworth New Road. Pentecostal crusade. Weekdays at 7.30. Sundays at 11 and 6.30. Preacher: John Woodhead. Buses No. 96 and 11 to Lodge Road.

BRADFORD. September 3-5. Southend Hall, Leeds Road. Pastor's third anniversary. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: W. G. Hathaway (Bournemouth) and David Mills (Harrogate).

BRIGHTON. September 3. Saunders recreation ground, Lewes Road. Tent crusade conducted by David Ayling and Frank Lavender. Saturdays at 7.30. Sundays at 8.15. Weeknights at 7.30. All visitors warmly welcomed.

CAERPHILLY. September 10-12. Elim Church, St. Fagan's Street. Annual Sisterhood Weekend. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.15. Musical items by the Cardiff Ladies' Fellowship. Speakers: Mrs. W. R. Jones and Mrs. P. S. Brewster.

COLCHESTER. September 10 and 11. Elim Pentecostal Church, Stanwell Street. Anniversary convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley. Singing by Colchester Gospel Male Voice Choir. Convener: L. V. D. Tiller.

EASTERN PRESBYTERY MEETINGS. September 3. Stowmarket Elim Church, Crowe Street. Business session at 2.30. Rally at 7. Preacher: F. A. Hodge, Becontree. Chelmsford Church Choir will sing.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HULL. September 3-11. City Temple (corner of Madeley Street). Youth Week. Weeknights at 7.30. Sundays at 10.45 and 6.30. Films to be shown on September 3 and 9. Preacher: T. W. Thompson (Reading).

KENSINGTON. September 3. Kensington Temple, Kensington Park Road. Women's Fellowship rally organised by the North London Presbytery. Convener: Mrs. M. Gilpin (wife of the President). Speaker: Mrs. J. E. Morrison (Birmingham). Musical items. Light refreshments available from 6.

(*continued on back page*)

YOUTH PAGE

Every young Crusader must read about our great new venture—

SCHOOL FOR SOUL-WINNERS

by ALEX TEE

AFTER much prayer and thought the Elim Youth Committee has launched this wonderful scheme for soul-winning. We want every young person in our ranks to train to become a soul-winner. Soul-winning is true crusading. In order to make the scheme interesting, effective and yet simple, much time has gone into planning it. At the Elim Conference this year it was given an enthusiastic and unanimous vote, enabling the committee to go right ahead.

Seven lessons have been prepared very carefully. These will come at approximately one per month to each person who enrols. We expect that those who enrol will be able to complete the study of each one within that time. Your Crusader secretary may be willing to give one night per month to the course so that you can all study the paper together. The lessons are straight to the point, and on each one you will find either one or two drawings to illustrate the lesson. They have been printed in two colours and we provide a special cardboard cover in which you can keep the lessons.

One of the lessons shows which scriptures to use in dealing with Roman Catholics or Jehovah's Witnesses. The likely questions and points of view which you are likely to meet when out on the knocker for the Lord are also covered in this lesson. Another lesson shows how to maintain a red-hot passion for lost souls. We want every member in the ranks of the E.Y.M. to know his facts and at the same time to become keen for the lost souls in his town or city. If **you** want to see souls saved there is no good in praying for someone else to do it ; we want **you** to participate in this great task. The writer is not one who asks you to do something which he is not doing himself. Believe me, there is nothing more thrilling than to win souls for the Saviour.

DOOR-TO-DOOR EFFICIENCY

This course has two objects in view. The first is obviously to enable you to do a good job when you go out on door-to-door work. We have already launched a most successful gospel newspaper which, as you know, comes out every two months. We are producing the newspaper *Tomorrow* with a definite forward look, and in every issue we endeavour to have scholars with good degrees contributing to it. We are not only giving you the best of literature, but now we are seeking to school every distributor and every Crusader. This course can do nothing but good and will help you to enhance your own efficiency. You must know your facts, and this is what this course is going to do for you.

ON-THE-SPOT EVANGELISM

The next feature we have in mind is for every Crusader to wear a special badge which we issue **free** with the course. It is in three colours and is finished in chrome. It is in the form of a flag across which is written the word ASK. In the corner are a small cross and a 4. As soon as you see anyone looking at your badge you explain the reason for the black (sin), the red (blood of Christ) and the white (the result of salvation). This obviously opens up the way for a soul-winning conversation. We are also supplying a small plastic tract-container on which is written in gold " School for soul-winners." The plastic tract-holder is 1/6 extra to the course, which, including the badge, is only 5/-. Will you please ask your Crusader secretary to make sure that he contacts me so that you can get your application form to join with the hundreds of other young people who will be enjoying the venture ? We have prayed that the Lord will give us 1,000 souls at least as a result of this " school for soul-winners." Already older people have asked if they can join and we have said yes. The course begins in October.

LETTER TO THE EDITOR (*continued*)

" The love of Christ constraineth us." In the midst of unregenerate humanity our hope is in the proclamation and practice of the gospel, together. Our commission is " Go and disciple all nations " ; our assurance is " I am with you." This glorious gospel must claim us. There must be evangelism born out of the laying of our lives on the altar. This, under God, will lift us from possible defeat to victory.

Yours sincerely,

RON JONES.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, September 5th — Acts 27:18-26

" I believe God " (v. 25).

With these words Paul declared his faith in God to men who were pagans. He knew that though conditions were hopeless humanly speaking, he himself would not perish, for had not the Lord stood by him more than two years ago and assured him he would witness in Rome? And now when things were at their worst the angel of God stood by him reiterating what had been said about his witnessing in Rome and declaring that God had given into his hand all who were in the ship.

The prisoner now began to take charge of the situation. Men who do not believe in God will often believe in the man who is sure of God and will follow him.

Let us not be afraid to speak confidently of Him whom we serve and we too shall influence the lives of others for good.

Tuesday, September 6th — Acts 27:27-44

" Except these abide in the ship ye cannot be saved " (v. 31).

Paul understood that the sailors were not letting down the boat—as was supposed—in order to cast anchor but that they might escape and save their own skins, for surely the ship would break in pieces on the rocks. The seamen were needed more than ever now if the others on the ship were to survive. Paul knew this and said as much to the centurion, who prevented the seamen from leaving the ship.

God, who appointed the end, that they should be saved, appointed the means, that they should be saved by the help of these seamen; though if they had gone off no doubt God would have made other provision.

" Paul speaks as a prudent man, not as a prophet, when he says (of the sailors) ' These are necessary to your preservation ' " (M. Henry).

Wednesday, September 7th — Acts 28:1-15

" The island was called Melita " (v. 1).

Three months were spent on the island of Malta—months in which Paul was first preserved from an unexpected peril (vv. 3, 5) and then used in an effective way when praying for Publius's father. There is no mention of His preaching, but the fact that he was permitted to pray for the sick would encourage the belief that the work of personal evangelism was open to him. Certainly he was a blessing to the inhabitants of the island, as is evidenced by their kindness to Paul and his friends when they left Malta. Luke writes: " They honoured us with many marks of respect, and when we were leaving they put on board provision for our needs " (v. 10, N.E.B.).

We ought never to forget to honour and help those whom God has used for our good.

Thursday, September 8th — Acts 28:16-31

" We came to Rome " (v. 16).

In Ephesus, Paul had said " I must also see Rome " (Acts 19:21). Now, probably three years later, he arrives in the imperial city as a prisoner. The conviction that he would ultimately reach Rome seemed firm within him; it may have been shaken when he was a despondent prisoner in the castle at Jerusalem, but the Lord stood by him, as we have seen (Acts 23:11).

The hostility of Jerusalem, the whims of governors and the wrath of the elements were all alike powerless to prevent the divine plan.

" If it be the will of God that we should reach a certain place, and do a certain piece of work for Him, nothing can prevent our arriving, nothing can hinder our doing that work, save disobedience " (G. Campbell Morgan).

Friday, September 9th — Revelation 1:1-8

" The Revelation of Jesus Christ " (v. 1).

The arresting word here is the word Revelation, which literally means to take off the covering, that is to unveil, to disclose.

It is the revelation which proceeds from Jesus Christ—the revelation " which God gave unto him." For the thought, characteristic of John, that the Son receives of the Father in order to give to men, cf. John 3:32, 5:20, 8:28, 12:49 (commandment), 14:10, and especially 7:16, " My teaching is not mine, but His that sent me."

As we read we see the Church and the world; the hosts of witnesses to the living God, and the massed and mighty forces in opposition to His government; but the chief subject is Jesus Christ—first in His glory, then in His dealings with the Church, and then in the wisdom and might of His government, whereby He establishes the kingdom of God on earth.

Saturday, September 10th — Revelation 1:9-20

" I saw seven golden candlesticks " (v. 12).

The imagery is doubtless connected with the seven-branched candlestick of the tabernacle (Exodus 25:31), but the vision here is of seven separate lamp-stands each bearing a torch or lamp. Although thus disjoined from one another so that the figure of the Son of man is seen moving among them, the seven represent the Church in its spiritual oneness, which remains even though one or other of its parts should require to be moved (2:5).

The Church is the channel by which the light and life of Jesus, as contained in the gospel, is diffused throughout the world.

" O Church of God, thy Lord hath chosen thee
His living witness thro' the years to be,
To bear the message of His grace
To all the tribes of earth,
Till countless souls of Adam's race
In Christ shall seek new birth."

(E. C. W. BOULTON)

Sunday, September 11th — Revelation 2:1-7

" Thou hast left thy first love " (v. 4).

" Ephesus had dealt severely with the heretics (v. 2). The Nicolaitanes mentioned in verse 6 were probably people who used the grace of God as an excuse for sin. They argued that the more they sinned the more chances God's grace had to work; therefore they said ' Let us go on sinning, for the more we sin the more grace will come.' They perverted the gospel of the love of God. But Ephesus had fallen away from her first love. That may mean one of two things. Either (1) she had lost her first enthusiasm for the Christian message or (2) in her enthusiasm for rooting out heresy she had forgotten the duty of brotherly love. Her heresy-hunting may have taken away that kindly sympathy which should always be among the brethren " (Dr. W. Barclay).

OUR PLACE AT THE LORD'S TABLE (*cont.*)

Lord Jesus, the final and complete Sacrifice of all sacrifices. In the same way the Lord's table is both commemorative and anticipative. Historically it speaks of Christ's death, prophetically of His coming again. " Now we see through a glass darkly, but then face to face." This does not mean that the remembrance of Calvary will ever be forgotten. The new song will for ever be sung throughout the countless ages of eternity—" Thou art worthy. . . . Thou wast slain, and hast redeemed us to God by Thy blood."

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BIRTHS

HARRIS. On June 14th, to Pastor and Mrs. Keith Harris, of Elim Church, Loughborough, God's gracious gift of a son, Philip, a brother for David and Stephen.

WARREN. On May 6th, to Peter and Kathleen Warren, of Elim Church,, Loughborough, God's precious gift of a daughter, Susanne Elizabeth. Dedicated to the Lord on July 17th by Keith Harris, resident minister.

MARRIAGES

HARDS—CONGRAVE. On March 26th, at the Full Gospel Church, Coalville, Graham Hards (Elim Church, Loughborough) to Marianne Congrave. Officiating ministers: J. Hardy and E. Weston.

WILSON—SPURR. On April 2nd, at Elim Church, Loughborough, Graham David Wilson to Marlene Ann Spurr (both Elim members). Officiating minister: Keith Harris.

COMING EVENTS *(continued)*

LAKE DISTRICT. When in this area visit Whitehaven Elim Church in George Street. Sundays at 10.45 and 6.30, Tuesdays and Thursdays at 7.30. Pastor : K. J. Cave.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. September 17, 18. Elim Pentecostal Church, Mill Lane. Harvest thanksgiving. Saturday at 7.30. Sunday at 6.30. Demonstration : " Harvest of the lands."

MERRIOTT. September 17, 18. Elim Pentecostal Church, Presbytery rally and camp reunion. Saturday at 7. Preacher : T. Partington. Sunday at 6. Preacher : B. Richardson.

NEATH. September 4. Elim Pentecostal Church, Briton Ferry Road. Minister's fifth anniversary at 11 and 6.30. Preacher : T. W. Walker (Field Superintendent).

PAISLEY. September 10-12. Elim Church, Wellmeadow Street. Annual Convention. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preachers : Alex Tee and E. Lewis. Musical items from Kilsyth Church of God, and Peter Black, soloist and accordionist. Convener : L. W. Green.

SALISBURY. September 11. Elim Pentecostal Church, Milford Street. Pastor's sixth anniversary. At 11 and 6.30. Preacher : W. G. Hathaway. Convener : James F. Hardman.

SHEFFIELD. September 3-11. Elim Pentecostal Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30 (Friday excepted). Evangelist Idris Davies and Mrs. Davies (soloist).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

STOWMARKET. September 4. Elim Church, Crowe Street. Minister's first anniversary services. At 11 and 6.30. Preacher : K. Brotton (Bradford).

WELLS. Elim Church, Chamberlain Street. Sundays, Breaking of Bread at 11, evangelistic service at 6.30. Minister : W. J. Allen.

ITINERARIES

London Crusader Choir (Leader : Douglas B. Gray) : September 3, 4, Lowestoft Elim Church, St. Peter's Street. Saturday at 7, Sunday at 11 and 6.

Mr. and Mrs. A. D. Bull, on furlough from Tanzania : September 4, Romford ; 6, Barking ; 7, Kensington Temple ; 8, Palmers Green ; 9, Woolwich ; 10, Ilford ; 11, Rochester ; 12, Letchworth ; 13, Islington ; 14, Chesham ; 15, Ealing ; 16, Rye Park ; 17, Finchley ; 18, East Ham.

Miss V. McGillivray :

September 7, Leicester ; 8, Loughborough ; 9, Kegworth ; 10, Long Eaton ; 11, Beeston ; 12, Ilkeston ; 13, Lincoln ; 14, Sheffield ; 15, Rotherham ; 17, Mansfield ; 18, Nottingham ; 19, Sandiacre ; 20, Derby ; 21, Swadlincote ; 22, Burton ; 23, Ashbourne.

Peter Griffiths :

September 3, Bethesda ; 4, Ulster Temple ; 5, Bangor ; 6, Ballysillan ; 7, Coleraine ; 8, Ballymoney ; 10, Ballymena ; 11, Cullybackey ; 12, Randalstown ; 13, Moneyslane ; 14, Millisle ; 15, Larne ; 16, Monaghan ; 17, Portadown ; 18, Armagh.

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WEEKDAYS at 7.30. SUNDAYS at 11 and 6.30
D.1323

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 37 SEPTEMBER 10th, 1966 6d

Thou crownest the year with Thy goodness ; and Thy paths drop fatness.

Psalm 65 : 11

Near Wrotham, Kent

Photo : Raymond Irons

HE DWELT IN THE LAND OF HIS FATHERS

(Genesis 37 : 1)

by W. J. Allen (Wells)

JACOB dwelt in the land of his fathers, sojourning in the land of Canaan. Whichever translation we prefer, there is one thing certain, Jacob dwelt in Canaan; he maintained the pilgrim walk, in contrast to his brother Esau. So much has been said in these days about youth and their hopelessness and uselessness that we wish to show the glorious possibilities of the present and coming generations. The fact that Jacob was in the land shows that the next generation had not failed ; they were walking in their father's footsteps. He was there. It has been set forward by some that Jacob only got what he had by guile, but this view has not found acceptance with some. True he was " a contender " (Bullinger), but he contended and succeeded ; his birthright—blessing following after (Young).

It should be remembered that he was foreordained to inherit " the blessing," and so it is today ; the inheritance is there for the contenders, whether they are old or young. He was in direct contrast to Esau, who despised his birthright.

We understand that Methodism expanded and deepened more in the second generation than the first. Let us stop and ask ourselves, have we despised our birthright or inheritance? Jesus is still the Saviour, Healer, Baptiser in the Holy Spirit and coming King. Quite a number of us feel we lost something when we stopped using our full name, the Elim Foursquare Gospel Alliance.

What a meeting with God Jacob had at Haran : a ladder up to heaven, the presence of God and the promise of God, till he confessed " How dreadful is this place," the house of God, the gate of heaven ! Let us not be guilty of passing this over as a shallow experience with God. What kind of experience have we had with God ?

Whatever our interpretation of his life, it should be noted that God did not forsake him, but rather was with him, causing Laban to testify that the Lord had blessed him for Jacob's sake, for he had little till he came. My friend, the eyes of God run to and fro throughout the whole earth to show Himself strong in the behalf of them whose hearts are perfect towards Him, and as He was to those in the past He will more so be with you if you seek Him. Jacob was honest enough to confess " I am not worthy of the least of thy mercies, and now I am two bands." Not everyone is privileged to have a wrestling match with God, but we pray and trust that God will cause, in these days, His people to wrestle spiritually with Him. One thing we are sure of : He wishes to bless us as He did Jacob. Jacob became a prince and a ruler ; he had prevailed with God. And the sun rose upon him. We like to think that this spoke of a new day, of sunshine, life and glorious possibilities.

There is a parallel incident in the history of Israel under Joshua. They were commanded to enter the land, to arise and go over this Jordan, place of separation, death and resurrection. They obeyed and went clean over Jordan, and in the measure we are prepared to follow their example we shall come into our inheritance.

The great hindrance today is uncrucified flesh. There is no need for this or the coming generation to deteriorate ; we must arise and possess our full heritage. There is still more land to be possessed. We are quite sure that all the possibilities of a Pentecostal experience have not been explored ; in the words of John Dyke, " there are deeper crucifixions and higher resurrections." It must be asked, Have I followed in the footsteps of our fathers ? Am I a stranger in their land ? Can I point to the day or days when I did business with God when His presence was so near and real ?

We must needs give God His due—a tenth of all that we possess : time, talents, money, yea, all. Be careful that you do not leave giving it too long and then be crippled in the process of compelled and belated giving. God can do today what He did in Jacob's day : bless others for our sake. He needs only channels. Be a channel of blessing to someone ; better still, be determined to have a Jabbok experience, to be so blessed of God that you become a prince and a ruler.

This is what David cried out for after his sin with Bath-sheba ; he wanted something better, he wanted to " triumph in God." This is what Paul and others did, " reigned with Christ." The crises of the Bible

are signposts to the possibility of getting to grips or close quarters with a holy God.

We are called to reign in life by one Christ Jesus (Romans 5 : 17). It may be that we must have a Jabbok experience, but not necessarily ; we can pass over, by faith, into our full birthright. There is a full salvation to be had for the taking ; we notice that Jacob unstopped wells, and also dug them. Let us see to it that the debris that has stopped the flow of blessing is removed. To dwell in the land where our fathers sojourned is still possible, and we must not be satisfied with anything less. Jesus is still the Healer and Baptiser in the Holy Spirit. God desires that all His children shall possess their inheritance. If you should be one of those who, like Jacob, wrestled with God confess it. The New Testament writers do not speak as though they expected the coming generation to have a lower standard of spiritual life ; in fact they expected a higher standard : young men and women to be sober-minded examples to be followed. John commends the youth of his day for being overcomers, strong, having the word of God in their hearts. What a glorious possibility there is for you to be among those who are maintaining, by His grace, the standard of our fathers.

Prayer and Praise

By F. H. COLEMAN

Subject for prayer: THE USHER.

This man is a most valuable asset to any church. Sunday morning finds him up bright and early and he is soon on his way. He can never be late like so many who arrive five or ten minutes after the service has commenced. Whatever the weather may be he is there to carry out his duties faithfully and well.

Soon all the hymn-books are ready and the people begin to arrive. Each is greeted with a smile and a warm word of welcome. Here comes a lady he has not seen before. He has a special word of welcome and, quickly glancing over the congregation already assembled, sees just the seat for the visitor. He remembers not to take her too near the front, as this could be embarrassing to her, but to put her near the back rows may make her feel a stranger and unwanted. The seat he chooses is next to dear old Mrs. Smith. She will be happy next to this saint of God. Not too many questions will be asked. She will not be made to feel she should have brought her Bible with her. Mrs. Smith will not force her Bible under her nose when the pastor reads God's Word, putting her finger on the place as though she had never read the scriptures.

The usher goes back to his place at the door to welcome others who come. He may not be feeling well, but no one would know. He never complains, though others may pour into his ears their little woes and troubles.

This man is at his post week in and week out. Do pray for your ushers sometimes.

" I would rather be a doorkeeper in the house of the Lord . . ."

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at

ELIM BIBLE COLLEGE, CAPEL

September 19th-22nd

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Present-day evangelism
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REV. KENNETH PRIOR, B.A., L.Th.

(Bishop Hannington Church, Hove)

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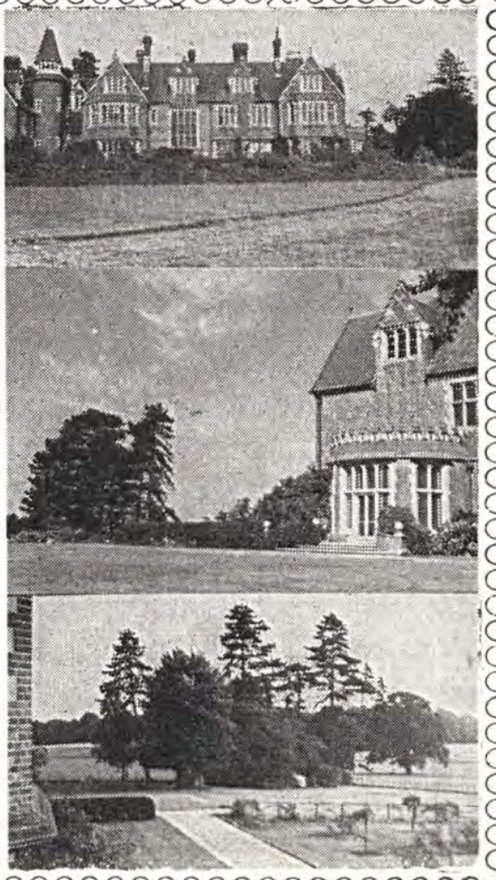

HELL

by Joseph Smith

HELL—where? Only five feet from where I was standing on the top of Mount Vesuvius. I stood there gazing into it—a river of liquid lava—and thought of Deuteronomy 32 : 22 : "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." I could not deny that the foundations of Vesuvius were literally set on fire. I saw this lava oozing out of the side of the mountain peak and forming great boulders, which rolled down into the valley—rightly called "Hell's Valley." The rock on which I was standing was only five days old. I had to keep moving my feet so as to not to burn the soles of my shoes.

Concerning the doctrine of hell, there is one great fact from which we cannot escape—the testimony of Jesus Christ. We know that He spoke more about hell than any other person in the whole Bible ; and His description of it is such that if language means anything this fearful place is more terrible than anything else that it is possible to conceive. Furthermore, His description of hell in Luke 16 : 19-31 coincides perfectly with the common Jewish belief concerning hell in those days.

Flavius Josephus, the great Jewish historian, who was born in Jerusalem in A.D. 37, the son of a priest, gives us a vivid picture of hell according to the belief of the Jewish people. He tells us how all men at death enter the underworld of Hades by a common door, where stands a guardian angel. The righteous are led with songs of praise to the right into a place called paradise, or Abraham's bosom ; while the wicked are dragged along to the left by evil angels into the neighbourhood of hell itself. From their place of torment they can see the choir of the fathers on the other side of a great gulf which no one can cross. He speaks of this place not as the lake of fire but as being so close to it that the flames from the lake of fire torment those who are imprisoned in this dreadful place.

Here Josephus speaks of Hades as a place of three compartments : paradise, hell, and the lake of fire. This is in keeping with the Bible, for every reference to people being cast into the lake of fire is future. It is also a fact that in the Old Testament we do not read of anyone entering the presence of the Lord via the grave. Even righteous Jacob said "I shall go down into the grave [Sheol] unto my son mourning." It is a pity that the translators did not leave that word in the original—Sheol in the Hebrew and Hades in the Greek—and let people judge for themselves to which place in Sheol or Hades the person went. There is only one place in the Bible where it speaks of the bodies of men going to Sheol, and that is in Numbers 16 : 29-33, where both body and soul went into Sheol, and even there it was said to be "a new thing."

When Jesus hung on the cross He said to the penitent thief : "Today shalt thou be with Me in paradise." Paul said "He [Jesus] descended first into the lower parts of the earth." Peter said : "His [Jesus'] soul was not left in hell [Hades]." In Ephesians 4 : 8 we read : "When He ascended upon high, He led captivity captive, and gave gifts unto men." Through Jesus Christ we read in several places in the Old Testament of the Lord's prisoners being set free. See Isaiah 42 : 7 ; 49 : 9 ; 61 : 1 ; Zechariah 9 : 11, 12. They were prisoners of hope.

When Jesus rose from the dead He led all the Old Testament saints with Him, and transferred paradise from the heart of the earth to the right hand of God. It was to this place that Paul was caught up. Jesus emphatically declared concerning His Church : "The gates of hell [Hades] shall not prevail against it." The gates of Hades did prevail against the saints of the Old Testament. These gates opened one way only—in. Jesus also went in, but He came out, and led all the Old Testament saints with Him ; and when He met John in the isle of Patmos He said "I have the keys of hell [Hades] and of death." Therefore those who die in Christ do not go down to Hades, but go to be for ever with the Lord.

I know there are some who teach that Jesus simply accepted the common teaching of His day. This is certainly not true, for Jesus was never slow to contradict any erroneous views held by the Jewish people in His day, even though He got into trouble for doing so. We also know there are those who would brush aside the account of the rich man and Lazarus as a parable only. But let it be known that this

was the common belief among the Jews of Christ's day, and that He also believed it, and emphasised it as fact. We must also remember that God spoke from heaven in the ears of those present: "This is My beloved Son, in whom I am well pleased; hear ye Him."

This earth is certainly not a solid sphere. Some scientists tell us that the crust of the earth is no thicker than the skin of an apple is in proportion to an apple.

Why do I say that hell is in the heart of the earth? Simply because the Bible teaches it. In Numbers 16: 29-33 we read of the terrible judgment of Korah, Dathan and Abiram: "The ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up . . . they, and all that appertained to them, went down alive into the pit [Sheol]." Space forbids my giving all the scriptural references to going down to hell. Today we know perfectly well that going down simply means going towards the heart of the earth. There is no bottom there—therefore hell is called "the bottomless pit." The Bible speaks of "the sides of the pit" (Isaiah 14: 15).

There is no reference in the Bible to Jesus going into "the lowest hell" where the wicked dead were. The rich man was in the lowest hell, and that is why the Bible speaks of him lifting up his eyes to look towards the place where Lazarus was. They are still in that place, and do not come forth until the day of judgment (Revelation 20: 13). When a wicked man dies his hope perishes (Proverbs 11: 7).

In at least three places in the Bible it speaks of people holding conversations in hell (Isaiah 14: 9-17; Ezekiel 32: 21; Luke 16: 23-31), therefore how can people speak of death as ceasing to exist? The Bible speaks of the ungodly as already dead in trespasses and sins. The father said of his prodigal son: "This my son was dead, and is alive again." When you lift the receiver of your telephone and fail to get any response you say "It is dead"; but it still exists. Even so with the ungodly—they still exist, but they have no correspondence or fellowship with God.

It is useless trying to wriggle out of Christ's teaching about hell by appealing to the original Greek. The same Greek word *aionios* that is used frequently for everlasting punishment, as in Matthew 18: 8; 25: 41, 46, is used fourteen times for "everlasting life" and thirty times for "eternal life." It is also used for the "everlasting God," and the "eternal Spirit." Who among us would dream of saying that Jesus Christ was a deceiver or a liar? Read what

(*continued on page 583*)

Elim church tableau wins first prize in Paignton carnival

See report on page 583

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

CONTENTS

He dwelt in the land of his fathers *W. J. Allen*
Hell *Joseph Smith*
All-mixed-upness and its cure *Editorial*
Church reports
Tragic development? *George Canty*
The pre-eminent Christ (concluded) *J. F. Hardman*
The E.W.M.A. *Gladys Gorton*
Sunshine corner *Aunty Dorothy*
Train up a child *Duran Palmertree*
Family altar *G. Harpin*

EDITORIAL

THE youngster who admits "I'm an all-mixed-up kind of kid" may be considered unusual only in that he probably thinks himself alone, or comparatively alone, in his all-mixed-upness. But he need not worry; he is but sharing the common lot of humanity. Others may not express their personality condition so bluntly, their description of their all-mixed-upness may be set out with considerable sophistication, but they are all mixed up just the same. The eighteen contributors to the book *What I Believe*, edited by George Unwin, are a representative and intelligent cross-section of the more enlightened among humanity. Yet there we find, in sophisticated language, confessions which are simply "I'm an all-mixed-up kind of kid."

"The material universe tends to become more and more disorganised" is a scientific pronouncement which finds its counterpart in the Bible in Genesis 1:2. We can add to this that the world of personality tends to become more and more disorganised, as witness the history of the human race. The record is also in the Bible, but we do not need the Bible to tell us; the facts are plain for all to see.

The only force in the universe reversing this trend to more and more mixed-upness is life (Genesis 1:2). The world of plant life provides a simple illustration. The tree or flower or single cell results from the organising of the discrete atoms, molecules and cells, by the form of life peculiar to the particular tree, flower or cell, into the symmetry, beauty and organisation of such flower, tree or cell. We all observe that when the life is taken away disorganisation results immediately. The beautiful flower, for instance, immediately wilts, then collapses, disintegrates and becomes a corrupt, disorganised mass.

This describes exactly what has happened to us. Because we have rejected the life of God in Jesus Christ the words of Isaiah perfectly describe our moral state: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (1:5, 6).

The all-mixed-up person, whether sophisticated or simple, may therefore learn from the world of physics. There must come into his disrupted personality a superior power, a higher law. This is always what the Bible refers to when it declares a new life, the life of God in the soul, to be received by all who accept Jesus Christ as Saviour.

The consistent testimony of converts to Christ is that of a new integration in their lives. Life now has meaning; they have purpose; in other words the disorganising force has been ejected, an integrating Person has taken its place. It is the universal experience of Christians that the more they surrender to Christ the more life becomes meaningful, the more they are possessed by a sense of purpose.

The sophisticated, or simple, all-mixed-up kind of kid has but to discard his preconceptions and commit himself wholly to Christ Jesus the Lord in repentance and faith and he will find that the principle known to exist in the sphere of physics exists also in the sphere of personality: we need Life, to rescue us from destruction.

ELIM CHURCH PROGRESS

PAIGNTON **Pastor: K. Arnold**

ELIM first. This is the result of our entry in the carnival here in Paignton ; we came first and won the cup. We hired a lorry and decorated it as a mission station, with many of our junior and senior Crusaders dressed in various national costumes. After an afternoon's hard work we assembled on Paignton's green with the many other tableaux and waited patiently for the judging of them. Then we were presented with the ticket which said " First prize." We do indeed praise God for the way in which He undertook for us, for answered prayer, and for the fine day He gave us. We had a wonderful opportunity of witnessing for Him, and the children held the attention of crowds of people as they sang choruses and did actions to most of them. The procession moved off to Torquay, and by the time we arrived back home everyone was hoarse through singing so much. However, we praise God for this opportunity of putting our church in the news and of witnessing for Him, and pray that through this effort some seed may have been sown in someone's heart. God is truly blessing our junior Crusaders, which we commenced in January. Many have surrendered their hearts to God, and we pray He will continue to bless and that we may see many more children coming along, and being won for Him.

E. D. FACEY.

WELLS **Pastor: W. J. Allen**

At our annual Women's Fellowship rally our church was filled to capacity. Sisters from the various fellowships joined us for the occasion. Mrs. Ward, wife of the minister of the Elim church, Bath, was the speaker and soloist, and our hearts were thrilled and blessed as she spoke on " Stones," with illustrations of actual stones from Palestine. Her singing also was singularly appealing to all, and many were the appreciations expressed. Mrs. Allen, wife of our minister, convened the service.

We would like to take this opportunity to acknowledge an anonymous gift of fluorescent lighting to the church.

H. HODGE (President).

WHITEHAVEN **Pastor: J. K. Cave**

Saturday, August 6th, saw the second baptismal service this year in the Whitehaven church. There were six candidates, five from the Assembly of God, Maryport, the other was one of our own Crusaders. A good number of people came from Maryport and Silloth to join our own members at this service. Pastor Cave conducted the service, assisted by Mr. F. Stephenson, pastor of the Maryport church. It was very moving to see Mr. Stephenson's own daughter of about eight years of age being baptised. The Crusader who was baptised had to report the following day to the General Hospital, Newcastle, for observation, but he believed that God would perform a miracle even as he went through the waters. The other candidates were recent converts, and it was a joy to all to hear each one testify of the saving grace of the Lord Jesus.

HY. POSTLETHWAITE (Secretary).

OXFORD **Pastor: F. J. Slemming**

We were privileged to have the Swedish choir and brass band during their recent visit to England. A splendid congregation met for the evening service and everyone found something to please them in the varied items of music, song and testimony. The following morning the pastor arranged for the party to be entertained at the Town Hall and to be received by the Lord Mayor of Oxford, Air Vice-Marshal W. F. MacNeece-Foster, and the Lady Mayoress. At this ceremony Pastor Stefansson, on behalf of the Swedish party, presented the Lord Mayor with a statue of a Viking, saying in his speech: " We have not come like the old Vikings to fight you, but to tell of God's love and sing the gospel of Jesus Christ." The party then sang for the Lord Mayor " Living for Jesus a life that is true." We then visited the council chamber and Town Hall, where Pastor Slemming told the visitors of some of the conversions and healings witnessed in that same hall when brothers Cantelon and Brewster conducted the Oxford campaign.

HELL *(continued)*

He says in Mark 9 : 43-48 about hell fire.

The great Jehovah, who is infinitely holy, just and righteous, has made a way whereby He can remain not only holy, just and righteous but also merciful to the vilest sinner in this earth ; and that way is through the all-sufficient atoning death of His Son. Only through Jesus Christ can God show mercy and remain an object of worship. No wonder therefore that Jesus said " No man cometh unto the Father, but by Me." Accept that way and you are " justified freely by His grace through the redemption that is in Christ Jesus." Reject it and you are lost for eternity in spite of the love of God, of angels, and of men.

UNDER this heading the *Ecumenical Review* for July publishes a well-informed analysis of the world Pentecostal movement. Although the investigator, Walter J. Hollenweger, realises that "an overall judgment is hardly justified for a movement which shows great differences from country to country and from denomination to denomination" he does generalise on one issue, and what he says should at least trouble us if we care about the Pentecostal witness. He refers to many second and third generation Pentecostals never having spoken with tongues, and he asserts quite flatly that though we began "with emphasis on the *experience* of the Spirit, what is left today is mainly a difference of *doctrine* between the older Pentecostal denominations and the traditional churches." This he calls a tragic development.

If this was true it would be as tragic as premature death. Many of the contributions I have made to the ELIM EVANGEL have been attempts to head us off from this calamity.

That such an important organ should publish an article which is an oblique appeal to the Pentecostal churches to affiliate with the World Council is an infolded piece of irony. If the movement was still Pentecostal in the original sense it is doubtful if even such indirect overtures would be made to us. We have become acceptable because, as non-Pentecostals have sometimes said, we have curbed many "excesses" and are more recognisable as a church of the normal pattern. Our worry about dignity, balance, fuss and "keeping out the flesh" has won us friends, but has it lost us our witness to the Spirit?

Another fear of mine is that we are looking for new secrets of power outside that to which our existence is a testimony. It was by the baptism with the Holy Spirit that the Church of Christ was to become a thrusting force in the world. A better spiritual standard, more prayer, more holiness, and so on, is my longing for us all, especially for myself; but we must distinguish between what we achieve by the normal processes of growing in grace to spiritual maturity and what we receive from God in the midst of our weakness. Holiness is for holiness's sake, not for the possession of more power. As I pointed out elsewhere, there are some whose exhortations really amount to saying that we ought to be like God so that we can be like Billy Graham.

Before the Pentecostal church existed the world was not wanting in good men, men of utter spiritual dedication, but it was often allied to a singular ineffectiveness in touching the common man. It was the baptism with the Spirit, a blessing open to the rawest new recruit, that somehow gave us a new striking power.

"TRAGIC DE

George Canty examines a ra Pentecostal moven

THE PENTECOSTAL MOVEMENT AN

A Pentecostal church's success should lie in being Pentecostal, and in nothing less. Certainly this involves high standards of unworldliness, but surely this is achieved by the Pentecostal blessing itself: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

Within the British Isles I think we have unique problems of expansion not known elsewhere. It has been said to me that the American churches thrive and spread faster than ours, so "there must be something wrong with us spiritually." This conclusion is not logical, neither does it accord with facts. It would be truer of the American churches generally than of ours here that they are built around a doctrine of the Spirit rather than an experience. It is unlikely that one could find in Britain any Pentecostal church where, for instance, the regular Sunday services were previously programmised on a service paper, beginning with introit and moving on through first hymn, general prayer, and so on, such as one can find in the U.S.A.

On the other hand, there has been in recent years a recrudescence of extravagance in "outside" Pentecostal meetings which must be seen partly at least as a protest against the notion (right or wrong) that the Pentecostal churches are dead. This notion could have been created by our own extravagance, the extravagance of excessive dignity and decorum, of Pentecost without its being noticeable, or even by too much talk and worry about decorum, whereby we have been misunderstood.

There are those whose bluff is taken for miracle working, and whose undisguised efforts to lash congregations into a frenzy as a substitute for the Holy Spirit have brought them handsome financial returns. It is a repetition of church history that the churches are repulsed by this charlatanism, and that they become even more sober and conservative as a result. The reactions to the Montanist fanatics of the third

LOPMENT"?

frightening opinion about the by an ecumenicist

E WORLD COUNCIL OF CHURCHES

century are still with us in the common fear of emotionalism. I do not think that as against the inevitable trends of history my voice will be very useful, but I simply place on record that it is foolish to give up our godly spontaneity and exuberance in worship just to show the world that we are far different from fanatics. We might be fanatically quiet as well as fanatically noisy.

The same situation arises over the gifts of the Holy Spirit. "Messages in tongues" often seem to many to be unsatisfactory and less than what we should expect of a genuine gift. This fault is due to lack of courage on the part of leaders to instruct believers and to exhort them to "wait on their ministry." The result, however, is to discourage all use of the gifts. It is unusual today in America to hear speaking with tongues and prophecy in services, except in the fringe meetings where, by way of protest more than conviction, there is too much of a good thing. We have not got to this stage in Britain generally, but we will approach it unless the greatest candour is used by those leading worship.

I heard the late Donald Gee tell students: "Mrs. A must have her little message in tongues interpreted every Sunday morning, and since everybody else is tired of her, and the pastor cannot afford to offend and lose her as a member, he obliges her with a few 'thus saith the Lords,' and a bit of Isaiah, flavoured with spice from the Psalms, and lets it go at that." Why should we damage our vital testimony to the glorious reality of the supernatural by this kind of thing? Donald Gee at least identified it even if he did describe it with his tongue in his cheek, as he said sometimes he did.

It is futile praying passionately in our hearts and adding piety to our prayers if we are not prepared to yield to the Spirit with the physical accompaniments of His infilling. The wish is to have a kind of hidden undisplayed power while we remain indistinguishable from somebody who does not believe in Pentecost, but this is not possible. A fire in the soul does not need a poker face. A purely spiritual emotion, with "the flesh" kept out, is impossible. You cannot departmentalise blessing. It will have to be a disturbance to the flesh if God touches the human spirit. We cannot be God-possessed and retain our self-possession. His proprietorship and our propriety are not easily balanced.

God, who gave us our emotions, does not disown them when He comes to us, but He does not wish us to lose control of them either. The attitude of Pentecostal churches must therefore be neither a wildfire reaction to coldness nor a cold reaction to wildfire, but we must be like men full of God. That is possible just one way—by being full of God.

Small-town preacher claims Bible provides the answer for today's drug addiction problem. Rev. D. Wilkerson visits Great Britain. See page 591 for particulars.

Rev. D. Wilkerson

The Pre-eminent Christ (concluded)

by JAMES F. HARDMAN (Minister of Elim Pentecostal Church, Salisbury)

Christ is pre-eminent in redemption

(Colossians 1 : 19-22)

In these tremendous verses we have stated the mighty work accomplished by our Lord Jesus Christ at Calvary. " In whom we have redemption through His blood, even the forgiveness of sins " (Colossians 1 : 14). In Christ's redemptive work we see the fulness of divine action. The words " For it pleased the Father that in Him should all fulness dwell " (v. 19) surely provide an explanation of this absolute pre-eminence of Christ. The word " fulness " (Greek *plerôma*) became almost a technical term among the Gnostics. The *plerôma* was that which, they thought, fills up the gap between men and God, viz. an endless succession of semi-divine beings or æons through whom the approach must be made to the Almighty. The apostle here states, and surely all Christian experience and testimony is wholly with him, that Christ *alone* has fully bridged the gap which separates man from God. All the *plerôma* dwells in Him, and in Him alone. By the will of God the totality of divine attributes dwelt in the incarnate Christ to accomplish the great work of reconciliation. He has made peace through the blood of His cross (v. 20). " The blood of His cross " can mean no other than the pouring out of His earthly life by crucifixion on a common gibbet. The cross is a bridge uniting God and man. We have been " reconciled in the body of His flesh," and so we need no other intermediary to present us " holy and without blemish, and unreproveable in His sight " (v. 22, R.V.). It is important to note that the apostle makes it clear that the accomplishment of this tremendous purpose in any one of us depends upon a personal and continuous act of faith in the gospel and that we be not turned aside by any false or fancy cult (v. 23).

It is vital to see that the apostle clearly reveals that the reconciling work of Christ is all-embracing (vv. 20, 21). We do not sufficiently understand that the effects of sin have been cosmic. The third chapter of Genesis shows that in consequence of man's fall the whole universe was put out of joint (cf. Romans 8 : 19-22). Therefore reconciliation, to be complete, must deal with " all things . . . whether they be things in earth, or things in heaven " (v. 20). Through man's sin even the vegetable realm was invaded by " thorns and thistles " (Genesis 3 : 18). This realm awaits the day of reconciliation when " instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree " (Isaiah 55 : 13). The animal world, originally evidently possessing a domestic tameness (cf. Genesis 2 : 19), became fierce as a result of the curse brought about by man's sin. The poet speaks of nature being " red in tooth and claw." However, in the day of reconciliation the instincts of animals will be changed. The prophet Isaiah describes it thus: " The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock . . . they shall not hurt nor destroy in all My holy mountain, saith the Lord " (55 : 25, cf. 11 : 6-9). All this reconcilement is " through the blood of His cross." It is achieved once and for all by that divine act which is the death of Christ and the full outworking of whose consequences has yet to be witnessed, " for the earnest expectation of the creation waiteth for the manifestations of the sons of God " (Romans 8 : 19-23). Nature waits " with outstretched hand," but waits not in vain. All creation, which mysteriously came under the curse of man's fall, is at the end to share in man's redemption. It will not share in the liberty of grace, but in the liberty of glory. All this will be fully accomplished at the second advent of Jesus Christ. The Christian's hope is not that this world will be converted, but that the Lord will come again, and thus complete, first in His Church and then in the earth, what He died on the cross to accomplish.

Christ is pre-eminent in exaltation

(Philippians 2 : 9-11)

We have seen how the primary purpose of all creation relates to our Lord Jesus Christ. " The end of all the majesty of creation and of all the wonders of grace," says Dr. Alexander Maclaren," is that His solitary figure may stand clearly out as centre and Lord of the universe, and His name be lifted high over all." Jesus Christ is entitled to the pre-eminent place in the whole universe, in the Church and in the life of every individual man and woman. He is en-

titled to it by right of creation and redemption.

The apostle Paul, writing to the believers at Philippi, declares that " God also hath highly exalted him [Christ], and given Him a name which is above every name : that at [" in " R.V.] the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father " (2 : 9-11). God has determined that there shall be this threefold obeisance to Christ—either voluntarily now or compulsorily hereafter. Peter McKenzie the Methodist preacher was once being shown over Madam Tussaud's exhibition. Coming to one object, his guide said: " This is the chair on which Voltaire sat and wrote his atheistic literature." " Is this the chair?" said Peter, and without more ado he stepped over the protecting barrier, sat plump down on the chair and sang, as only he could:

" Jesus shall reign where'er the sun
Doth his successive journeys run ;
His kingdom stretch from shore to shore,
Till suns shall rise and set no more."

Christ pre-eminent in creation, in the Church, in redemption, in exaltation ; but now, my reader, may I ask if Christ is pre-eminent in *your* life and experience? Do you know Him as your Saviour and Lord? Do you know the mercies and blessings that flow from the cross—forgiveness of sins, peace and reconciliation? Someone has pointed out that there is something deeper and closer to a person's heart than the theological pre-eminence of Christ or even the historical pre-eminence of Christ ; it is the experimental pre-eminence of Christ. The word " pre-eminent " means " occupying the foremost place." Does Christ occupy the foremost place in your life, home, business, friendships ? Whenever a man stands face to face with the living Christ he is confronted with an inescapable challenge. It is " Who is to have first place in my life? Is it to be Jesus Christ or myself? " How prominent the personal pronoun is in many lives! Love of pre-eminence is the pitiable reason for many a dispute. We remember that not very pleasant person Diotrephes, of whom we read " who loveth to have the pre-eminence " (3 John 9). He loved the pre-eminence so dearly, clung to it so tenaciously, that he even refused to acknowledge the apostle of love lest his own position and authority should be challenged. The only way to conquer this love of self is to let Christ be pre-eminent in our lives. Henceforth it will be " not I, but Christ " (Galatians 2 : 20).

The aged Charles Simeon of Cambridge was once

(*continued on page 590*)

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D1302

Women's column

By GLADYS GORTON

E.W.M.A.

AT the missionary conference held at Capel our missionaries home on furlough expressed their appreciation to the Elim Women's Missionary Auxiliary for what has been accomplished in such a short time since its formation. The sisters will be writing to you through the medium of this column, giving their thanks and expressing their sentiments.

Vera McGillivray, missionary to Hong Kong, writes: "The first I knew about E.W.M.A. being launched was on the day after I arrived home, by reading one of the missionary letters which was passed on to me. Having seen similar projects in Canada and the U.S.A., and been so near to the missionaries who have benefited from them, I do not hesitate to say that I was thrilled.

"I feel that those who really want to do something for us will find all sorts of outlets for their love and energy. So often people ask us 'What can we do?' and it has been very difficult sometimes to answer, not knowing their means or ability, or whether their intention is to be a blessing to the missionary personally or to the work on the field in general. Often I have seen parcels opened by missionaries on the field which have been sent by projects similar to E.W.M.A. on the other side of the Atlantic and wished Elim could do just this kind of thing.

"Sometimes churches have written and asked if they could do something, or send something. When told, they do not always do anything more about it, so there have been the times when I have told two or three the same thing and got either from all or from none at all. I am sure the E.W.M.A. would mean that such problems would no longer exist. May the Lord bless all the sisters in Elim, who will seem even more like sisters to us through this link."

The Women's Missionary Councils of America and Canada (separate organisations) have done a great work for their missionaries. During the few weeks we were in the eastern states of America and in Canada it was a challenging revelation to meet the W.M.C. groups and secretaries and to see and hear what they were doing. What opportunities are ours —yours and mine! Let us pray for one another that God will bless and guide us as we endeavour to aid our missionaries. "Every woman must assist," and we will!

Thought. "Have you ever faced the question of offering yourself for this service? God had only one Son and He made a missionary of Him. Can there be higher service? I have never met a missionary yet who, having been one, did not long to return.

You may not be able to go, but you can be and do for those who do go. There is service for you in the E.W.M.A.

Sunshine Corner

HELLO SUNBEAMS.

It is quite usual to see people coming to church during the week, quite smartly dressed. Boys and girls playing outside can hear the sound of hymns and are often quite curious as to what is going on inside. In recent weeks, however, they have been very puzzled indeed. Instead of the smart clothes there have been overalls. Strange noises can be heard, interspersed with snatches of song, sawing, sanding, painting and the hum of strange machines. What can be happening in our little church?

Uncle Harold, the Sunday school superintendent, has a new name. He is now known as our "clerk of works." His right-hand man (another Uncle Harold) has been very busy with his tools also. How delighted we were when we saw our new pulpit. It is quite a sermon in itself. Jesus was a carpenter and He must often have worked with wood.

Uncle Harold made the pulpit in his own workshop. Aunty Phyllis told us that he worked until late at night because he was so absorbed in what he was doing. I wondered how often Mary had to call Jesus when He was busy in this way. A true craftsman doesn't think of time when he is creating something beautiful.

The menfolk have been very busy with paint brushes and sanding machines. Everyone has found something to do. The ladies had a very special job. The chairs were very dirty and looked so shabby against the bright new paint. With Aunty Phyllis to advise, and Aunty Kate to cheer us on, we tackled the chairs one by one. It was a very dusty job but well worth the trouble. Our senior members were among the helpers, and they set us a wonderful example. Aunty Kath and her mummy kept us well supplied with tea. Aunty Nina, who teaches the tinies in Sunday school, found a different kind of work to do. She had a lot of explaining to do when the children came on Sunday. They couldn't understand why half the chairs were white!

On Sundays we all have our various jobs to do. Pastor preaches the sermons, Uncle Harold is the treasurer again. The church secretary is in his place and the teachers are ready with their lessons. On

Monday we put on our old overalls and become like those in Isaiah 41, verses 6 and 7. Everyone encourages everyone else and the work progresses. That is the secret of being a Christian. There is plenty of work for everyone and it's good to be working together.

Jesus loved to be in His Father's house and He was quite at home with the lawyers and doctors. The same Jesus loved to use His tools in His workshop. He can make new things or He can take things that are old and spoiled (like our old chairs) and make them new. The Uncle Harolds have been preaching some practical sermons and ones we shan't forget. See if you can find some of the strange sermons in the Old Testament. The old prophets did some very strange things to make their message plain.

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

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Wednesday, Sept. 28, at 7.30

Conducted by

THE PRESIDENT (G. W. GILPIN)

Supported by members of the Executive Council

Preacher:

J. T. BRADLEY

(Editor, "Elim Evangel")

ITEMS BY THE LONDON CRUSADER CHOIR

The eight ministers to be ordained will be introduced by the Field Superintendent, T. W. Walker.

YOUR SUPPORT WARMLY INVITED

D.1318

ITINERARIES

The President:
September 10, Gloucester; 11, Bristol (a.m.), Wells (p.m.); 17, 18, Hastings; 24, Portsmouth; 25, Southampton.

Mr. and Mrs. A. D. Bull, on furlough from Tanzania: September 10, Ilford; 11, Rochester; 12, Letchworth; 13, Islington; 14, Chesham; 15, Ealing; 16, Rye Park; 17, Finchley; 18, East Ham.

Miss V. McGillivray:
September 10, Long Eaton; 11, Beeston; 12, Ilkeston; 13, Lincoln; 14, Sheffield; 15, Rotherham; 17, Mansfield; 18, Nottingham; 19, Sandiacre; 20, Derby; 21, Swadlincote; 22, Burton; 23, Ashbourne.

Peter Griffiths:
September 10, Ballymena; 11, Cullybackey; 12, Randalstown; 13, Moneyslane; 14, Millisle; 15, Larne; 16, Monaghan; 17, Portadown; 18, Armagh.

COMING EVENTS

BANGOR. September 10, 11. Elim Church, Southwell Road. Annual Convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers: S. Cain (Annaghanoon), G. Hills (Dublin) and A. Leitch (Belfast). Special singing items. Refreshments provided between meetings on Saturday.

BARRY. September 17-20. Elim Church, Pyke Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. C. Smyth (Cheltenham). Singing by Swansea Christian Male Voice Choir. Monday at 7. Preacher: A. Tee, National Youth Director. Singing by Barry Salvation Army Songsters. Tuesday at 7. Preacher: Rev. H. Morgan (Newport). Singing by Gabalfa Baptist Choir. Convener: G. J. Jones.

BIRMINGHAM. Old Hill. September 10, 11. Elim Pentecostal Church, Beardmore Road. Pastor J. J. Way's thirtieth anniversary in the Elim ministry. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. C. Smyth.

BIRMINGHAM. Selly Oak. September 10 and 11. Elim Pentecostal Church, Alton Road. Pastor's sixth anniversary in his present church and thirty-fifth in the Elim ministry. Saturday at 7, supported by Kingstanding choir. Sunday at 11 and 6.30, supported by Selly Oak choir. Preacher: H. W. Greenway (Secretary-General). Convener: Frank Shadlock.

BIRMINGHAM. Winson Green. September 10-18 inclusive. Elim Pentecostal Church, Handsworth New Road. Pentecostal crusade. Weekdays at 7.30. Sundays at 11 and 6.30. Preacher: John Woodhead. Buses No. 96 and 11 to Lodge Road.

CAERPHILLY. September 10-12. Elim Church, St. Fagan's Street. Annual Sisterhood Weekend. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.15. Musical items by the Cardiff Ladies' Fellowship. Speakers: Mrs. W. R. Jones and Mrs. P. S. Brewster. September 22 at 7.15, an evening of sacred song with Don Evans.

COLCHESTER. September 10 and 11. Elim Pentecostal Church, Stanwell Street. Anniversary convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley. Singing by Colchester Gospel Male Voice Choir. Convener: L. V. D. Tiller.

COLCHESTER. September 21-25. Elim Pentecostal Church, Stanwell Street. Youth Week. Wednesday to Friday at 7.30. Saturday at 3 and 7, Youth Conference with the Youth Committee, conducted by Alex Tee. Sunday at 11 and 6.30. Preachers: W. R. Jones, A. Tee and T. W. Walker. Convener: L. V. D. Tiller.

EALING. September 11-16. Elim Pentecostal Church, Northfield Avenue. Children's crusade. Each evening at 6. Adult meetings at 7.30. Preacher: D. J. Green.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HASTINGS. September 17. Elim Pentecostal Church, Station Road. Presbytery Rally at 7. Sunday at 11 and 6.30. Preacher: G. Wesley Gilpin (President). Convener: A. S. F. Horne.

HULL. September 3-11. City Temple (corner of Madeley Street). Youth Week. Weeknights at 7.30. Sundays at 10.45 and 6.30. Films to be shown on September 3 and 9. Preacher: T. W. Thompson (Reading).

ILFORD. September 24, 25. Elim Pentecostal Church, Clements Road. Fortieth anniversary weekend with Sunday school anniversary and prizegiving. Saturday at 7.30. Sunday at 11, 3.30 and 6. Preacher: A. J. K. Magee (Ealing).

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. September 17, 18. Elim Pentecostal Church Mill Lane. Harvest thanksgiving. Saturday at 7.30. Sunday at 6.30. Demonstration: "Harvest of the lands."

(continued on back page)

YOUTH *in action!*

Train up a child

by Duran Palmertree (U.S.A.)

DO you realise that eighty-five per cent of Christians accepted Christ between the ages of four and fifteen? So teaching the four- and five-year-olds about religious things we are teaching them at a very formative period in their lives.

The child during these two years is going through the "prove it" age. As most of us have learned from experience, these alert youngsters have many more questions than we have answers. "Why" and "what" are the two most important words in their vocabulary.

It is natural for the pre-school child to want thorough and detailed answers and explanations to all his questions. Even if you are prone to answer shortly or indifferently, answer his question the best you can, but don't try to fake an answer. He is a perfect discerner of hypocrisy. If you don't know, tell him that you are not certain, but assure him that you will try to find the answer. Don't try to evade the issue. Because he cannot read yet, you are his best source of information.

The four- and five-year-olds can grasp facts much better than they can abstract ideas, therefore one of the best things to concentrate on in teaching children at this age is the Bible. They can understand you when you teach them about people from its pages. They can correlate the incidents that are recorded there with similar ones from everyday life.

In teaching them about the Bible and its characters you will also have the opportunity to teach them some simple salvation terms, such as saved, love of God, Jesus' return.

Naturally, the fact of God is going to be a frequent question from children of this age group. For the four- and five-year-old God is best understood by comparison with father. For this reason they readily worship the God of their parents, and go to church willingly.

You will want to lead the child to the point where you can explain God in terms of Jesus Christ. Probably the strongest point that you could emphasise at this age would be the love of God in Jesus Christ.

The child who hears little of God between the ages of three and six will, of course, have little conception of Him; therefore, talk of God as you would of a devoted friend. In this way you can arouse a respectful curiosity in the child's mind about God. Then answer his questions.

This awareness of God by the child will bring forth two main responses from the child toward God—praise (in the form of prayer) and offering. Both of these present great opportunities to you parents to lead your children into a living relationship with God.

The pre-school child learns and repeats prayers with ease. However, the prayers of a child should express his own feelings as much as his praise. As he becomes familiar with the prayers he has been taught he should be encouraged to add expressions of his own personal gratitude. God is often very near to the mind of the child.

This worship of God involves giving. In fact the foundation for generous habits is laid at this early age. Give your child an offering to give at church and explain the purpose of giving. The basis for such an explanation would be that God has given us His love and Jesus gave His life, therefore we should give that others might hear of this love.

THE PRE-EMINENT CHRIST *(continued)*

preaching on the epistle to the Colossians, and it is said that when he came to the words "that in all things He might have the pre-eminence" the old man seemed to rise and dilate under the impression of his Master's glory as with great emotion he declared: "That He might have the pre-eminence! And He *will* have it! And He *must* have it! And He *shall* have it!" Has Jesus Christ got the foremost place in your life, that in "all things He might have the pre-eminence"?

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, September 12th — Revelation 2:8-11

" I know thy . . . poverty, (but thou art rich) " (v. 9).

Smyrna was a city of great antiquity. Though it was also a rich and populous city, either the poorest of the inhabitants alone had been converted or the Christians there had been impoverished by persecution. They were, indeed, poor in the world as well as poor in spirit; yet Christ declared that they were rich in faith, and in wisdom, grace and good works. They are asked to be " faithful unto death," maintaining unswerving allegiance to their Lord even if called to suffer death for His sake, or in any case till the close of their lives. Loyalty to Him would be rewarded not by a fading laurel crown—the supreme prize in the great games of the ancient world—but by a crown of eternal glory.

Tuesday, September 13th — Revelation 2:12-17

" To the . . . church in Pergamos write " (v. 12).

Christ took favourable notice of the works of His followers in this city, as far as they were obedient to His commandments; and He reminded them that He knew their habitation to be where Satan had especially established his throne (v. 13). There were, however, a few things of which the Lord disapproved. For instance, they permitted in their communion those who held the doctrine of Baalam. This wicked man, though really favoured with prophetic vision, had, for the sake of earthly rewards, plotted mischief against Israel. The " doctrine of Baalam " refers to Baalam's teaching Balak, the king of Moab, to corrupt the people of Israel whom he could not curse (Numbers 31:16 with Numbers 25:1-3). Likewise in Pergamos there were those who sought to seduce Christ's followers and to teach the impure doctrines of the Nicolaitanes (v. 15).

Wednesday, September 14th — Revelation 2:18-29

" Unto . . . the church in Thyatira write " (v. 18).

Thyatira was a trading colony from which Lydia had travelled to Philippi to sell her rich purple (Acts 16:14). The church here was highly praised for its love and service and for its faith and patience. Notwithstanding all this cause of commendation, Christ denounced the way they allowed the self-styled prophetess Jezebel to influence them.

To be successful a tradesman had to be a member of a trade guild, and these guilds were under the protection of heathen gods; further, their meetings began and ended with a sensual sacrifice to the gods. Could a Christian participate? Verse 20 probably means that this Jezebel had encouraged the Christians to be guilty of infidelity to God by setting their trade interests above absolute loyalty.

Do **we** honour God in our business relationships?

Thursday, September 15th — Revelation 3:1-6

" Unto . . . the church in Sardis write " (v. 1).

Very little that is praiseworthy is said of this church, except that in it there were a few who had not " defiled their garments "; that is, had not had any part in the sins of the rest. This expression is undoubtedly taken from the ceremonial purity which the law prescribed to the Jews even in their dress (Leviticus 11:25, 32; 14:8; 15:5, 7; Jude 23).

The church had the name of being alive but was dead. That vigorous spiritual life which once characterised its activities was now at a low ebb—" ready to die " (v. 2).

That which had been attempted by the church might have been acceptable to man but to God was imperfect (v. 2). Perhaps we also need to forsake unspiritual ways and to be diligent and steadfast in our attitude to that we have " received and heard " (v. 3).

Friday, September 16th — Revelation 3:7-13

" I have set before thee an open door " (v. 8).

" This phrase speaks of the open door that no man can shut.

" The Jews were strong in Philadelphia, so strong that they could be called the synagogue of Satan. Doubtless they had excommunicated those who had become Christians and the door of the synagogue was shut and barred upon them. Earth's doors might be shut, but heaven's door was always open.

" The door was a door of opportunity, for Philadelphia was situated on the border of three kingdoms: Lydia, Mysia and Phrygia. The city was originally founded to be a missionary of Greek culture. Now the Christian church in it had the greater opportunity of becoming a missionary for Christ to the wild lands beyond " (Dr. William Barclay).

Saturday, September 17th — Revelation 3:14-22

" Thou art . . . poor, and blind, and naked " (v. 17).

The church at Laodicea needed Christ for three things: (i) " gold tried in the fire " to eliminate her spiritual poverty; (ii) " white raiment " to cover the shame of her naked self-sufficiency; (iii) " eye-salve " with which to anoint the eyes of the soul that she might see things in their true perspective (vv. 17, 18).

Laodicea—the city—was proud of her reputation in these three fields. She was rich, she was famous for a special breed of black sheep which produced some of the finest fleeces in the world, and she was proud of her celebrated school of medicine with its noted salve for curing eye diseases.

Some of the comforts of the material prosperity had evidently influenced adversely the spiritual tone of this church and made her repulsive to Christ. Is it better to have too little of this world's goods than too much?

Sunday, September 18th — Deuteronomy 1:1-18

" Ye have dwelt long enough in this mount " (v. 6).

The name, Deuteronomy, given to this book means " the second law," and can be justified because chapters 12-26 contain " the statutes and judgments " which Moses delivered to the people when they were about to enter the land promised to their fathers (1-8). Moses begins his narrative with their removal from mount Sinai. He reminds his hearers that the Lord had declared at Horeb that they had " stayed long enough at this mountain " (v. 6, R.S.V.). This was the mount that " burned with fire " (Hebrews 12:18) and " gendered to bondage " (Galatians 4:24).

" Though God brings His people into trouble and affliction He knows when they have ' dwelt long enough ' in it, and will certainly find a time to advance them from the terrors of ' the spirit of bondage ' to the comforts of ' the Spirit of adoption ' (see Romans 8:15) " (Scott).

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BIRTHS

COBB. On June 7th, to June (*neé* Williams) and Bruce Cobb, York, God's gift of a daughter, Joanne.

COOPER. On July 8th, to Pat (*neé* Seavers) and Barry Cooper, York, God's gift of twins, Andrew David and Susan Margaret, a brother and sister for Philip, Graham and Julie.

BRIERLEY. On August 7th, to David and Sheila Brierley, of Halifax, the gift of a son, Timothy.

INWOOD. On August 13th, to Denis and Denise Inwood, of Halifax, the gift of a son, James Andrew.

MARRIAGES

BIRCH—KEMP. On July 9th, at the Elim Pentecostal Church, York, Stanley Birch to Rosemary Jean Kemp. Officiating minister: J. C. Kennedy.

BOWMAN—ATKIN. On August 10th, at the Elim Pentecostal Church, York, James Arthur Bowman to Eileen Joan Atkin. Officiating minister: J. C. Kennedy.

MOORE—JACKSON. On August 6th, at Hull City Temple, Roland Moore to Marlene Jackson. Officiating minister: Ian R. Moore (the bridegroom's father).

WITH CHRIST

CLARKE. On August 8th, Isabella Clarke, aged 85 years, founder-member of Portadown Elim Pentecostal Church. Officiating minister at funeral: J. Harris.

LYNN. On August 11th, Janet Lynn, aged 60 years, faithful and loved member of the Elim Pentecostal Church, West Walls, Carlisle. Officiating minister at funeral: H. Palliser.

SPARKES. On August 19th, Margaret Louisa Florence Sparkes, aged 59 years, member of Eldad Elim Pentecostal Church, St. Peter Port, Guernsey, passed to be with the Lord. Officiating minister at funeral: S. Penney.

COMING EVENTS *(continued)*

MERRIOTT. September 17, 18. Elim Pentecostal Church, Presbytery rally and camp reunion. Saturday at 7. Preacher : T. Partington. Sunday at 6. Preacher : B. Richardson. September 24. Pentecostal Fellowship Rallies. At 3.30 and 7. Preacher : S. Beresford (Blackburn). Convener : R. Hughes.

NEWHAVEN. September 10. Elim Pentecostal Church, Meeching Rise. Monthly Rally at 7. Preacher : A. S. Brewster (Hove).

PAISLEY. September 10-12. Elim Church, Wellmeadow Street. Annual Convention. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preachers : Alex Tee and E. Lewis. Musical items from Kilsyth Church of God, and Peter Black, soloist and accordionist. Convener : L. W. Green.

ROMSEY. September 13-17. Elim Pentecostal Church, Middlebridge Street. Sunshine Corner and evangelistic campaign. Campaigner : A. Thomas (Rugby). Sunday at 11 and 6.30. C. Smith (Elim Bible College).

RYDE, I.o.W. September 17. Opening of new Elim Pentecostal Church building in Albert Street, at 7, by H. W. Greenway (Secretary-General). September 18 to October 2. Revival and Divine Healing Crusade by E. Smith and party.

SALISBURY. September 11. Elim Pentecostal Church, Milford Street. Pastor's sixth anniversary. At 11 and 6.30. Preacher : W. G. Hathaway. Convener : James F. Hardman. September 25. Harvest thanksgiving services at 11, 2.45 and 6.30. Preacher : Douglas O. Ward (Bath). Convener : James F. Hardman.

SHEFFIELD. September 3-11. Elim Pentecostal Church, Lee Croft, Campo Lane. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30 (Friday excepted). Evangelist Idris Davies and Mrs. Davies (soloist).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WELLS. September 11. Elim Pentecostal Church, Chamberlain Street. At 6.30. Visit of G. Wesley Gilpin (President). September 18, harvest service at 6.30. Preacher : D. O. Ward.

WESTCLIFF-ON-SEA. September 20. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Women's Fellowship anniversary services. At 3 and 7.30. Preacher : Miss Maud Backhouse (City Temple, Cardiff). Soloist : W. Plowright (Camberwell). Convener : Mrs. E. G. Backhouse.

WEYMOUTH. September 18-25. Elim Pentecostal Church, Belle Vue. Evangelistic campaign conducted by A. S. Brewster (Hove). Nightly at 7.30 (Sundays at 6.30).

REV. DAVID WILKERSON VISITS GREAT BRITAIN

September 10, Manchester ; 13, Preston ; 14, Newcastle-on-Tyne ; 15, Leeds ; 16, Birmingham ; 17, Sheffield ; 19, Coventry ; 20, Glasgow 22, London (Royal Albert Hall) ; 24, Bristol. Particulars : 51 Newington Causeway, London, S.E.1.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 38 SEPTEMBER 17th, 1966 6d

The M.P. for Dodoma district, Tanzania, converses with L. Wigglesworth during his recent visit

SPECIAL MISSIONARY NUMBER

The miracle baby of the Elim Church, Sao Paulo, Brazil

LEVI FRANCISCO was born on November 29th, 1964, to Celso (a deacon of the church) and Candida, their fourth child.

He was born a beautiful baby, but became ill after only twenty days with what they thought was bronchitis. He was treated with antibiotics and cough syrup with no effect, so was sent to hospital within the month and given oxygen and other treatment. Numerous X-rays were taken and numerous doctors examined him. No one could decide what was the trouble. One doctor thought he had a deficiency of lung and a deficiency of the pancreas. We visited him often to pray for him. Levi looked like death for weeks. He could not live without having oxygen given him. He was only skin and bone. The church was praying continually and the parents, in spite of all doctors' reports, had great faith. The poor mother was exhausted, having to stay day and night in the hospital, occasionally going home to wash and cook for the other children.

When the bill mounted to over £100 they felt they could not keep Levi any longer in hospital, so they took him home.

One night they brought him to the prayer meeting. The people cried when they saw the " little bag of bones " gasping for breath. Much prayer was made that night. Then the doctor who suspected the deficiencies told the parents that there was no hope and asked that the child be allowed to go the largest public hospital in Sao Paulo, which is a medical training school, where they could investigate the case and experiment. The parents consented. The doctor insisted that the mother visit every day to show her interest (two hours' journey each way by bus). My husband went to the hospital and anointed him with oil. Endless tests were made : urine, fæces, saliva, blood and perspiration. Blood transfusions were given, donated by church members. Levi stayed there three months. Then the doctors said he had an incurable complaint (in Portuguese *muco-visidose*) and told the mother to take him home to die. With great faith she said to the doctor " He will not die but live. God is going to operate." They said " You have wonderful faith. We can do nothing more."

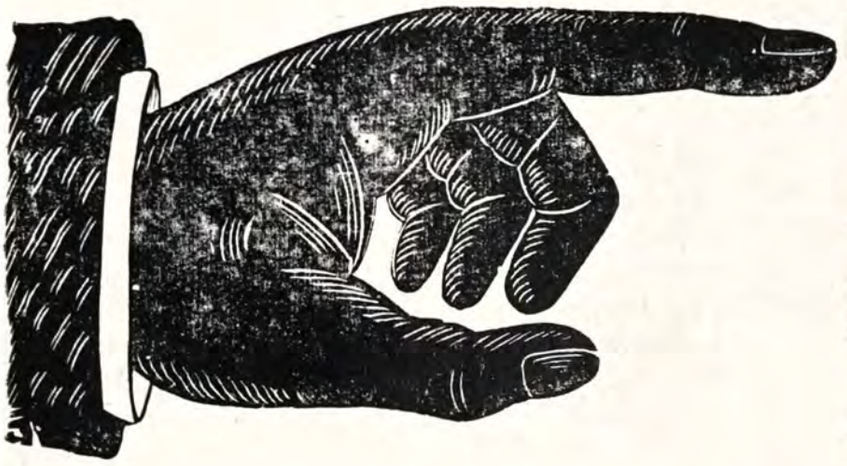
On arrival home they continued to give him the extract of pancreas, which they said he needed to keep him alive, for eight days. His breathing was abnormal, the extract was difficult to obtain. One day they said " We will trust the Lord completely." From that day, when he was seven months old, he began to recover. The cough disappeared, appetite increased, breathing became normal within fifteen days and he began to gain weight.

Today he is eighteen months old and normal in every way, a picture of health. Glory to God. The parents never fail to give glory to God before the doctors and nurses and anyone who inquires.

Jesus Christ *is* the same yesterday, today and for ever.

EDITH M. JEFFERY.

THE REALISM OF NEED



by R. B. CHAPMAN

Extracts from a paper given by Pastor Chapman during the recent missionary conference at Capel.

HAVING listened, during the conference, to much challenging and stirring news from the various centres of activity on our mission fields, it surely is very evident to everybody that there is an enormous financial involvement in the maintenance of such demanding work. It is this involvement that we are to examine in this present paper, and I wish us to view it from three aspects.

1. *Involvement as a movement.* Let us look first of all at the recurrent involvement. At the present time we are involved in the care, well-being and provision for fifty missionaries and their families. To maintain this personnel at current level, without any thought of expansion, increase or additional staff, we are committed now to a figure in the vicinity of £35,000 per annum. Speaking in round figures we face bills each year of some £17,000 for missionaries' salaries, £3,000 for national workers, £3,000 for furlough passages, £5,000 for field budgets, £3,500 for home administration, and so forth.

These are annually recurrent figures quite apart from big occasional items like dwellings, new vehicles, field tours and the like. As a movement we are involved to the extent that we must maintain this provision for those who, at considerable sacrifice, have left these shores to dispense the Word and reveal the grace of God to other races.

The understanding mind will appreciate that not only is there recurrent involvement, such as I have made reference to, but also replacement involvement, which, if we are going to pursue our obligations faithfully, has to be adequately planned for.

This thought of replacement reaches far beyond the region of staff or field personnel. Involved also is equipment replacement. It is one thing to provide a vehicle, it is another to maintain it, and yet another to face the possibility of replacement as it wears out. The same pertains to generators, radio links, hospital equipment, buildings, projectors and a hundred and one other essentials. Once these necessary aids are enjoyed they have to be maintained and subsequently replaced, because the whole programme becomes geared to the use of these vital adjuncts and they just cannot be done without. Once an item is provided the movement is immediately involved in the inevitable replacement.

The idea is springing up also that there should be a reduction in the length of term served on the field between furloughs, and some societies have already had to bow to this new view. There are many things to be said in its favour, and one warms to the thought of agreeing to it. To introduce this idea into our own little society would, on a rough estimate, cost us at the very least another £1,000 per year.

Beyond these items we must also measure up to the subject of recruitment involvement. In response to our missionary propaganda, as a consequence of our missionary itineraries, as a result of our missionary programme and because of our missionary conferences we find young men and women entering hospitals for qualifications, enrolling in our Bible

College, applying for teacher training, and such-like. Some of these people are leaving good jobs and considerable security; others are selling their homes to pursue these preparations. We know it is their decision, we recognise that they do it on their own responsibility and initiative, but, as a movement, are we not involved?

2. *Involvement as a minister.* If our movement is involved, we as ministers are involved also; we cannot separate the two. Some ministers may say "But I'm not missionary minded in the accepted sense, you see; my church is my mission field." Put it that way if you will, but never forget that parochialism can prove to be paralytic.

God's view was a missionary view. "God so loved the world" (John 3:16). Christ's command was a missionary command. "Go ye therefore, and teach all nations" (Matthew 28:19). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The Holy Ghost promise was a missionary promise. "The promise is unto you, and to your children, and to all that are afar off" (Acts 2:39). "I will pour out My Spirit upon all flesh" (Joel 2:28). The apostolic enduement was a missionary enduement. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

The early Church's activity was a missionary activity—"they went everywhere preaching the word" (Acts 8:4). When they were slow to go, persecution assisted their missionary action. The eternal company will be a missionary company. "Thou . . . hast redeemed us to God . . . out of every kindred, and tongue, and people, and nation" (Revelation 5:9).

A stunning blow came to me on one occasion as I conversed with a fellow minister. He used words to this effect: "I have never pushed the missionary cause at all. You've got to be wise and think about your salary, you know." I was horrified! In other words that minister had never got involved. Think about your salary indeed, but what about the salary of the fellow minister in the same movement who is a missionary on the foreign field? His salary does not matter, I suppose.

It hurt me a little recently when a letter came from one of our missionaries expressing disappointment at reading about churches getting new electronic organs and such-like when reinforcements could not be afforded for the mission field. The missionary undoubtedly wondered if values were being distorted by ministerial influence. The missionary's assessment may be completely wrong, because an excellent, missionary-minded church could install a most beautiful organ and still not allow its missionary endeavour to suffer, but a reappraisal could be profitable sometimes. It is possible to have posh buildings, plush suites and pukka organs to the obscuring of the vision of the uttermost parts of the world. To the ministers I would say, for the good of your pastorate, get involved in missionary enterprise.

3. *Involvement as a member.* When you joined this movement as a member you became part of a family and automatically became involved in the responsibilities of that family. Part of those responsibilities is the maintenance of an overseas missionary work. We have no outside sources to draw upon, we have no access to other denominations. The missionary aspect of our work has to be sustained entirely from our family income—there is no interdenominational welfare state to which we can go to collect a family allowance! Because of this fact I feel it is needful to remind our members that their missionary giving should be made loyally into the family purse to help meet the family budget. It would be a strange father, correctly open to criticism, who put money into

(*continued on page 603*)

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D.1066e

Pastor and Mrs. John MacInnes write from Guyana

JOHN and Gladys MacInnes had the thrill of seeing their sons Ian and Philip on a surprise visit. This bright and breezy letter from Mrs. MacInnes gives some news of their work in Guyana.

"I don't know when we are going to get used to just plain Guyana. Whenever I go to write I have to stop and think, as we have been writing and saying 'B.G.' for over seventeen years and have got accustomed to that. Someone has humorously said 'It is still B.G.—Burnham's Guyana.' The local people often forget too, so perhaps there is some excuse for us 'foreigners.'

"I will try to give you a little insight into the work here. There were five weddings here in Easter week. One was at 6 a.m. (yawn, yawn) on Easter Sunday. We had a wonderful time around the Lord's table, and there were 125 present. In the afternoon John and a few brethren went to the Mahaica leprosarium. The patients really enjoyed having a service.

For months the people had looked forward to independence. Over 1,000 Guyanese flew home from Britain, Canada, the U.S.A. and the West Indies by less-than-half-price chartered planes. Can you imagine the thrill we got when Philip's cable arrived? When I read it I could hardly believe my eyes. These occasions when we have all been together as a family are very rare.

"Government and business houses went all out for the occasion. Down town was like a child's idea of fairyland; there were flags, bunting and fairy lights in abundance; trees looked like Christmas trees with so many coloured lights. The Elim mission looked pretty too, with the array of the new national flag.

"Independence week coincided with our anniversary. Services were held from Monday to Wednesday. One of the last weddings to be held in *British* Guiana was that of brother Griffith, the young man in charge of Dennis Street branch. The assembly there seems to be getting along nicely since he has been in charge. They were married at 6 a.m. (more yawns for me, as John has been in the prayer meeting each day at that time since September 1960, except for furlough time).

"Another very wonderful thing about independence week was that John paid the last instalment on this beautiful church with the mission house

above it. It was approximately $30,000 (which is about £6,000), but as prices are still rising by leaps and bounds it is worth much more.

"When John made the announcement there was great rejoicing among the members, and as we were shaking hands at the door their faces were beaming; all else was forgotten in their excitement. Years ago we were told that if Elim was to have a building here the Lord would have to perform a miracle. Praise the dear Lord for such miracles, and still there's more to follow. Hallelujah!

"During April there was a near drought here and water was rationed to three periods of 1½ hours each day. It was very awkward at times. Now the rainy season is here, with some yards and houses flooded, but not us.

"On June 19 nine converts passed through the waters of baptism. Each one gave a good clear testimony of salvation before being immersed. The following Sunday seven of them were received into fellowship. (*continued on page 606*)

THE ELIM
EVANGEL

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The miracle baby *Edith M. Jeffery*
The realism of need *R. B. Chapman*
Letter from Guyana *Pastor and Mrs. John MacInnes*
Editorial *L. Wigglesworth*
Herein is love *Betty Gull*
World itinerary *G. H. Thomas*
Poison *Gladys Gorton*
Serpents *Aunty Dorothy*
Wanted—someone to care *David C. Lewis*
Family altar *G. Harpin*

EDITORIAL

THE " freeze " in the United Kingdom resulted in both caustic and coarse criticism from political friends and foes. The concern about the increase in crime has persuaded Britishers that an inclination to the " eye for an eye and tooth for a tooth " doctrine or practice will have the desired result. Much criminal exercise should cease or decline anyway and the country will revert to peace and prosperity. What a hope!

We are terribly alarmed when legislation controls our incomes or when our houses and goods might be pilfered because of law violations. We scream for security and expansion, but remain very silent when the righteousness of the nation is questioned.

Here is an enigma. We want the best, but the worst in us refuses to be interfered with. The spiritual insight revealing the country's depravities must be kept blinded. The voice raised to acclaim clean living by the help of Jesus Christ must be gagged. " Don't touch my goods and don't touch my soul."

The keen conscience-piercing words of Jesus cut right across this degraded objection and inwardly the nation still hears Him saying " For what shall it profit a man, if he shall gain the whole world. and lose his own soul ? "

In the distant areas of the world a different form of derogation persists, whether by animism or idolatry. Man never relinquishes his sin. It is noticeable, too, that Communism's drive into these territories never troubles the sinfulness of a nation, rather the contrary. Christians are subjected to tortures and death, missionaries are denied access, and preaching for the salvation of a soul is stifled. Another kind of " freeze."

So the end product is either a God-denying, profit-seeking, pleasure-loving, do-as-you-please society with a " hands off my private life " attitude or an idol-worshipping, fetishistic and evil-spirit-controlled community trying to contact the *unknown* God and failing singularly. In these parallels sin is not seemingly important, except for frequent indulgence.

Our message to the world is supposed to be powerful and potent, but apathy and self-centredness are biting at the vitals of the Church. " In such an hour as ye think not " says God's Word, things will suddenly reach a climax and He will be here! Our response will be apparent in our activity and energy expended for Christ's cause.

LESLIE WIGGLESWORTH.

HEREIN IS LOVE

Mrs. Betty Gull considers a new missionary's reactions to primitive life.

LOOKING back over the past few years spent on the mission field, there are certain experiences which stand out in my memory, and reviewing them I am thrilled again to find how God so graciously bore with me while fashioning me into a vessel suitable for the task at hand. The mere fact that some ten years have elapsed since these experiences came to me enables me now to speak of them publicly, although at the time of undergoing them I could not communicate to anyone the shame and embarrassment that I felt.

The sweet savour of the farewell meetings is soon forgotten and all self-confidence fades when, as a raw recruit, one finds oneself on new soil, among strange people living in very primitive conditions, and here I would like to mention a few of my early impressions concerning the Africans to whom I had been sent.

Their " distorted " sense of humour aroused within me feelings of resentment when they laughed at my latest feathered hat! On my first visit to an African house, my eyes streaming from the smoky interior, in the darkness I trod on a cat, and he returned the compliment by biting my leg, much to the amusement of my hosts! The new girl was not amused!

The lackadaisical manner of a primitive people can be a little irksome to westerners who all their lives have been accustomed to time schedules. I had hoped to run my little dispensary to routine apart from emergencies, but no one else saw my point at all. They would come for treatment at any time—that is from first cock-crow to after the sun had set ; no matter that the pain had left them some twenty-four hours or more! It also amazed me that my missionary colleagues were never disturbed when our services commenced an hour behind schedule, and I eventually also realised that as the believers did not possess a clock their only timepiece was the sun, which was often occluded by heavy cloud, as we were living 5,000 feet above sea level.

Their priorities also seemed to me to be out of proportion, as they gave first place in their affections to their cows! It was even suggested to my new husband that I would be worth quite a few of these bovine creatures! They are in fact used to pay the " bride price," and of course the bigger the bride the bigger the price! While an orphaned baby would be left out in the bush for the hyenas, the whole district would join in the search for a lost cow.

Their diet—ugh!—and table manners! No cutlery here, but very nimble fingers. With dietetic lectures still fresh in my mind I wondered how they survived without protein and little or no vitamin. One day I realised what a problem it was for the mothers to cope with their families' appetites when I discovered one of our Christian women among our tomato plants. I knew but little of the language then, but she made me understand that they had nothing to eat at home that day. I felt so terribly mean.

Here my call was being challenged to the utmost as I began to perceive the true contents of my heart —criticism for their manner of living as against western standards, distrust towards them, and dislike, but then there was something else.

After being on the mission station only two or three weeks my husband was called out one night to take to hospital, forty miles to the south, a man who had been in a brawl. I was left completely alone —in the dead of night—in a house where the wind loved to howl outside and the rats played tick on our paper ceiling. The door had warped and would not lock, the batteries in my torch were very weak. I was afraid not so much of the rats or darkness but of the people, imagining that they would perhaps return to harm me, knowing I was alone. How could I begin to love and trust them ?

It was usual in those days for married women to wear a skin next to their bodies, even if they wore a cloth garment over it. Part of the tanning process of these animal skins is to soak them in the urine of a cow and, as can be imagined, this smell permeates the skin for the rest of its wearing life! Imagine then how gingerly I held this garment as I laid it aside to prepare my patients for their ante-natal examinations, and how much more gingerly I examined their unwashed abdomens! Years later I was let into the secret of the Wambulu women—that they were not allowed to bathe, or even to draw water, because of the fear of evil spirits. Curiously enough, this

(*continued on page 602*)

AFRICA

Ethiopia. Rev. A. D. Askew, executive secretary of the Leprosy Mission (Mission to Lepers), sent this account of his recent visit to Ethiopia. "Addis Ababa, capital of Ethiopia, lies 8,200 feet above sea level. The city is a mixture, so common in Africa and the East, of old and new, concrete block and shanty. In the country the colours of the landscape glow with a rich intensity, saturated with sun. Rolling hills, yellow with crops and the old gold of drying grass, are shaggy with the purple-blue of young eucalyptus trees. It is a beautiful landscape, but the people are poor, there is much disease and leprosy is common.

"It was in this setting that a number of people met to co-operate in setting up a new teaching centre for leprosy. It is hoped that this will eventually benefit leprosy patients in many African countries. It will be known as A.L.E.R.T., or All Africa Leprosy and Rehabilitation Training Centre.

"Eventually A.L.E.R.T. will offer patients who suffer from leprosy the techniques of modern medicine and surgery, which can bring such hope today but which so far are available to only a few of the many sufferers in Africa. Help will not only be available in the hospital, but in the surrounding countryside, where the need is so great, an area will be developed where rehabilitation will be an integral part of a leprosy control scheme both to help the local people and as part of the teaching outreach of the project.

"This year (1966) will see the completion of the essential buildings, in 1967 the control area will begin, and in 1968 the teaching ministry will start. It is the object that this will be the means of fresh and effective witness for the Lord Jesus Christ."

Nigeria. The S.I.M. has been doing a great but unheralded work in the training of African medical assistants in a programme called S.I.M.A.T.S. (Sudan Interior Mission Auxiliaries Training School), which opened in 1960. More than fifty graduates can now man dispensaries, and are equipped for gospel ministry. The two-year course is so popular that the forty students now in training were chosen from 1,000 who wanted to enter. Just another step in the indigenous church programme.

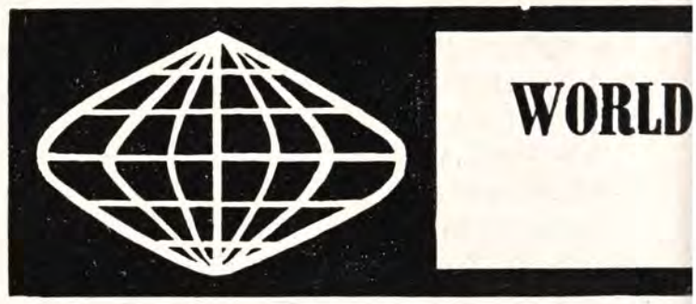
The Sudan Interior Mission further reports that in one area where New Life for All worked last year there were sixty-eight groups of believers without mature Christian help. When this need was made known ninety-seven men volunteered to go and help them.

New Life for All reports that witch-doctors have been saved, Muslims have burned their charms, and in one area where cannibalism is still practised there are forty-two new believers.

A NURSE'S DAY—A DOCTOR'S DILEMMA

The following is an abridged account that appeared in *Africa now* and speaks of the trials and triumphs of medical missions.

The nurse, Miss Betty Longman, S.R.N. "Back home during nurse's training, I could always throw a pillow at the alarm clock when it jolted me from sleep at some unearthly hour of the morning. Out here on the edge of the Sahara Desert, in Northern Nigeria, I have a different problem. I am still awakened at 5.30 a.m., but it is the Muslim prayer call that does this now, and there's not much point at heaving a pillow at the local mosque!



"The words rise from the top of the minaret and echo across to the tiny surrounding farms: 'There is one God, and Mohammed is His prophet.' The town begins to stir, the faithful turn their faces to the east and start their day by praying to Allah as their dead prophet did.

"Morning prayers, breakfast, then off to the dispensary, where a crowd has already gathered. A simple service, then the treatment of their bodies. Ulcer patients line up for the dispensers to care for, I am established inside the dispensary to hear and diagnose. A man was bitten by a snake seven years ago, and now he has stomach trouble! A baby with a headache, and its head is plastered with a poultice of mud, cow dung, gravel and leaves. Malaria is diagnosed and treated.

"A man comes in. One side of his face seems to be caved in, one eye completely eaten away—through using native medicine. A seven-year-old boy comes in with a badly infected circumcision. Measles

are identified in others, another has tetanus (his relatives believe that it is 'spirit trouble'), and on and on they go: syphilis, gonorrhoea, bilharzia, malaria, malnutrition.

"At noon the line is still not finished. The leprosy clinic still must be held. In the evening there is preparation for the morrow, and then the emergencies start—a fish-hook in a foot, a fight, a snakebite.

"At last you crawl under the mosquito net, blow out the kerosene lantern, and pray for each one. And then I pray 'Lord, do give me all the love

SSIONARY ITINERARY

G. H. THOMAS

and patience and strength that I will need . . . to show them that you care.'"

The doctor. It is not the heat that worries the mission doctor. The burden that rests on him every moment of the day is that there are not more Christian doctors to help in the battle against disease in Africa, a battle where the doctor-patient ratio is often one to 22,000, and sometimes 100,000. In other countries it is one to 790. Ask the doctor what it is like to care for so many. Babies die and infections rage. The death wail rises in a thousand villages, because to Christless millions in Africa death still has its sting and the grave is still the victor. No, it is not the heat—it is the concern of a Christian doctor's heart for an unmet need. It is the echo of Jesus' words, "Inasmuch as ye have done it not to one of the least of these, ye did it not to Me."

SOUTH AMERICA

Dominica. Christians in this republic have concluded their year of "evangelism in depth" activities with a parade through the streets of downtown Santo Domingo, with 10,000 marchers taking part. The final rally was attended by 15,000 people, gaining nationwide attention for the crusade. The total attendance in the two weeks of meetings was 58,000 and there were 1,125 decisions for Christ recorded.

Ecuador. No one interested in missions will ever forget the day, January 16th, 1956, when the news broke through that five young men had lost their lives seeking to reach the Auca Indians with the gospel. Five able, trained, dedicated young men who were willing to die that others might live. The news shocked a complacent world, and galvanised hundreds of young people into action and into a re-evaluation of their life purpose.

This year (1966) the Ecuadorian government issued five commemorative stamps bearing the pictures of the five men and around the picture the words *Missioneros de la Selva Oriental Ecuatoriana.*

THE SCRIPTURES IN 1,250 LANGUAGES

The records of the united Bible societies indicate that at the end of 1965 some part of the Bible had been translated and published in 1,250 languages and dialects. This represents the addition of eighteen new languages in twelve months, distributed through Africa, Asia, South America and New Guinea, in addition to further publications in other languages.

Most of the eighteen languages are spoken by small, isolated tribes. They symbolise the concern of the Christian Church to preach the gospel to "each in his own language."

The Auca tribe of Ecuador now possesses the gospel of St. Mark in its own language. The name of this tribe is widely known through the story of the killing of five young missionaries in 1956, the first people from the outside world to establish contact with the Aucas. The translator is Miss Rachel Saint, sister of one of the five martyrs.

JAPAN

Word of Life Press director Ken McVety (and T.E.A.M. missionary) reports unprecedented sales of 50,000 copies of the Japanese New Testament which has just been published. These were sold in sixty days, and a duplicate order is now being printed. The work on the New Testament was accomplished by forty Japanese scholars. It is in contemporary Japanese, and is readily understood by the modern reader.

STATISTICS

According to reports, there are now 300,000 Buddhists in England, and there are more Muslims in France than there are Protestants. The non-Christian religions are "exploding faster than the faith of our fathers." Are we losing the battle?

HEREIN IS LOVE *(continued)*

applied only to the womenfolk, but how I rejoice to tell you today of many Wambulu Christian women who are free from such superstition and fear.

I remember so well how useless I felt in those early days, and how dearly I clung to the knowledge that I had been called to serve Christ there, and yet how could I begin to enjoy working among such depraved people? How could I rid myself of the repulsion I felt when handling their bodies?

How wonderfully resourceful is God's word. I began to examine again the life of Jesus and to see how He dealt when faced with problems like mine, and here I will share what I discovered with you.

He "took upon Him the form of a servant . . . humbled Himself, and became obedient unto death" (Philippians 2:7). He endured physical discomfort (John 4:6). I recalled how Jesus had with His own hands mixed the clay with which to anoint the eyes of the blind man. It must have been an unpleasant task for Jesus that day to apply the clay to those sticky, perhaps fly-clustered, eyes, and it occurred to me that if there was no water with which to mix the clay there would certainly be no facilities for Jesus to wash His hands afterwards. Jesus was filled with compassion for those about Him. Oh, how unlike my own feelings for the people about me.

So graciously He revealed to me the lessons which I still needed to learn—submission, obedience, love, disregard for my own rights and feelings and in their place only compassion for the souls of men around me. I needed to live Christ, for they would never come to know who He was until they could see Him in me. Yet I will not speak as one who has already learned, for I find mine must be a daily dedication, a daily submission, a daily dying to self, so long as I continue to follow Him along the dusty African paths, among those who are dirty and sick in body and soul.

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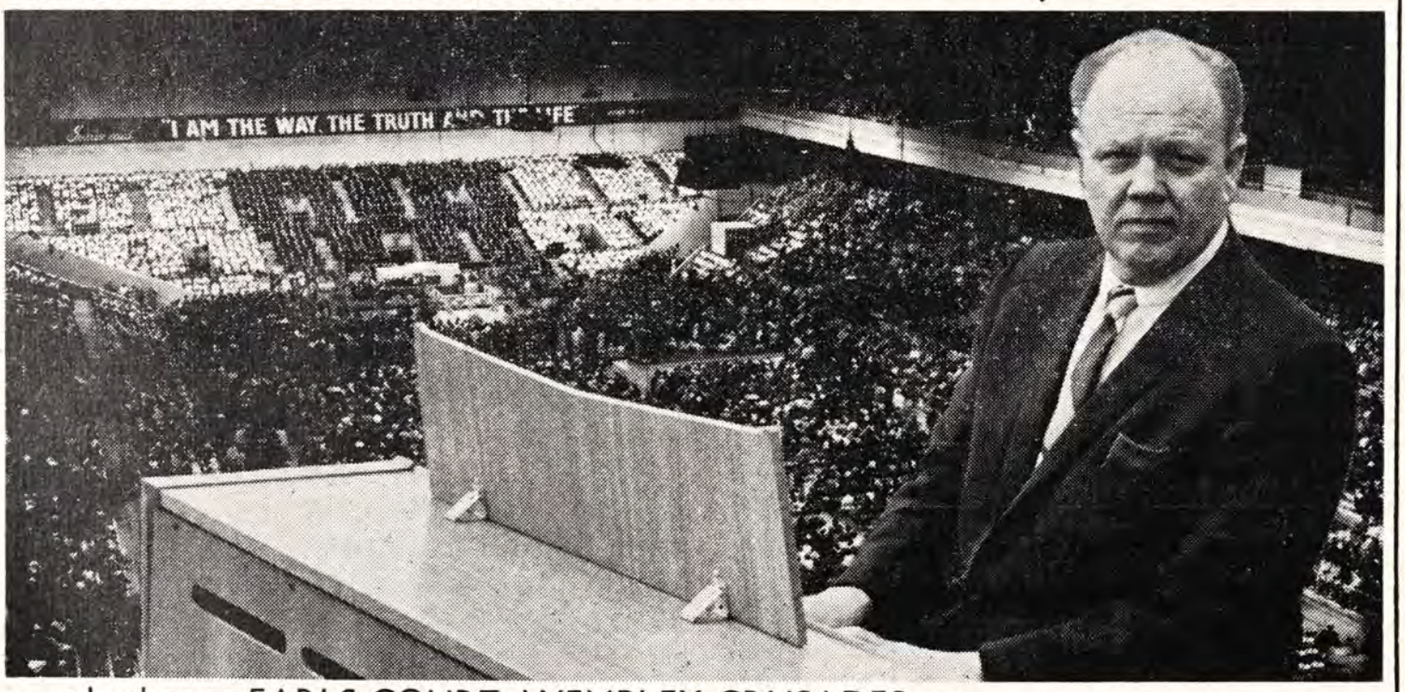

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Home-call of Mrs. J. Montgomery (Canada)

Elim members in Ireland will learn with regret of the passing of one of their number and will wish to remember brother J. Montgomery in this time of sad bereavement.

Pastor C. J. E. Kingston writes :

Dear Mr. Bradley,

I have received an air mail letter from the Rev. James Montgomery (Youth Director of Canadian Pentecostal Assemblies) of the home-going of his wife, Mrs. Montgomery, on August 3rd. She was buried on August 5th from the Scarborough (Ontario) Gospel Temple.

She had been a sufferer for many years, mainly, I believe, from the effects of a car accident.

Both she and her husband were old Elim members from near Portadown, Northern Ireland. Mr. and Mrs. Montgomery emigrated to Canada and he became a pastor in one of their churches.

Yours sincerely,

CHARLES. J. E. KINGSTON.

NEWTOWNARDS ELIM CHURCH

Farewell of Pastor and Mrs. James Kay

Before their departure to Leeds Foursquare Gospel church a farewell tea was held for Pastor and Mrs. James Key in the Elim church, Newtownards. During an enjoyable programme Mr. Thomas McDowell, elder, on behalf of the church, presented Mr. and Mrs. Kay with a gift as a token of appreciation of their services in the local assembly. On Sunday, July 24th, the farewell service was held, when Pastor John Cuthbert, Bangor, was the preacher and Mrs. Kay ministered in song. Prayerful and best wishes go with Pastor and Mrs. Kay from the Newtownards church as they labour for the Lord in Leeds.

Pastor and Mrs. W. H. Holohan's farewell from Rathfriland

The local Rathfriland newspaper reported on the farewell service of Pastor and Mrs. Holohan by commenting on his Sunday evening message. It followed with a report of the Monday evening farewell service and tea, at which Mr. R. G. Gilmore, elder, paid high tribute to Mr. and Mrs. Holohan. This was followed by more tributes both from Rathfriland and from Newcastle members.

Presentations were made by the Sisterhood to Mrs. Holohan, by the church to Mr. and Mrs. Holohan and by the Young People's Meeting and Newcastle churches.

HOVE **Pastor: A. S. Brewster**

A successful local church crusade has recently been conducted by Pastor Alan Brewster in a tent in Vale Park, Portslade, about a mile from the Hove church. This is believed to be the first crusade of this nature attempted by the Hove church and great blessing has resulted. Some thirty-four decision cards were signed during the fortnight's crusade.

On several occasions the tent, which seated about 240, was full, and even on the only wet evening, when torrential rain fell throughout the service, some eighty people were present.

Alan Brewster acted as preacher and convener throughout fifteen consecutive evening services, apart from single visits by P. S. Brewster and W. Plowright. Musical items were provided by the local Salvation Army corps, the Congress Gospel Five and Jean Painter.

Local churches loyally supported the effort. Our thanks are to God for His blessing and to Pastor Brewster for his strenuous efforts.

L. NORTHCOTTE.

THE REALISM OF NEED

(continued)

another home when his own family was requiring the necessities of life and maintenance; yet there are members of the Elim family who are doing just that. Sometimes there may be exceptional circumstances and justifying reasons, but I speak on the broad lines of a general principle. Some of our members are just magnificent in their faithfulness; they never fail to honour their commitments and really pull their weight, and already heaven holds in readiness their reward.

The Bible says " Whether one member suffer, all the members suffer with it " (1 Corinthians 12:26). I wonder if this has become really true in respect of your fellow membership with our missionaries within our Elim family. Do you in a practical way share with them their position, endure with them their circumstances, bear with them their burdens ? Are you in it with them ?

I believe I can safely state that the average contribution towards our missionary funds works out to approximately £2/5/- (or just less) per head of our membership per year. You will agree that this is far from being excessive when many of us know of countless people in the world who spend more than that on cigarettes in a week, never mind a year.

As a movement we have heavy financial involvement. As a minister and as a member will you become heavily involved with us, please ?

Women's column

By GLADYS GORTON

POISON!

A NATION-WIDE campaign is being conducted to safeguard our children from poison. Housewives are being interviewed and instructed by a specialised team to keep poison out of the reach of their children. Careless places cost accidents and lives: disinfectants and detergents kept under the sink unit, medicines and pills left in convenient corners or in unlocked cupboards which children's alert, inquisitive eyes quickly spot and their eager hands take. To be forewarned is to be forearmed, but it may be only once that some dangerous poison is left carelessly around, and the damage to the child may be fatal. A wise mother will always keep such poisons well out of the reach of her children.

All this for physical danger. Yet the moral and spiritual dangers neglected and forgotten are producing shameful and disastrous results. The poisons lust, greed, and illicit sex are allowed freely to saturate children's minds at a very early age. Poisons which obliterate the moral code and the ten commandments are not only made easily accessible to children's minds, but are being poured into them.

In early July we had a six-day campaign with Ken Terhovan and team. Our young people were "all out" to get others in to hear the gospel. A large room in the centre of the town, used daily for teaching ballet dancing, was hired. Each night a crowd of teens and twenties gathered, 100 or more, listening to records and testimonies while coffee and biscuits were served and then quietened to hear the gospel message. It was an unforgettable sight to see these young people from all strata of society mingling together.

They had been "poisoned" in their homes by parents who did not care, who did not love, who had no time for them. This sad revelation was repeated over and over again. Among them were public-school boys. Praise God there were those who were gloriously converted. Every Sunday since we have brought them to the service by coach, thirty, forty or more. Those of my generation are to blame for this new flotsam and jetsam of society. Honestly, are we really concerned about them and the youth of today? O God, so burden us that we will not only pray but do something to reach them for Jesus Christ!

By the way, the Bournemouth *Evening Echo* came out with black headlines, "Beatniks living under the pier accept Christ," and the national newspapers paragraphed it.

Quote by the Rev. Edward Rogers, speaking at the World Youth Conference: "We don't say there are any sinners nowadays. If people offend against any society very badly indeed they are social misfits, victims of the social order, unfortunates who need psychiatric treatment. But if they are just adulterers, liars, greedy and self-centred, then they are perfectly normal. We don't talk about sin. We offer instead other explanations of why people nowadays are behaving as they were not behaving two or three generations ago."

HELLO SUNBEAMS.

"I don't like the serpent" sing the children in our two Sunday schools. It seems to be one of their favourite choruses. Somehow it has a different meaning now that we have had a visit from our missionaries.

Did you know that the African boys and girls have an Aunty Dorothy of their own? She has been mistaken for me, I understand. I am very glad I am me and not her, because I don't like the idea of having to cope with snakes (among other things). One little boy in our Sunday school has a special picture in his autograph album. He is very proud of it indeed. Aunty Dorothy from Africa draws some very lovely pictures. I should love to be able to draw like that.

One of the stories we shall never forget is the one about the snake that came to church. It is a perfectly true story too. The snake found a comfortable place in the church and settled down to sleep. No one knew that it was there until the preacher began his sermon. He raised his hand, and the snake raised its head to see what was going on. The preacher didn't know it was there. Aunty Dorothy did. She sent someone off very quickly to fetch a panga (a knife), and she daren't take her eyes off the snake for a minute. When the preacher had finished preaching he asked Aunty Dorothy to close in prayer. That was one time when hands together and eyes closed didn't apply. It was knife in one hand and eyes wide open. Fortunately the snake

decided to go home and everyone breathed a sigh of relief.

You would be very surprised to see a snake in your church, but there is one and he's a regular attender. Mr. Satan loves to hide himself, but he is always around. As the chorus reminds us, "If he doesn't come in through the window he's sure to come in at the door." We cannot always see him, but he makes his presence felt. A panga wouldn't be much use with him, but there is a weapon we can use. Jesus used it to very good effect.

In Matthew chapter 4 you can read how Jesus dealt with Satan. He said "It is written." The Bible is a mighty sword and can deal a deadly blow against that old serpent. Aunty Dorothy from Africa set us a good example to follow. A weapon in one hand and a prayer on our lips is the only way to get a victory.

I am glad we don't have many snakes in England. Our missionaries have lots of strange things to contend with. Let's remember to pray for them often.

'Bye now, sunbeams. God bless you all.

Lots of love, AUNTY DOROTHY.

COMING EVENTS

BARRY. September 17-20. Elim Church, Pyke Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. C. Smyth (Cheltenham). Singing by Swansea Christian Male Voice Choir. Monday at 7. Preacher: A. Tee, National Youth Director. Singing by Barry Salvation Army Songsters. Tuesday at 7. Preacher: Rev. H. Morgan (Newport). Singing by Gabalfa Baptist Choir. Convener: G. J. Jones.

BIRMINGHAM, Winson Green. September 10-18 inclusive. Elim Pentecostal Church, Handsworth New Road. Pentecostal crusade. Weekdays at 7.30. Sundays at 11 and 6.30. Preacher: John Woodhead. Buses No. 96 and 11 to Lodge Road.

BIRMINGHAM, Winson Green. September 24, 25. Elim Pentecostal Church, Handsworth New Road. Harvest festival. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. J. Allen (Wells). Buses 11 and 96 to Lodge Road.

CAERPHILLY. Elim Church, St. Fagan's Street. September 22 at 7.15, an evening of sacred song with Don Evans.

CARDIFF. September 18, 19. The City Temple. Visit of D. B. Gray.

COLCHESTER. September 21-25. Elim Pentecostal Church, Stanwell Street. Youth Week. Wednesday to Friday at 7.30. Saturday at 3 and 7, Youth Conference with the Youth Committee, conducted by Alex Tee. Sunday at 11 and 6.30. Preachers: W. R. Jones, A. Tee and T. W. Walker. Convener: L. V. D. Tiller.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HASTINGS. September 17. Elim Pentecostal Church, Station Road. Presbytery Rally at 7. Sunday at 11 and 6.30. Preacher: G. Wesley Gilpin (President). Convener: A. S. F. Horne.

ILFORD. September 24, 25. Elim Pentecostal Church, Clements Road. Fortieth anniversary weekend with Sunday school anniversary and prizegiving. Saturday at 7.30. Sunday at 11, 3.30 and 6. Preacher: A. J. K. Magee (Ealing).

LOWESTOFT. September 17-19. Elim Pentecostal Church, St. Peter's Street. Saturday at 3 and 7. Sunday at 11 and 6.30. Monday at 7.30. Annual convention. Preacher: T. W. Walker. Convener: A. Greaves.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. September 17, 18. Elim Pentecostal Church, Mill Lane. Harvest thanksgiving. Saturday at 7.30. Sunday at 6.30. Demonstration: "Harvest of the lands."

MERRIOTT. September 17, 18. Elim Pentecostal Church, Presbytery rally and camp reunion. Saturday at 7. Preacher: T. Partington. Sunday at 6. Preacher: B. Richardson. September 24. Pentecostal Fellowship Rallies. At 3.30 and 7. Preacher: S. Beresford (Blackburn). Convener: R. Hughes.

NEWCASTLE-UNDER-LYME. September 24, 25. Elim Pentecostal Church, Albert Street, Silverdale. Saturday at 7.30. Music items by Hanley Elim young people. Sunday at 11, 2.15 and 6.30. Preachers: R. J. and Mrs. Morrison (Kingstanding). Convener: Tony Williams.

READING. September 25. Elim Pentecostal Church, Waylen Street. Harvest festival. Services 11 and 6.30. Preacher: H. W. Greenway (Secretary-General). Convener: T. W. Thompson.

ROMSEY. September 13-17. Elim Pentecostal Church, Middlebridge Street. Sunshine Corner and evangelistic campaign. Campaigner: A. Thomas (Rugby). Sunday at 11 and 6.30. C. Smith (Elim Bible College).

RYDE, I.o.W. September 17. Opening of new Elim Pentecostal Church building in Albert Street, at 7, by H. W. Greenway (Secretary-General). September 18 to October 2. Revival and Divine Healing Crusade by E. Smith and party.

SALISBURY. September 25. Elim Pentecostal Church, Milford Street. Harvest thanksgiving services at 11, 2.45 and 6.30. Preacher: Douglas O. Ward (Bath). Convener: James F. Hardman.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WESTCLIFF-ON-SEA. September 20. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Women's Fellowship anniversary services. At 3 and 7.30. Preacher: Miss Maud Backhouse (City Temple, Cardiff). Soloist: W. Plowright (Camberwell). Convener: Mrs. E. G. Backhouse.

WEYMOUTH. September 18-25. Elim Pentecostal Church, Belle Vue. Evangelistic campaign conducted by A. S. Brewster (Hove). Nightly at 7.30 (Sundays at 6.30).

ITINERARIES

The President:
September 17, 18, Hastings; 24, Portsmouth; 25, Southampton.

Mr. and Mrs. A. D. Bull, on furlough from Tanzania: September 17, Finchley; 18, East Ham.

Miss V. McGillivray:
September 17, Mansfield; 18, Nottingham; 19, Sandiacre; 20, Derby; 21, Swadlincote; 22, Burton; 23, Ashbourne.

Peter Griffiths:
September 17, Portadown; 18, Armagh.

Joseph Smith:
September 24-29, Rayleigh; October 2-13, Romford; 22-27, Salisbury; 29—November 3, Springbourne; 5-13, York.

London Crusader Choir:
September 20, Caxton Hall, Westminister, at 7; 24, Duke Street Baptist Church, Richmond, at 7; 25, H.M. Hospital, Broadmoor, Harvest Festival; October 1, City Temple, London; 8, 9, Southend-on-Sea.

WANTED—SOMEONE TO CARE

by David C. Lewis

THIS was a prominent headline in a newspaper which arrived at our home some time ago. So often we had been confronted with similar appeals, we also had witnessed so often scenes of a similar nature, yet this seemed to bring before us more vividly the need not only of the poor woman who figured so prominently in the story but of many thousands in this land.

WANTED—SOMEONE TO CARE. Let the reporter tell the story. A woman shrivelled by age lay on the pavement adjacent to a busy thoroughfare, Residents said that she had been there several days. No one could say who she was, where she had come from, or what had brought her to this locality. A passer-by said that when he first saw her she was lying down in the middle of the road ; with the help of others he had brought her to the safety of the pavement. He added that the poor woman had formerly a piece of sacking, her only protection from the cold at night, but someone had stolen it. Driven by intense hunger, she had stolen some food from a nearby stall and its angry owners had beaten her severely. Now, forsaken by her family, unknown, unloved, uncared for, she hardly seemed to take any further interest in life. Her need? *Someone to care.*

Hundreds had passed her by daily ; they were cared for inasmuch as they had food and shelter. It appeared that some other poor outcast had a need also, as her only covering from the cold had been stolen from her and she was too feeble to protest or to resist. The reporter went on to say that the good Samaritan who had picked her up from the road had secured for her a gunny sack from a local coal depot. Shivering under this, she told her story. She had been forsaken by her family, driven from her home by her daughter and son-in-law, and she was now destitute, a stone her pillow, the cold pavement her couch. Too old, too cold now even to beg or steal. Who cared? Yet someone had cared a little at least. A blanket? A coat? No, only a sack!

The police were informed of the plight of this poor frail fragment of forsaken humanity. "This is not within our jurisdiction" was their reply. Why not contact the S.P.C.A. (Society for Prevention of Cruelty to Animals)? "We are concerned only with ailing animals" they said. The shrivelled, worn old woman drew her sack more closely around her. Did not anyone care?

A true, up-to-date story! How do we react to this? Could we be even remotely concerned or even be responsible to any extent? Do we in our comparative comfort care for the cold, naked, despised outcasts made in the image of God, made to enjoy His blessing and to know the embrace of His warm love and care? Could we have helped? Could I have done something? Had a missionary passed along that way a plan would surely have been devised to bring some relief to this poor needy soul, yet how few are the missionaries among the millions of India's needy ones! What did the Lord Jesus say? "For I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: I was sick, and in prison, and ye visited Me not. . . . Inasmuch as ye did it not to one of the least of these, ye did it not to Me" (Matthew 25:42-45).

What does the Lord Jesus require that I should do? What have I given to support missionary enterprise in so many needy lands? Have I given anything yet? A coat to cover some poor destitute? As yet maybe not even a sack! Perhaps not even a thought! The cry goes up from many lands: *Wanted—someone to care.* Combined with the direst physical need is the greater need of the soul—someone to care, someone to break the bread of life to India's hungry souls, to lead them to the satisfying coolness of the water of life. Wanted! The need is urgent. What is your response? Will you care? *Wanted—someone to care.*

"No one careth for my soul, thus cry the millions,
No one careth for my soul, O hear their plea,
Won't you give your life today, to spread the gospel
So that Christ can save their souls and set them free?

Here am I Lord, send me, use even me. May this be your response.

Letter from Pastor and Mrs. John MacInnes

(*continued*)

"Well now, I must draw to a close. With your experience you will know it is not 'all honey,' as the saying goes. Set-backs and discouragements are not far behind the times of blessing, but it is encouraging to know you dear ones in the homeland are 'holding the ropes' of prayer, as John once said."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, September 19th — Deuteronomy 3:18-29

" The Lord was wroth with me " (v. 26).

Moses opened his heart to the people and told them of its heavy burden. He had a great longing to cross Jordan to see " the good land " that Israel were soon to occupy, but he had been refused permission to enter; and although he had cried earnestly to the Lord that the sentence passed on him at Kadesh (Numbers 20:12) might be revoked he had been forbidden to speak to Him of the matter again.

Not even a Moses can be heard when the Lord has passed sentence. Everyone alike, the highest and the lowest, must bear the punishment of his disobedience, for there is no respect of persons with God.

Nevertheless, the punishment was tempered with mercy, for " the Lord shewed him all the land " (34:1-3).

Tuesday, September 20th — Deuteronomy 4:1-14

" The Lord spake unto you out of . . . the fire " (v. 12).

In continuing to speak of the statutes and judgments which he had received from the Lord (vv. 13, 14), Moses gave Israel a picture of what she could become as a nation if she gave heed to them (v. 6).

" What great nation is there that has a god so near to it as the Lord our God is to us, whenever we call upon Him ? " he asks. " And what great nation is there that has statutes and ordinances as righteous as all this law which I set before you this day ? " (vv. 7, 8, R.S.V.).

Moses reminded Israel of the **manner** in which these statutes were given at Horeb. When God spoke out of the midst of the fire they " saw no form; there was only a voice " (v. 12, R.S.V.). There was an important reason for this, as verse 16 discloses.

Wednesday, September 21st — Deuteronomy 5:1-15

" The Lord our God made a covenant with us " (v. 2).

There is for the believer a fascinating and interesting exercise in the comparison of the " first covenant " (mentioned in today's reading) with that which is called the " new " covenant in Hebrews 8:13. It soon becomes obvious that though the first covenant had a splendour all its own the new covenant is superior.

" The new covenant is established on better [i.e. unconditional] promises. In the Mosaic covenant God said " If ye will (Exodus 19:5); in the new covenant He says " I will " (Hebrews 8:10, 12). Under the Mosaic covenant obedience sprang from fear (Hebrews 2:2; 12:25-27); under the new from a willing heart and mind (Hebrews 8:10). The new covenant secures the personal revelation of the Lord to every believer (Hebrews 8:11), the complete oblivion of sins (Hebrews 8:12), and rests upon an accomplished redemption (Hebrews 9:12) " (Dr. Scofield).

Thursday, September 22nd — Deuteronomy 5:16-23

" Honour thy father and thy mother " (v. 16).

The fifth commandment outlines our prime duty towards those who brought us into this world. To accept instruction from a true father and mother is the beginning of wisdom and an " ornament of grace " (Proverbs 1:8, 9).

By the **Christian** son or daughter this command will be respected even when the parents themselves are unworthy of this honour.

Conversely, it is surely the obligation of all parents, under God, to seek to earn this respect and to be worthy of the devotion of their children.

A strong dose of this teaching, if humbly received, would go a long way towards restoring not only reverence in family relationships but respect for those in authority generally in the nation today. We are the poorer for the lack of it (v. 16b) !

Friday, September 23rd — Deuteronomy 6:1-19

" Thou shalt teach them diligently unto thy children " (v. 7).

" God's thought of the children, and care for them, is evidenced throughout all the enactments of the law. A careful study of these writings from that viewpoint will show how constantly arrangements were made which would appeal to the natural curiosity of a child, inspiring it to ask questions. It was the duty of parents to teach the commandments to their children. Moreover, it is well that we remember that the fathers were principally responsible for the giving of this religious instruction. Sometimes it seems as though Christian people have lost something of this ideal. There is a great tendency to trust the religious teaching of our children wholly to others. . . . The first responsibility for the diligent teaching of the children belongs to those to whom they are entrusted as the most sacred and blessed gift of God " (G. Campbell Morgan).

Saturday, September 24th — Deuteronomy 7:1-11

" The Lord . . . hath chosen thee to be a special people " (v. 6).

There seems to have been little on Israel's side to commend her for the honour given her by God (vv. 6-8). It was not because she had numerical superiority; there were many nations more numerous. " Ye were the fewest of all people " declared Moses (v. 7). Nor was it because they were exceptionally righteous, for they seem to have been a rebellious and ill-natured race.

It was because the Lord loved them that He chose them: and " because He would keep the oath which He had sworn " to their fathers.

Israel was to be a holy nation, separate from the ungodly races around her (vv. 2, 3); separate that she might be the Lord's possession.

So it is with Christ and His Church (Ephesians 5:25-27).

Sunday, September 25th — Deuteronomy 8:1-20

" Thou shalt remember all the way . . . thy God led thee " (v. 2).

" The word ' remember ' is used by its writer no fewer than thirteen times, and sounds like a bell calling the people of God to a life of courage, patience and praise. Again and again in this deep and tender book the children of Israel are exhorted to fix their minds upon some great deliverance in the past, or upon the daily faithfulness of their God during the vicissitudes of two score years, and not to be fearful of the future. This ministry of memory was intended to discipline and inspire them, put courage into their hearts, light in their eyes and determination into their steps " (J. A. Broadbelt). So, too, the child of God in reminiscence can say with Fanny Crosby

" All the way my Saviour leads me,
Cheers each winding path I tread,
Gives me grace for every trial,
Feeds me with the living bread."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea ; h. and c. all rooms ; good food ; happy fellowship. Apply the Manager (E.E.), 1 Undercliff Road, Boscombe. Phone Bournemouth 35484. C.1198

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Now accepting bookings for winter residents. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone Bournemouth 34714. C.1247

FOR HOLIDAYS WITH HAPPY MEMORIES
BRYN EIRIAS HALL
Abergele Road, Colwyn Bay, North Wales
Write secretary (e) for brochure (s.a.e.), or ring 30524
D.1264

COLWYN BAY. Homely accommodation in a Christian home ; near the sea, shops, station and Eirias Park. Write Mrs. D. Garratt, Lyndhurst, 17 Erskine Road. Tel. 30005. C.1213

EASTBOURNE. Enjoy your holiday at the Elim Guest House. Sea one minute. Christian fellowship. Home comforts. Illustrated brochure from Miss G. Willcocks (E.E.), Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 20633. C.1074

HOLIDAY ON DEVON COAST. Four-berth caravan. Kitchen, near Dartmouth, overlooking English Channel. See sunrise. Bus Plymouth, Dartmouth, Torquay, Slapton Sands. River and coach trips. Pastor W. J. Nicholls, Bethel, Plymouth.

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MISCELLANEOUS

ADVERTISING PENCILS, superb ball pens, brushes, combs (gold-stamped with church name). Raise funds quickly, easily. Bran tub toys. Details: Northern Novelties, Bradford, 2. Repeat orders assured. C.1193

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INSURANCE. Consult a Christian broker ; every class of private and business insurance negotiated ; special terms for abstainers ; endowment policies with highest profits ; house purchase and mortgages arranged. F. G. APPLEGATE, 31 High Street, Cranbrook (2022), 30 Maple Street, W.1 (Museum 5370), Norfolk House, The Terrace, Torquay (27872). C.1308

BIRTH

CRASKE. On June 18th, to Rita and Alfred Craske, God's gift of a daughter, Ruth. Dedication by R. Hodge.

DEDICATION

PENDER. On August 14th, at the City Temple, Bristol, Stephanie Maureen. Deuteronomy 22:8. Officiating minister: J. J. Morgan.

MARRIAGE

COUSINS—SINCLAIR. On August 27th, at the Elim Pentecostal Church, Carlisle. Alan Cousins to Mary Isabel Sinclair. Officiating minister: H. Palliser.

WITH CHRIST

PATERSON. On August 20th, Mr. A. Paterson, aged 85 years, a good soldier of Jesus Christ, called to higher service. Officiating minister at funeral: H. Palliser.

REV. DAVID WILKERSON VISITS GREAT BRITAIN

September 17, Sheffield ; 19, Coventry ; 20, Glasgow ; 22, London (Royal Albert Hall) ; 24, Bristol. Particulars : 51 Newington Causeway, London, S.E.1.

BRITISH PENTECOSTAL FELLOWSHIP

ANNUAL GENERAL MEETINGS

September 23rd and 24th

in

THE CITY TEMPLE, CARDIFF

Friday at 10.30 and 3 : business sessions

YOUTH RALLY at 7.30

Convener : DENNIS ROBSON (Maidstone) **Preacher : A. TEE**

Saturday at 10.30. Discussion : "The relevance of the British Pentecostal Fellowship today." Introduced by WYNNE LEWIS (Derby). Chairman : ALFRED MISSEN, hon. secretary of the B.P.F.

OPEN TO ALL PENTECOSTAL MINISTERS AND CHURCH OFFICERS

Saturday at 3.30 and 6.30

PUBLIC RALLIES

Preachers :
A. FERRAN (Principal of the Apostolic Church Bible College), P. S. BREWSTER (Cardiff) and JOHN FOSTER (Lee, London)

Conveners : H. W. Greenway and P. J. Brooke (London)

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 39 **SEPTEMBER 24th, 1966** 6d

Some members of the London Crusader Choir with (left) John Lancaster (Eastbourne) and (right) Douglas B. Gray **(see page 612).**

THE PRINT OF THE NAILS

by MRS. VERA SEAMAN (Kirkintilloch)

" EXCEPT I shall see in His hands the print of the nails . . . I will not believe." These words were spoken by a disciple of the Lord Jesus Christ ; they were the words of Thomas before he came in contact with the resurrected Christ. They still sound across the world today. Men and women the world over grope blindly in search of truth, ever seeking, in a world of uncertainty, a sure and steadfast foundation upon which to settle their trembling faith. And yet, even in these days of mass evangelism, so few, so very few, are really being drawn to Christ. So many of our loved ones yet outside the fold—will the circle be unbroken ?—our neighbours, our friends, those with whom we come into contact in our daily routine, must they go on to a lost eternity while we pay no heed to their plight and plunge them to the perils of a Christless grave ?

What is the reason why so few are being drawn to Him ? Is it not because, like Thomas of old, they cannot behold the " print of the nails " in the lives of us who call ourselves His disciples ? We cannot really claim to be identified with Him until we bear with Him the " print of the nails." You see, dear reader, we shall never really know Him, and the power of His resurrection, without we first experience the fellowship of His sufferings, being made conformable to His death, except we first bear in our inner souls the print of the nails.

Have you ever wanted to do something big for God ? As you look back over your own experience since you found Christ, have you ever felt in your heart of hearts that you longed to make some sacrifice for Him that would really cost you something ? Or maybe, in some mountain-top experience with Him, you have whispered in the inner recesses of your soul such words as came from the lips of C. T. Studd himself : " If God be God and died for me, then no sacrifice can be too great for me to make for Him."

I tell you, it will cost you all you have, all you are, to live for Him completely. Someone has said " The value of your Christ to a lost and dying world will depend wholly on the price you are prepared to pay to uplift Him to them." Your life will bear the scars, but the " print of the nails " will be borne out in the glorified person of Jesus Christ, living out His life in one so utterly possessed of His resurrected life. If those around us could but behold the " print of the nails " they would fall at His feet and cry " My Lord and my God " !

Reader, does your life bear the " print of the nails " ? Maybe you are not prepared to accept the consequences that the scars of this inner crucifixion will leave. Perhaps you are content with your approach to the deeper things of God and are fully satisfied with an ankle-deep experience that scarcely nourishes your soul. I tell you, friend, there are waters all around you, as the prophet Ezekiel found, waters to swim in, that would make your soul yearn for the abundant life to be found in identifying yourself with the Christ of Calvary.

But once the " print of the nails " has left its scars upon your soul you will never be the same. But would you want to be, since " the Lord hath set apart him that is godly for Himself " (Psalm 4 : 3), and we find ourselves His own peculiar treasure ?

The apostle Paul, in his epistle to the Galatians, said " I bear in my body the marks of the Lord Jesus," and I think, too, we may well say that he bore in his inner soul " the print of the nails," for how often have those words of scripture " I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me " rung in our ears. Does your life, dear reader, bear the print of the nails as did the life of the apostle Paul, the print of the nails even in the soul of the one whose very identity has been yielded up to the claims of Jesus Christ?

Christian service will no longer be an effort and you will, like David of old, say " I delight to do Thy will, O my God." Your times will be completely in His hands, and nothing will sever your relationship with your risen Lord when He has conquered your life and gained His rightful place on the throne of your heart.

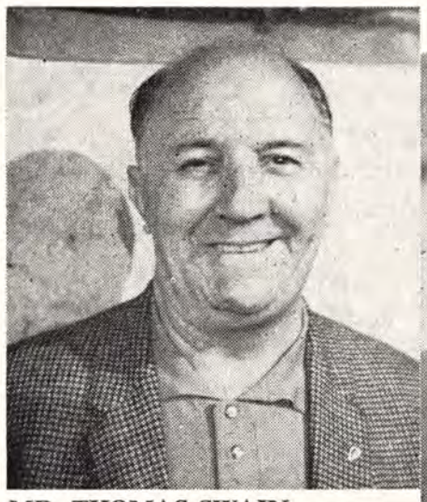
" Not my own, oh, not my own." What a price to pay, but the reward will be infinitely greater, for who can estimate the countless souls that will regard the " print of the nails " and, reaching out, grasp the outstretched hand of Christ and, acknowledging Him, exclaim " My Lord and my God."

MANY HEALINGS AND OVER 380 DECISIONS AT BLACKPOOL

by A. Tee

THERE is no substitute for the preaching of the gospel backed by signs and wonders and "divers miracles of the Holy Ghost." The declaration of the Foursquare Gospel is the need of the hour. Our country is unconsciously yearning for a real spiritual outpouring, and only a full New Testament standard Christianity can ever fully meet that longing. In Elim we believe in the full gospel. Our nation needs men full of the Holy Spirit who will evangelise the country for Christ. What new method or what new approach can be substituted for that which has brought countless thousands to Christ through the years and which brought many men and women in Blackpool to the Saviour in just over two weeks?

God is still doing business in the same old way, and nothing rejoices Elim people more than to read of souls being saved and bodies being healed. Written on one convert's card was "I've been a backslider for many years." Husbands and wives have been saved in the same meeting. People on holiday have come to the meetings, and converts have been registered from many towns and cities. However, over 200 have come from Blackpool and the immediate area. Enjoy this quote from a letter received from Pastor J. J. Way, of our Old Hill church: "I've visited the gentleman whose address you sent—he lives about five minutes from our church. He will come." One of the most thrilling features of the crusade has been to see so many immediate cases of divine healing. Mrs. L. Reeve had a stroke down her right side, also arthritis. She was wheeled into the first Sunday afternoon service. She got up and struggled out of her chair. Then suddenly the moment of great excitement came; she began to run. People were amazed, but what can you say when you see it before your eyes? To run back and forth across the front of the tent after being in a bath-chair for several years is nothing short of a miracle. Mrs. Reeve returned on a number of occasions without her chair to enjoy the meetings. Mr. John Totten had double vision. He was instantly healed, and was so thrilled that he began to bring others to be healed as well. Joseph Holden came to the last Sunday afternoon service in the tent wearing a special collar. He had met with an accident and could not turn his neck. He had been unable to dress himself since he fell some nineteen months previously. God instantly released his neck and he returned on the Monday without this special collar. He was so excited that he took his jacket off and put it on again two or three times just to let us all see what he had been unable to do for months.



MR. THOMAS SWAIN

MR. HAROLD RILEY

MISS DORIS BUTCHER

MRS. RITSON

Pastor Brian Garrard interviewed a number of people after they were healed and the following are his reports.

Mr. Thomas Swain, of Blackheath was suffering from thrombosis and phlebitis. He was in pain for nine months. Prayed for on Sunday, July 24. Instant deliverance with no stiffness or pain at all.

Miss Ritson, of Blackpool, fractured her right leg. Arthritis set in. This lady had also taken three tablets

a day for a year. She had an under-active thyroid gland. She had been off her feet for six to seven months. She was prayed for on the first Tuesday. Now she is walking normally without pain and is taking no more tablets.

Mr. Harold Riley, of Blackpool, suffered from acute bronchial congestion for three years without relief. Interviewed after his healing, he said he now had no difficulty in breathing at all.

Miss Doris Butcher, of Blackpool, came with a stick. She suffered from a dislocated hip. The other was fractured, arthritis set in, and she was unable to bend. She was instantly healed and amazed the dustman the next morning when he saw her scrubbing the floor.

A letter from a Mrs. Saunders reads: "My heart has been full of joy because I have been healed in the name of the Lord after three long years of pain and six months in bed paralysed and being told by my doctor that there was no cure for this disease called Rayers disease."

Do these healings last?

During the Blackpool crusade I received an order for 300 *Tomorrow* gospel newspapers. It came from a woman who was healed during the Birmingham crusade. In her letter dated August 1st, 1966, she writes: "For five weeks I suffered from thrombophlebitis, and on the evening of Sunday, August 18th, 1963, my leg was very swollen and inflamed. I was in much pain. Pastor Cowdery's wife sat with me. Suddenly it was as though the pain just drained from the top of my leg right down and out at the sole of my foot. This was not gradual but immediate; it was as if I had taken off my stocking and the pain went with it. The inflammation went completely. I stood up and told my friend what had happened. I repeatedly stamped my foot on the floor with no discomfort. Previously I could scarcely bear to put it to the ground. When my husband returned from the crusade meeting I told him what had happened. He inquired at what time it happened. When I told him, he answered that at that precise time he was standing in Birmingham Town Hall while prayer was being offered for those ill at home. Furthermore, my doctor had told me that my legs were in such a condition that I could have a recurrence of the trouble at any time. In spite of the fact that I lead an extremely active life, three years have passed without a sign of it. Yours sincerely, Maud Westwood."

MRS. REEVE

LONDON CRUSADER CHOIR

HOLIDAY crowds have welcomed the London Crusader Choir at more seaside resorts. During the peak holiday month the choir fulfilled appointments at Eastbourne and Hastings. At Eastbourne extra accommodation had to be found to seat the people crowding into the Elim church. These annual visits reach greater heights each year both numerically and in spiritual quality.

On the following Sunday the Elim church at Hastings was visited, and once again splendid congregations warmly welcomed the choir. It was gratifying to witness the growth and enthusiasm evidenced at these meetings in Hastings. The choir was directed by Douglas B. Gray, who also ministered the Word throughout the weekend. The fellowship enjoyed with Pastors John Lancaster and A. S. F. Horne, with their church members and visitors, made these meetings real Elim family occasions.

Look out later in the year for the 1967 summer crusade programme by the London Crusader Choir.

D.B.G.

BARNSTAPLE

The candidates with Pastor A. Nicolson.

WE rejoice that we have had our first baptismal service. This was held in the Baptist church, kindly loaned by the Rev. A. G. Mendham, who, together with a number of members, supported the meeting.

The service was conducted by our minister and we were very conscious of the presence of God as the five young people were baptised.

The Lord has also blessed us in the outpouring of the Holy Spirit on four of our young people who spoke with other tongues.

Our Sunday school (starting with five scholars and now numbering nearly fifty) held its first anniversary, which was well attended. The Sunday school superintendent, Miss Joan Mock, and her teachers had prepared a programme for the children, who delighted the congregation with their efforts.

The following Sunday was a day of " praise and thanks " when with grateful hearts we celebrated our first anniversary in our own hall. The whole week-end was a time of rich blessing under the anointed ministry of David Ayling.

Mrs. Nicolson, our pastor's wife, presides over our " Ladies' Night " on Mondays. This meeting is proving an excellent medium for promoting fellowship with the other sisterhoods in the town, some of whose members worship with us every Monday.

The special Saturday night meetings and the after-church singing and testimony times are a source of blessing to members and visitors alike.

House-to-house visitation is going well. Over 5,000 copies of *Elim News* have found their way through the letter-boxes of Barnstaple, and an enthusiastic group under the leadership of Mr. Martin Douglas is systematically calling at every house, making excellent contacts with our church folder.

Last Sunday morning we welcomed the Rev. Clive Kemp, of the Church of England, who brought eleven young people from Lee Abbey to share in our breaking of bread service.

Letter to the Editor

DEAR EDITOR,

May I be given space in the ELIM EVANGEL to express my sincere gratitude and thanks to Elim ministers and churches for their prayers and concern during my serious illness with angina and coronary thrombosis ? I have been wonderfully upheld by the knowledge that so many have prayed for me, and God has answered prayer in a very wonderful way. I am looking forward to resuming my ministry in the near future.

Pastor J. Tetchner has been a great means of blessing to Worcester church as he has so willingly and ably pastored the church for several months, during which time also there have been several decisions for Christ. On a recent Sunday a young Ghanaian immediately responded to the invitation to receive Christ. He was doing a month of practical training in a local factory and he came to the service after one of our members had witnessed to him at work.

Mr. Mervyn Richardson, B.A., has received an invitation and grant from the Hebrew University in Jerusalem to study there for a year. Mervyn is a scholar in Old Testament Hebrew and other Semitic languages related to the Old Testament. Recently his post-graduate studies have been specially centred on a group of clay tablets discovered only this century and written in a language not known before. Our brother is looking forward to studying in Israel and the prospect of talking as a Christian with some of the leading Jewish scholars and students in their own university. A graduate of Durham University, Mervyn has expressed an earnest desire for our prayers that God will guide him in this special year.

Sincerely yours in Christ,

T. H. STEVENSON.

Preliminary announcement

PORTSMOUTH CRUSADE

in the

GUILDHALL

Commencing October 2nd at 8

by A. Tee and party

Details next week Readers pray

THE ELIM
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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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The print of the nails *Vera Seaman*
Healings and conversions at Blackpool *A Tee*
London Crusader Choir *D. B. Gray*
The collapse of personality *Editorial*
Comment, opinion and review
The exodus *Evelyn E. Green*
Church reports
The great bubble *Gladys Gorton*
Chum *Aunty Dorothy*
Proof *Church of God Evangel*
Family altar *G. Harpin*

EDITORIAL

IN our editorial of two weeks ago we again drew attention to the law of degeneration (mixed-upness), referred to in Genesis 1:2 and rediscovered by scientist Lord Kelvin, operating in the physical universe when life is removed.

Readers will have noticed that this law operates not only in the realm of physics but also in the realm of personality. Let us pursue this idea.

It is reasonable to assume that as the universe of matter has taken on a variety of forms so life has done the same. We have all around us life manifested in different forms, but we may not assume, as scientists do, that it is the same life. They posit that life in an animal, a flower or a human being is the same life, but manifested in different forms. This is an unwarranted assumption. And further, the Bible reveals that there are other living creatures in the eternal world who have a life completely different from ours. We would say that angelic life, for example, is not simply a manifestation of the same life ; it is a different kind of life.

Where does this lead us ? It is a reasonable assumption that as the material universe left to itself becomes more and more chaotic so also does the universe of life and personality. In other words, as the imposition of a higher law alone prevents a chaotic condition in the material universe so only the intervention of a higher law can prevent the universe of life and personality degenerating into chaos.

Another thought presents itself here. If the chaos of the physical universe can be so devastating how much more devastating the chaos of the universe of life and personality, for, quite clearly, life and personality are more powerful, more complex and have much more potential upward or downward than mere matter.

That this is the state of affairs, chaos in personality, is seen by us all. The universe of human life becomes more and more disorganised, disintegrated and chaotic as time goes on. This is the result of our having rejected the higher law of personality, the life of God in the soul.

If Jesus is the Life (as He said He is, and as, of course, we know Him to be) He must possess a life different from ours. It is this different, higher, eternal life that He offers to all mankind. Observation of the state of humanity reveals that it is in a state of chaos collectively and individually. The only reversing trend is the intervention of a higher law, the life of Christ in the soul.

It is clear therefore that, in the nature of the case, all the fearful results of rejecting Christ that are recorded in the Bible are true to fact. If the terrors of physical chaos can be so fearful, how much more the terrors of personality chaos. We see them begun in time, they continue as long as personality endures.

Acceptance of Jesus Christ, therefore, while so simple that a child can receive and understand it, means that the soul once severed from that which alone can save is now reintegrated into the pattern of divine personality and into the purpose of God.

COMMENT, OPINION AND REVIEW

GOD'S statement " Let Us make man in Our image, after Our likeness " has clearly more content than is ever brought to the surface. The question arises at the moment, in the context of the upsurge of Calvinism, does the statement involve a transfer of sovereignty to mankind? We gain the impression both from the statement itself and from the Bible as a whole that man has been given sovereignty regarding his own personality at least, and it would seem that he has been given sovereignty regarding limited parts of the universe.

But keeping our line of thought to the transference of sovereignty to man as touching his own personality, our Lord's words to Jerusalem, " I would, but ye would not," summarise the teaching of the Bible on this subject.

Now all creation is the result of the divine fiat " He spake and it was," persons as well as things, angels as well as galaxies, as in the astounding words of John the Baptist, " God is able of these stones to raise up children unto Abraham," except those who are saved. " If any man be in Christ he is a new creation," but this new creation is not the result of the divine fiat *alone,* it results from the divine fiat exercised through man's surrender of his sovereignty to God. Divine sovereignty, upon the yieldedness of human sovereignty, speaks the creative word to bring about a new creation, but neither the divine will nor the divine sovereignty will operate apart from the surrender of human sovereignty. The highest function of human will is a conscious surrender of itself to the will of God in full apprehension of what that surrender involves. " My meat," said our Lord Himself, " is to do the will of Him that sent Me, and to finish His work." Again, " I came, not to do Mine own will but the will of Him that sent Me." It may be taken as a truism that God will not violate the sanctity of human personality.

Of course, our salvation does not depend on our full apprehension of all that is involved in the transaction that effects it, only upon simple faith. And this is the marvel of grace, that salvation is received by anyone the moment he believes in Christ, yet it is clear that the more we understand the transaction the greater is our apprehension and appreciation of the grace of God.

Further to our above reference to our Lord's words to Jerusalem, " I would, but ye would not," these words indicate the limiting of divine sovereignty by the exercise of human sovereignty. Over their own persons and city the Jews had jurisdiction. Had they exercised that jurisdiction in co-operation with their Lord their city and they themselves would have been saved. But so sorely stricken was our Lord by the Jews' failure to use aright their responsibility as men and women created in God's image that He cried out in the agony of His soul " O Jerusalem, Jerusalem, how often would I," one of the few occasions on which our Lord used the repeated name to indicate His concern—" Martha, Martha "; " Saul, Saul "; " Simon, Simon "; " My God, My God."

The Bible always enhances man's dignity as a person, his responsibility and his privilege ; God has set eternity in his personality (Ecclesiastes 3 : 11) and given him the privilege of deciding what he will do with the latter in the light of the former.

All this makes puerile the evolutionary position. Man is the highest of God's creatures, not developed so but created so, and he has the opportunity to enhance that creation by his choice to as yet undisclosed heights of glory or debase it to depths of dereliction, also yet unrevealed.

BOOK REVIEW

" The Timpitters' Mine," by Christopher Wright. Published by Victory Press, 7/6.

The " Timpitters " (culled from Timothy and Peter) have an adventurous spirit and this, together with their very real interest in caving, forms the background to the story.

A map engraving at bargain price from the local antique dealer sets the boys a mission during a school holiday to find " Dragon Claw Mine."

Their quest provides them with thrilling and spine-chilling experiences. Very refreshing is the fact that these boys have a firm trust in the Lord Jesus Christ. They prove by experience that it is wise to consult the Lord Jesus in their activities and remember " Q.T.," a quiet time with Him each day.

Recommended for boys ten to fourteen years.

M. J. BROOMHALL.

"I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites . . . a land flowing with milk and honey" (Exodus 3:17).

THE E

by MRS
(Roch

Deliverance announced

WE are familiar with the story of Israel's release from Egyptian bondage as a fact of history—so familiar indeed that we lose sight of the fact that the manner of this sublime, divine deliverance was one of the most supreme surprises ever given by God to men.

True, the Lord, just prior to their dramatic emancipation, had announced to Israel that the Egyptians would thrust them out of the country; but even so, and though the Israelites may have worked it out that the basic reason for Pharaoh's persecution of them was a deep, real fear that these descendants of Jacob were a potential menace to the nation of Egypt, Israel still could not have had any notion that the people of Egypt, as one man, would react as they did to the slaying of the Egyptian firstborn of man and beast, and that this reaction would be the means of freeing Israel.

The captive Israelites doubtless wondered how their release was likely to be effected; and among themselves they probably discussed the matter *ad infinitum*. How would they be set free? There was no possibility of their staging an armed rising against their captors, thereby forcing their hand, and all those divinely supernatural manifestations of the God of Israel, those many and terrible plagues, had not compelled Pharaoh and his people to loosen their grip upon them. Moses had relayed the message from God, promising Israel her deliverance. But how? Would the Lord reproduce His great act of judgment performed upon Sodom and Gomorrah so long ago? Or would the earth be subject to a cataclysmic seizure, and all but a handful of the Egyptians be swallowed up therein?

What eventually did happen was probably the last thing Israel would have expected. From Exodus 12:33 it is evident that the population of Egypt was thrown into a state of acute panic over the death of the firstborn of man and beast, and this general panic achieved for Israel what the numerous great and fearful plagues had not accomplished. The panic-stricken Egyptians now were not merely willing for Israel to get out of the land; they urgently thrust them out, going so far as to bribe them to make their exit with all speed.

On the spiritual level Israel's liberation came about through their keeping the Passover, and by faith in the divinely ordained sacrifice and the applied blood; but on the human level the Egyptians' panic was the lever which opened for Israel the hitherto fast-closed door of the house of bondage.

You could say that faith and fear brought Israel out of "the affliction of Egypt"—Moses' and Israel's faith in the Lord's scheme of redemption, and Egypt's fear, the terrible fear of a people who saw with awful clarity the ghastly result of not being covered with the redeeming blood.

The means of deliverance

Prior to the momentous night of the passover, Moses had had a final interview with the tyrannical monarch, and the servant of God had declared the Lord's intention to smite the firstborn of all the land of Egypt, both man and beast. "But," said Moses, "against the children of Israel shall not a dog move his tongue against man or beast, that ye may know that the Lord doth put a difference between the Egyptians and Israel" (Exodus 11:7). This was a greater phenomenon than we possibly imagine, for these dogs were not nice, well-behaved domestic pets curled up by the hearth, too comfortable to do more than growl at the sound of the departure of a whole nation with their impedimenta. These dogs would have been the wild pariah dogs that roamed the deserted streets of oriental cities during the hours of darkness, scavenging among the filthy gutters for refuse; ferocious beasts that, obstructed in their quest for food, were likely to savage the obstructor.

What followed Moses' instructions to Israel concerning the passover preparations must have been something of a puzzle to the watching Egyptians as on every hand the head of each Israelitish household carefully selected from his flock an unblemished

KODUS

E. GREEN
, Essex)

lamb. How mystified those Egyptians must have been as they beheld first the slaying of the chosen lamb and then, strangest gesture of all, the sprinkling upon the lintels and doorposts of their houses of the blood conserved for that purpose. What curious rite was this ? What did these peculiar Israelites hope to gain from this unheard-of procedure ?

The Egyptians soon found out, and Israel came out ; the arrogant nation which until now had remained impervious to the mighty judgments of God being, in their present state of panic, only too willing to let them go.

Now there is sometimes a strong similarity between the experience of the believer in Jesus and the position of Jacob and of his progeny in bondage. The believer may sometimes find himself in a circumstance into which he appears to have been led of God every bit as much as Jacob, who, counselled by the Lord, went down into Egypt, and whose progeny remained in Egypt by the will of God for 400 years.

Had the Lord desired Jacob to remain in Canaan during that time of famine He doubtless would have devised a vastly different plan of deliverance. So then the fact that, upon the strength of the Lord's promise that there, in Egypt, He would make of Jacob a great nation, and His earlier promise to Abraham (Genesis 15 : 13) that his progeny would remain there for 400 years, Jacob went down into the pagan, alien land of Egypt shows that Jacob's move into Egypt was of God, and that his descendants were in captivity through no fault of their own.

Moreover, as with the children of Jacob, whose early occupancy of their portion of Egypt—" the best of the land "—was very pleasant and profitable, so it may be with the believer. His circumstances may at first seem most felicitous, his prospects fair, but eventually his situation has a parallel in Israel's and he finds that his circumstances, either gradually or suddenly, have assumed the aspect of a " house of bondage." And when, in response to his anguished cry, the Lord promises deliverance, even as He responded to the cry of His afflicted Israel, the believer's situation often is such as offers no hope whatever of release.

David

A later son of Jacob, David the servant of God, chosen by Him to rule Israel, once cried " Bring my soul out of prison " (Psalm 142 : 7). David was in exile through the unrelenting malice of Saul the king, whose jealous hatred of the innocent David had drastically altered both the pattern of David's life and his immediate prospects.

Eventually, however, David sang this glorious testimony : " He sent from above, He took me. . . . He delivered me from my strong enemy, and from them which hated me : for they were too strong for me. . . . but the Lord was my stay. . . . He brought me forth into a large place ; He delivered me because He delighted in me " (Psalm 18 : 16-19).

David, a man with a destiny that for a long while seemed unlikely to be realised, was brought out

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ITEMS BY THE LONDON CRUSADER CHOIR

The eight ministers to be ordained will be introduced by the Field Superintendent, T. W. Walker.

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of his "house of bondage" by the dual means of divine intervention and human instrumentality. The day came when the arrows of Saul's enemies inflicted a mortal wound upon the divinely rejected king who until that moment had seemed to bear a charmed life and a passing Amalekite executed the death-thrust that ended Saul's life; the day when God set upon the throne of Israel His chosen man whom He had preserved amid a myriad perils.

Thus was David released from the bondage of intolerable circumstances, and the erstwhile impoverished fugitive (Psalm 34 : 6) became a man of position, power and vast possessions. So David, through the power and faithfulness of his God, had his exodus.

Our victory

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things" (Romans 8 : 31, 32).

And there, beloved believer, we have the source of the liberty and blessedness of the children of God; through Christ, the Paschal Lamb by God appointed.

The Scriptures contain fascinating examples of the diverse ways in which Christ liberates the captive. On one occasion "He sent His word and healed" (Psalm 107 : 20; Matthew 8 : 8). At another time He commissioned an angel to release from chains and prison His servant Peter (Acts 12 : 5-12). His divine authority and mighty voice liberated from death and corruption Lazarus who had been dead for four days.

But whatever the means He employs, and the manner in which He works, let us never lose sight of the fact that He has by His own shed blood sealed a divine charter, drawn up by God for those who trust in His Son for their entire redemption, and that Christ the Son ever lives to make good that covenant to them that trust in Him and in His atoning blood which perpetually speaks on their behalf in the presence of God. Our blessed Saviour's present occupation is to "make intercession for us," or, literally, "to have dealing with God" for us (Hebrews 7 : 25). He is the Almighty breaker of chains: the opener of the prison to the captives (Isaiah 61 : 1; Luke 4 : 18). To His name be praise!

Elim Pentecostal Church News

EASTERN DISTRICT PRESBYTERY YOUTH CAMP

THE Eastern Presbytery youth camp held at Felixtowe this year has been acclaimed as the best ever and the memory of those days under canvas will be treasured for a long time.

The blessing built up during the first week, and on the Friday came the climax. After a stirring message fom Pastor P. Stormont the padre, Pastor W. R. West, made an appeal. Two young people decided for Christ, and then the Spirit of the Lord swept through the marquee. Sounds of weeping could be heard all over the camp as Christians were being convicted of their spiritual coldness. People were standing in different parts of the field getting right with God. One fifteen-year-old girl went to her tent, rededicated her life to God and was filled with the Holy Spirit, speaking in other tongues. In the seeking meeting which followed, six more were baptised with the Holy Spirit.

This was the first year that, at the request of the campers, afternoon Bible studies were held, and early morning prayer meetings were also an inspiration.

Another highlight was the visit of our missionary to Rhodesia, Peter Griffiths. Sharing the ministry, he helped to promote the blessing. Our camp is probably the smallest Elim camp, but the missionary offering amounted to £41/0/6 from an average of seventy-five campers—a wonderful achievement!

There was plenty of fun and games, with swimming parties twice a day for most days. Quite a variety of instruments were brought by campers. Groups took services in our Felixtowe church and at Ipswich. A busy, exciting fortnight, with six decisions for Christ, twelve baptised in the Holy Spirit, and many rededicating their lives to God.

Our thanks go to "Commie," Pastor A. Seeman, for bearing the brunt of the organising, to our cook, Mrs. Mason, and to all our camp workers. Yes, I think it was the best ever.

WILLIAM R. WEST
(Padre).

SHEFFIELD

THE Sheffield assembly has recently had two baptismal services, the second one being the last service of Pastor L. N. Knipe's four years' ministry in Sheffield. It was a great service, in which eleven young people were baptised. Four were our own

young people (two saved during the Billy Graham crusade relay in Sheffield) and seven were young people from the Rotherham Elim assembly. Pastor Watkins (Rotherham) was the special speaker. We had a crowded congregation and at the close of the service others expressed their desire for baptism.

During Pastor Knipe's ministry the church has steadily progressed, and his prayer life had its influence on the assembly. Mrs. Knipe has done a great work in street evangelism over the past two years. We shall miss Pastor Knipe's happy smile, which has endeared him to us, and his sympathy, understanding and help at all times, especially among the sick, have been wonderful. Words cannot express the happiness and enrichment Pastor and Mrs. Knipe have brought to many lives in the Sheffield assembly.

Last Sunday our secretary, Mr. F. Gregory, presented Pastor Knipe with a cheque on behalf of the church members and Mrs. Gregory presented a box of kitchen knives to Mrs. Knipe on behalf of the Sisterhood.

As these dear ones move to Southport we pray God's richest blessing on their lives and ministry.

C. LADLOW.

ROCHESTER

THERE was a note of sadness at the Elim church, Rochester, on Sunday, August 14th, for this was the farewell service of our minister, Pastor J. Hyde, who had laboured faithfully for God for eight years in our area, and who was leaving to take new responsibilities at the Elim church, Scarborough.

During the service there were items from the various departments of the church. The Sunday school children sang Pastor Hyde's favourite hymn, "When we walk with the Lord," the Crusaders sang a gospel song, and the senior citizens' choir sang several pieces. Pastor Hyde gave a straight-to-the-point message, and we all praise God for the seven people who made decisions for Christ at the close of the service.

After the service thanks were given to Pastor Hyde for his work in the district. The deacons then made presentations to Pastor and Mrs. Hyde and their daughter Diane from the members and friends of the church, in appreciation of the faithful work they had done in all departments of the church, from organising children's campaigns to crusades and establishing a senior citizens' fellowship.

All our prayers go with Pastor Hyde and his family to his new church, and we pray that they will bring as many biessings to the people there as they brought to us at Rochester.

DAVID ERWIN.

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Women's column

By GLADYS GORTON

THE GREAT BUBBLE

THE great soap bubble has been pierced. Housewives beguiled by bright packets of soap and detergents proclaiming "Whiter washes," "Washes whiter," "Adds brightness to whiteness," and so forth, and listening to the sentimental-voiced charmers on television have received a rude shock by the announcement that a quarter or more of what we pay for each pack of soap powder or detergent goes towards its advertising.

Many people knew this a long time ago. We did. Visiting a paper mill with a friend who was one of its managers, we were shown the various packages being produced and he told us that far more was spent on the carton than on what it contained.

You may remember, as I do, that during World War II synthetic detergents were introduced because soap was scarce. The great boom in advertising costs came when the detergents rivalled the soap. Lever, Sunlight and Hedley are great names in the soap-bubble world. Lever gambled with advertising and won! He was one of the first to realise that soap advertising should not concentrate on plain facts but should appeal to the emotions, especially to the woman's, and that is how he made his money! Soap could wash away dirt, could wash white, so he used unique methods (then) to "get it over" to the public.

This is where you and I come in. Salvation is wonderful! Jesus described it to the woman of Samaria as "bubbling" (John 4 : 14, A.N.T.): "a spring of water welling up [flowing, bubbling] continually within him unto [for] eternal life." Isn't this true? We are amazed that in the "ups and downs" of life this bubbling up within remains. The joy of salvation! Paul speaks of the effervescence of the Holy Spirit—"that by the power of the Holy Spirit you may abound, and be overflowing [bubbling over] with hope" (Romans 15 : 10, A.N.T.). Think of this when you watch the vegetables cooking, with the water bubbling up in the saucepan.

It pays to advertise, so let us do it by word of mouth. Tell out the good news! Let us appeal to the heart—emotions—as well as to reason. The more we speak of Jesus and His wonderful salvation the more will it bubble within us.

The bubbles of this world soon vanish. Bubbles have ruined untold lives. There was the South Sea Bubble, a financial scheme which fascinated the public and in which gamble all classes joined. The fraud was exposed ten years later, 1720, and its collapse brought ruin to thousands of people.

But the spring of salvation flows and bubbles from the Rock which is Christ, and all who drink will never thirst again and are secure for evermore.

Sunshine Corner

HELLO SUNBEAMS.

Chum was very puzzled. Everyone was so very excited, and his young mistress was so busy with visits to the hairdresser, and trying on new clothes. He felt quite left out of things. They didn't seem to realise that he very much approved of our new aunty. Aunties, uncles and cousins were all going to the wedding. Chum was banished to the post office to spend the day with Aunty Olive. It was very nice there, but he didn't really see why he couldn't go to the wedding.

When the wedding was over Chum returned to his own home. He was so pleased to be back, but so disappointed when he arrived. Grandma and grandad were there and he was pleased to see them. His master and mistress and his young mistress had stayed in London for a few days. Poor Chum searched the house for them, and he looked very miserable indeed.

Uncle Ray and I stayed at Chum's house for the few days while the others were away. I went into the room to talk to Uncle Ray and Chum rushed in, wagging his tail and barking with excitement. He jumped up on my lap and then stopped. Chum had made a great mistake. Because we are sisters, Chum had mistaken me for his mistress. Many people had said that we were alike, but I had not realised it until then.

Chum went back to his corner and looked so sad. I wanted to comfort him, but there was nothing I could do. Chum wanted his mistress, and no one else could take her place. Chum was quite friendly with me, but he showed me very clearly that he loved his own mistress. I was so glad when his mistress came home and Chum gave her a wonderful welcome.

When I came back to my own home Chum came

to the station to say goodbye. He gave me a joyful bark and wagged his tail frantically. Then he turned back to his mistress and gave her a look of devotion. Chum made it clear that I could be his friend, but though I was like his mistress I could not take her place. She was his first love.

Chum reminded me of something very important. We have a Master and we love Him very much. We belong to Jesus and He cares for us. There are lots of other people who are very nice and kind. If our hearts belong to Jesus He is the first one in our lives. No one else can take His place. We can have many friends, but Jesus means more than them all. Chum was faithful even when his mistress was away. We too should be faithful to Jesus all the time.

'Bye now sunbeams. God bless you all. See if you can find the text I thought of when Chum made his mistake. It was something to do with sheep.

Lots of love,

AUNTY DOROTHY.

COMING EVENTS

ARMAGH. Commencing October 9. Elim Pentecostal Church, College Street. Crusade by Charles Brookes. Sundays at 7, weeknights at 8.

BARNSTAPLE. October 8-10. Elim Pentecostal Church, Bear Street. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher : J. T. Bradley. Convener : A. Nicholson.

BELFAST. Elim Pentecostal Church, Beersbridge Road. Now on. Crusade by Charles Brookes. Weeknights at 8. Sundays at 7.

BIRMINGHAM, Winson Green. September 24, 25. Elim Pentecostal Church, Handsworth New Road. Harvest festival. Saturday at 7. Sunday at 11 and 6.30. Preacher : W. J. Allen (Wells). Buses 11 and 96 to Lodge Road.

BRISTOL. Commencing October 8. The City Temple, Jamaica Street. Crusade conducted by Don Summers and team. Each night at 7.30. Sundays at 6.30.

CAERPHILLY. September 22. Elim Church, St. Fagan's Street. At 7.15, an evening of sacred song with Don Evans. October 6-10. Annual Convention. Each night at 7.15 (Friday excepted). Sunday at 11 and 6.30 Preachers : Gerald Chamberlain and E. Lewis. Convener : J. B. Coleman.

COATBRIDGE. October 8-10. Saturday : Assembly Hall, High School, Albert Street. Scottish National Youth Rally. At 3.30 and 6.30. Elim Pentecostal Church, King Street. Sunday at 11.30 and 6.30. Monday at 7.30. Preacher at all services : G. Wesley Gilpin (President). Convener : R. Lighton. Music items by Elim Bible College quartet and the Scottish Jubilee choir.

COLCHESTER. September 21-25. Elim Pentecostal Church, Stanwell Street. Youth Week. Wednesday to Friday at 7.30. Saturday at 3 and 7, Youth Conference with the Youth Committee, conducted by Alex Tee. Sunday at 11 and 6.30. Preachers : W. R. Jones, A. Tee and T. W. Walker. Convener : L. V. D. Tiller.

GUERNSEY. October 9-13. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Annual Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher : W. M. E. Plowright (London).

HALIFAX. October 9-12. Elim Pentecostal Church, Hopwood Lane. Annual Convention. Sunday at 10.30 and 6.30. Monday to Wednesday at 7.30. Preacher : J. Gardiner (Belfast). Convener : W. J. Hilliard.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HIGH WYCOMBE. October 1. Elim Pentecostal Church, Buckingham Drive. North London District Presbytery business meeting at 2, followed by rally in the evening.

ILFORD. September 24, 25. Elim Pentecostal Church, Clements Road. Fortieth anniversary weekend with Sunday school anniversary and prizegiving. Saturday at 7.30. Sunday at 11, 3.30 and 6. Preacher : A. J. K. Magee (Ealing).

IPSWICH. October 8, 9. Elim Pentecostal Church, Vernon Street. Missionary weekend. Saturday at 7. Sunday at 11, 3 and 6.30. Visit of A. D. and Mrs. Bull, on furlough from Tanzania.

KENSINGTON TEMPLE, Kensington Park Road. October 7. Men's Fellowship rally organised by the North London Presbytery. At 7.30. Preacher : J. Smith. Convener : E. Dainton.

LEEDS. October 8. Foursquare Gospel Church, Bridge Street. North East and North West of England Rally, at 3.30 and 6.30. Preacher: J. Gardiner. Soloist : P. Colley. United choirs. Ordination of ministers at evening service.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MERRIOTT. September 24. Elim Pentecostal Church. Pentecostal Fellowship Rallies. At 3.30 and 7. Preacher : S. Beresford (Blackburn). Convener : R. Hughes.

NEWCASTLE-UNDER-LYME. September 24, 25. Elim Pentecostal Church, Albert Street, Silverdale. Saturday at 7.30. Music items by Hanley Elim young people. Sunday at 11, 2.15 and 6.30. Preachers : R. J. and Mrs. Morrison (Kingstanding). Convener : Tony Williams.

NEWCASTLE-UPON-TYNE. October 2. 3. Elim Pentecostal Church, Heaton Road. Sisterhood anniversary services. Sunday at 11 and 6.30. Monday at 7.30. Preacher : Mrs. W. Patterson (Greenock).

NEWHAVEN. October 8, 9. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Monthly rally. Sunday at 11 and 6.30. Preacher : F. Shadlock (Selly Oak). Convener : H. W. Holdstock.

PORTSMOUTH. Commencing October 2. Guildhall crusade by A. Tee and party. Sunday at 8. Weeknights at 7.30.

READING. September 25. Elim Pentecostal Church, Waylen Street. Harvest festival. Services 11 and 6.30. Preacher : H. W. Greenway (Secretary-General). Convener : T. W. Thompson.

ROMFORD. October 2-13. Elim Pentecostal Church, Wheatsheaf Road. Sundays at 11 and 6.30. Tuesday to Thursday at 8. Saturday at 7.30. Preacher : Joseph Smith.

RUGBY. October 8, 9. Elim Pentecostal Church, Windsor Street. Harvest Festival. Saturday at 7.30. Sunday at 11, 3 and 6.30. Preacher : A. R. T. Whittall (Woolwich).

RYDE, I.o.W. September 18 to October 2. Elim Pentecostal Church, Albert Street. Revival and Divine Healing Crusade by E. Smith and party.

SALISBURY. September 25. Elim Pentecostal Church, Milford Street. Harvest thanksgiving services at 11, 2.45 and 6.30. Preacher : Douglas O. Ward (Bath). Convener : James F. Hardman.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

(Continued on back page)

PROOF

JAMES ARMSTRONG paid his expenses by operating a merchandise establishment in Maysville, Kentucky, but he regarded his service to God to represent his primary occupation.

When Armstrong appeared in Harmony, Indiana, a small settlement on the Wabash River, the local sceptic organised resistance to his evangelistic efforts. This infidel rounded up several sympathisers, who aimed to heckle Armstrong.

"What is the purpose of your coming to Har mony?" the sceptic interrupted.

"I came here to win souls for Jesus Christ!" the speaker said simply.

"Souls? Hah!" sputtered the intruder. "Did you ever see a soul?"

"No," admitted Armstrong.

"Did you ever hear a soul?" pressed the infidel.

"No."

"Did you ever smell a soul?"

"Of course not!"

"Did you ever taste a soul?"

"Never."

"Did you ever feel a soul?"

"Yes, thank God!" exclaimed Armstrong.

"Aha!" cackled the sceptic. "Four of the five senses agree against one that there is no such thing as a soul!"

The infidel took his seat with a flourish, expecting that Armstrong would wither. But the merchant seemed unruffled. It was his turn to ask questions, so he proceeded: "My sceptical friend, what is your business?"

"I don't see that this has anything to do with the matter at hand," replied the interrupter sharply.

"What is your business?" pressed Armstrong.

"I am a doctor of medicine."

The merchant smiled. "Tell me, doctor," he demanded kindly, "did you ever see a pain?"

The physician's face crimsoned as he conceded "No!"

"Did you ever hear a pain?" Armstrong asked next.

"No."

"Did you ever taste a pain?"

"No."

"You don't taste, smell, hear or see pains," the sceptic objected.

"But you have felt a pain?" cross-examined James Armstrong.

"Of course," spat the sceptic in ill humour.

"Well, doctor," analysed Armstrong, "it seems that four senses also agree against one to deny the existence of pains." The merchant paused, then bore down: "But, doctor, you know that there is pain, and I know that there is a soul!"

Church of God Evangel.

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D1331

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, September 26th — Deuteronomy 9:1-12

" Not for thy righteousness . . . dost thou go to possess their land " (v. 5).

What a grand prospect is outlined here for Israel! They were " to possess nations greater and mightier " than themselves and cities which were " fortified up to heaven " (v. 1, R.S.V.). The people of the land—the sons of Anak—were widely known to be great and tall of stature, a fact which could obviously count for much in the days of hand-to-hand fighting. Nevertheless, Israel would overcome them, but not simply by military prowess; it was to be by nothing less than the " devouring fire " of God.

Let us, likewise, beware of supposing that God's goodness to us is the result of, or the reward for, our righteousness. To the soul that knows itself it is a growing wonder that God should love us at all.

Tuesday, September 27th — Deuteronomy 9:13-29

" Destroy not thy people " (v. 26).

Moses does not spare the people of Israel as he continues to exhort them. He is fearless in recalling Israel's persistent attitude of rebellion towards God. " Ye have been rebellious against the Lord from the day that I knew you " he says (v. 24). It was essential for Israel to remember this inglorious part of her history and to resolve from the first day of this new phase in her affairs that she would be submissive to her leader and to her God. It had cost Moses much in agonising intercession (v. 18) before the Lord, though angry and sore displeased, hearkened to His servant and refrained from carrying out His intention of destroying the people (v. 19).

What an illustration we have here in Moses of the Lord Jesus Christ and His mediatorial ministry in the presence of God (Hebrews 7:24, 25)!

Wednesday, September 28th — Deuteronomy 10:1-5, 22.

" He wrote on the tables, according to the first writing " (v. 4).

The breaking of the first tables by Moses was the natural result of his indignation on seeing the idolatrous golden calf (9:17, 21). Unintentionally, his action was symbolic, for this is what man is always doing with God's laws.

Moses was commanded to prepare tables of stone a second time in order that God might write His law again; and this is what God is always doing with man's transgression—finding a way back for fallen men and women who, because of it, have alienated themselves from Him. He seeks the lost that He might save him.

The Lord is still writing His law; not now upon tables of stone and not " with ink," but by His Spirit in the " fleshy tables " of the hearts of His people (2 Corinthians 3:3).

Thursday, September 29th — Deuteronomy 11:13-32

" I set before you this day a blessing and a curse " (v. 26).

The blessing consisted, among other things, of material prosperity in the form of the first and the latter rains so essential for the increase of the crops upon which, in turn, the sustaining of human and animal life depended (v. 15). The curse would follow disobedience, and one of the signs of its presence would be the withholding of the rain (v. 17). That this was no hollow threat is seen in the dire consequences of its fulfilment in the time of Ahab (1 Kings 17) because of the sin of Baal-worship.

It is the same with regard to the gospel. There is blessing if we obey the call to faith and repentance, but tragic loss and condemnation for every sinner who rejects it.

Friday, September 30th — Deuteronomy 15:7-18

" Thou shalt open thine hand wide unto thy brother " (v. 11).

Liberality is the theme of these verses, first to the poor and then towards those who were slaves among the people. The law which designed that every seven years those in debt should be released of its obligation is seen as a humane measure, for there would always be the poor in the land (v. 11). Yet even here the base in heart would have found a loophole but for the wise warning of verses 8 to 10. How prone men are to this kind of meanness!

The wicked thought referred to (v. 9) is that of the man who would refuse to help his fellow man in immediate need because the legal year of release was near at hand when the poor fellow would be rid of his debts anyway. It sounded plausible, but it was mean—and sinful (v. 9).

Saturday, October 1st — Deuteronomy 16:1-13

" Thou shalt keep the feast . . . with . . . a freewill offering " (v. 10).

Three feasts were to be inaugurated, those of the Passover, of Weeks and of Tabernacles. Each one was meant to be a tribute to what God had done for the children of Israel. At Passover they would celebrate their deliverance from Egypt's bondage (vv. 1, 3, 6). At the feast of Weeks they would rejoice for the harvest and praise the God who gives the increase. At the feast of Tabernacles they would recall all the way in which God led them, especially in the wilderness (Leviticus 23:41-43). They were commanded at each of these feasts to bring gifts to God (vv. 16, 17). It seems impossible that man can give anything worthy of God's acceptance, but surely it is the spirit of love and devotion which prompts the giving that makes it valuable to Him.

Sunday, October 2nd — Deuteronomy 16:13-22

" Judges . . . shalt thou make thee in all thy gates " (v. 18).

When cities in ancient Palestine were surrounded by walls, gates were essential for the passage to and fro of the inhabitants, and for defence against the entrance of an enemy. While the maidens and married women of the city gossiped at the well, the old men's place of rendezvous was the gate, where permanent seats or benches were placed for their accommodation. When, therefore, any important matter of a judicial or social kind had to be settled, and it was thought needful to consult the " elders " of the city, it was well known that they would be found at the gate (Genesis 19:1; Deuteronomy 21:19; Ruth 4:1, 11).

In appointing their judges the children of Israel were to choose men who would be impartial and completely above being bribed when dispensing justice.

This concludes the present series of family altar notes by Pastor G. Harpin, minister of our church at Kidderminster. On behalf of our readers we express appreciation for the time, study, prayer and meditation he has devoted to compiling them. Pastor G. A. Wright is to provide our next series, commencing next week.

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MARRIAGES

AYLING—GOODE. On July 30th, at Elim Central Church, Clapham, Brian James Ayling to Margaret Ann Goode. Officiating ministers: D. J. Ayling and J. J. Morgan.

DIKEOS—KYRIACOU. On August 6th, at Elim Central Church, Clapham, John Dikeos to Thekla Kyriacou. Officiating minister: J. J. Morgan.

WATKINS—DINHAM. On September 3rd, at the Elim Church, Curzon Road, Bournemouth, Peter Watkins to Erica Dinham (both Elim Crusaders). Officiating ministers: J. J. Morgan and A. V. Gorton.

SILVER WEDDING

KEDDIE—MOORE. At Dunfermline on September 20th, 1941, Bert Keddie to Ethel Moore. Praising God for His many blessings. Present address: 67 Elmhurst Avenue, Mitcham, Surrey. C.1332

ENGAGEMENT

WOODCOCK—ANDREWS. On September 10th, Thomas Edward Woodcock (pastor of Hayfield Elim Church) to Eunice May Andrews, of Bethshan Tabernacle, Manchester. C.1337

WITH CHRIST

HOLMES. On September 4th, Maud Holmes, aged 82. Faithful member of the Elim Pentecostal Church, Scarborough. "Resting in Him." Officiating minister at funeral: J. Hyde assisted by A. P. Johnston.

JONES. Suddenly on August 3rd, Marjorie Phyllis Jones, aged 39 years. Officiating minister at funeral: John B. Coleman.

KINGHAM. On July 29th, Frederick Kingham, member of Elim Central Church, Clapham, called home. Officiating ministers at funeral: J. J. Morgan and E. Marsh.

LEWIS. On August 19th, Florence Lewis, aged 65, of the Elim Pentecostal Church, Scarborough. Officiating minister at funeral: J. Hyde. "For ever with the Lord."

RAYNER. On August 19th, Mrs. Lily Rayner, of Rexdale, Ontario, Canada (late of the Rye Park church), passed suddenly away. Funeral conducted on August 22nd.

PERSONAL

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ITINERARIES

The President :
September 24, Portsmouth ; 25, Southampton ; October 1, 2, Birmingham ; 8-10, Coatbridge ; 12, Paisley ; 13, Motherwell ; 15, 16, Aberdeen and Dundee ; 22, Exeter ; 23, Plymouth.

London Crusader Choir :
September 24, Duke Street Baptist Church, Richmond, at 7 ; 25, H.M. Hospital, Broadmoor, Harvest Festival ; October 1, City Temple, London ; 8, 9, Southend-on-Sea.

Vera McGillivray, Hong Kong :
October 6, Jersey ; 7, Vazon ; 8, Delancey ; 9, Eldad, St. Peter Port.

Marion Paint, India :
October 1, 2, Coventry ; 3, Longton ; 4, Old Hill, Birmingham ; 5, Smethwick ; 6, Sparkbrook ; 8, 9, Weoley Castle ; 11, Rugby ; 12, Selly Oak ; 13, Winson Green ; 14, West Bromwich ; 15, 16, Langley ; 18, Kingstanding ; 19, Hanley (Stoke-on-Trent) ; 20, Stafford ; 22, 23, Worcester ; 28, Kidderminster.

Joseph Smith :
September 24-29, Rayleigh ; October 2-13, Romford ; 22-27, Salisbury ; 29—November 3, Springbourne ; 5-13, York.

Elim Missionary Society Exhibition :
October 1-3, Barnstaple ; 6, 7, Plymouth ; 8, 9, Falmouth ; 11, 12, Newquay ; 13, 14, Paignton ; 15, 16, Exeter.

REV. RAVID WILKERSON VISITS GREAT BRITAIN

September 24, Bristol. Particulars : 51 Newington Causeway, London, S.E.1.

ASHINGDON, ESSEX

OPENING OF NEW CHURCH

Saturday, October 1st, at 3 p.m.
by PASTOR C. J. E. KINGSTON

Evening rally at 7
Speaker : PASTOR J. J. MORGAN

MUSICAL ITEMS. TEA PROVIDED BETWEEN SERVICES.
D.1335

COMING EVENTS *(continued)*

SOUTHEND-ON-SEA. October 8-16. Elim Pentecostal Church, Sea View Road. Fortieth anniversary services. Saturday (8th) at 7, Sunday at 11, 3 and 6.30. D. B. Gray and London Crusader Choir. Preacher : W. J. Maybin (Croydon). Tuesday to Thursday at 7.30, and Sunday (16th) at 11 and 6.30. Preacher : C. J. E. Kingston.

WEYMOUTH. September 18-25. Elim Pentecostal Church, Belle Vue. Evangelistic campaign conducted by A. S. Brewster (Hove). Nightly at 7.30 (Sundays at 6.30).

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM
EVANGEL

Vol. XLVII No. 40 | OCTOBER 1st, 1966 | 6d

John Knox Memorial Stirling Castle Scotland

Photo by Chas. Bean

LET'S FACE THE FACTS

Pentecost and Pentecostal Churches

by RON JONES
Minister of the City Temple, Bristol

I FOR one was in full agreement with the 1966 conference decision to change our name to the Elim Pentecostal Church. What a tragedy, however, that some Pentecostal churches are so cold and formal that it would be impossible to tell that they had any Pentecostal allegiance were it not for the notice board outside. Of course, we all realise that just inserting the word "*Pentecostal*" in a cleverly designed notice outside the church does nothing to give the services the least semblance of Pentecostal power or atmosphere. All of which brings me to the point that it is vital that we be Pentecostal *experimentally* and not just *theoretically*.

As we read the Acts of the Apostles we are made to face the fact that a Pentecostal church must be the centre of enthusiasm, power, holiness and obedience to God's Word.

When the early members of the Church got into trouble with the authorities and were forbidden to preach any more in the name of Jesus, Peter undoubtedly expressed the sentiments of them all when he said "We must obey God rather than men" (Acts 5 : 29, R.V.). Here was absolute and unquestioning obedience to God's word. True, it meant prison, whipping and even death, but they were compelled to obey. "Obey" was the operative word; not "we must consider," or "we must hold theories about Him," or "we must defend the fact of His existence," but "we must obey Him." It seems to me that this is where we "moderns" miss it. We are too taken up with our discussions to hear how and too busy theorising to obey Him.

I cannot escape the fact, either, that the attacking boldness of the early Pentecostals was very marked. It would be good for us all to get a new understanding of the remarkable observation of the enemies of Christ when, it says in Acts 4:3, "they perceived the boldness of Peter and John." The word "boldness" permits at least two thoughts. First, they were bold or outspoken. They were aggressive in their speech. Secondly, they were bold or clear. Their Christian life was written in bold type. They were aggressive in their living. They were known as those who turned the world upside down. *We* are in danger of turning very little upside down. We fit into the life of the times so easily and smoothly that we are in danger of challenging no one's attention.

Then, too, there is the fact of the tremendous power that permeated the early Pentecostal church. Pentecost gave to its members what it gives to us, power in potential, but they were quick to turn it into manifested power. Too often we are content to sing and talk about our power in potential. The Church and the world desperately need that potential to be translated into manifested power.

It must reveal itself more and more in our churches in deeper and richer manifestations of the gifts of the Spirit. It must reveal itself in the world with more signs and wonders following the preaching of the Word.

Such manifested power brings a godly fear and reverence. You can see this fact in the early Church as you read Acts 5:11-16. There was a wholesome godly fear. They were concerned lest their own lives were out of line. There was no need to nurse and pamper the early Christians in case they would leave the Church. They were too filled with godly fear and reverence to play loosely with the things of God.

Their power was not only revealed in the Church in the operation of the gifts, it also served to bring fear on cities and leaders (Acts 5 : 11, 12). There was a convicting power. There was a Holy Spirit fired holiness. This we must have, too. Each of us must seek to be in living partnership with the Holy Spirit. This is the Church's final power. In this day of clever organisation it is good for it to be burned into our souls that there is no substitute for Holy Spirit presence and power.

The message of an allegory I read sums it up. It went something like this: A man had a factory. It was well equipped with machinery, in other words there was power in potential; but the machinery just did not move. A man came up to the owner and asked "What do you make?" "Nothing" was the disgusted reply. "It just does not run." "Ah," said

the stranger, "I'll tell you what to do. Get some imported oil." The owner did this and also employed some special people to go around and oil all the machinery, but it did not move. One day another man came and said "I'll tell you how to make something worth while out of this. Decorate it throughout and paint a couple of angels on the ceiling with trumpets ready to blow." So the owner did all this and came down to his factory to see the results, but nothing moved. Another came up to the owner and said, "I'll tell you the trouble. Your factory has no steeple or organ or choir. You do something about these things and then you will notice the difference." And the owner did all these things, but nothing happened. Then along came another with his advice. "Take a big picture of the factory and have copies of it displayed in railway stations, streets and shops, telling everyone the time the factory will begin to move. Tell them it will begin to work on Sunday morning at 11 and again on Sunday evening at 6.30, and then people will come to see it operating. But not a single cog turned.

At last a very ordinary man came along and said "Pardon me, sir. I know that you have tried all kinds of things in order to get your factory moving. Can I ask you just one question? Did you ever put any fire under the boiler?" "Dear me, never thought of it," said the owner. "Well," said the stranger, "if you are willing I will put some fire under the boiler." "Yes," shouted the owner, "I don't mind what you do as long as you get the thing working." The stranger went inside the factory and got the fire going and soon all the machinery in the factory was on the move.

God save us from having everything except moving machinery. God save us from just having the potential without the manifestation of Holy Spirit power.

"I AM THE LORD THAT HEALETH THEE"

by Andrew Murray

GOD said to the Israelites: "I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee" (Exodus 15:26).

How often we have read these words without daring to take them for ourselves and without expecting that the Lord would fulfil them to us. We have seen in them the promise that the people of God would be exempted from the diseases inflicted upon the Egyptians, but we have thought that this promise applied only to the Old Testament, and that we who live in New Testament times cannot expect to be kept from sickness or healed by the direct intervention of the Lord.

And yet we were obliged to recognise the superiority of the new covenant—and so we have come, in our ignorance, to allege that sickness often brings great blessings, and that God had done well to withdraw what He had formerly promised, and to exempt us from the promise "I am the Lord that healeth thee."

But in our day we see the Church awakening and acknowledging her mistake. She sees that it is under the new covenant that the Lord Jesus acquired the title of Healer by all His miraculous healings. She is beginning to see that in charging His Church to preach the gospel to every creature He has promised to be with her "always, even unto the end of the age" (Matthew 28:20), and that, as proof of His presence, His disciples should have the power to lay hands on the sick and be assured that the sick should be healed (Mark 16:15-18).

She sees, moreover, that in the days of the apostles the miraculous pouring out of the Holy Spirit was accompanied by miraculous healings, which were evident proof of the blessings brought about by the power from on high (Acts 3:16; 5:12; 9:40).

There is nothing in the Bible to make her believe that the promise made to Israel has been retracted, and she hears from the apostle James this new promise: "The prayer of faith shall save [or heal] the sick" (James 5:14). She knows that at all times it has been unbelief which has limited (or restricted) the Holy One of Israel (Psalm 78:41), and she asks herself if it is not unbelief that prevents the manifestation of the healing power of God in these days.

Who can doubt it? Neither God nor His Word is to blame here; it is our unbelief that prevents the Lord from healing as in past times. Let our faith awake; let it recognise and adore in Christ the omnipotence of Him who says "I am the Lord that healeth thee." It is by the works of God that we can

best understand what His Word tells us. The healings which are responding to the prayer of faith today confirm and illustrate the truth of His promise.

Let us see in the risen Jesus the divine Healer, and let us receive Him as such. Now in order that I may recognise in Jesus my justification, my strength, and my wisdom, I must grasp by faith that He is really all this to me. Similarly, when the Bible tells me that Jesus is the sovereign Healer I must personally appropriate this truth and say "Yes, Lord, it is Thou who art my Healer."

And why may I hold Him as such? It is because He gives Himself to me and makes me "one plant with Him" (Romans 6:5, French version) so that, inseparably united to Him, I possess His healing strength. It is because His love is pleased to load His beloved with His favours, and to communicate Himself with all His heart to all who desire Him.

Let us believe that He is ready to extend the treasure of His blessing contained in the name Jehovah-Raphah, "the Lord that healeth," to all who know Him and who trust in this divine name. This is the treatment for the sick indicated by the law of His kingdom. When I bring my sickness to the Lord I do not depend on what I see, or what I feel, or what I think, but on what He says. Even when everything appears to be contrary to the expected healing, and even if my healing should not take place at the time or in the way I had expected, and even when the symptoms seem only to be aggravated, my faith should cling immovably to this word which has gone out of the mouth of God, "I am the Lord that healeth thee."

God is ever seeking to make us true believers. Healing and health are of little value if they do not glorify God and do not serve to unite us more closely with Him. Thus in the matter of healing our faith must always be put to the test, and it may even be strengthened by waiting.

He who counts on the name of his God, and who can hear Jesus saying to him "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40), will have the joy of receiving from God Himself the healing of the body, and of seeing it take place in a manner worthy of God's power and in conformity with His promises.

When we read these words, "I am the Lord that healeth thee," let us not fear to answer eagerly "Yes, Lord, Thou art the Lord that healeth me."

Elim Pentecostal Church News

Pastor W. H. Holohan (second right) and Mrs. Holohan photographed with (from left) Mr. McDowell, church treasurer; Mrs. A. Wilson; Pastor A. Wilson, superintendent, Elim churches in Ireland; and Pastor J. M. Cuthbert, Elim church, Bangor, before Pastor Holohan's induction service at Elim church, Court Street, Newtownards.

Induction of Pastor W. Holohan

The Elim church, Court Street, Newtownards, was almost filled on Thursday evening, August 4th, for the induction service of Pastor W. Holohan. The service was conducted by Pastor A. Wilson, Superintendent of the Irish Elim churches, assisted by Pastor John Cuthbert of the Bangor Elim church. The address was given by Pastor Wilson, as also was the scriptural charge both to the congregation and to their new minister, after which Mr. Holohan was introduced to his new charge. Then Mr. T. McDowell, elder, on behalf of the church session and local assembly, warmly welcomed Mr. and Mrs. Holohan into their midst.

Following this Mr. Holohan was prayerfully commended to the Lord. At the close of the service supper was served to all present.

ROMSEY **Pastor: P. R. Angold**

THE thirty-ninth annual convention was held here in Romsey, with never a year missed since Elim came to this country town! As expressed in the meetings, the Lord has never failed to bless the ministry each

year, and this year was no exception. We welcomed Pastor Whittall, one-time minister of the church, who ministered very ably, and the gospel was preached in clear terms calling for faith in Christ, repentance and confession of sins. We rejoiced to see one soul come out for salvation, and three were baptised in the Holy Spirit, speaking in tongues.

On Monday we welcomed Pastor J. McBurney from Winton, and how blessed we were as he ministered on Jesus, what He has done, what He is doing and what He is going to do. In the evening meeting Pastor Whittall preached on the baptism of the Holy Spirit and Pastor McBurney on "Where there is no vision the people perish."

The "Macclesfield Express" reports on the Elim Pentecostal Church Gospel Rhythm Group

PRESENTING the Bible message in the "Joystrings" style, this week's beat group, "The Overcomers," could claim the title of Macclesfield's most widely travelled group after playing in numerous towns and cities between Blackburn and London.

The Overcomers—John Wright (lead guitar), Robert Schofield (rhythm guitar) and John Wood (drums)—are a gospel rhythm group who play Christian music in the modern idiom. Their bookings have taken them many thousands of miles playing in clubs and halls in the south of England and many towns, including Liverpool, Stoke and Bolton, in the north. They have also made appearances in Britain's only permanent Christian coffee bar, "The Catacoombs" in Manchester.

The boys specialised in coffee-bar evangelism together with late-night outreach work, catering mainly for the teenage audiences.

In its present form the group has been together for eighteen months, and throughout that time has been centred at the Elim Pentecostal church, Macclesfield, where it holds its rehearsals and regularly takes part in church services.

The trio come from varied backgrounds, one being an engineer, another a clerical worker, and the third articled to an accountant. Away from work and their guitars the boys take part in football and cricket matches, but, as one can imagine, their musical activities occupy a large part of their lives.

Whatever differences they have occupationally, the boys are in complete agreement with Cliff Richard when he says "It's Christianity for me," and with their own enthusiasm, coupled with the assistance of their parents, "The Overcomers" hope to continue to play their kind of music for a long time to come.

DAVID ALLABY.

HEREFORD **Pastor: James McAvoy**

SOULS SAVED AT AUGUST CONVENTION

OUR annual convention commenced on Saturday with a stirring message from Pastor Alex Tee, and in the Sunday evening service several souls made decisions for Christ and the sick were prayed for.

Pastor G. L. Taylor, of Dowlais, joined us on Monday and together with Mr. Tee we had a wonderful time of blessing. The Sparkbrook choir, with Pastor and Mrs. J. Osman, joined us also. All the services were brightly convened by Pastor James McAvoy. Throughout the day the building was filled to overflowing.

In the final meeting on Tuesday Pastor G. Taylor preached about the great day when we shall put on immortality and our redemption will be complete. We left the house of the Lord determined more than ever to trust Him more and to serve Him better.

BRENDA APPERLEY.

A baptismal service was conducted by Pastor J. McAvoy. The "Hereford Evening News" displayed this picture of one of the candidates being baptised.
(Further news on page 634)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : G. W. Gilpin (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, 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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Let's face the facts *Ron Jones*

" I am the Lord that healeth thee " *Andrew Murray*

Church reports

Putting our minds into neutral

Birmingham's achievement *Editorial*

Let us forget *Comment, Opinion and Review*

The Potter and the clay *The Dawn*

Name this child *Gladys Gorton*

Susan's prayer *Aunty Dorothy*

Real freedom in Poland *Teodor Maksymowicz*

Family altar notes *Gordon Wright*

EDITORIAL

PUTTING OUR MINDS INTO NEUTRAL

EVERY day for, on an average, four hours a day British people put their minds into neutral as they absorb whatever comes over television. If we did not put our minds into neutral we would not absorb and would probably switch off. Our own experience would lead us to the view that a critical appraisal of television programmes would result in our spending, at an absolute maximum, about three hours per week watching.

A question to ask ourselves is, are we among those whose minds go into neutral before the television screen, so that whatever inane, ridiculous, foolish or evil material comes over we absorb it?

A good deal of the emphasis today upon relaxation, particularly mental relaxation, is really insistence upon our putting our minds into neutral. In contrast with the prevailing mood of relaxation and absorption, the Holy Spirit instructs us to gird up the loins of our minds and be on the alert. In fact literally the Spirit's words in 1 Peter 1 : 13 are " having girded up the loins of your mind, and being on the alert," in the context of our Lord's second coming, separation and holiness (vv. 13-15). On the alert about the intrinsic worth of the programme, on the alert as to its effects upon our mental and spiritual life, on the alert as to the person or type of person who initiated whatever we are viewing !

* * *

Indictable offences in Birmingham in the first eight months of this year dropped by 112 compared with the corresponding period last year. This notable achievement is against the national crime rate trend. People who are solving problems, especially crime problems, should be listened to with respect. But how is Birmingham achieving this result? The Recorder of Birmingham stamped out telephone kiosk vandalism by passing deterrent sentences on the culprits. Moreover, he threatened would-be burglars with severe penalties, deterrent sentences, as we stated in a recent editorial. Is there any connection between Birmingham's achievement in reducing its crime rate and Mr. Michael Argle's invitation to would-be criminals to " come on, boys, we are all waiting for you." Are Mr. Argle's methods of good wholesome deterrent doing the trick?

We stated at the time that we wished more power to Mr. Argle's elbow and felt he was going to succeed. He seems to be doing so.

As we write this a practising psychiatrist, Dr. Donald West, asked to give judgment in the case of a man who had stolen large sums of money, is admitting that psychiatry does very little for this kind of case and that it has been notoriously unsuccessful in achieving any favourable results.

Our present mood of sentiment in favour of criminals and failure to give consideration to the victims of crime, created by a noisy and insistent minority, is a symptom of our present moral laxity. As Sir Cyril Osborne is just saying, society has a duty to punish crime, to protect itself from those who abuse their privileges and abuse society at the same time by criminal behaviour, as well as to seek to reform the criminal.

COMMENT, OPINION AND REVIEW

LET US FORGET

WE would submit that the above slogan be substituted for the slogan "Lest we forget" not only in relation to the wars of 1914-8, and 1939-45 but in relation to all war. No adjective suffices to describe the true nature of war. Who wants to remember it? The tragedy is that we have already forgotten. If the Pentagon decreed it we would line up tomorrow with the German nation (no words too foul to describe them in 1914-8, 1939-45) to fight the Russians, or with both to fight the Chinese. As one who suffered deep personal loss in regard to three of my own family I want my grief to be hidden and personal, not paraded. A photograph in the *Listener* some months ago showed hundreds of fires burning in Hamburg. A pleasant sight to the militarist! A bombing achievement! What it should have shown was close-ups of tens of thousands of children, men, women, the aged, patients in hospitals, being roasted alive.

The glorious (!) pictures of the sinking of the *Bismarck* should have shown close-ups of men fighting for their lives amid heaps of mangled, stinking corpses in the bowels of the ship. Knowing perfectly well that the man in the street in no country wants to fight the man in the street in any other country, it is always a puzzle why he permits himself to be persuaded to engage in war at all at the behest of misguided politicians. What sense is there in war? Who with a smattering of knowledge would be misled by militarist propaganda? At the beginning of this century we were persuaded that the Germans were the worst people imaginable and we fought with the French against them. At the beginning of the nineteenth century we were persuaded that the French were the worst people imaginable and we fought with the Germans against them. In the middle of the eighteenth century we were persuaded of the wickedness of the Russians and we, a Christian nation, fought with Mohammedans against another Christian nation, Russia.

All this is elementary; everyone in western Europe knows it. Is the lesson for us ordinary folk so hard to learn—that we should not permit warmongering politicians to engage us in war?

A wave of propaganda should go over the world impressing upon the man about to press the button that releases his bomb, or the man who fires his weapon, to follow in his imagination that bomb or bullet or shell *and consider the end product of his act*. The bomb goes down and down and down, explodes in a school of 600 tiny children! We must take this argument back step by step to the actual designing and manufacture of bullets, shells, tanks, nuclear weapons, etc., and each man standing at his drawing board, lathe or milling machine, or before his retort, must put to himself the slogan "Consider now the end product of this job."

It should not be difficult, we would imagine, in these days of easy communication and the known power of propaganda in the art of persuasion, by a propaganda campaign to instil into the minds of men before they take these steps which will lead them eventually to pulling the trigger or pressing the button the slogan "Consider *now* the end product of your action—the lives blighted and blasted because you pulled that trigger."

The Church of Jesus Christ has a function here. Misled by the Roman Catholic Church's power politics, the established churches continue to support or condone war. The Church's function is to show to the world that the god of war according to the Bible is the Devil and to pray for peace. The implication in 1 Timothy is that civil peace facilitates the spread of the gospel. The Church's function is therefore to pray for "all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." The Church therefore, by prayer conducted in the right way by men who understand the spiritual background of prayer and the impact of prayer upon the forces that govern and control this dark world, can set in motion forces that prevent war and engender peace.

"Arise, and go down to the potter's house, and there I will cause thee to hear My words."

Jeremiah 18:2.

The P

THERE IS nothing human that is older than the potter's art; and pottery, shaped on the potter's wheel, has been, in all literature and all ages, a chosen symbol of the Creator's shaping of the plastic clay of which we are actually made. The modern process is equally suggestive. In one factory alone in north Staffordshire eight mills are employed for merely reducing hard flint stones to the finest powder, afterwards churned with water into a fluid mass; and out of this moist, plastic clay—apt symbol of our hard heart when first it is in the Potter's hand for moulding—an immense variety of vessels is fashioned of every beauty and for every use. First dried by steam—for if subjected to the furnace heat at once the earthenware would crack and break—the vessel is afterwards put into the fierce heat of the oven, after which, and only after which, it is able to take the ornamental patterns of the original design. A single dinner plate, with colours inlaid by adversity—for the scorching heat of a kiln has to supplement the oven, in order to "fix" the colours—will pass through ten or twelve hands until at last, the process complete, in the showroom are ranged all the triumphs of the potter's art. "*Arise, and go down to the potter's house,* and learn," says Jehovah (Jeremiah 18:1): it is a chosen symbol of God.

THE DIVINE IDEAL

First we behold the Potter, with the clay in His hand, and the hidden design in His heart—even as Palissy used to dream: "the potter wrought his work on the wheels" (Jeremiah 18:3). Our life is no blind whirring of wheels; it is no random shaping by accident, or by chance; the turn of the wheel lifts us up in joy or it dashes us down in sorrow—but "as the *clay* in the potter's hand, *so* are ye in Mine hand" (Jeremiah 18:6). There is a divine ideal for every man, an archetype, an unwrought design in the mind of the Potter, like the unhewn angel Michelangelo ever saw in the marble; every human life is created to be a vessel filled with sanctity and beauty, meet for the Master's use and, above all, no mother leaning over the cradle of her little child ever had more tender or lovely dreams than God has over the soul newly born at the foot of the cross; from the first moment of conversion the lovely curves begin to form. As a medieval sculptor exclaimed as he surveyed the unhewn marble, "What a god-like beauty thou hidest!"

THE HUMAN CHOICE

But what did Jeremiah see? "Behold, the potter wrought his work on the wheels, and the vessel that he made of the clay was *marred* [the Septuagint version has "fell"; it is a spiritual fall] in the hand of the potter." The figure is a profound revelation of God and the human soul; it is a startling disclosure both of the omnipotence and of the self-imposed limitations of Deity. "Hath not the potter a right over the clay?" (Romans 9:21)—authority, not brute force; authority to shape its destiny according to the contents of the vessel: "*as* the clay in the potter's hand, *so* are ye in Mine." Here lies the clay—a dead, heavy, amorphous mass, with no life, no secret of evolution in it, no power to shape itself: our cradle, our sex, our capacities, our class, our physique, our death-hour—the Potter is absolute with the clay. But, lo, the clay is MARRED *in* the hand of the Potter; not *out* of the hand: the angel refuses to spring from the marble. It never falls out of the hand of the Potter: it is marred *in* it. All creation is divine self-limitation: the Potter can only work within the limits of clay: a flaw, a rebellious and intractable mingling of impurities, a hard resistance to the moulding wheel, and lo, the vessel is marred. God has left it to each of us to decide whether we shall be a vessel unto honour or a vessel unto dishonour. So Paul says: "*If* a man purge himself from these [these what? Cowardice, want of faith, a controversial spirit, wrong handling of Scripture, ungodliness, error on resurrection, retention of old sins] he shall be a vessel UNTO HONOUR" (2 Timothy 2:21). "If I am not becoming better," Oliver Cromwell wrote in his Bible, "I shall soon

;er and
he clay

The Dawn

cease being good "—a marred vessel. Were we *mere* clay, fatalism would be our right theology. God, we could say, will shape us to perfection whatever we do, and whatever we are, exactly as stars revolve or trees grow: but no, we can break down in the hands of the Potter. If the lump of clay gets at all out of plumb, if it deviates to the right or left, it flies off at a tangent, and smashes; at all costs we must *keep central,* in the will of God, in the truth of God, in the obedience of God, or else our "eccentricity"—the loss of touch with the central Christ—will fly off into a shattered discipleship.

THE RE-CREATION

But now once again there bursts on our ears the music no human organ ever made. "And *when* the vessel was marred in the hand of the potter, he *made it again* another vessel." Behold our patient God! He need never have moulded the ugly, shapeless mass at all; much more might He now discard the spoiled, twisted jar to the rubbish heap; but that is not God. Our life may be a marred and broken thing, but God can remake it into a fresh form of divine beauty: the whole Bible is alive with the truth that men, all men, *can* escape from evil, from *all* evil; and that God is eager and longing to co-operate in the escape. He can reshape the most unshapely into the very image of Jehovah; He can twist the stubborn clay, by toil, by agony, by tears, until it is conformed to the image of His Son. But the remaking is a painful process. The clay has to be crushed back into mud again; and the Potter has to knead it on His bench until it is plastic enough to take a fresh shape. In the English Potteries they enamel a vessel with black, then put it into an oven, and the scorching heat turns the black to gold: *it is the only way they can make the gold.* "It doth not yet appear what we shall be"; but by touch of hand and push of foot and splash of colour the dizzy whirl of the flying wheels will have one day shaped the solid base, and cut the dainty rim, and moulded the exquisite curves, and "fixed" the glowing colours—like unto the Son of God.

POTENTIAL

But God uses this picture for a word of tremendous warning to the unsaved. There are limits both to the will and to the power of the Potter. Some clays are very pure, and rich, and pliable, almost white, so that they can be made into the finest porcelain; others are too soft—"fat" is the technical term—to be used as they are; others have such an excess of iron in them that they can be used only for coloured earthenware; other clay, again, will form, but will twist or crack in the firing. "Cannot I do with you as this potter?" saith the Lord. Yes, is the answer, but *only* as the potter can: "*as* in the potter's hand, *so* in Mine." As long as the clay is plastic it will take *any* shape: let it once be "fired" and it is plastic, shapable clay no more: its mould can now never be altered. It is possible for a heart and a life to grow so hard that it can only be destroyed: "and he shall break it as a potter's vessel is broken, breaking it in pieces *without sparing*: so that there shall not be found among the pieces thereof a sherd to take fire from the hearth, or to take water withal out of the cistern" (Isaiah 30:14). We must be moulded into the holy will of the Potter, or else all that can be done, for the world's sake, is an irremediable smashing, shattered fragments that can never be gathered again, "everlasting destruction from the presence of the Lord." How wisely the greatest sculptor of all time—the highest kind of the potter's art—Michelangelo, wrote in his diary: "I die in the faith of Jesus Christ, and in the firm hope of a better life."

A world of pathos, an unfathomable mystery, lies in one word: "ANOTHER vessel." What is this second vessel? Is the twisted clay to be made into a more beautiful vase, brighter, purer, holier, more wonderful because of the crushing and the shaping, moulded to a lovelier form and a finer use; or is it God's vessel still, but never again to be what it once might have been? Must the bird with the broken pinion

(*continued on page 637*)

HEALING AT BLACKPOOL CAMPAIGN

Our photograph shows Joseph Holden, whose healing was reported in last week's "Elim Evangel," holding the special collar he wore prior to his healing. Following an accident he had to wear this support for nineteen months, but God released him in answer to prayer.

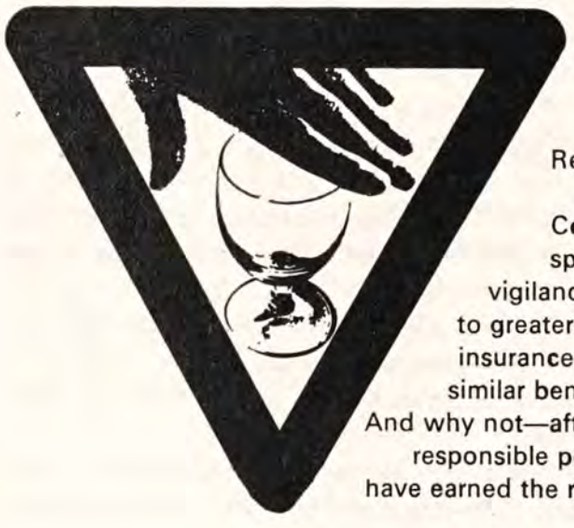
Further Elim Church News

SCARBOROUGH

FOR over twenty years I have had the opportunity of fellowship at the Scarborough assembly, and this year's visit coinciding with the farewell service of Pastor and Mrs. A. P. Johnston and their family I was asked to share with EVANGEL readers the details of the farewell services.

It was lovely to hear their children, Roy, Elizabeth and Philip, taking part. It was very much a family service. I felt very privileged to be there, and it was nice to see a good number, including holidaymakers. Mrs. J. Miller has worked among the young folk for many years, and she paid tribute to the work among the young people. Mrs. Spence said concerning Mrs. Johnston's ministry in the sisterhood: "She's not looked at our faults—she's loved us." Several of the church session took part in the farewell service, and one felt that Pastor and Mrs. Johnston had laboured most faithfully during their stay in Scarborough. Mr. Barker, father of one of our ministers and church treasurer, told of their pastor's "powerful Holy Ghost ministry," and one deacon gave a good testimony to Mr. Johnston's prayerful ministry. It was good to listen to it all, and to rejoice in the spirit of love that so evidently existed in the church. Pastor E. Adams spoke on behalf of the Driffield Elim Church members.

A presentation was made, and in reply Mrs. John-



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A member of the British Insurance Association

ston said that they felt "as though they belonged" from the commencement of their stay, for the people "often expressed their love for us," for they loved all their ministers at Scarborough. Mr. Johnston had a warm word for the young people, the sisterhood and the diaconate. The service came to a conclusion with a message on the words of Paul "I thank my God upon every remembrance of you."

K. SMITH.

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D.1334

Letter to the Editor

DEAR EDITOR,

Elim Pentecostal Church

At our last annual conference it was decided to add Pentecostal to our official title. To the active member this may seem merely to be regularising what is our spiritual status, but surely this must be a time to examine ourselves to see whether we match up to our claims.

To the outsider, as the Elim Church we may have been a place of refreshment which had Pentecostal leanings; now we have claimed to be a Pentecostal church we must give evidence of the work of the Holy Spirit or else our claim is presumptuous and false. The Assemblies of God and the Church of Christ invoke in their titles the first and second persons of the Trinity, and by adding Pentecostal surely we are joining them with the invocation of the third person.

Although we are not alone in claiming the title Pentecostal, we must now demonstrate as individuals, as churches and as a movement that we are proclaiming and exercising the full blessing of the Holy Spirit as well as believing in it. Again, having chosen in our title a part of the whole counsel of God we must be careful not to set it above the whole. For instance, if Baptists were to do nothing but baptise or Congregationalists do nothing but congregate they would fall far short of the founding fathers of those movements. At all times must we seek to be in the Spirit, but never must we become introverted Pentecostalists whose vision is limited to self-expression of the Holy Spirit, forgetting that the purpose of the gifts is to bring others to Christ and to help our fellows whether they be Christians or not. Let it never be forgotten that the baptism in the Spirit was not included in the two great commandments given by our Lord but that by the baptism we may better carry out His will.

Our change of title may well be the time for some of us to have a change of heart and outlook, not away from our fundamentals but towards a fuller implementation of them to the glory of God.

Yours sincerely,

MALCOLM C. DAVEY.

Salisbury.

Happy occasion of the marriage of John Philip Pearson, of Smethwick, to Judith, the daughter of Pastor and Mrs. R. D. Bradley.

Members of the Swedish choir and brass band photographed while visiting our church at Oxford in August.

Women's column

By GLADYS GORTON

NAME THIS CHILD

IT has happened again! Another baby, this time a boy, whose father lives near Liverpool, has been named after a football team—the England World Cup team, including the manager, Ramsey. It was a football fan who registered his daughter Paula with the names of the Liverpool players not long ago.

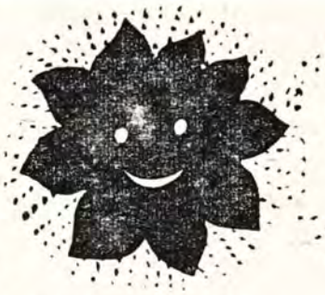
In time, supposing the mysterious magnetism of romance brought Paula and Peter together, and they were joined in matrimony and their names were said by the minister and repeated by each of them, what tension there would be! The registrar's time could be limited and he would be on tenterhooks too. Certain names become popular or fashionable with each succeeding generation. In the Victorian era, and even until World War I, Bible names were in vogue. Such names as John, Samuel, Benjamin, Thomas, David, Paul, Ruth, Mary, Elizabeth, Anna and Susannah indicated a wholesome society and showed a definite godly parental desire for the child so named to resemble in some of its characteristics the one after whom it was named.

Usually there is a reason for giving a child its name. It could be sentimental, to do with the family, or a particular happening for example. The Rev. W. Lax, of Poplar, gives some humorous incidents in naming children in his book *Lax of Poplar*. A man and his wife had triplets and they brought them to Mr. Lax to be christened. They requested that their names should be Kate, Duplicate and Triplicate. Another pair brought their baby boy to him. "What's his name?" inquired Lax, taking the infant in his arms. "Genius," replied the father. "Genius?" gasped the minister. "Genius," did I hear you say? "That's right, Genius," replied his father. "That's a name to live up to, isn't it?"

Consideration must be given in naming a child. It is not always easy for the parents. To number them, one, two, three, would be no trouble at all.

And God says to you and me: "I have called thee by a new name; thou art Mine." We are not simply numbers but a redeemed people named by Himself. His contemplation, or plan, to accomplish this is manifested in the marvel of the name Jehovah—Saviour, Jesus.

"*My heart is thrilled whene'er I think of Jesus,*
That blessed name which sets the captive free,
The only name by which I find salvation;
No name on earth has meant so much to me."



SUNSHINE CORNER

HELLO SUNBEAMS.

Uncle Ray and I have had a very exciting week. When we came back from our holiday we didn't come back alone. We brought Susan with us. Susan is nine, and a very happy little girl. We were very sad when it was time to say goodbye.

While Susan was with us we had our Sunday school outing. The children were all very excited as we told them when and where to meet. All we needed was a fine day. On Monday it rained and thundered and we looked anxiously at the dark clouds. "It may improve by Wednesday," we said to each other. On Tuesday it poured and poured with rain all day. It didn't stop for a single minute.

Uncle Ray and I had gloomy faces as we looked at the rain. Susan didn't worry a bit. "It's all right, Uncle Ray," she said. "You prayed for a fine day for the outing, so God has sent the rain today so that it won't have to rain tomorrow."

On Wednesday morning we woke up to a lovely day. The children and Susan had a lovely time. The mummies and daddies did too. We had two very nice coach drivers. There was plenty of tea for everyone. No one was lost and everyone was very happy indeed. This was our very first outing, so we did want it to be very good. We said a very big "thank you" to the drivers and to the teachers who worked so hard to get everything ready. We also said a very special "thank you" prayer for our lovely day.

On Thursday morning it rained again, and on Friday too. Susan had been right. God had answered our prayer and given us a fine day.

Can you find two men in the Bible who prayed for rain? They are both in the Old Testament. See if you can find how God answered their prayers. Write the names down and keep them and soon I will include the stories in this column and you can see if you are right.

'Bye now Sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

FLASH

Pastor David Lewis. Case against him withdrawn. Praise the Lord. L. WIGGLESWORTH.

COMING EVENTS

ARMAGH. Commencing October 9. Elim Pentecostal Church, College Street. Crusade by Charles Brookes. Sundays at 7, weeknights at 8.

BARNSTAPLE. October 8-10. Elim Pentecostal Church, Bear Street. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher : J. T. Bradley. Convener : A. Nicolson.

BOLTON. October 16. Elim Pentecostal Church, Platt Street, off Bridgeman Street. At 11 and 6.30. Visit of L. D. V. Tiller (Colchester). Convener : K. Smith.

BRISTOL. Commencing October 8. The City Temple, Jamaica Street. Crusade conducted by Don Summers and team. Each night at 7.30. Sundays at 6.30.

CAERPHILLY. October 6—10. Elim Church, St. Fagan's Street. Annual Convention. Each night at 7.15 (Friday excepted). Sunday at 11 and 6.30. Preachers : Gerald Chamberlain and E. Lewis. Convener : J. B. Coleman. October 15. At 7.15. Visit of Rev. Brian Vidamour (Switzerland).

CLAPHAM. October 8. Elim Central Church, Clapham Crescent. British Pentecostal Fellowship. London Area Rally. 6.30 p.m. Preacher : R. Kay. Items by I.B.T.I. students. Chairman : J. Hywel Davies.

COATBRIDGE. October 8-10. Saturday : Assembly Hall, High School, Albert Street. Scottish National Youth Rally. At 3.30 and 6.30. Elim Pentecostal Church, King Street. Sunday at 11.30 and 6.30. Monday at 7.30. Preacher at all services : G. Wesley Gilpin (President). Convener : R. Lighton. Music items by Elim Bible College quartet and the Scottish Jubilee choir.

CROYDON. October 6. Elim Pentecostal Church, Stanley Road. Annual Sisterhood Rally. At 3. Speaker : Mrs. Morrison (Kingstanding). Convener : Mrs. Maybin. Musical items by Woodside Baptist Ladies' Choir.

GUERNSEY. October 9-13. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Annual Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher : W. M. E. Plowright (London).

HALIFAX. October 9-12. Elim Pentecostal Church, Hopwood Lane. Annual Convention. Sunday at 10.30 and 6.30. Monday to Wednesday at 7.30. Preacher : J. Gardiner (Belfast). Convener : W. J. Hilliard.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

HIGH WYCOMBE. October 1. Elim Pentecostal Church, Buckingham Drive. North London District Presbytery business meeting at 2, followed by rally in the evening.

IPSWICH. October 8, 9. Elim Pentecostal Church, Vernon Street. Missionary weekend. Saturday at 7. Sunday at 11, 3 and 6.30. Visit of A. D. and Mrs. Bull, on furlough from Tanzania.

KENSINGTON TEMPLE, Kensington Park Road. October 7. Men's Fellowship rally organised by the North London Presbytery. At 7.30. Preacher : J. Smith. Convener : E. Dainton.

KINGSTON. October 9-13. Elim Pentecostal Church, Thames Street. Convention for deepening of spiritual life. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher : Alfred Missen, General Secretary, Assemblies of God.

LEEDS. October 8. Foursquare Gospel Church, Bridge Street. North East and North West of England Rally, at 3.30 and 6.30. Preacher: J. Gardiner. Soloist : P. Colley. United choirs. Ordination of ministers at evening service.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. October 15-20. Elim Pentecostal Church, Mill Lane. Youth Crusade conducted by Bernard Briscoe and Richard Kanes. Saturday at 7.30. Sunday at 6.30. Monday to Thursday at 7.30.

NEWCASTLE-UPON-TYNE. October 2, 3, Elim Pentecostal Church, Heaton Road. Sisterhood anniversary services. Sunday at 11 and 6.30. Monday at 7.30. Preacher : Mrs. W. Patterson (Greenock).

NEWHAVEN. October 8, 9. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Monthly rally. Sunday at 11 and 6.30. Preacher : F. Shadlock (Selly Oak). Convener : H. W. Holdstock.

PORTSMOUTH. Commencing October 2. Guildhall. Crusade by A. Tee and party. Sunday at 8. Weeknights at 7.30.

ROMFORD. October 2-13. Elim Pentecostal Church, Wheatsheaf Road. Sundays at 11 and 6.30. Tuesday to Thursday at 8. Saturday at 7.30. Preacher : Joseph Smith.

RUGBY. October 8, 9. Elim Pentecostal Church, Windsor Street. Harvest Festival. Saturday at 7.30. Sunday at 11, 3 and 6.30. Preacher : A. R. T. Whittall (Woolwich).

RYDE, I.o.W. September 18 to October 2. Elim Pentecostal Church, Albert Street. Revival and Divine Healing Crusade by E. Smith and party.

SOUTHEND-ON-SEA. October 8-16. Elim Pentecostal Church, Sea View Road. Fortieth anniversary services. Saturday (8th) at 7, Sunday at 11, 3 and 6.30. D. B. Gray and London Crusader Choir. Preacher : W. J. Maybin (Croydon). Tuesday to Thursday at 7.30, and Sunday (16th) at 11 and 6.30. Preacher : C. J. E. Kingston.

SOUTHPORT. October 9. Evangel Temple, Manchester Road. Harvest Thanksgiving. 10.45, 3 and 6.30. Convener : L. Knipe.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THE POTTER AND THE CLAY *(continued)*

never fly as high again? If God alters our circumstances, or reshapes our lives, is it because we have failed Him in the old sphere or is it because he wants a heavenlier mould for a rarer use? *Only God knows*. Yet grace still lasts, and common clay can yet be changed into Sèvres china. When God cannot make us what He would He patiently makes us what He can: it is part of the Potter's craft to remake with loving fingers the broken and the marred. God turns the oyster's wound into a pearl. So this is our prayer: "We are the clay, and Thou our potter" (Isaiah 54:8).

For so is expressed the glory of God. "We have this treasure [the light of the knowledge of the glory of God] in EARTHEN VESSELS, that the exceeding greatness of the power [the shaping of the amorphous clay] may be of God, and not from ourselves" (2 Corinthians 4:7). A frail body, a fallible judgment, an imperfect testimony, a sin-soiled character, a harassed life; nevertheless "a dying hand may sign a deed of incalculable value" (Cecil).

REAL FREEDOM IN POLAND

by Teodor Maksymowicz

THOUGH it may surprise western Christians, there is real freedom for gospel witness in Poland today. Not only are we free to worship in meeting halls, chapels and churches, but we have also conducted large open-air baptismal services with no hindrance at all. We must obtain permission if we intend to congregate in some busy place where traffic might be obstructed, but this would be the same in any country in the world.

Perhaps even more surprising is the fact that about sixty-five of our church properties have been given to us as free gifts by the government. For the most part they are simple, comfortable buildings. Each is given to a local congregation with the understanding that the congregation will maintain the building and keep it from deteriorating. If for any reason the property is no longer needed it is turned back to the state. Each local church is quite free as long as it holds to its published doctrines and does not criticise the government.

CO-OPERATIVE EFFORTS

The United Evangelical Church, which I am at present serving as treasurer, is the most active evangelical group in Poland today. It includes believers formerly affiliated with five different denominations which are no longer recognised as separate bodies. All five of these groups have come through the fire, and we have never stressed the differences between us. Rather we stress those things in which we agree. Our fellowship together is deep and warm.

Our overall membership is now about 10,000 and many more attend. Membership in Polish churches is a serious matter, so only firm believers are on the rolls. More than seventy per cent of our members are Pentecostal in belief and practice.

One of the greatest needs in Poland today is for evangelical literature. We need teaching material for our Christians, and we also need evangelistic literature to put into the hands of college students who are coming to us. We are having an influx of youth as never before and we are able to provide so little for them to read.

Our country is one of those in which reading matter is taken seriously. When we distribute gospel literature people are careful not to throw it away. They hold it for study and future reference.

Our literature distribution is never carelessly done —rather it is a point of organised teamwork. At each preaching point we have one person who is responsible for literature distribution, he enlists the help of others to see that the people's homes are adequately covered. Young and old enjoy having a part—everybody wants to spread the good news.

The literature leader at each preaching point calls his helpers together for a meeting before each distribution. *The Pentecostal Evangel*

NEWS FLASH FOR YOUTH
1,500 apply to join our school for soul-winners. You ?

TWO PENTECOSTAL RALLIES
(SPONSORED BY N.E. & N.W. ELIM PRESBYTERIES)
SATURDAY, OCTOBER 8th
3.30 p.m. and 6.30 p.m.
in the
FOURSQUARE GOSPEL CHURCH
BRIDGE STREET, LEEDS
Preacher : REV. J. GARDINER (Belfast)
Singer : PETER COLLEY
with the united choirs of the N.W. Presbytery
(Conductor : W. R. H. R. Semple)

IMPORTANT !
ORDINATION SERVICE
6.30 p.m.

Cups of tea provided between services
PLAN TO ATTEND BOTH RALLIES
D.1330

CALLING BRISTOL CRUSADE
conducted by
DON SUMMERS
and team

GRAND OPENING NIGHT
SATURDAY, OCTOBER 8th, at 7.30
Nightly 7.30 **Sundays 6.30**

The City Temple
JAMAICA STREET, BRISTOL 2
(off Stokes Croft)
PLEASE PRAY
D.1329

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, October 3rd — Deuteronomy 17:14-20

" And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book " (v. 18).

Instructions for a king, yet they concern us. By virtue of Christ's sacrifice we have been endowed with a regal quality: we have been made " kings and priests unto God " and we are to reign in life by Jesus Christ. Here, in this Old Testament book, we are given specific instructions to enable us to conduct our affairs in a manner pleasing to God, and indeed instructions that, if followed, will give us victory over sin. The future king of Israel was to write out for himself a copy of the law of God, so that it would be readily available for him to read every day. The pattern of behaviour that God expects of His people is laid down in the Bible. It was to be read and obeyed, for the king would be answerable to God for his actions. So it is with us.

Tuesday, October 4th — Deuteronomy 18:9-22

" When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations " (v. 9).

Faithfulness to the will of God brought them into the closest contact with a depraved society (vv. 10, 11), but God expected them to remain uncontaminated with evil though surrounded by it. Surely such a warning was unnecessary. They had been commanded to " utterly destroy " this society because of its wickedness. Of course they would not imitate their behaviour, the penalty was far too great. God thought otherwise, however, and not without reason. He knows the waywardness of man, He knows what is in man, and He knows the power of temptation. That is why He warned Israel. That is why He warns us. He not only warns us, but promises us His help. How reassuring is that promise, for He has demonstrated that it can be done: He could eat with publicans and sinners without imitating their ways. As the writer to the Hebrews wrote: " in all points tempted like as we are, yet without sin " (Hebrews 4:15), and as Peter wrote: " when He was reviled, reviled not again " (1 Peter 2:23).

Wednesday, October 5th — Deuteronomy 26:1-11

" And now, behold, I have brought the firstfruits of the land, which Thou, O Lord, hast given me " (v. 10).

Why do we tithe ? Is it because God commanded Israel to do so, from which we reason that under grace we should at least equal the giving of those under law ? Or do we tithe out of gratitude to God for His goodness to us ? Do we give because that is one way by which love delights to express itself ? Because of our present monetary system there is a danger of our thinking only in terms of money. This is a great mistake. It is good during harvest if we are farmers, or in the midst of success if we are business men, or at the time of promotion if we are employees, to reflect that we have nothing but what God has given us; so when we think of bringing our firstfruits to the Lord we should not think only in terms of money, for our services may be of greater value and require greater sacrifice and meet a greater need. This idea of offering the firstfruits of our abilities is most challenging. Israel offered the firstfruits of the land because the land was God's sphere of service for her, so her abilities naturally developed along this line. Are we developing and using our abilities according to God's will for us ?

Thursday, October 6th — Deuteronomy 30:1-20

" He is thy life, and the length of thy days " (v. 20).

We live both physically and spiritually because God is. He is the creator and sustainer of all. " He giveth to all life, and breath, and all things," said Paul to the Athenians; " in Him we live, and move, and have our being . . . for we are His offspring." It is good that we remember that God is our life and the length of our days: we are dependent on God for every breath we breathe, our times are in God's hands, we are immortal until our work is done, when we finish our earthly course we shall live on in a way inconceivable to us at present with just men made perfect. The remembrance of our utter dependence on Him will constrain us to give heed to Moses' exhortation in this chapter to use our God-given life for His glory by our manner of living as well as by service.

Friday, October 7th — Deuteronomy 31:1-13

" I am an hundred and twenty years old this day; I can no more go out and come in. . . . The Lord thy God, He will go over before thee " (vv. 2, 3).

One of the joys of parenthood is to live to see one's children self-reliant. Parents fail in their responsibility to their children unless they teach them to stand on their own feet. This is maturity. They are now in the position to shoulder their own responsibilities, to trust their own judgment. It is the same in our spiritual relationships. One of the most satisfying experiences in our Christian life is that of helping others to mature spiritually—for instance, encouraging others to seek God for guidance and being an essential link in the process, helping others to make big decisions from which the natural man shrinks, supporting them in company so that they can make a firm stand as Christians, encouraging them to be regular in their attendance at the house of God even by calling for them if necessary—but we shall fail them if we do not encourage them to become self-reliant. Our attitude must be: " I am an hundred and twenty years old this day. . . . The Lord thy God, He will go over before thee."

Saturday, October 8th — Deuteronomy 32:1-12

" He made him to suck honey out of the rock " (v. 13).

There is sweetness in the hard experiences of life. Unfortunately, we are often so harassed by the irksomeness of the way, so weary with the laborious climbing, so frustrated by our poor progress, so cut and bruised by the jagged rocks that we have little or no heart to look for the honey; yet the honey would ease our situation tremendously. How foolish we are ! We refuse to look for the evidence of a kind and loving hand. Sit down quietly, alone in the presence of God, and run over all the help you are being given; do not miss the smallest assistance. The experience will be a tonic. You will have sucked honey out of the rock, and you will rise up saying " Surely the Lord is in this place, and I knew it not." The rocks may still be jagged, the ascent may still be steep, the sun may still be scorching, the rocks may still blister your feet—but you'll have a new heart.

Sunday, October 9th — Deuteronomy 33:1-12

" The beloved of the Lord shall dwell safely by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders " (v. 12).

We are so vulnerable to sin. Adam fell not through the threat of violence or death but through a gentle temptation. He was lured into it by the one he loved above all God's creation. We hardly need to be reminded that we are the sons of Adam and therefore an easy prey to sin; but " He knoweth our frame; He remembereth that we are dust " (Psalm 103:14). Having rescued us at such cost to Himself, and having accepted us as His beloved, and having made extensive plans for our eternal welfare, love compelled Him to make secure that which He had redeemed. So we are not left alone in the fight against sin. The Lord is our helper, and the secret of our security is in our remaining " by Him." " The name of the Lord is a strong tower: the righteous **runneth** into it, and is safe " (Proverbs 18:10). God is equal to every emergency; our responsibility is to abide " by Him " to enjoy the security He Himself provides.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed: The Advertisement Manager, 297/9 High Street, Cheltenham, Glos, and should arrive **SATURDAY morning for issue dated a fortnight following.**

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For displayed advertisement rates write to the Advertisement Manager.

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HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House, overlooking sea; h. and c. all rooms; good food; happy fellowship. Apply the Manager (E.E.), 1 Undercliff Road, Boscombe. Phone Bournemouth 35484. C.1198

FOR HOLIDAYS WITH HAPPY MEMORIES
BRYN EIRIAS HALL
Abergele Road, Colwyn Bay, North Wales
Write secretary (e) for brochure (s.a.e.), or ring 30524
D.1264

EASTBOURNE. Enjoy your holiday at the Elim Guest House. Sea one minute. Christian fellowship. Home comforts. Illustrated brochure from Miss G. Willcocks (E.E.), Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 20633. C.1074

ILFRACOMBE. Maranatha Christian Hotel. Near sea; every consideration to ensure comfort; ample good food; happy fellowship; varied recreation; personal supervision; large car park. Send for detailed brochure. Mulley and Gilkerson. Phone 1245. C.1141

ILFRACOMBE. Willow Tree House, Torrs Park. Self-catering holiday flats and flatlets, close to sea and shops. Christian fellowship. Brochure, Mr. and Mrs. Puddicombe. Tel. Ilfracombe 876. C.1142

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

WESTON-SUPER-MARE. Christian guest house. Few minutes shops and sea; h. and c.; happy fellowship. Brochure, Mr. and Mrs. Lisk, 11 Albert Quadrant. Phone 2283. C.1192

MISCELLANEOUS

ADVERTISING PENCILS, superb ball pens, brushes, combs (gold-stamped with church name). Raise funds quickly, easily. Bran tub toys. Details: Northern Novelties, Bradford, 2. Repeat orders assured. C.1193

CHURCH HANDBILLS from £5/10/- for 5,000. G. and M. Wright, Printing Services, The Bungalow, Pisley Lane, Ockley, Surrey. C.1320

INSURANCE. Consult a Christian broker; every class of private and business insurance negotiated; special terms for abstainers; endowment policies with highest profits; house purchase and mortgages arranged. F. G. APPLEGATE, 31 High Street, Cranbrook (2022), 30 Maple Street, W.1 (Museum 5370), Norfolk House, The Terrace, Torquay (27872). C.1308

PERSONAL

CHRISTIAN brother and sister desirous of opening residential rest home for elderly folk. As we seek God's leading to this venture may we urge early inquiries? Pentecostal church near. Mr. and Mrs. G. Hickman, 38 Wainfleet Road, Skegness. Phone: Hutoft 292. C.1338

SITUATIONS VACANT

SECRETARY required at London office for director of evengelical choir. Accommodation possible. Varied duties include preparation of radio programmes and organisation of festivals of praise. An interest in music desirable, but not essential. Apply in the first instance to Box No. C.1326 ELIM EVANGEL, 297/9 High Street, Cheltenham, Glos.

TWO LADIES prepared to share accommodation required for work on a farm in Surrey, near the Elim Bible College. Please write to Box No. C.1325, ELIM EVANGEL, 297/9 High Street, Cheltenham, Glos.

BIRTHS

CORMACK. On August 15th, to Jim and Hazel (*née* Turney), God's gift of a daughter, Wendy Anne. Members of Bethel, Wick, Caithness. With grateful thanks to God.

DAVIDSON. On September 8th, to Robert and Gloria Davidson (*née* Brownlee), of the Elim Penetecostal Church, Bangor, Co. Down. God's precious gift of a son, Robert Thomas William.

DEDICATION

OLIVER. Christine, daughter of Geoffrey and Vera Oliver, Eastleigh. Officiating minister: W. E. Lawes.

ENGAGEMENT

MAHY—MARTIN. On August 29th, Joy to John, of Delancey Elim Church, Guernsey.

MARRIAGES

COOMBS—MORRALL. On September 3rd, at Elim Church, Sparkbrook, Birmingham, Michael David Coombs to Sheila Morrall. Officiating ministers: J. Osman and E. Smith.

JONES—ANDERSON. On July 23rd, at the Elim Pentecostal Church, Islington, Vernon Jones to Mary Anderson. Officiating ministers: F. H. Coleman and J. Leith.

RICKARD—JONES. On September 3rd, at the Elim Church, Holyhead, Pastor Idris S. Rickard, minister of Elim Church, Ryde, I.O.W., to Patricia Elizabeth Jones, of Holyhead. Officiating ministers: H. L. Dawson and F. J. Day.

SILLENCE—MIDDY. On August 20th, at Elim Church, Northfield Avenue, Ealing, John Beverley Sillence to Ann Christine Middy. Officiating minister: A. J. K. Magee.

ITINERARIES

The President:
October 1, 2, Birmingham; 8-10, Coatbridge; 12, Paisley; 13, Motherwell; 15, 16, Aberdeen and Dundee; 22. Exeter; 23, Plymouth.

London Crusader Choir:
October 1, City Temple, London; 8, 9, Southend-on-Sea.

Vera McGillivray, Hong Kong:
October 6, Jersey; 7, Vazon; 8, Delancey; 9, Eldad, St. Peter Port.

Marion Paint, India:
October 1, 2, Coventry; 3, Longton; 4, Old Hill, Birmingham; 5, Smethwick; 6, Sparkbrook; 8, 9, Weoley Castle; 11, Rugby; 12, Selly Oak; 13, Winson Green; 14, West Bromwich; 15, 16, Langley; 18, Kingstanding; 19, Hanley (Stoke-on-Trent); 20, Stafford; 22, 23, Worcester; 28, Kidderminster.

Joseph Smith:
October 2-13, Romford; 22-27, Salisbury; 29—November 3, Springbourne; 5-13, York.

Elim Missionary Society Exhibition:
October 1-3, Barnstaple; 6, 7, Plymouth; 8, 9, Falmouth; 11, 12, Newquay; 13, 14, Paignton; 15, 16, Exeter.

ANOTHER ELIM CRUSADE

This time at

DERBY

THE ELIM CHURCH

CHURCHILL HALL, CURZON STREET

GRAND OPENING NIGHT
SUNDAY, OCTOBER 2nd
at 6.30 p.m.

Nightly at 7.30 **Sundays at 6.30**

Conducted by

REV. RON JONES
and party

PLEASE PRAY

D.1328

Share by prayer—to meet the need—during October

PLEASE PRAY FOR BOLTON

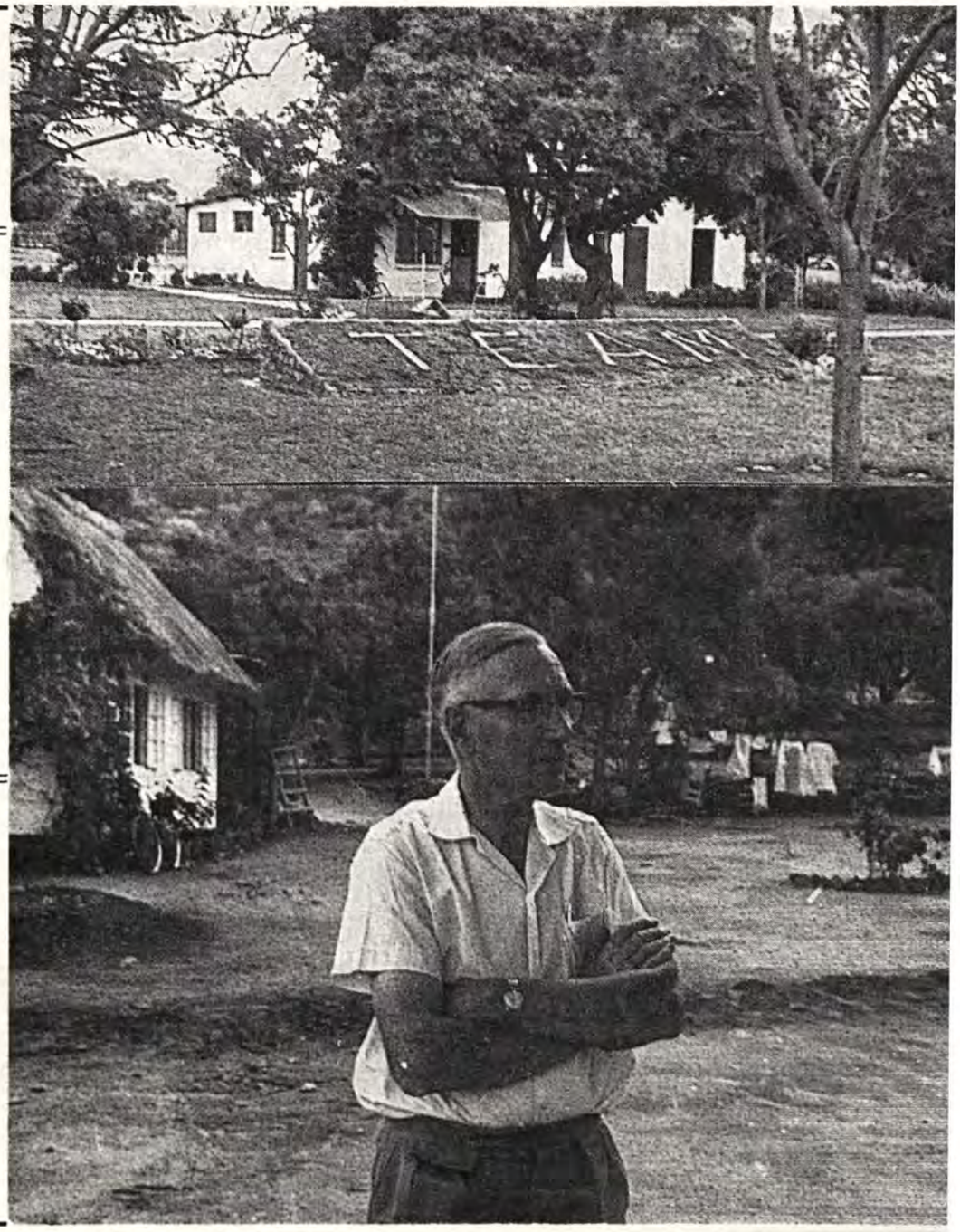
Details: **Pastor K. Smith, 82 Ellesmere Road, Bolton, Lancs.**

D.1341

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos. and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM
EVANGEL

Vol. XLVII No. 41 OCTOBER 8th, 1966 6d



Dr. R. C. Brien at Inyanga North station is in daily contact with T.E.A.M. ansmitter in Salisbury, Rhodesia. Note radio antenna behind the doctor. Plans are envisaged for broadcasts by Dr. Brien over this transmitter.

L. WIGGLESWORTH.

A hitherto unpublished meditation

by the late Ernest C. W. Boulton

"Let me hear Thy voice of love when I awake; let me know Thy will for today; for unto Thee have I handed over my life" (Psalm 143 : 8, French rendering).

HOW blessed to awake to the miracle of the morning apocalypse of divine things, the unfolding of the mind of God in the dawn of the day, the drawing up of the blinds of the night, and the opening of the soul Godward to catch the morning rays from the throne. The glories hidden in the bosom of the night are now made manifest in the light of the morning. The stars of promise that shone at midnight have now given place to the sunrise of radiant revelation.

"Let me be awakened by a vision of Thee." Ere the soul has been caught up in the daily round and the common task, ere the dust and din of life's highway has dimmed and deadened the vision or deadened the sound of the heavenly voice, to await awhile at the threshold of the day until He who paints the glories of the heavens and the earth speaks His creative thought into the heart; the portals of the new day, fresh from the hand of God, opening to admit Him who is to take command of the moments and the hours, as in rapid succession and sequence they form themselves into gracious and purposeful design. Like the unfolding of a flower to release its fragrance and beauty, so would the hand of the Lord unfasten the imprisoned glory of the Christ-indwelt soul and mind.

The morning moments spent in communion with the Master will have a profound bearing upon all the commerce and conflict of the day. There on the watch-tower of aspiration the soul sets up its altar of worship, while upon that altar is laid the sacrifice of praise, and the fire of a deep devotion to God is kindled thereon; there, with face upturned and hands outstretched, and heart uplifted, the expectant soul gathers its portion of blessing ere it launches upon the sea of the unknown, going forth bedewed with the breath of the Spirit, and strengthened with the God-breathed assurance of His accompanying presence.

"Let me know Thy will for today." 'Tis the servant awaiting his Master's commands, with listening heart and yielded will to receive the morning benediction from the lips of his Lord: the daily renewal of consecration; the daily reaffirmation and acceptance of the love-covenant 'twixt the soul and its Lord; the reavowal of the heart's allegiance; the fresh committal of the being to the Mastership of Christ.

"Unto Thee have I handed over my life." It is the fresh acceptance of the yoke of fellowship with Him, to tread the busy highways of life, bearing the impress of His image, stamped with the marks of divine ownership, and bearing the imprint of Love's transforming touch—the vanquished handing over to the Victor the sword of surrender, and thus acknowledging His right to the disposal of the life which He has conquered.

Too often the human heart breaks the pregnant silence with its plaintive cry "Give!" Yet how rich in God we become when that cry is changed to a joyous "Take!" When the real hunger of the heart is that He may claim all His blood-won rights in us. Then are we satisfied in Him because He is satisfied in us. There takes possession of the soul an overwhelming sense of radiant joy in knowing that we are all His, that we have nothing apart from Him; relinquishing all right to self-determination; not a sense of loss but of gain fills the soul which thus hands itself over to God in unconditional surrender, for God speaks within the breast of every believer His gracious word "All that I have is thine."

The attuned ear, sensitive to the music of the voice of the Beloved, awakens to a world of which He is the centre and glory. A throng of things will be ready to invade the mind, a multitude of demands will line up upon the threshold of the soul, seeking to claim priority, pressing claims and insistent interests, but these must be made to stand aside while the soul holds audience with the King. The exacting claims of the day's duties will not suffer because of those moments spent at the feet of the Father, the life will bear the bloom and blessing gathered in the sanctuary of silent worship into the world of action.

Oh to herald the dawn with the voice of thanksgiving, to clothe ourselves in the garments of praise,

and offer the morning sacrifice of gladness to God, to go forth into the new day with shining countenance, proclaiming that we have been with Jesus, that His touch has rested upon us.

Blessed Lord and Master, let this day be full of Thee. Be Thou the light upon the way, the overshadowing glory, the all-encircling presence, the driving energy of all its ministries, the indwelling shekinah which illumines the temple of the soul; step by step let us walk with Thee.

COMMENT, OPINION AND REVIEW

THE Bible has the answer to most of our problems, and if it does not it at least puts them into perspective.

The apostle Paul enjoyed the privilege of being that administrative ideal a one-man committee—and in regard to the stationing of ministers!

But that solved neither his man-power problem nor the consecration problem. Before writing his historic word to the church at Philippi, "but I trust in the Lord to send Timothy to you soon," had Paul canvassed possible candidates for that appointment? For he goes on: "I have no man likeminded [shortage of ministers] who will care for your state [lack of pastoral concern]; for all seek their own, not the things that are Jesus Christ's [lack of dedication]." One would imagine that with such a pioneer as Paul on the job of evangelism there would have been a superfluity of candidates for the ministry. But no! "I have no man likeminded." Surely with such a one as Paul in the van plenty of dedicated men would have been ready to lead into the breach! But, alas, "I have no man likeminded who will care for your souls; for all seek their own, not the things which are Jesus Christ's."

In passing it may be noted that this is an undesigned witness to the truth of the Bible. Had the Bible been artificially produced Paul would have known no such problems as this. They would have been considered derogatory to his dignity as a leading apostle; he, being what he was, would have been followed by a host of fully dedicated men. Only the Holy Spirit is factual enough to give us the truth of the case.

But one gets the impression that the state of affairs in the Church today is as good as—or, it might even be cogently argued, better than—the state of the Church then.

Only one man as dedicated as Timothy! The Church does better today.

We must beware lest we are led to think that different methods, approaches, or even gimmicks, will necessarily solve our problems. The problems have always been there, and are to be met and solved, as Paul met and solved them, as they arise, not by any trick of organisation or universal method of approach.

THE LESSON OF VIETNAM

The evil of western civilisation highlighted by the B.B.C. Home Service's feature about the remarkable work going on in Vietnam among civilian casualties of the present war reveals itself in two ways.

The more obvious is that of a Christian nation by its brutality wrecking the testimony of Christianity in the world and then the remarkable family devotion so frequently referred to by the speakers among the "primitive" peoples of Vietnam; the remarkable testimony of the speakers that so frequently it was the devoted nursing of sometimes quite young children that brought their parents through and of parents for their children.

Alas that the dedication of those marvellous teams of doctors and nurses in such appalling conditions will do so little to offset the damage done to the Christian testimony by the brutality of warmongers!

HEAR the illustration of a Chinese Christian national on a subject that is international.

"A man went to market with a string of seven coins. Seeing a beggar asking for alms, he gave the poor man six of the coins and kept one for himself.

"The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an ungrateful fellow!

"Yes, but there are those to whom God has given six days who steal the seventh also."

The Presbyterian.

Winson Green Crusaders produce and distribute their own propaganda

"LITERATURE—that's the thing"; so goes the cry from Christian lips. If there is one thing upon which Christians are agreed it is the tremendous value of the printed word in spreading the gospel. Communists are swamping Africa, south-east Asia and other countries with their propaganda—indeed, we freely acknowledge that they put us to shame—yet very few seem to do much about it.

While preparing for the visit of Pastor John Woodhead to Winson Green in September we came face to face with this problem. A crusade means visitation and advertising, and these in turn mean literature, lots of it, and cheaply. How could we do it? Very simply—we did it ourselves.

To Winson Green Crusaders was given the responsibility of carrying out the desire of the minister and church officers to visit 3,000 homes in the district on the three Fridays prior to the start of the crusade. On the first Friday a "coming soon" leaflet was left with them; on the second a copy of the paper *Tomorrow* with a further advertising slip placed inside, and on the third a more detailed leaflet reminding the people that the crusade was upon them at last. All this on top of poster displays, car stickers and hand-to-hand distribution! A tall order? Perhaps. Our crusader group is small in comparison with some branches. Our equipment: two small hand-operated printing machines and type belonging to a brother talented in the production of printing and with a vision for literature work. It does not seem much to attempt printing 20,000 items, for that was our total when we completed our project. However, the Lord was with us, and numbers mean little to the Holy Spirit.

Our Crusaders have been transformed. There is nothing more exciting than doing the Lord's work and literally watching it grow before your eyes. And why shouldn't the young people be excited? Before the crusade started more than 10,000 people had been reached, all with literature produced entirely by the Crusaders themselves. Our efforts might not be spectacular compared with those of the Communists; perhaps it is only a small beginning. Nevertheless, we thank God that He uses the weak things of this world to confound the things that are mighty. We give Him all the glory.

DAVID EURELL,
Crusader Secretary.

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EVANGELISM

By T. W. WALKER

FIELD SUPERINTENDENT

Our hearts are always warmed when we recall the four great truths for which we stand. There are, of course, other aspects of Bible truth, but Jesus Christ as Saviour, Healer, Baptiser and coming King has been in the forefront of our evangelistic efforts for over fifty years. The month of October is the time when we specially appeal to all our friends for a thankoffering for the furtherance of the work. Our very testimonies tell forth the truths we love, and it is greatly encouraging to know that the grand old message still goes forth. We all realise that finance has its essential part in evangelistic effort. Halls and publicity cost very much more than formerly, and our own experiences serve to show that prices of most things have considerably appreciated.

The proportion of our income as a movement spent on home evangelism could well do to increase considerably. Quite frankly, we are aware that there are many demands constantly before us and so often the same people bear the burden for so many items. But Elim has always loved evangelism and does now, and we really feel that all our churches in Great Britain should support this annual appeal. Your gifts, smaller and greater, will be warmly welcomed and will be put to the one purpose—evangelism.

The writer succeeded Pastor J. J. Morgan as Field Superintendent only four months or so ago. To receive requests for campaigns and to realise that there are restrictions due to financial need is a great challenge. We really require your help now and we ask you prayerfully to consider the matter. Gifts may be sent through your church or direct to myself at Elim Pentecostal Church Headquarters, 297/299 High Street, Cheltenham, Glos.

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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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

A morning meditation *E. C. W. Boulton*
Comment, opinion and review
Church reports
What is man ? *Editorial*
Prayer and praise *F. H. Coleman*
A-millennialism *J. T. Bradley*
The slain Lamb
E.W.M.A. news *Gladys Gorton*
Sunshine corner *Aunty Dorothy*
Letter to Sunday school workers *A. Tee*
Family altar *G. A. Wright*

EDITORIAL

THE Bible opens to us the wonder of human life and personality. Would that men would consider the implications of God's statement " Let Us make man in Our image, after Our likeness." A serious attempt to take this statement at its face value enhances human life above all else. The Creator Himself brings home to us the miraculous uniqueness of human life in the words " What shall it profit a man if he gain the world and lose himself ; or what shall a man give in exchange for himself? " In fact the very reversal of man's dignity when he collapses mentally is testimony to his inherent greatness. Nebuchadnezzar suffered this collapse and became like a beast of the field. But no beast could rise as high as he, and no beast, not even the oxen that he became like in habit, could fall as low as he. Man's whole history testifies to the awfulness of his spiritual and moral collapse, though we, knowing nothing else, are unaware of its catastrophic nature.

Far from man being an " accident in a backwater of the universe," he is the result of the skill of eternity. Even creation bears witness to this. Human life is known to be dependent upon radiations from outer space that have taken hundreds of millions of years to reach our planet. This marvellous, complicated, almost infinite universe was formed to house mankind. We are apt to think that, granted the existence of the sun and the moon, with possibly the planets, human life can be maintained. We may rest assured that just as the earth is dependent upon the sun so the sun in turn is dependent upon other celestial bodies and they in turn upon others *ad infinitum*. In other words, the statement of the Holy Spirit that " all things are yours . . . the world, life, death, or things present, or things to come . . " is a more literal statement of the facts than we usually think it to be.

Therefore, for almost endless time past God has been preparing the radiation sources in outer space for the maintenance of human life ; for 3,000,000,000 or 6,000,000,000 years He prepared a home, the whole universe, for man, for his life and maintenance. Then at the appointed time, when all had been made ready, God spoke the word " Let us make man in Our image." When the psalmist exclaimed " What is man? " he was not asking that question in a disparaging or derogatory sense. He realised that all this vast creation existed for man alone. If so much " machinery " was necessary to provide man with a habitation, the conclusion must be that the psalmist was not referring to him in a belittling way, but was marvelling at what must be his greatness seeing that so vast and complicated a universe is necessary to maintain even his physical life. So, as Young's *Literal Translation* has it, faithfully following the Hebrew, " Thou hast made him a little lower than God ; Thou hast crowned him with glory and honour." With what glory and honour, if only men could glimpse, what a transformation it would bring about in our attitude to life.

But even we who have been somewhat enlightened to the glory of God's purpose for man in Christ by the Holy Spirit grovel and grope and grasp among the trinkets and tinsel of the world. Oh that we might catch the vision of Paul's words "while we look not at the things which are seen, but at the things which are not seen . . . eternal" (2 Corinthians 4:18).

THE Evangelical Alliance has commenced a new series of fifteen-minute programmes for very young children on Radio 390. Called "Sunday Storytime," the programmes will be transmitted on Sunday afternoons at two o'clock. Six programmes have been made, but it is hoped to extend this to a full series of thirteen if funds to meet the production costs can be found.

The series has been produced as a result of an offer made by Radio 390 to the Evangelical Alliance for free time each Sunday afternoon.

The general theme is "Jesus is a Friend," and each programme sets out to interest small children by helping them to learn a new song or chorus and to give them a Bible story in such a way that they can understand its meaning for themselves. The stories are told by Pamela Dowman, editor of the Scripture Union's *Primary Teachers' Magazine*.

PRAYER AND PRAISE

By F. H. COLEMAN

For some time now this column has been more occupied with prayer than with praise; let us now consider the theme of praise to God for answered prayer. The Bible has given us many promises regarding prayer, and we know God does answer prayer even if we had never proved it, but we have. God does answer prayer.

A Christian policeman, a member of an Elim church, was pounding his beat in a northern city one evening. Suddenly he saw a woman on a corner, sobbing. He approached her and was told that her grandson, aged six years, had walked out of his home some five hours earlier and had not been seen since although visits to homes of relatives and friends had been made. A description of the boy was given to the friendly man of the law, who telephoned headquarters, and soon policemen were searching for little Jimmy all over the city. Grandmother and police officer walked slowly to the boy's home. No news! After speaking to Jimmy's mother and assuring her that all would be done to find her lost boy our Elim brother had an urge to pray. This was not something he had done before while on his duty to those he had visited in the course of his work. Telling them he was a Christian believer, he offered to pray that Jimmy would be found. Granny dropped on her knees while Jimmy's mother stood wide-eyed; she was of the modern generation, so many of whom had never attended Sunday school or church. Soon the kindly policeman was on his beat again. Seeing a telephone box, he decided to call headquarters. Yes. Jimmy had been found and the policeman who had found him had almost overlooked him. A second look down that dark cul-de-sac revealed Jimmy asleep against a dustbin. Yes, God does answer prayer.

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An examination of the A-millennial doctrine. The first of a series of five articles.

by J. T. BRADLEY

A-MILLENNIALIST is the name given to those who believe that we are now living in the Bible millennium. In the words of Archibald Hughes, whose book *A New Heaven and a New Earth* has received important notices in the Christian press and may therefore be considered a serious presentation of the A-millennial position, he believes " that the '1,000 years' of the New Testament is the period from the cross to Christ's second appearing " (p. 61).

The history of the world during the past 2,000 years contradicts the view that Isaiah's prophecies of the wolf dwelling with the lamb, the lion eating straw like the ox, the sucking child playing upon the hole of the asp and the nations beating their swords into ploughshares refer to the period from the cross to our Lord's second appearing either literally or figuratively.

In the book of Revelation the Holy Spirit reveals that in the millennium Satan will be bound in the bottomless pit for 1,000 years and shall deceive the nations no more until the 1,000 years be fulfilled. The A-millennialists therefore teach that Satan has been bound in the bottomless pit during all the Church age and has not deceived the nations during that period.

If Satan were bound at the first advent of Christ and has been bound ever since, how comes it that Peter had to write " Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist . . ." (2 Peter 5:8) ? The A-millennialists teach that the Devil is now bound, chained in the bottomless pit, and was so when Peter wrote these words ; the Holy Spirit states " he goeth about." The verbal and mental juggling indulged in by A-millennialists to explain away Peter's words in the light of their belief is a delight to read. Why did the Holy Spirit inspire Peter to write " [the devil] walketh about " when He knew, according to the A-millennialists, that he was bound in the bottomless pit ?

Revelation 20 : 3 states that Satan was " bound " in the bottomless pit, and " shut up " that he should deceive the nations no more till the 1,000 years should be fulfilled. The A-millennialists teach that the nations of the world have not been deceived by the Devil since our Lord's crucifixion. In the light of events it is very hard to believe that any student of the Bible and history can seriously believe this.

However, history apart, their belief is in direct conflict with the Scriptures ; 2 Corinthians 4 : 3, 4 reads " . . . them that are lost: in whom the god of this world hath blinded the minds of them that believe not." A-millennialists teach that Satan has not deceived the nations since our Lord's first advent ; the Holy Spirit states that the gospel is hidden from them because Satan has blinded them !

Paul states in 1 Thessalonians 2 : 18 : " Wherefore we would have come to you . . . but Satan hindered us." If, as A-millennialists are teaching, Satan was shut up in the bottomless pit how could he hinder Paul and successfully on two occasions as he states in this verse ?

What kind of a shutting up is this that allows the Devil to go around seeking whom he may devour, who blinds the minds of the peoples of the world, who can effectively resist an apostle ?

But this bound and shut-up Satan seems to have quite exceptional powers even against Christians. When Paul stated that he decided to deliver a certain sinner in the Corinthian church to the Devil for the destruction of his physical life it is hard to accept the view, particularly in view of the language Paul uses, that he knew he was delivering him over to a Devil " shut up " and " bound " (1 Corinthians 5 :5).

Two chapters following (7 : 5) this " bound " and " shut-up " Satan has power to tempt Christians to fall into sin.

But anyone with a concordance can look up scripture after scripture showing the Devil to be abroad deceiving, tempting and destroying.

For example, how could Satan fill the heart of Ananias to lie to the Holy Spirit if he was bound and shut up at that time ? Words really lose their meaning if " bound " and " shut up " mean that the individual so bound and shut up is, according to the Scriptures as well as experiences, roaming around deceiving the peoples of the world, tempting Christians, effectively hindering an apostle, and devouring whom he can.

THE LAMB SLAIN

a meditation

" Slain before the foundation of the world " (Revelation 13 : 8).

" According as He hath chosen us in Him before the foundation of the world " (Ephesians 1 : 4).

WHAT an astounding revelation of divine redemption ! The anticipation of man's need long before he was created. In the mind of God provision for the fall and its dire consequences was made before ever it took place. The foreknowledge of the Eternal ! That foreknowledge which enabled Him to prepare for the faithless disobedience of man. God created man that he might be redeemed and man was redeemed that he might be recreated, that he might become the object of that overflowing passion to save and transform that which was lost and disfigured. Calvary was no afterthought of God, it was His glorious forethought. In the heart of the Eternal that wondrous blood atonement had taken place before the dawn of creation. The cross was already set up, and the death blow to Satan's domination already decreed. God foresaw the tragic turn of events, foreknew the rising of that river of rebellion in human nature, and foreordained His divine answer to the challenge of the powers of darkness. The world became the scene of satanic challenge to the sovereignty of God ; Calvary was the acceptance of and the answer to that challenge. Satan's objective was nothing less than world domination. In striking that deadly sin-blow at man, the Devil aimed at the overthrow of the Almighty ; Satan's objective was not in the ultimate sense Adam, but God Himself. The great decisive and conclusive struggle 'twixt darkness and light.

How almost impossible it is for the human mind to grasp such profound truth as that expressed in this passage, in fact the meaning of this word is only within the reach of the divinely illumined mind. It is upon the Holy Spirit Himself that we must rely for the capacity to comprehend the depth and height and length and breadth of such a word, stretching as it does from eternity to eternity. This timeless wonder ! This ageless miracle ! This divine act which links the eternal past with the eternal future !

What a stupendous thing is this that God has wrought ! How it should enhance the greatness of that salvation of which we have become the unworthy recipients. What a rich inheritance for the sons of God ! How deep into the past go the roots of this saving grace, this ancient gospel which meets the needs of modern man. The saving thought of God was going out after mankind before time was, before the dawn of creation's morning. That thought was to take the living form of the Man of sorrows—the incarnate Love !

Oh, the amazing fact that ' He hath chosen us in Him before the foundation of the world "; that He " hath saved us . . . according to His own purpose and grace, which was given us in Christ Jesus before the world began " ; that away back there in the dateless ages of the past we were chosen of God to be His own possession. In the plan of the Eternal we were set apart for Him. " For whom He did foreknow, He did also predestinate to be conformed to the image of His Son, . . . moreover, whom He did predestinate, them He also called, and whom He called, them He also justified ; and whom He justified, them He also glorified." This is something that did not begin when we were born, or when we were reborn ; it has its birth in the bosom of the Almighty will, before the foundation of the world, born of the seed and of the thought and will of God.

Instinctively the question arises, is this choice a determinative power ? Does it visualise that which is inevitable and inescapable ? Certainly without the divine choice there could be no human choice. " Ye have not chosen me, but I have chosen you " Jesus said to the twelve ; yet even in the face of such a conclusive statement as this from the lips of the Lord we cannot dispose of the human choice ; we may lay claim to being the elect, yet we are the elect because as a contributory factor we have chosen to be elected. The concurrence of our will with that of God has brought about this glorious relationship and fellowship. The human choice is the sequel to the divine choice—becoming the means to the divine end. " We love Him because He first loved us."

We have to recognise that the divine purposes are

unchangeable, the fiat of God is unalterable. Away back in the eternal past God made full allowance for every challenge to His will and purpose knowing from the beginning the forces that would be allied against Him—all this was taken into account in the plan of God.

Calvary was not a hasty act of the Father taken under pressure and in order to extricate Himself from a difficult position ; it was the foreordained redemptive remedy for a disease-stricken creation. It reveals a God ready for the final onslaught of evil, one who has made every preparation and provision for the crisis of the cross. To Isaac's anxious question in Genesis 22 " Behold the fire and the wood : but where is the lamb for a burnt offering ? " Abraham made answer " My son, God will provide Himself a lamb for a burnt offering." God had thought of all this, and had provided the great antitypical Lamb, the divine Burnt-offering which was to take the sinner's place in the fire of judgment on Golgotha's awful altar.

We go back to eternity, and there we find the slain lamb, from there we move on to the climax and fulfilment of the ages and, lo, once more we are confronted in the book of Revelation with " a Lamb as it had been slain." It would appear that the Lamb is to be the centre of that glorious state which is to be, the eternal reminder of God's great redemptive achievement, that upon which His heart has been set from the beginning, the consummation of that redemptive plan born in the heart of the Eternal.

The Deity was not driven into a last-minute desperate endeavour to redeem ; His plans were laid in the sunrise of eternity, covering that final glorious climax of the cross, God's masterpiece of saving love and grace, the sequel to which is found in Ephesians 5 : 25-27, where the apostle pierces the veil of the centuries and presents the inspired picture of the eventual redeemed and transformed Church : " Even as Christ also loved the church, and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish."

Before that overt act of rebellion against the divine will took place God had made provision to heal the death wound that sin would make ; in the mind of the eternal a bridge had been thrown across the gulf which should separate man from God, access to the Almighty being thus re-established.

Against the dark background of Eden shows the glory light of redemption—the incarnate Love going down into the abysmal depths of man's tragic betrayal of himself to evil.

In eternity He claimed us in time, and having chosen us He claimed us as His own, that we should be to the praise of His glory (see 2 Thessalonians 1 : 10, Moffatt), thus to become His preordained handiwork.

When in the human is created the capacity to share in the divine vision, how exalted and extensive must that vision be stretching from eternity to eternity—measureless in its compass, fathomless in its perception.

News from our churches

Swansea Elim Sunday school pays for church building in Tanzania

This church, made and erected by Pastor M. O. Thomas in Tanzania, cost £65 and was paid for by Swansea Sunday school.

L. Wigglesworth.

BRADFORD **Pastor: E. J. Jarvis**

WE held a three-day convention in September to celebrate our pastor's third anniversary. The special speakers were Pastor W. G. Hathaway and Pastor and Mrs. David Mills, prospective missionaries to Ghana. The messages were very inspiring and under the power of the Holy Spirit. Musical items by Mrs. Mills, Pastor and Mrs. Jarvis and family and the Crusaders were also greatly appreciated, as were the slides of Ghana shown by Pastor W. G. Hathaway

in the after-meeting on Sunday evening. We thank God for Pastor Jarvis and family and pray God's blessing to continue upon them and the Bradford church. W. HAIGH.

SOUTHPORT **Pastor: L. N. Knipe**

WE had a blessed time at the induction of Pastor L. N. Knipe to our church at Southport. Approximately 140 attended the service, which was convened by the district superintendent, Pastor F. R. Lomas (Wigan), and an inspiring and challenging word to incoming minister and congregation alike was given by Pastor J. Tetchner (former district superintendent).

The service was preceded by a welcoming tea prepared by the Ladies' Fellowship, which was enjoyed by all present.

An inspiring time in the presence of the Lord was enjoyed by all who attended our August convention meetings, which were convened throughout by Pastor L. N. Knipe.

Our hearts were thrilled and blessed as the Word of God was expounded to us by Pastors J. Hounsome (Knottingley) and S. Beresford (Blackburn).

There were many fine musical items over the weekend which also thrilled our souls.

We thank God for the support given by our own members and friends and by the ministers and churches in the presbytery, and those present will long remember those challenging messages given under the anointing of the Holy Ghost. D. DAW.

SCUNTHORPE **Pastor: F. G. Evans**

THE assembly at Scunthorpe rejoiced at a recent baptismal service to see six candidates being baptised. Five of them were young men, one of whom was the pastor's eldest son, Peter. The pastor's daughter Barbara was also baptised. The other four candidates were young men recently saved. This was the first baptismal service held here for quite a long time.

The blessing of the Lord has been resting upon us and we praise Him for His goodness. Several special speakers in recent months have commented upon the splendid spirit prevailing, and we on our part have been thrilled by their ministry.

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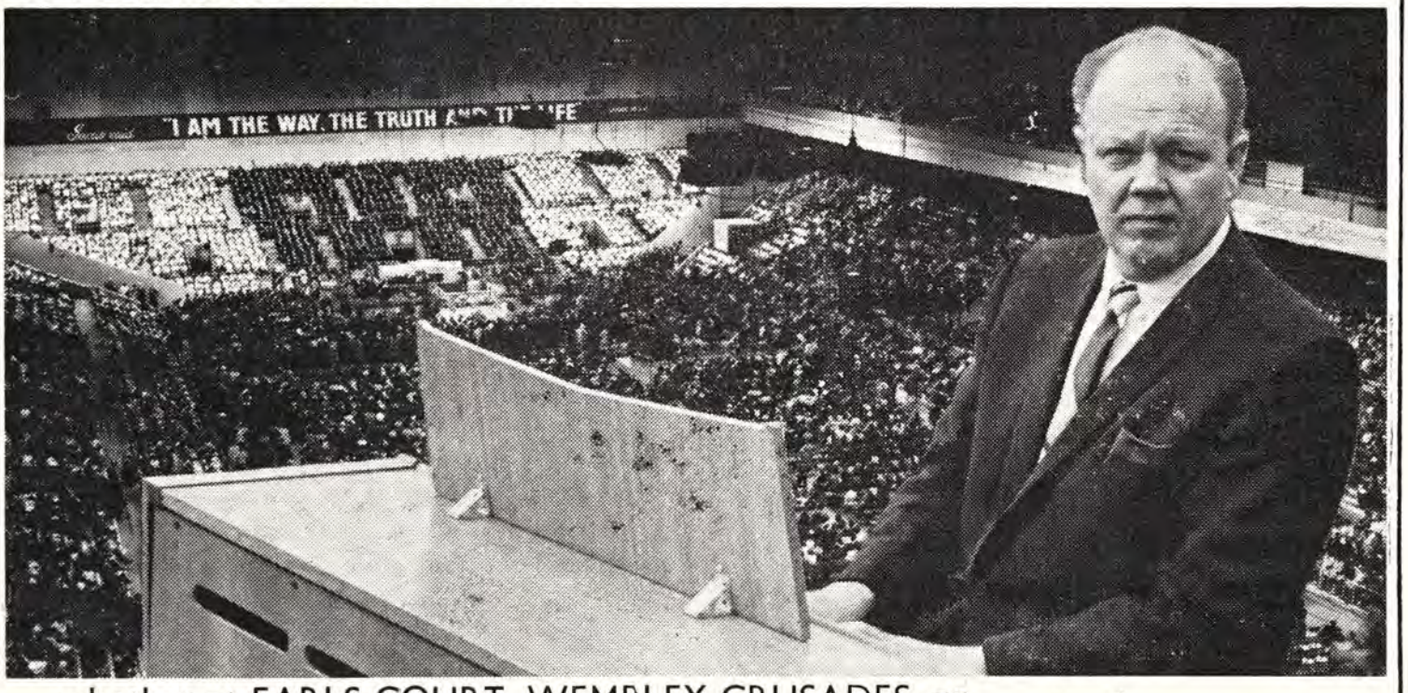

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Women's column

By GLADYS GORTON

E.W.M.A NEWS

The jeep for India. Up to the moment of writing over £450 has come to me direct. This includes gifts given at the annual conference at Bracklesham Bay. Other gifts have also been sent to our Missionary Secretary, Pastor L. Wigglesworth. It is absolutely splendid of you all and we sincerely thank you in His name.

We have had such a grand response and co-operation from the various churches throughout the country regarding the E.W.M.A. that we can go forward confident in our God, knowing that we have a responsible but joyous work to do for Him. He will equip and enable us. United in purpose, we shall accomplish great things which hitherto have been impossible, even though some of us did our utmost. Our missionaries are greatly encouraged.

Here are extracts from a lovely letter I received from Mrs. Jean Phillips, wife of Hubert Phillips, of Emmanuel Press, Nelspruit, Transvaal. "I am really writing to congratulate you on the birth of the new 'baby.' What a joy. I trust she will grow up to be a real blessing to the Elim family. I feel confident that our Elim sisters will do all in their power to foster her. Many missionaries will very much appreciate all the little extras that they will now be able to enjoy, especially those with growing families. It costs so much now to feed, clothe and school children. Uniforms which have to be bought, bus fares, etc., make a big hole in a missionary salary. I am sure missionaries are going to appreciate the new 'baby' more than you can ever think. May our Lord richly bless you all and the new 'baby.'

"We were very distressed to read about some of our Elim missionaries in India having to cycle in that great heat. I remember how in the early days we used to puff away on bicycles. We were young then, but it was tough going on footpaths and stony roads. I praise God that for many years now we have had a car. It is very exhausting to cycle in intense heat, and one cannot be one's best for the Lord."

One final word regarding the "baby." In some places one has to pay very heavy customs duty on parcels from overseas. Our sister gives examples of this.

Elim missionaries for whom parcels are intended *should first be contacted* about the regulations affecting imports to their country, as these vary from one country to another. No parcels should be sent to E.M.S. headquarters.

Sunshine Corner

HELLO SUNBEAMS.

The owl and the pussy cat went to sea
In a beautiful pea-green boat,
They took some honey and plenty of money
Wrapped up in a five-pound note.

I couldn't help being reminded of this nonsense rhyme this week. Michael and uncle Richard have just gone on a very interesting holiday. I don't know whether their boat is pea green, but it's an Inland Waterways barge. I do know that they are both very excited about their journey.

They have gone with some other young people, none of whom knows anything about barges. They have an idea of where they intend to go and they have taken lots of maps with them. The boys will do the steering and the girls will cook the meals.

The first reports of the journey are that they are having a good time. One of the boys fell into the water, but they were aground when it happened and he was soon fished out. Richard seems to have sympathy with the bargees, so I imagine that steering must be harder than it looks. We all eagerly await a full report on their return, and of course we wish we could have gone with them.

Another of Edward Lear's nonsense rhymes is about some strange people called the Jumblies. "In spite of all their friends could say, on a winter's morn on a stormy day they went to sea in a sieve." What a very strange thing to do!

Michael and Richard made full provision for their journey. They had a destination and maps to guide them safely there. The owl and the pussy cat took food and money with them and a small guitar to while away the hours at sea.

The Jumblies were quite different; they just didn't bother. They would not listen to the advice of their friends and they tried to sail in a boat with holes in. What stupid people they were!

We have a great adventure on the sea of life. The Bible is our guide and heaven is our destina-

(*continued on facing page*)

COMING EVENTS

ANDOVER. October 8-16. Guildhall. Andover for Christ Crusade. Weeknights at 7.30. Sundays at 8. Conducted by J. G. Patterson and team.

ARMAGH. Commencing October 9. Elim Pentecostal Church, College Street. Crusade by Charles Brookes. Sundays at 7, weeknights at 8.

BARNSTAPLE. October 8-10. Elim Pentecostal Church, Bear Street. Saturday and Monday at 7.30. Sunday at 11 and 6.30. Preacher : J. T. Bradley. Convener : A. Nicolson.

BIRMINGHAM Presbytery. October 15. Crusaders' Barbecue at Log Cabin Camp, Earlswood, at 7. Preacher: John Cooper. Convener : Frank Shadlock (Youth Commissioner). Tickets from your Crusader secretary.

BOLTON. October 16. Elim Pentecostal Church, Platt Street, off Bridgeman Street. At 11 and 6.30. Visit of L. D. V. Tiller (Colchester). Convener : K. Smith.

BRISTOL. Commencing October 8. The City Temple, Jamaica Street. Crusade conducted by Don Summers and team. Each night at 7.30. Sundays at 6.30.

CAERPHILLY. October 6—10. Elim Church, St. Fagan's Street. Annual Convention. Each night at 7.15 (Friday excepted). Sunday at 11 and 6.30. Preachers : Gerald Chamberlain and E. Lewis. Convener : J. B. Coleman. October 15. At 7.15. Visit of Rev. Brian Vidamour (Switzerland).

CLAPHAM. October 8. Elim Central Church, Clapham Crescent. British Pentecostal Fellowship. London Area Rally. 6.30 p.m. Preacher : R. Kay. Items by I.B.T.I. students. Chairman : J. Hywel Davies.

COATBRIDGE. October 8-10. Saturday : Assembly Hall, High School, Albert Street. Scottish National Youth Rally. At 3.30 and 6.30. Elim Pentecostal Church, King Street. Sunday at 11.30 and 6.30. Monday at 7.30. Preacher at all services : G. Wesley Gilpin (President). Convener : R. Lighton. Music items by Elim Bible College quartet and the Scottish Jubilee choir.

CROYDON. October 16. Eilm Pentecostal Church, Stanley Road. At 6.30. Visit of London Crusader Choir. Preacher : D. B. Gray. Convener : W. J. Maybin.

GUERNSEY. October 9-13. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Annual Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher : W. M. E. Plowright (London).

HALIFAX. October 9-12. Elim Pentecostal Church, Hopwood Lane. Annual Convention. Sunday at 10.30 and 6.30. Monday to Wednesday at 7.30. Preacher : J. Gardiner (Belfast). Convener : W. J. Hilliard.

HANLEY. October 8. Elim Pentecostal Church, Bucknall Old Road. Minister's fourth anniversary. At 7.45. Preacher : P. S. Brewster. Convener : J. G. Cooper.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

IPSWICH. October 8, 9. Elim Pentecostal Church, Vernon Street. Missionary weekend. Saturday at 7. Sunday at 11, 3 and 6.30. Visit of A. D. and Mrs. Bull, on furlough from Tanzania.

KINGSTON. October 9-13. Elim Pentecostal Church, Thames Street. Convention for deepening of spiritual life. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher : Alfred Missen, General Secretary, Assemblies of God.

LEEDS. October 8. Foursquare Gospel Church, Bridge Street. North East and North West of England Rally, at 3.30 and 6.30. Preacher: J. Gardiner. Soloist : P. Colley. United choirs. Ordination of ministers at evening service.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. October 15-20. Elim Pentecostal Church, Mill Lane. Youth Crusade conducted by Bernard Briscoe and Richard Kanes. Saturday at 7.30. Sunday at 6.30. Monday to Thursday at 7.30.

NEWHAVEN. October 8, 9. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Monthly rally. Sunday at 11 and 6.30. Preacher : F. Shadlock (Selly Oak). Convener : H. W. Holdstock.

PORTSMOUTH. Commencing October 2. Guildhall. Crusade by A. Tee and party. Sunday at 8. Weeknights at 7.30.

ROMFORD. October 2-13. Elim Pentecostal Church, Wheatsheaf Road. Sundays at 11 and 6.30. Tuesday to Thursday at 8. Saturday at 7.30. Preacher : Joseph Smith.

RUGBY. October 8, 9. Elim Pentecostal Church, Windsor Street. Harvest Festival. Saturday at 7.30. Sunday at 11, 3 and 6.30. Preacher : A. R. T. Whittall (Woolwich).

SOUTHEND-ON-SEA. October 8-16. Elim Pentecostal Church, Sea View Road. Fortieth anniversary services. Saturday (8th) at 7, Sunday at 11, 3 and 6.30. D. B. Gray and London Crusader Choir. Preacher : W. J. Maybin (Croydon). Tuesday to Thursday at 7.30, and Sunday (16th) at 11 and 6.30. Preacher : C. J. E. Kingston.

SOUTHPORT. October 9. Evangel Temple, Manchester Road. Harvest Thanksgiving. 10.45, 3 and 6.30. Convener : L. Knipe.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. October 15. Elim Pentecostal Church, Mersham Road. Annual Sisterhood Rally at 3. Preacher : Mrs. G. Gorton (Sheffield). October 15 and 16. Church anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preachers : A. V. and Mrs. Gorton. Soloist : Mrs. A. P. Thomas. Convener : B. G. Edwards.

WELLS. October 8. Elim Pentecostal Church, Chamberlain Street. Visit of Yeovil youth. Preacher : L. Lambert. October 9. Visit of Ray and Hilda Hall (Bristol), P.H.C.

SUNSHINE CORNER *(continued)*

tion. We sail in the gospel ship and we have Jesus as our Captain.

Some people just don't bother about the journey ; they try to guide their own vessel and, as Richard and Michael found, it is so easy to run aground. Others are like the Jumblies. Going through life without Jesus is like putting to sea in a sieve ; people who do so will never arrive safely, yet they insist on setting out in spite of the warning they receive from friends.

The disciples once set out on the sea without Jesus in their boat. See if you can find the chapter about it and read how glad they were when Jesus came to them.

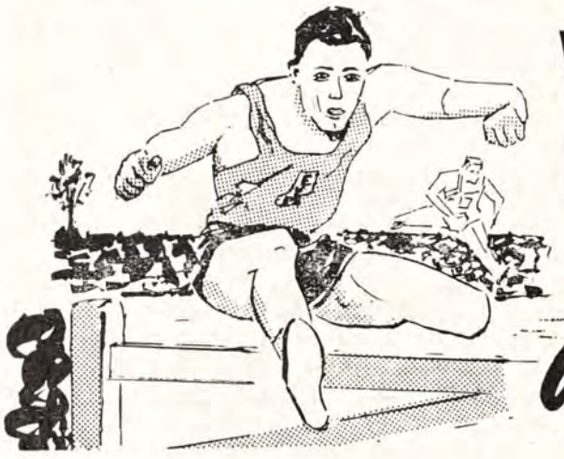
Did you find the two stories about rain ? In Judges 6 you can read about Gideon and his fleece, and in 1 Kings 18 you can read about Elijah and his wonderful prayer.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

YOUTH PAGE



YOUTH in action!

A letter from the Youth Director

TO EVERY ELIM SUNDAY SCHOOL TEACHER AND SUPERINTENDENT

DEAR SUNDAY SCHOOL WORKERS,

Hearty greetings. As never before I would like to encourage you in the vital job you are doing for the Master. There are three things I want you to know about, all of which will inspire you, I am sure.

SUNDAY SCHOOL COMPETITION

For the first time I have been able to arrange for the winners of the shield to have the presentation made to them in the Royal Albert Hall on Easter Monday afternoon! Imagine the thrill of watching your school being hailed as the winners in front of the thousands who gather there. This should make you work harder than ever. The shield is awarded to the school with the highest average mark of the eligible scholars. A minimum of fifteen eligible scholars is required. The diploma is awarded to the school with the highest average mark of the eligible scholars *who entered*. Again a minimum entry list of fifteen eligible scholars is required. From this you will see that it is essential for you to get every possible eligible scholar to sit if you are going to win the shield. Every eligible scholar who does not sit is marked as having nothing out of 100 and thus lessens your chance of winning.

To help you we have arranged for a special guide leaflet to be printed. These are now available, and if you have not had some please write to me and ask for the number you require.

RECRUITING NEW SCHOLARS

In order that recruiting will in no way interfere with a Sunday school's chances of winning the shield we have arranged that scholars must be on the register on the Sunday of the first lesson from which the competition is set before they are eligible to compete. Children recruited after the first lesson is given may enter but must not be included in the assessment of the shield or diploma. Recruiting of new children is very important, and we would like every school to do something about this. Ample recruiting letters are available here at only 4/- per 100. You are doing much more than you think when you go out from door to door as a Sunday school teacher seeking new scholars. Parents become interested and a wise conversation can introduce our Elim Church and our beloved Saviour to the people. This leads me to speak about our

SCHOOL FOR SOUL-WINNERS

The main object of every Christian should be to win souls for the Lord, especially young people, for this can mean a life saved as well as a soul. Our new simple correspondence course commences this month. May I invite you personally to join it? There are seven lessons, all of which are illustrated, and we ask you to complete one per month. Write to me *today* and ask to join. It can only do you a lot of good and help you in the vital work of winning souls to Jesus Christ.

With kind regards,

Yours sincerely for the boys and girls,

Alexr. Lee.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, October 10th — Deuteronomy 33:13-29

" And of Naphtali he said . . . full with the blessing of the Lord " (v. 23).

Is this true of us? It should be, for we have been blessed with all spiritual blessings in Christ Jesus. Of course, there is the danger of our not entering into our inheritance in Christ. We can be so like the prodigal's elder brother. Whatever our circumstances we should experience the peace of God that passes all understanding; though there may be no outward laughter there should be a deep, rich joy and our whole being should be flooded with hope, setting the eyes on far horizons. However, we must not become blessing seekers; we must seek the Lord for Himself alone. He is our peace, He is our joy, He is our counsellor, so inasmuch as He becomes real to us we shall experience the blessing of the Lord. This is why Paul prayed for the Ephesians that Christ might dwell in their hearts by faith; that is that Christ might become a greater reality to them, for He is the embodiment of all blessing.

Tuesday, October 11th — Deuteronomy 34:1-12

" And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face " (v. 10).

Like a flash we think of the Lord Jesus. We recall the prophecy " The Lord Thy God will raise up unto thee a prophet . . . like unto me " (Deuteronomy 18:15)—a prophet " mighty in word and deed." Moses was a spiritual giant with a compelling influence. Reading of his close fellowship with God creates within us the longing for a deeper spiritual experience that will have such an impact upon our lives that we shall inspire and enable other lives; more, that our quality of life will direct the minds of others to the Saviour even as we immediately thought of the Lord Jesus when reading of Moses.

Wednesday, October 12th — 2 Timothy 1:1-18

" The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain " (v. 16).

That Paul should have mentioned in this letter the help that Onesiphorus had given him reveals the depths of his gratitude and the importance of the help given; and it suggests to us a great opportunity for Christian service well within our grasp. All around us are people who need help of one kind or another, even people like Paul who have themselves helped many. What an honour to be made a blessing to a man such as Paul! Others could have had the honour had they not been blind to the opportunity. Like Onesiphorus, we need to be sensitive to the needs of others. The more we become like Christ the more we shall follow in the footsteps of this sympathetic Christian. Of course, this form of service seldom hits the headlines, but it will receive the Lord's " Well done " even though the act is as simple as the giving of a cup of water in His name.

Thursday, October 13th — 2 Timothy 2:1-13

" Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound " (v. 9).

Though they bound Paul the spread of the gospel was not curtailed. Paul's imprisonment had the opposite effect on his associates from what one would have expected: they became bolder witnesses because of his chain. Thus the Word was preached with greater intensity. Though Paul may not have meant this when he was writing to Timothy it is an historical fact: from the imprisoned apostle came forth the liberating Word in the form of the prison epistles. In the nature of the case the Word of God cannot be bound, for it is a spiritual force.

Friday, October 14th — 2 Timothy 2:14-26

" Study to shew thyself approved unto God " (v. 15).

We must not allow the word study to lead us into thinking that delving into the Bible is a laborious task; we should rather think of it as a delight, which indeed it will be if we are taught of the Holy Spirit. How important for us to understand the Bible! Until we are taught of God its message has no meaning for us and may give rise to a misconception of the purposes of God. Jesus hinted at such a situation developing when He warned His disciples that the time would come when " whosoever killeth you will think that he doeth God service." That certainly came to pass because people did not understand the Scriptures. It will be noticed that we are to show ourselves approved to God by our study. That is an important observation. God is concerned not with our accumulation of facts but with the translation of the Scriptures into daily living. " Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." That is the only house God approves of.

Saturday, October 15th — 2 Timothy 3:1-9

" This know also, that in the last day perilous times shall come " (v. 1).

Why should there be perilous times in the last days? Believing that we are living in the last days, our most probable answer would be because of scientific inventions such as the atom bomb; but the reason advanced by Paul was the increasing wickedness of man. When such inconceivable powers for destruction fall into the hands of man perilous times will most certainly be upon us. It is a dark picture, but the Christian knows that the storm heralds the calm, so that the advent of the perilous times becomes the harbinger of Christ's reign of peace. Therefore, as the darkness deepens, rather than become obsessed with the ominous shadows, let us rejoice that these are signs of the approaching return of our Saviour as King of kings and Lord of lords.

Sunday, October 16th — 2 Timothy 3:10-17

" Yea, and all that will live godly in Christ Jesus shall suffer persecution " (v. 12).

We may be tempted to ask why this should be, and we may be tempted to doubt its truth until we realise that persecution can take many forms—e.g. just being left out of the conversation, being excluded from the company, being made the object of jest, being misrepresented. This is mild persecution compared with torture and death, but it is persecution none the less. A godly life is a challenge. It sets a standard that infuriates others by sharpening the conflict between what they know they ought to do and what they want and intend to do, so they retaliate by abusing the godly. The Lord forewarned us that this would be so. He said " And he that taketh not his cross, and followeth after Me, is not worthy of Me " (Matthew 10:38); and again, " Think not that I am come to send peace on earth: I came not to send peace, but a sword " (v. 34). However, let us also remember that Jesus said " Be of good cheer; I have overcome the world " (John 16:33). Therefore we should be able to say with Paul " Persecuted, but not forsaken."

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed: The Advertisement Manager, 297/9 High Street, Cheltenham, Glos, and should arrive **SATURDAY morning for issue dated a fortnight following.**

30 words (minimum) 6/8 per insertion and 2½d. for every additional word. Box numbers 1/6 per insertion extra; also allow for six words to be added to your advertisement.

DISCOUNT: 10 per cent for 13 or more consecutive insertions; 5 per cent cash with order.

For displayed advertisement rates write to the Advertisement Manager.

BIRTH, MARRIAGE and WITH CHRIST notices are inserted free. All other notices are chargeable as above.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

FOR HOLIDAYS WITH HAPPY MEMORIES
BRYN EIRIAS HALL
Abergele Road, Colwyn Bay, North Wales
Write secretary (e) for brochure (s.a.e.), or ring 30524
D.1264

EASTBOURNE. Enjoy your holiday at the Elim Guest House. Sea one minute. Christian fellowship. Home comforts. Illustrated brochure from Miss G. Willcocks (E.E.), Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 20633. C.1074

ILFRACOMBE. Maranatha Christian Hotel. Near sea; every consideration to ensure comfort; ample good food; happy fellowship; varied recreation; personal supervision; large car park. Send for detailed brochure. Mulley and Gilkerson. Phone 1245. C.1141

ILFRACOMBE. Willow Tree House, Torrs Park. Self-catering holiday flats and flatlets, close to sea and shops. Christian fellowship. Brochure, Mr. and Mrs. Puddicombe. Tel. Ilfracombe 876. C.1142

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

WESTON-SUPER-MARE. Christian guest house. Few minutes shops and sea; h. and c.; happy fellowship. Brochure, Mr. and Mrs. Lisk, 11 Albert Quadrant. Phone 2283. C.1192

MISCELLANEOUS

ADVERTISING PENCILS, superb ball pens, brushes, combs (gold-stamped with church name). Raise funds quickly, easily. Bran tub toys. Details: Northern Novelties, Bradford, 2. Repeat orders assured. C.1193

BOOK THIS FOR YOUR CHURCH. A dramatic 90min. colour feature film, "Beloved Enemy." A young scientist sets out to disprove the deity of Christ and meets the unaccountable man. Further particulars from L. Edwards, 22 Westfield Road, Blackheath, near Birmingham. Phone Woodgate 6158. C.1344

INSURANCE. Consult a Christian broker; every class of private and business insurance negotiated; special terms for abstainers; endowment policies with highest profits; house purchase and mortgages arranged. F. G. APPLEGATE, 31 High Street, Cranbrook (2022), 30 Maple Street, W.1 (Museum 5370), Norfolk House, The Terrace, Torquay (27872). C.1308

PERSONAL

CHRISTIAN brother and sister desirous of opening residential rest home for elderly folk. As we seek God's leading to this venture may we urge early inquiries? Pentecostal church near. Mr. and Mrs. G. Hickman, 38 Wainfleet Road, Skegness. Phone: Hutoft 292. C.1338

SITUATIONS VACANT

SECRETARY required at London office for director of evangelical choir. Accommodation possible. Varied duties include preparation of radio programmes and organisation of festivals of praise. An interest in music desirable, but not essential. Apply in the first instance to Box No. C.1326 ELIM EVANGEL, 297/9 High Street, Cheltenham, Glos.

TWO LADIES prepared to share accommodation required for work on a farm in Surrey, near the Elim Bible College. Please write to Box No. C.1325, ELIM EVANGEL, 297/9 High Street, Cheltenham, Glos.

BIRTH

CHADWICK. On July 15th, to Joyce and Jack Chadwick (Selby), Sheffield Crusaders, God's gift of a daughter, Susan Dawn, a sister for Andrew.

DEDICATION

McILROY. Pauline, daughter of Cecil and Maureen McIlroy, on September 18th, at the Elim Church, Bangor, Northern Ireland. Officiating minister: J. M. Cuthbert.

MARRIAGES

GARDENER—WALDRON. On September 10th, at the Elim Pentecostal Church, Selly Oak, Birmingham, Brian Leslie Ivor Gardener to Rita Christine Waldron. Officiating minister: Frank Shadlock.

GRIFFITHS—GREENSLADE. On August 6th, at Elim Providence Chapel, Exeter, Raymond Frank Griffiths to Carol Frances Louisa Greenslade. Officiating minister: T. E. Francis.

KNOX—MacDONALD. On September 3rd, at the Elim Church, York, John Michael Knox, A.I.M.L.T., of Plymouth, to Valerie Edythe MacDonald, S.R.N., S.C.M., of York (both Elim Crusaders). Officiating minister: J. C. Kennedy.

WITH CHRIST

CLIPHAM. On September 11th, Mrs. Charlotte Ann Clipham, aged 86, faithful member of Elim Church, Sheffield, passed into the presence of the Lord. "Safe in the arms of Jesus." Funeral service at Wadsley church.

ITINERARIES

The President:
November 5, 6, Bradford; 12, Ilford; 13 (a.m.) Islington, (p.m.) Finchley; 20, Reading; 26, Yeovil; 27, Merriott; December 11, Eastbourne.

London Crusader Choir:
October 8, 9, Southend-on-Sea.

Vera McGillivray, Hong Kong:
October 8, Delancey; 9, Eldad, St. Peter Port.

Marion Paint, India:
October 8, 9, Weoley Castle; 11, Rugby; 12, Selly Oak; 13, Winson Green; 14, West Bromwich; 15, 16, Langley; 18, Kingstanding; 19, Hanley (Stoke-on-Trent); 20, Stafford; 22, 23, Worcester; 28, Kidderminster.

Joseph Smith:
October 2-13, Romford; 22-27, Salisbury; 29—November 3, Springbourne; 5-13, York.

Elim Missionary Society Exhibition:
October 8, 9, Falmouth; 11, 12, Newquay; 13, 14, Paignton; 15, 16, Exeter.

LEAVE IT TO US

Elim Evangelistic Film Unit

WE BRING
SCREEN, FILM, PROJECTOR, etc.

FOR FULL DETAILS WRITE:
Elim Evangelistic Film Unit,
15 Rodenhurst Road,
Clapham, London, S.W.4
Phone: TULse Hill 4084
D.1342

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos. and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 42 OCTOBER 15th, 1966 6d

His Excellency the President of Kenya, Mzee Jomo Kenyatta, receiving the Elim Missionary Society's cheque for £200 for famine relief from Elim missionary T. Johnston. Photograph by courtesy of Kenya Government Information Services. See page 663.

LET US FACE THE FACTS

LABOURERS WANTED

By RON JONES

MINISTER OF THE CITY TEMPLE, BRISTOL

"MANPOWER shortage is the trouble." How often have we heard this when contracts have not been met on time or when building programmes have been completed far behind the promised date. The Church has run into the same difficulty. But God's power is still the same and the power of the Holy Spirit is still dynamic. It is man that fails.

Away back in the Old Testament God said in Ezekiel 22 : 30 : "I sought for a man among them, that should make up the hedge . . . but I found none." I sought for a man—not just money, or even methods, but a man. The hedges were down and so hedge-builders were needed—not planners and theorisers, but men who could make up hedges.

As I see it we can all be clever planners, planning for others to get to work on the hedge, but we can be bogged down by theorists telling us the best way to make up the hedge. But theory is not our need ; our need is labourers.

Let us turn over to the New Testament to the words of the Master Himself as we find them in Luke 10 : 2 : "The harvest truly is great, but the labourers are few." The notice goes up again: "LABOURERS WANTED."

We can spend hours giving and listening to lectures ; we can travel hundreds of miles to conferences to work out our blue-prints for the job, whether it is youth work, or Sunday school activities or evangelism ; but unless we are willing to be labourers we have only succeeded in wasting valuable time. There is work to be done for God by Elim today ; that means by you and me. There always has been a job to be done for God in every age ; this age is no exception.

I am always challenged by a very forthright phrase in the sixth verse of the third chapter of Nehemiah. It goes like this : "So built we the wall." This was the wall of Jerusalem. The city had been burnt down and ruined by Nebuchadnezzar, and its great wall had been torn down. The Jews were carried away to Babylon, there to learn under adversity what they would not learn in prosperity. At last they were allowed to return to their native land. One group returned under the leadership of Zerubbabel and another group under the leadership of Ezra. A large number, however, remained in Babylon. They were doing well there. Some were prospering with their vineyards, others were in business and others held responsible positions in the court. One such man was Nehemiah, who was the king's cup-bearer.

One day news reached him about the frightful conditions in Jerusalem and his soul was stirred. When he heard that the wall was broken down and that the gates were burned with fire he sat down and wept. A man is not a weakling because he weeps. The walls were broken down and Nehemiah wept. Walls are broken down today ; there is a lowering of standards in the Church of Jesus Christ. These things should make us weep before God. This is where we must start. Propounding our own theories will be of no avail when we are faced with the smashed wall.

And then Nehemiah prayed. This man will do something great. Here is a real labourer in the making. That wall at Jerusalem will most surely be built up. Sometimes we are in the mood to debate about prayer, to discuss the pros and cons of the broken wall or even to work out our own little schemes of building, but when the Zion of our heart is broken down and sorrow has blinded our eyes with tears we do not debate about prayer—we pray. When our mind is dazed and our intellect is dulled by the almost overwhelming enormity of the task our hearts leap out to God. Nehemiah was a labourer in prayer before he was a labourer on the wall.

"So we built the wall." We have only thought

about weeping and praying so far—yet for all that he is building ; he is labouring ; he is making the foundations sure.

Now let us look at this labourer at work. After his tears and his prayers he went to Jerusalem, and he said " I went out by night by the gate of the valley, and viewed the walls of Jerusalem which were broken down."

Were I an artist how I would love to paint this picture! A lonely figure gazing out on a scene of desolation, and this scene seeping into his being until it stirs him to the depths. Surely here we have a glimpse of a greater than Nehemiah who took His leave of a fairer palace than that of Babylon, and having viewed the devastation and ruin wrought by sin He set Himself to the mightier task of redeeming the world. And as Nehemiah called upon the Jews to labour with him in building up the wall at Jerusalem, so does Christ call upon us to labour with Him in the greater task of building up His Church.

INSPIRING OTHERS TO BE LABOURERS

Nehemiah, after seeing the state of the walls, was so moved himself that he was able to stir the

(*continued on page 667*)

PENTECOSTAL PROGRESS

Eighty churches to 650 churches in twenty years in Sicily and southern Italy

AFTER describing the beginning of the Pentecostal movement in 1908 following the testimony of an Italian brother, Giacomo Lombardo, who had returned from the United States and who opened assemblies in La Spezia and Rome, and describing the progress of the work between 1919 and 1935 and the persecutions that began under the Fascist régime but during which about thirty Assemblies were started and continued until 1946, Paul Williscroft, American Assemblies of God missionary to Germany, goes on:

When the war ended, I know you had to struggle for your liberty. How long was it before this liberty was granted to you ?

FRANCESCO TOPPI (pastor of the Pentecostal church in Rome): It was in 1946, when the Italian assemblies were organised under the name Assemblies of God, that the " war of documents " with the government began. We waited in vain for seven years to receive an answer from the government. We had to submit to persecution. They closed the churches and threw the people in prison. We registered a complaint with the Minister of the Interior, and later with the Supreme Court. We had to wait five more years, but the Lord gave us the victory. In December 1959 we obtained official government recognition as a Christian community.

WILLISCROFT: *So since 1959 you have enjoyed complete liberty to hold services, to pass handbills, and undertake whatever you desire ?*

TOPPI: Yes, but even during the period of difficulty we had never ceased to work. When you remember that after the war we had only eighty assemblies, while we now have more than 600, you readily realise how the Lord has blessed this work and how it has developed.

WILLISCROFT: *I have heard that you seek to establish a certain number of assemblies each year. What goal have you fixed for this year ?*

TOPPI: We have not fixed a definite goal. In fact the goal to be attained is determined by the zeal of the Christians. Our greatest problem is lack of preachers.

WILLISCROFT: *On the average, how many assemblies are founded each year ?*

TOPPI: Thirty to forty.

WILLISCROFT: *How many full-time preachers are there ?*

TOPPI: About 100—at the most 120. This shows the need of workers.

WILLISCROFT: *What are you doing to meet this need ?*

TOPPI: In 1954 we opened a Bible school inside our church at Rome. Thanks to the aid of our American brothers we have since been able to construct a six-story building with room for about 100 students. Teaching is divided into semesters so that the greatest possible number of Christians can be taught within a short time and can carry the gospel to others. *The Pentecostal Evangel.*

"AND I WILL BE TO THEM GOD"

(Hebrews 8:10)

By E. C. W. Boulton

A meditation at the Lord's Table

WHILE reading my Bible, seeking to gather a message for the Lord's people, I noticed that at some time the words of the text must have stood out very boldly to me, for I had inked them in, and it seems that God wants me to pass them on to you. Also, I had written in the margin the literal translation: "*I will be just Myself to you.*"

What does that mean? How much does it guarantee? It means that in every realm of my need God is going to display His power, so the greater the need the greater the power. So all that we need He will do.

It means—this may sound very commonplace but it is not—"God will be to us all that He is." Can you measure, weigh or fathom this? And yet God says to us that He will be all that He is. Could anything be more precious than this, more reassuring?

I was giving a talk to the Crusaders recently and speaking on that word of David "The heavens declare Thy glory." One of my thoughts is that the heavens declare His greatness. One of our great poets writes: "I will nest me in the great Jehovah." Could you find a better nesting place? Sometimes your own weakness is brought home to you. Can you not be strengthened by faith and find that weakness hidden in God's greatness? Our life is hid with Christ in God.

If it is no more than idealism, let us shut the book and put it away. I want you to see this morning how your weakest prayer, in the name of Jesus, can nestle right up close to the very heart of God's greatness. What can the enemy do then?

"I will be to them God." Then I have to face the future with this tremendous capital in the bank. I can understand the man who is launching a business with a margin of £5, he has everything ready for today but only £5 to spare. With what anxious care he will be watching for success or failure when he thinks that if things go wrong there is only £5 between him and commercial disaster. But here we have got all this boundless, limitless wealth in these words, "And I will be to them just Myself," and God would have us live in security with those vast resources. There are times when we are afraid. The voice of circumstances causes us to forget these words of God.

Fix your heart this morning to this fact: if my Christian life is so richly endowed I can afford to live fearlessly.

David said "The Lord is . . . therefore . . ." Therefore what? Therefore I shall not want. We usually think of bread and butter and clothes. We do not perhaps think of greater and higher things, yet these are certainly included. Because God is, *therefore* we will refuse to fear. And God will be always all that He has been.

In view of such resources I can afford to live recklessly; not recklessly in the sense that the world would understand, but to draw recklessly from the great store of wealth that I may pass on to others the good gifts of love, joy, peace; to live recklessly because there is such a vast capital to draw from and be enjoyed, rather than living a miserly, starved spiritual life; live recklessly because there is no fear of exhausting the capital through expenditure.

This promise of God that "He will be to us God" is going to invest our lives with a fresh dignity. When we realise that it is all from Him it is going to make us humble, but it will still give dignity.

Think of all those manifold human relationships where Christian virtues find expression — mother, father, son, daughter, sister, brother; we can think of all of them and see how this promise covers and includes all, with a vast margin to spare. God can be all that to you, and exceedingly abundantly more than they can ever be.

God has dealt with us magnificently. Christian experience should stand stable and not be given to variableness.

I am going to give the text a Foursquare translation: I will be to them the Saviour; I will be to them the Healer; I will be to them the Baptiser in the Holy Ghost; I will be to them the coming King.

When we have said all that we have said a good deal. We are only standing on the shore still and have not gone many inches in. But when He says I will be to them just Myself it means He will be all that to you and to me. We shall never be

homeless. Perhaps you think the preacher before you this morning does not know what it is to be homeless, but he does. He has had that experience when one door has closed before another has opened, and he had a wife and two little children dependent upon him and they were at the mercy of those who might take pity. Who has this promise will never be homeless in the spiritual sense. There is the idea of God being our tabernacle. When in danger or need we fly to the tabernacle of God. We need never be joyless if we are in God, and all that He is. Take that word home with you this morning. Take it in your private prayer place and say "God explain it to me; take away the veil from my eyes." Perhaps there is someone here who is lonely this morning and cut off from others; remember that you have God who is going to be Himself to you, the unfailing one.

Questions for A-millennialists

By J. T. Bradley

No. 2

Zechariah, chapter 14

THE straits to which A-millennialists are driven to maintain their doctrinal position are well illustrated by Raymond O. Zorn's treatment of Zechariah's great prophecy in his fourteenth chapter. Zorn in his book *Church and Kingdom*, in two pages, 106 and 107, disposes of this prophecy. He considers the Jerusalem of Zechariah 14 to be the Jerusalem of Revelation chapters 21 and 22. We quote: "Upon the reading of Zechariah 14, therefore, although we find the presentation of many details, we find that the basic eschatology associated with the Lord's advent and the final kingdom is in harmony with that which has already been set forth by the earlier prophets reviewed above. For instance, in verse 8, living waters are again mentioned as flowing from Jerusalem (the new Jerusalem in Revelation 22:1); in verse 11 mention is made of the banishment of destruction and safe habitation in Jerusalem (cf. Revelation 21:25; 22:3); and in verse 21 the description of Jerusalem's absolute purity, howbeit in terms consonant with the prophet's conceptions of it as disclosed to that point in the progress of divine revelation, reminds us of Revelation 21:26, 27."

The Jerusalem of Zechariah 14 the new Jerusalem of Revelation 21 and 22? Apart from the consideration that the heavenly Jerusalem is symbolic of the Church, "Come hither, I will show thee the bride, the Lamb's wife. And he . . . showed me . . . the holy Jerusalem I . . . prepared as a bride adorned for her husband" (the dwelling place of God in the future eternal state quarried out of redeemed humanity, the place of the throne of God and of the Lamb)—Zechariah's prophecy is clearly cast in the environment of earth. Zechariah's Jerusalem is the centre of the final battle (v. 2), it is west of the Mount of Olives (v. 4), it and its environs will be subject to a catastrophic earthquake (vv. 4, 5, 10), it will have been fought against (vv. 12, 15) and this same earthly Jerusalem will be the centre of worship and the city from which the King will reign over all the earth (vv. 16-21). The prophet has quite clearly the same Jerusalem in mind in verse 2 and verses 16 and 17, but in circumstances totally different—in the former without the reign of the King, in the latter with the King reigning on the earth. Can A-millennialists seriously maintain that Zechariah 14:18-21 refers to the heavenly Jerusalem that came down from God out of heaven?

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THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : G. W. Gilpin (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, 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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire. No. Tulse Hill 4084.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

Labourers wanted
W. R. Jones
Pentecostal progress
And I will be to them God
E. C. W. Boulton
Questions for A-millennialists
J. T. Bradley
Editorial
Famine fund donations
Ambassadors
D. M. Panton, B.A.
World news digest
Women's column
Gladys Gorton
Sunshine corner
Aunty Dorothy
Family altar
Gordon A. Wright

EDITORIAL

DISARM "BEFORE IT IS TOO LATE" SAYS POPE

NO man more than the Pope, not even the men in power in the Kremlin, has the ability to implement his impassioned plea on September 19th that mankind put an end to rearmament and warfare. He has more power over his 500,000,000 followers than any other person in the world has over his subjects. The papal Church claims authority over the bodies and souls of men in time and eternity. The Pope therefore has but to instruct Catholics everywhere to cease manufacturing war weapons or, if they are in the armed forces, to lay down their arms. Generalised appeals achieve nothing ; particularised instructions will achieve much. If every Roman Catholic before the end of this month of October, the month dedicated by Catholics to Our Lady of the Holy Rosary, were to down tools if engaged in arms manufacture, or to down weapons if in the armed forces, the effect for peace throughout the whole world would be electric, or rather, to coin a phrase, super-atomic.

But the Roman Catholic Church may pray ; it will not *do* anything. Its adherents will still manufacture arms and use them.

ELIM YOUTH ON THE MARCH

IN churches we have visited recently the efforts of our young people to contact their own generation, bring them into the church and come to grips with them there are a noteworthy feature of church activity. The several groups we saw were meeting these young people at their own level, coming right to grips with them and dealing with them as man to man.

Their methods of getting non-churchgoers to the after-church service, coffee bar or what have you have, in many cases, taken the place of the old-type open-air services, and certainly provide a means of getting to grips with their hearers, which the old-time open-air service did not always do.

Recent services of this type have been attended by between fifty and 100 non-churchgoers. The enthusiasm, address and preaching ability were an inspiration indeed, and the personal contacts afterwards appear to me to be an advance on the more hit-or-miss methods of the old-time open-air service.

At one such service I attended in our Newcastle-upon-Tyne church, with about eighty young people present, the young preachers, men and women, did not pull their punches. Their preaching was with power and enthusiasm, and with cogent exposition backed home by testimony. "I have been where you are," said one girl, "I know now what I was, and what Christ has done for me." There was no gainsaying the testimony. The proportion of time given to testimony, witness and preaching as against that given to music items has been a noteworthy feature of these services. At the service in Newcastle, I understand, eight young people professed conversion.

News is to hand as this goes to press of a similar venture begun last evening at Cheltenham Elim church by members of H.Q. staff and the minister, D. Sandford, with twenty-five young people attending and four professions of conversion.

FAMINE FUND DONATIONS

THE President yesterday received a total of £300 for the Famine Relief Fund at two ceremonies held at State House, Nairobi.

The chairman of Embu County Council, Mr. Joseph N. Mbarire, presented Mr. Kenyatta with a cheque for £100. Mr. Mbarire said: "With this cheque I would like to convey to you the expression of the Embu people and the council in particular that we have full confidence in your leadership and the ruling party."

The President also received a cheque for £200 from the Kenya representative of the Elim Pentecostal Churches of Great Britain, Mr. T. Johnston.

Mr. Kenyatta thanked the donors and told them that the money will be put to proper use.

East African Standard.
September 24, 1966.

State House,
P.O. Box 530,
Nairobi, Kenya.
September 15th, 1966.

T. Johnston, Esq.,
P.O. 8282,
NAIROBI.

Dear Sir,

With reference to your letter dated August 4th, 1966, in which you request an appointment with His Excellency the President Mzee Jomo Kenyatta for the presentation of a donation to the National Famine Relief Fund on behalf of the Elim Pentecostal Churches (Great Britain), I have to inform you that such a presentation may be made at 11 a.m. on September 23rd, 1966.

Would you please be good enough to let me know whether this appointment is suitable to you?

Yours faithfully,
E. W. MATHU,
Private Secretary/Comptroller.

Dear Leslie,

Greetings in His name. As the photo-copy of the letter enclosed will tell you, I have been to State House to present the cheque for £200 for famine relief. I had to make a little speech to the President to explain that the money was from the Elim Pentecostal Churches, Great Britain, after which I shook hands and "wished him every blessing and above all God's richest blessing." He thanked me and said that the money would be put to good use. He is a real gentleman to speak to. I was introduced to him by the gentleman in the background of the photograph enclosed, the Hon. E. W. Mathu, the President's private secretary. I was at State House at 11 a.m. and in the 1 p.m. news mention was made of the ceremony. I understand that it was also given on the African and Indian news (same day). The television camera was also there, so I arranged that evening to watch it at the Salvation Army children's home on the compound. It was all so very clear. We give God all the glory for His great goodness to us all.

I would again, Leslie, take this opportunity to thank you, the Missionary Council and all who made possible this gift.

Your brother in Christ,
TOM JOHNSTON.

Nairobi,
Kenya.

D.613

NORTH LONDON PRESBYTERY

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D.1348

Amb

It is truly wonderful that one word sums up for ever the correct attitude of the Church to the world and is sufficient, alone, to solve the whole problem. "We are *ambassadors* therefore on behalf of Christ, as though God were entreating by us" (2 Corinthians 5:20). An ambassador is the representative of a foreign country: he can never belong to the nation in which he is stationed, or he would not be an ambassador. Such is our standing. "Ye are an elect race, a holy nation, a people for God's own possession" (1 Peter 2:9), This at once negatives all earthly nationalities. "Ye have put on the new man, where there *cannot* be Greek [Gentile] and Jew [racial distinctions], circumcision and uncircumcision [religious distinctions], barbarian [cultural distinctions], Scythian [national distinctions], bondman, freeman [class distinctions]: 'but Christ is all, and in all'" (Colossians 3:10).

Foreigners

So therefore we realise at once a truth of tremendous importance: in every country in the world we are foreigners; for our nationality is in heaven, and the men of the world are men of a strange language, strange customs, destined for a strange eternity. Of the heroes of faith all down the Christian ages we read: "All these confessed that they were strangers [foreigners] and pilgrims [not residents, but travellers bound for another country] on the earth: for they that say such things make it manifest that they are seeking after a country of their own" (Hebrews 11:13). Chrysostom, when banished, wrote to a friend: "You lament my banishment; but, since I knew heaven was my country, I have esteemed the whole earth as a place of exile. Constantinople, from which I am expelled, is as distant from paradise as the desert to which they send me."

Sojourners

So therefore there begins to dawn on us the Church's right attitude to the state in every country of the world, and in every age until the kingdoms of this world become the kingdoms of our Lord and of His Christ. "We [all believers] are ambassadors." Every believer is an ambassador representing the royalty of another world, sent purposely into every nation: God sent His Son, who came as an Ambassador, but now sends us in His place. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us." When the Church passes on the instructions she has received it is the King of heaven's voice the world hears, and it is with Him they have to deal through His ambassador. "It is the function of an ambassador to deliver a message without being empowered to do anything more than to explain or enforce it" (Bloomfield).

Instructions

An ambassador brings with him written instructions, none of which originate with him, and every sentence of which he is responsible to pass on. So our Lord, when leaving the world to ascend the throne, commissioned the ambassadors who were to represent Him and gave them explicit instructions. "Go ye, and make disciples of *all the nations*, teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the age" (Matthew 28:19). A king's majesty and power is always behind his ambassador: with us is the King of kings, and we are legatees of heaven.

Aliens

The practical consequences are deeply instructive. (1) No ambassador has anything to do with the politics of the country in which he is stationed; nor would he ever dream of joining a political party or taking any part in the government. Our instructions thus direct us: "Be not unequally yoked with unbelievers; for what portion hath a believer with an unbeliever? Come ye out from among them, and be ye separate, saith the Lord" (2 Corinthians 6:14). (2) Nor is an ambassador involved in any war which the country of his mission is fighting; even when he is in sympathy with the country's aims he carries no arms, but confines himself to his duties as ambassador. "For the weapons of our warfare are not of the flesh" (2 Corinthians 10:4); "for our wrestling is not against flesh and blood, but against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12).

In chains

An intensely practical point follows. An ambassador is subject to the laws of the country in which he is stationed. Very remarkably the apostle Peter,

sadors

By D. M. Panton, B.A.

after saying "Beloved, I beseech you as strangers and pilgrims," immediately adds "be subject to every ordinance of man for the Lord's sake: Whether it be to the king, as supreme; or unto governors" (1 Peter 2:11). Only when the ambassador is told to silence his instructions, and so to cancel his embassy, does he resist the law of any land; and so, on the ground that "we must obey God rather than men" (Acts 5:29) when their laws clash, we must resist even to death. Paul, a chief ambassador, embodies it wonderfully: "I am an ambassador in chains: [pray] that I may speak boldly, as I ought to speak" (Ephesians 6:20). A tsar of Russia, perceiving Sir Jeremy Bowes, Queen Elizabeth's ambassador, with his hat on in the tsar's presence, rebuked him, saying: "Have you not heard, sir, of the person I have punished for such an insult?" He had had the man's hat nailed to his head. Sir Jeremy answered "Yes, sir; but I am the Queen of England's ambassador, who never yet stood bareheaded to any prince whatever. Her I represent, and on her justice I depend to do me right if I am insulted." The tsar turned to his nobles, and said "A brave fellow this which of you would be so brave for me?

Recall

Our function as ambassadors yields one valuable fact in prophetic study. When war starts, ambassadors are recalled; and the recall of the ambassador is not the last act of peace, but the first act of war: the ambassador is responsible to withdraw successfully, and if he does not escape in time he becomes an interned alien, or a prisoner of war liable to death. Exactly so rapture is the recall of the ambassador of Christ in the first moments of the war of God; it is the first act in the drama of judgment, and the first proof that judgment will begin (1 Peter 4:17) with the Church of God. So again the Lord has given us our instructions: "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36) —as ambassadors recalled to the royal presence.

The Embassy

Finally, our embassy is of exceeding beauty. "We are ambassadors on behalf of Christ, as though God were entreating by us"; and entreating what? "We beseech you on behalf of Christ, be ye reconciled to God." We are to entreat, not to compel by threat or force; an ambassador, so long as he is in a foreign land, represents a friendly power. How unutterably wonderful—we represent an entreating God! How terrible must be the peril! God is entreating men not to be friends with the serpent. A negro once found a baby rattlesnake. He took it home with him. He fed it and made a pet of it. The snake would come to him when he whistled for it. It would eat from his hands. It would coil around his arm, and let him stroke its head. His friends marvelled at the snake. They thought that the snake was very gentle and harmless. But one day the rattlesnake became angry. Quick as a flash of lightning, that pet snake buried its fangs in the black man's arm and in a few hours he was dead. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23).

A tribute to a friend

MRS. LILY RAYNER

IT was in the great East London revival meetings that a young lady found a new life in Jesus. This was the commencement of a life of service in open-air and Sunday school work. The Canning Town Elim church was her spiritual home for a number of years, and then the Rye Park church.

No effort was too great in the work among the young people, and her home was ever open to them in her one aim to win them to Christ.

It was with sadness in the church that she and her husband and family moved to Canada, there to continue her work with ever-increasing zeal.

On returning to England for a short visit she brought a breath of revival to the Rye Park church, and with heavy hearts we watched her plane take off again for Canada for the last time.

On Friday, August 19th, Mrs. Lily Rayner passed suddenly into the presence of her Lord, whom she loved and served so well. The memory of her is a happy one and our loss is heaven's gain.

G.B.

WORLD NEWS DIGEST

THE persecution of Protestants in Malta is nearly as bad as the persecution of the Protestants by Communists in Russia. As in Russia, the Protestants of Malta are not allowed to distribute gospel literature and are not allowed to hold open-air meetings to proclaim the gospel of Christ.

An Englishman distributed gospel tracts in Malta and was immediately arrested and put into prison. When he was released, once again he commenced to distribute gospel tracts, and this time he was ejected from the island and sent back to England. The iron-mailed fist of Roman Catholic majority rule had fallen upon him. Is this giving the same freedom to Protestants as the Roman Catholics enjoy in the U.S.A. and England?

A certain person hired a room in which to hold gospel meetings. The rent was fixed and the agreement signed, and then the terrifying mailed fist of Rome fell upon the owner of the room and everything was cancelled. Is this giving the same freedom to the Protestants in Malta as the Roman Catholics are given in the U.S.A. and England?

Two or three Protestants pleaded with me not to preach the gospel of Christ in the open-air in Malta. They informed me that I would be thrown into jail. They were very responsible people and I am quite sure they were sincere in their pleadings.

If a Maltese Roman Catholic gets converted, comes into a real experience of the new birth and attends the services in one of the very few places where the gospel is preached he or she is subject to all kinds of persecution. It has been known for them to be discharged from their places of employment, and they have been compelled by force of circumstances to return to the Roman Catholic Church before they could obtain employment and provide food and clothes for their families.

J. NELSON PARR.

CRISIS IN SOVIET ATHEISM

THE realisation that previous atheistic measures have been ineffective has prompted Soviet leaders to search for new means to combat the world outlook of their people, and to enter into a new relationship with believers. More and more materials appear in the Soviet press showing that former official assertions regarding the "negligible" number of believers in Soviet society were groundless. In a poll conducted in Shuya, a city not far from Moscow considered a model with regard to atheistic education of the masses, ten per cent of the 30,000 persons questioned (eighty per cent of the city's population) openly declared they were believers. If this sample is representative of the whole country there would be 23,000,000 believers in the Soviet Union, but because the percentage is higher in rural areas the actual percentage for the entire country is significantly higher than in the Shuya poll.

Other authors are demanding a halt to the practice of portraying God, Christ and the Virgin Mary in caricature. They are also calling for a stop to the mocking of the Scriptures. Said A. Yudin in *Kommunist*: "It became clear that it was not possible to penetrate the convictions of a firm believer by immediately criticising the dogmas of religious life; such an approach alienates the believer and sometimes even embitters him. And it is not surprising that at this point he steels himself against further efforts to sway him."

If the old methods have failed, what of the future? One side holds that all efforts to destroy religion are doomed in advance to fail. Others call for eradication by stern reprisals under Soviet criminal laws, even though they know this has failed in the past to produce the desired results. Many cry that "something new must be thought of." But what? They have no answer, obviously sensing the general crisis of the materialistic outlook that lies at the heart of so-called Soviet active atheism. Public censure of the past activity of Soviet atheism shows that the new Soviet leaders have for the moment at least deferred to public opinion. They may have foreseen the possible dangerous consequences of such a step, and the possibility of a reversion to old practices therefore remains. *The Sunday School Times.*

BOOK REVIEW

Danger! Devils at Work, by Tom and Jean Rees.

The purpose of the book, according to the foreword, is to put Christians on the alert against the power of the enemy. We need to know something of the power, craft and cunning of the enemy lest we be deceived either by under-estimating or overrating his ability and cunning. If this book achieves this end for its readers it will have achieved something. I did not find the book easy to read; it never gripped me or held my attention in any particular way. I did not like the style of the writers, and was not too happy about some of the statements and implications. But then I am not impressed with satire in the realm of Christian teaching, although doubtless it will please many.

The book is published by Victory Press, Lottbridge Drove, Eastbourne, at 6/-. F. J. SLEMMING.

LABOURERS WANTED (*continued*)

people until they cried "Let us rise up and build." One man can set fire to a thousand when he himself becomes a labourer. Nehemiah fired the people. There were soon plenty of labourers. Every one was at it, doing his part, and each one was co-operating with the other.

Here it is "labourers wanted"—In the Sunday school, among the junior Crusaders, on the knocker, in the school of evangelism and soul-winning. Let us not just talk about it; let us rise up and do it. Remember it is a wall that is being built, and if every part does not go up nothing is gained. Though one part may be built to the sky, if another part is down the enemy will be able to come in like a flood. If the time we had spent talking, debating, theorising and wrangling had been given to building perhaps the wall would have been higher today.

"So built we the wall." How? By labouring in the work. These men laboured—all at it, always at it. It is labourers that the wall stands in need of; not better schemes but better workers; there is no demand for architects but for builders. True there were plenty of enemies. There were those who poured scorn on the whole enterprise and said "It can't be done; it's a waste of time." But the wall went up. The labourers saw to that!

"So built we the wall." How? With a trowel in one hand and a sword in the other. And the sword was not just an ornament but a grim necessity; it was there to be used. We must be prepared to strike, and to strike hard. There must be no soft-hearted sentimental dealing with things in our churches or our own lives which stop the going up of the wall.

"So built we the wall." How? By being in dead earnest. Listen to these words: "So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that everyone put them off for washing." Only men in earnest could live that way—men fired with holy enthusiasm; men with a passion for the glory of Jerusalem; men who were enthusiastic not just to talk but to work. There are plenty of fiery speakers! What we need is fiery workers. Ministers, church officers and leaders, we must lead the way, and as we do a new inspiration and a new zeal will fire us. "*And so the wall was built.*"

"*Labourers wanted*"—*let us arise and build.*

We can never become what we're capable of becoming without trial.

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D.1346

Women's column

The Fairest Ornament

Taken from the writings of Sister Eva, of Friedenshort

A WOMAN'S chief adornment, her loveliest jewel, is her womanliness. Any created thing, anything at all indeed, is only beautiful in so far as it tends towards the fulfilment of its essential nature, and realises its appointed end. The beauty of anything in God's creation is destroyed when it loses the peculiar characteristics He gave to it; all that is left is deformed, degenerate, a ruin. An unwomanly woman is in reality not a woman at all. There is no womanliness without modesty and sweet reserve; these are the crown of womanhood. Every true woman is conscious of the meaning of her womanhood, of her high calling, of the possibilities and the limitations of her sphere. A true woman has a delicate perception of what is right and fitting; she turns instinctively from all that is vulgar and impure; she has a virtue within her that keeps all evil at a distance.

Womanliness if of great intrinsic worth, and she who has this jewel needs no outward adornment; she shuns everything loud, everything that attracts to herself. There is a radiant inward harmony in womanliness which penetrates the outward frame and makes all true women beautiful. No true woman desires to be other than what God has designed her to be. She can move with dignity and grace and simplicity. She goes her way with steadfast quietness and never loses sight of the goal that God has set before her. Her vocation is not to seek approval or to attract attention, but to serve and to be a blessing. Womanliness adorns the young with enduring loveliness, and sets a holy beauty upon the wife and mother, even upon the very plainest.

There is an uplifting power in a true woman's influence. She awakens in others a longing for purity and genuine worth. When womanliness dies all moral force declines. If a woman loses her essential God-given characteristics she degenerates, and when the woman degenerates human society as a whole is heading for ruin. Unwholesome curiosity, over-intimacy between the sexes, excessive cultivation of the body which often degenerates into a veritable cult of the flesh, the degradation of womanhood that has manifested itself so blatantly in our time—all these lead inevitably to the breakdown of public morality, and to physical and moral ruin. The symptoms are serious, the danger is tremendous.

The way womanhood has gone astray is one of the worst signs of our time. You who lay claim to the name of Christ, do not put yourself on the same footing as the world. Be brave enough to protest, having the courage not to conform. Carry the banner of womanhood high. Maintain the clarity of vision that dares to form an independent opinion, and if you have lost it seek to get it back. Resolutely put away everything that is incompatible with following Jesus Christ.

HELLO SUNBEAMS.

It was a lovely surprise. Just as we were on our way back from a lovely day's outing a little parcel was thrust into my hand. It was a little souvenir to remind me of the occasion, a present from one of our teachers.

I carefully unwrapped the parcel and took out the little pottery jug. Some time ago I had been given a similar one but different in shape. Unfortunately it had been broken. It was then I learned a secret about this particular kind of pottery. Once broken it could never be replaced. My little jug was unique.

The pottery is made in the workshop and visitors can see the potters making the vessels. A shapeless mass of clay is thrown on to the wheel. The clay is a very special kind and when the vessel is finished it will have a design all its own. The potter can make it in the same way and choose the same shape, but the finished article will look quite different.

When the first piece of pottery was broken I wanted to find one like it. I went to the workshop and searched and searched, but there wasn't another one anywhere. I have tried since but have never found one exactly like the first one.

In Jeremiah 18 we read of the prophet's visit to the potter's house. The potter was making a vessel on the wheel. The vessel was marred in the hand

(continued on facing page)

COMING EVENTS

ANDOVER. October 8-16. Guildhall. Andover for Christ Crusade. Weeknights at 7.30. Sundays at 8. Conducted by J. G. Patterson and team.

BARNSTAPLE. October 16-21. Elim Pentecostal Church, Bear Street. Children's campaign conducted by Francis Lamming and David Tate.

BIRMINGHAM Presbytery. October 15. Crusaders' Barbecue at Log Cabin Camp, Earlswood, at 7. Preacher: John Cooper. Convener: Frank Shadlock (Youth Commissioner). Tickets from your Crusader secretary.

BIRMINGHAM, Sparkbrook. October 22-27. Elim Pentecostal Church, Golden Hillock Road. Convention. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: D. Ayling (Brighton).

BOLTON. October 16. Elim Pentecostal Church, Platt Street, off Bridgeman Street. At 11 and 6.30. Visit of L. D. V. Tiller (Colchester). Convener: K. Smith. October 22-27, Jackson Hall, Y.M.C.A., Deansgate. Saturday at 7, Long Eaton Youth for Christ team. Elim Church. Sunday at 11 and 6.30. Weeknights at 7.30. Convention. Preachers: J. Watkins (Rotherham) J. H. Sainsbury (Neath). Convener: K. Smith.

CAERPHILLY. October 15. Elim Church, St. Fagan's Street. At 7.15. Visit of Rev. Brian Vidamour (Switzerland). October 22. At 7. Visit of Selly Oak (Birmingham) Elim Church choir and members. Preacher: F. Shadlock.

CROYDON. October 16. Elim Pentecostal Church, Stanley Road. At 6.30. Visit of London Crusader Choir. Preacher: D. B. Gray. Convener: W. J. Maybin. October 23. At 11 and 6.30. Missionary Harvest Services. Preachers: Pastor and Mrs. A. D. Bull (Tanzania).

GREAT YARMOUTH. October 29, 30. Annual convention. Saturday, Middlegate Congregational Church (near Town Hall), at 3 and 6.30. Sunday, Elim Pentecostal Church, Albion Road, at 11 and 6.30. Preachers: F. A. Hodge (Becontree) and Marion Paint (India).

HANLEY. October 22. Elim Pentecostal Church, Bucknall Old Road. At 7.30. Preacher: Derek Lambelle. Convener: J. G. Cooper.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

SUNSHINE CORNER *(continued)*

of the potter, but he was able to make it again in whatever way he wanted.

The souvenir pottery cannot be made again ; even the potter doesn't know how his vessel will turn out until it is made. He cannot make another one the same because of the kind of clay he is using.

Jesus is the great Potter. He makes us and moulds us as the potter moulds the clay. We were marred by sin and He could have thown us away as useless ; instead He made us again. If we yield ourselves to Him He can refashion and remould us.

He makes each one of us different from the others. No two people are alike. Jesus knows exactly how to make us. I shall treasure my little jug because it's the only one there is and for the lesson it brings to me.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

KINGSTON. October 22, 23. Elim Pentecostal Church, Thames Street. Church Anniversary Services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: G. N. Backhouse (Westcliff-on-Sea).

LONDON, Clapham. October 30. Elim Central Church, Clapham Crescent. At 6.30. Presentation of District Presbytery prizes for Scripture examination by Mrs. T. W. Walker. Preacher: T. W. Walker (Field Superintendent).

LONDON, Bermondsey. October 22-24. Elim Pentecostal Church, Dunton Road, S.E.1. Church's fortieth anniversary. Saturday at 7.30. Sunday at 3 and 6.30. Monday at 7. Sunday school prize-giving. Preacher: J. J. Morgan (Clapham).

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. October 15-20. Elim Pentecostal Church, Mill Lane. Youth Crusade conducted by Bernard Briscoe and Richard Kanes. Saturday at 7.30. Sunday at 6.30. Monday to Thursday at 7.30. October 27-29. Elim Pentecostal Church, Mill Lane. Each night at 7.30. Billy Graham Film Crusade.

NEWCASTLE-UPON-TYNE. October 22-30. Elim Church, Heaton Road. Evangelistic Crusade conducted by D. J. Green (Pontypridd). Sundays at 6.30. Weeknights at 7.30. Children's meetings at 6. Teenage specials at 9.30.

PLYMOUTH. October 16,17. Elim Pentecostal Church, Notte Street. Sisterhood special services. Sunday at 6.30. Monday at 3 and 7.30. Preacher and soloist: Mrs. R. J. Morrison. 23-28. Billy Graham Film Crusade. Sunday at 8. Weeknights at 7.30.

SALISBURY. October 22-27. Elim Pentecostal Church, Milford Street. Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Joseph Smith. Convener: James F. Hardman.

SOUTHEND-ON-SEA. October 8-16. Elim Pentecostal Church, Sea View Road. Fortieth anniversary services. Saturday (8th) at 7, Sunday at 11, 3 and 6.30. D. B. Gray and London Crusader Choir. Preacher: W. J. Maybin (Croydon). Tuesday to Thursday at 7.30, and Sunday (16th) at 11 and 6.30. Preacher: C. J. E. Kingston.

SOUTHAMPTON. October 20-23. Elim Pentecostal Church, Park Road. Young people's services. Saturday at 3. Conference. Weeknights at 7.30. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

THORNTON HEATH. October 15. Elim Pentecostal Church, Mersham Road. Annual Sisterhood Rally at 3. Preacher: Mrs. G. Gorton (Sheffield). October 15 and 16. Church anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. V. and Mrs. Gorton. Soloist: Mrs. A. P. Thomas. Convener: B. G. Edwards.

WESTCLIFF-ON-SEA. October 22-27. Elim Pentecostal Church, Electric Avenue. Youth expansion drive. Saturday at 7. Sunday at 6.30. Monday to Thursday at 7.30. Preacher: Brian Barnett (Watford).

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D.1345

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to be held in the

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Buckingham Gate, S.W.1 (near St. James's Park underground)

Saturday, October 29th, at 6.30

Hear

Dr. Derek Sadler (Cardiff) **Mair Jones-Perkins** (contralto)

Birmingham Presbytery Youth Choir

Preacher: **W. RON JONES** (Minister of the Bristol City Temple)

Convener: **ALEXANDER TEE** (National Youth Leader)

Testimonies and music items

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This great rally affords a special opportunity to

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D.1339

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, October 17th — 2 Timothy 4:1-8

" For I am now ready to be offered, and the time of my departure is at hand " (v. 6).

In my ministry I have known godly people who, like Paul, received an intimation that their life's work had ended and that the time to go to be with the Lord had come. For them death held no dark forebodings. During their life they had done the will of God, and now they were experiencing a wonderful sense of fulfilment, so that they could say " I am ready . . ." Other godly people are called home without any such intimation, even while fully engaged in doing the will of God. We must place the emphasis on readiness. We should live our life so as to be ready to depart at a moment's notice. Even though we may feel, as Paul evidently did, that our life's work has been completed it will still be necessary for us to cling to the truth expressed in Toplady's hymn,

" Nothing in my hand I bring,
Simply to Thy cross I cling."

for we shall not be accepted because of a completed mission but through the merit of our Saviour's blood.

Tuesday, October 18th — 2 Timothy 4:9-22

" Do thy diligence to come shortly unto me " (v. 9).

Paul was lonely. Demas had drifted away from the things of God, others had gone to their various charges, Luke was still with him, but he yearned for the companionship of Timothy. There was such a bond of friendship between them despite the difference in age; they shared a common zeal for the gospel, a touching devotion to the Lord Jesus Christ. There is no doubt that we are drawn to some more than to others. Perhaps our circumstances largely control our response to the magnetism of other lives. When we are gay and bright and the world is laughing with us we are easily influenced by people who share this outlook; but when we are sad and lonely, as Paul seems to have been at this time, we are drawn more readily to people whose very presence is a consolation to us. Diligence in sharing the lives of others, particularly of those who needs us, is the lesson for us to learn from this text.

Wednesday, October 19th — Psalm 56:1-13

" When I cry unto Thee, then shall mine enemies turn back: this I know; for God is for me " (v. 9).

David had discovered that faith in God is a stabilising power in time of trouble. It puts steel into our character, enabling us to endure our troubles with fortitude, and to say with Paul " We are troubled on every side, yet not distressed; we are perplexed, but not in despair " (2 Corinthians 4:8). " **When** I cry unto Thee," says David. Does it not suggest that under the pressure of circumstances prayer can be neglected; that we can be so crushed by the turn of events that we forget to turn to God, our only source of help; that our spirit can become so weary that we lose heart ? Then suddenly something happens (Jesus referred to it as the wind blowing where it listeth); the Spirit of God stirs within our heart and we do what we should have done as soon as the blow fell; we turn to God in believing prayer. From that moment victory is assured: " for God is with me."

Thursday, October 20th — Psalm 57:1-11

" In the shadow of Thy wings will I make my refuge, until these calamities be overpast " (v. 1).

That David should trust in God during trouble does not arrest us. We expect him to do so; it was his way of life, he was a man after God's own heart, and it was as natural for him to turn to God in trouble as it is for a child to run to its mother. What does arrest us is that such a godly man should be beset with calamity. We seem to have a built-in conviction that godliness gives immunity to trouble, so that instead of doing as David did we begin to question our faith or God's reality. Instead of tormenting himself with such thoughts, David sought and found the comfort that God so frequently promises and gives in such times to those who trust in Him.

Friday, October 21st — Psalm 60:1-12

" Thou hast shewed Thy people hard things. . . . Through God we shall do valiantly " (vv. 3, 12).

God allows His people to face great conflicts; but in the midst of them, and even during what appear to be retreats, He gives the spirit of victory. Before the battle was over David was singing of victory, not because of an irresponsible optimism but because of confidence in God's purposes. It was not the refusal to face the reality of things that carried David through, but the very reverse. The gravity of the situation drove him to the Almighty. Thus his spirit was fortified, and he was given a sense of vocation. It was the same with Paul. " No man stood with me," wrote Paul, " notwithstanding the Lord stood with me . . . and I was delivered out of the mouth of the lion " (2 Timothy 4:16,17). A hard experience, but he did valiantly. As the death stones were being hurled at Stephen " he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." A hard experience indeed, but he did valiantly. So it can be with us in our lesser conflicts; through God we can do valiantly.

Saturday, October 22nd — Psalm 61:1-8

" I will cry unto Thee, when my heart is overwhelmed. . . . For Thou has been a shelter for me " (vv. 2, 3).

Experience builds up confidence. Having built a shed without too much difficulty we attempt a garage, then a house perhaps ! So it is in spiritual experience. Because God had preserved David in battle he would pray for help whenever he fell on hard times. He knew that he could count on God. Past experience had given him this confidence. This should be the pattern of every Christian's life. Paul wrote: " Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us " (2 Corinthians 1:10). Paul knew that he could count on God because God had never failed him. We, too, can derive nothing but benefit from reflecting on God's past help. So much of our experience that would stimulate faith in times of difficulty can be easily forgotten unless we make the effort to recall it. A strong, buoyant faith is the product of the gratitude that remembers.

Sunday, October 23rd — Psalm 62:12

" I shall not be greatly moved " (v. 2).

What did David mean by that? Certainly not that he would suffer no reverses, for he had more than his share. Do you not think he meant that his faith would never be shattered ? He might be disturbed and even perplexed at the turn of events, he might wonder if he had misunderstood the divine purpose, but he would never lose faith in the overruling love and wisdom of God. Some may be disappointed that David admitted the possibility of his being disturbed, but the majority of us will be greatly encouraged by it; for is not this our own experience, and does it not show the reality of prayer and meditation ? As David prayed and meditated faith was strengthened so that later he was able to say with deep conviction " I shall not be moved " (v. 6).

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PERSONAL

GOSPEL TRACTS by the Victory Tract Club for your visitation programme, personal evangelism, follow-up work. Space for overprinting. Write for sample and details to the Secretary, Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Tel. CRO 4986. C.1333

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ADVERTISING PENCILS, superb ball pens, brushes, combs (gold-stamped with church name). Raise funds quickly, easily. Bran tub toys. Details: Northern Novelties, Bradford, 2. Repeat orders assured. C.1193

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BIRTH

MORGAN. On September 3rd, to Peter and Janice (*née* Warden), God's gift of a daughter, Kim Lorna.

ENGAGEMENT

REPATH—PALMER. On September 2nd, Lawrence James Repath (pastor of Luton Elim Church) to Ethel Palmer, of Leatherhead, Surrey (both ex-students of Elim Bible College).

MARRIAGE

LAMBELLE—GIBSON. On Saturday, September 3rd, at the Lincoln Elim Church, Derek Allan Lambelle (pastor of the Beulah Elim Church, Pontardulais) to Rita Gibson. Officiating ministers: B. J. Epton, J. E. G. Cooper, D. A. Jones.

WITH CHRIST

HOGGARD. On September 12th, Mrs. Sarah Isabel Hoggard, aged 65 years, faithful member of Elim Pentecostal Church, Scarborough. Officiating minister at funeral: J. Hyde.

DURRANT. On September 14th, Miss Edith Durrant, aged 80 years, faithful preacher of the gospel and associate member of Elim Pentecostal Church, Scarborough. Called to higher service. Officiating minister at funeral: J. Hyde, assisted by A. P. Johnston.

ETHRINGTON. On August 13th, Harry Ethrington, head usher of The Lanes Elim Church, Brighton, passed to his reward. "With Christ, which is far better." Funeral conducted by Pastor David Ayling.

WYATT. On September 22nd, Beatrice Wyatt, faithful member of Elim Pentecostal Church, Camborne, Cornwall. Asleep in Jesus. Officiating minister at funeral: J. J. English.

ITINERARIES

The President:
November 5, 6, Bradford; 12, Ilford; 13 (a.m.) Islington, (p.m.) Finchley; 20, Reading; 26, Yeovil; 27, Merriott; December 11, Eastbourne.

Marion Paint, India:
October 15, 16, Langley; 18, Kingstanding; 19, Hanley (Stoke-on-Trent); 20, Stafford; 22, 23, Worcester; 28, Kidderminster; 29, Yarmouth; 30, Norwich; November 1, 2, Colchester; 3, Clacton; 5, 6, Felixstowe; 8, 9, Braintree; 10, Stowmarket; 12, Chelmsford; 13, Chelmsford (morning), Maldon (evening); 15, Ingatestone; 16, 17, Westcliff; 19, 20, Rayleigh; 22, Southend; 23, Ashingdon; 24, Hadleigh; 26, 27, Bowers Gifford; 29, Leigh-on-Sea.

Joseph Smith:
October 22-27, Salisbury; 29-November 3, Springbourne; 5-13, York.

Elim Missionary Society Exhibition:
October 15, 16, Exeter.

F. B. Phillips, with missionary films:
October 17, 18, Smethwick; 19, 20, Winson Green; 22, 23, Blackheath; 24, 25, Rugby; 26, 27, Selly Oak; 28, 29, Old Hill; 30, 31, Kingstanding; November 1, 2, Erdington; 3, 4, Weoley Castle.

Peter Griffiths, Rhodesia:
October 25, Derby; 26, Ashbourne; 27, Burton; 28, Swadlincote; 29, Beeston; 30, Mansfield; November 1, Lincoln; 2, Rotherham; 3, Sheffield; 4, Mosborough; 5, 6, Long Eaton; 7, Loughborough; 8, Leicester.

Vera McGillivray, Hong Kong:
October 29, 30, Whitehaven; 31—November 1, Carlisle; 2, Govan; 3, Greenock; 5, Paisley; 6, Glasgow; 7, Motherwell; 8, Edinburgh; 9, Coatbridge; 10, Kirkintilloch; 11, Clydebank; 12, Alloa; 13, Dundee; 14-20, Aberdeen Missionary Convention.

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos. and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLVII No. 43 OCTOBER 22nd, 1966 6d

Photograph by J. W. Whitelaw

The village green, Leigh, Surrey

"Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12).

THE WAR IS

YES, indeed the war is on in earth, sea and sky. "The prince of the power of the air" is letting loose his bombs of poison gas in church and state, in home and factory, in the workshop and in the hearts and minds of millions of our people. Long-established customs of propriety, honour and decency are being demolished by the powers of evil. Even some Christians want to be "in with it," but the cry of the angels to Lot and his family was "get out of it."

Jesus Christ has warned us about these days. He said: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." What was the iniquity of Sodom? "Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good" (Ezekiel 16:49, 50). They might well have said "We never had it so good."

The sins of Sodom

What were the prevailing sins of Sodom? Homosexuality and fornication. One of our leading religious magazines reported recently that it is estimated that there are about 1,000,000 homosexuals in this country. The *Radio Times* of August 13th, 1964, stated that in 1962 there were 100,000 people treated in the V.D. clinics of England and Wales, and this did not include the thousands who were treated by their own doctors privately. The great majority of these were young people from eleven years upward.

One reason why the saints of God are finding it more difficult to pray through is that as the bulwarks of civilisation fall the enemy advances more easily. As the great standards of morality are lowered, up go the enemy's standards. As the law of our land is relaxed on such horrible sins as homosexuality, murder, divorce and remarriage (which is for the vast majority legalised adultery) so the enemy presses forward. Please remember that the God of love, righteousness and justice was the One who gave the law concerning capital punishment hundreds of years before Moses was born (Genesis 9:6). Jehovah has said "I am the Lord, I change not." *The New Testament doctrine of grace comes to mankind only through repentance toward God and faith in the Lord Jesus Christ. It has to do only with God's attitude toward the sinner; never does it set aside the execution of civil laws.*

Lowered standards

See also how the old standards of what constitutes a church and what are the essential conditions of church membership are being lowered, and the very enemies of God and His Christ are being spoken of as beloved brethren. See how the very prayers of Jesus are being twisted and perverted; as for example in John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." The only oneness Jesus prayed for was the oneness of believers. As for the oneness of believers and unbelievers He said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matthew 10:34-36).

Look at our country and see how the prisons of our land are full, and the churches almost empty. The *Daily Telegraph* reported on June 28th, 1966, that the Methodist Church lost 11,000 last year. In the same paper was a picture of two women more

by

Joseph Smith

J. Smith

scantily clad than they would have been had they been going for a swim. These women were to give a fire-eating demonstration in Westminster Abbey. Is it any wonder that the churches are almost empty? Can you expect the world, the flesh and the Devil to build up the Church of Christ?

I read the following in the *Radio Times* of July 24th, 1966: "The last decade has seen a great shift in public attitudes to both sex and violence. What was impermissible, unspeakable, is now the subject of plays, films, novels and television programmes."

A war is on even in Pentecostal churches. The evil spirit of carelessness, prayerlessness, indifference and even worldliness is being yielded to. The old standards of self-denial, cross-bearing, prayer and fasting are being lowered. Yet the word of our great Commander-in-chief still rings out: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it" (Luke 9:23, 24). Where is the faith of our fathers? I know we still sing "Faith of our fathers living still in spite of dungeon, fire and sword. Oh how our hearts beat high with joy whene'er we hear that glorious word. Faith of our fathers, living still, we will be true to thee till death." But is it a fact?

The way of victory

I feel that preachers err who make the Christian life a bed of roses. I feel they are not appealing to the best in mankind. Did Churchill offer a bed of roses for the people of England when he told them that victory would cost us blood, and sweat, and tears? Did Sir Ernest Shackleton, as he set out for the Antarctic, make his appeal for men on easy terms? In *The Times* his advertisement ran: "Men wanted for hazardous journey. Small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honour and recognition in case of success." What was the result? It pulled in thousands from all over the British Isles.

When those five brave missionaries were murdered in Ecuador by the Auca Indians 500 young people volunteered to take their places as missionaries, and thousands of dollars poured in.

"Wanted, men in rank for battle, men by legions and by bands;
Men for war in all our cities, men to fight in foreign lands.
If you're longing for a battle to advance the cause of right,
If you want to be a hero, stand with Jesus in the fight."

John Wesley preached a sermon in Ireland on "The causes of inefficiency in Christianity." He said: "While we were at Oxford, the rule of every Methodist was (unless in case of sickness) to fast every Wednesday and Friday in the year, in imitation of the primitive Church, for which they had the highest respect. Now this practice of the primitive Church was universally allowed. 'Who does not know,' says Epiphanius, an ancient writer, 'that the fasts of the fourth and sixth days of the week [Wednesday and Friday] are observed by the Christians throughout the world?' So they were by the Methodists for several years, by them all, without exception; but afterwards some in London carried this to excess and fasted so as to impair their health. It was not long before others made this a pretence for not fasting at all." Mr. Wesley explains in another of his sermons that they neither ate nor drank anything on these days until after 3 p.m.

When Christians are willing to deny themselves for Christ's sake the Lord will take them on for special tuition as disciples.

The war is truly on, but do you think we will win it with less effort than the early Christians or the early Methodists put forth in their day? Seeing that we have been warned by our Lord Jesus Christ, and by His servant Paul, concerning these days, when the tide of worldliness and sin would increase in volume and power, surely there is a greater need to put forth every effort, spare nothing, so that victory will come to the people of the Lord, the name of our Master will be glorified, and sinners will be won for Christ.

Elim Pentecostal Church News

SPARKBROOK

ON Sunday, September 11th, we said farewell to Pastor and Mrs. J. Osman after their ministry of six years at Sparkbrook. We recalled appreciatively his faithful and hearty visitation, gospel preaching, Bible exposition, ministry in the choir, oversight, and spiritual and sympathetic conduct of the services of worship, especially the Sunday morning breaking of bread. He supervised the change from the old style to the restyled and modernised church building. Despite the handicap of two spells of illness Pastor Osman fully maintained the Pentecostal testimony at Sparkbrook, and his wife ably assisted in song, in spiritual ministry and in practical matters. Always the Lord Jesus Christ has been upheld as occupying " the highest place that heaven affords." There is consistent attendance by both the younger and older, with a genuine spirit of love among the members and friends. We have been left in no doubt that professed doctrine must be expressed in life. Again we say God bless you both and prosper you in the appointment at Bournemouth.

D.M.

SHEFFIELD

ON September 15th we welcomed Pastor and Mrs. A. V. Gorton to the ministry of our church. The induction service was led by Pastor W. Lewis (Derby), and Mr. John Frost (church treasurer) welcomed Mr. and Mrs. Gorton on behalf of the church.

Pastors C. J. Watkins and P. Watson preached. The church membership was well represented and we look forward to the ministry of our new minister and his wife under God's guiding hand.

C. LADLOW.

COLCHESTER **Pastor: L. D. V. Tiller**

ANOTHER church anniversary convention has passed into history. Our pastor, recently appointed to our church, convened all the services. We are happy to have him and hope that he will be with us for many more anniversary conventions.

This year our guest speaker was Pastor J. T. Bradley. He is no stranger to East Anglia and many friends were delighted to renew fellowship with him and his dear wife.

The Saturday night service was well attended. Many friends were with us from other Elim churches, and we were very happy to welcome the Colchester and District Gospel Male Voice Choir on their first visit to us.

Among their many highly appreciated items the negro spiritual " The trumpet sounds within my soul; I ain't got long to stay here " spoke to our hearts. Pastor Bradley adapted this to his message and preached on the urgency of the hour, saying that we needed the trumpet to sound within our souls, in the light of the Lord's imminent return.

On the Lord's day, around the Lord's table, we were reminded by the preacher of our great indebtedness to the blood of Christ.

At the gospel service our hearts thrilled at the love and mercy of God as the preacher assured us that " Christ did not come to judge the world ; it was to save He came."

The convention has gone, but " the trumpet sounds within our souls " as we consider the Word of God ministered to us on this happy occasion.

HILDA M. HAWES.

CROYDON **Pastor: W. J. Maybin**

MINISTER'S SECOND ANNIVERSARY

ON a recent weekend in September, Pastor and Mrs. Maybin and family celebrated two years' ministry at Croydon. The event was marked by a special weekend of services conducted by Pastor Jim Hunt (Oldbury). The ministry was both timely and challenging, and the singing of Mr. and Mrs. Hunt was greatly appreciated. A great sense of the Lord's presence was felt at every service.

There was a congregational tea on the Saturday and 100 people attended. It was a joy to have Pastor and Mrs. Dainton, Pastor and Mrs. G. H. Thomas and Pastor C. J. E. Kingston. In the service that followed Mr. L. Hopper (church secretary) paid tribute to the faithful ministry of the minister and his family, handing Mr. Maybin a cheque on behalf of the congregation. Mrs. Hopper presented Mrs. Maybin with a very beautiful bouquet of flowers. Both Mr. and Mrs. Maybin responded suitably.

ROCHESTER **Pastor: A. P. Johnston**

ON Saturday, August 20th, members and friends of the Rochester church gathered for the induction of their new minister, A. P. Johnston. The service was convened by the district superintendent, F. H. Coleman, and a very encouraging message, charging the new minister with the care of the flock, was given

by the presbytery secretary, Mr. F. E. Croker. A message of welcome to the district was also given by Mr. W. Wicker, the vice-chairman of the Kent Christian Mission Churches Conference.

E. G. SHEPHARD.

CAERPHILLY ANNUAL SISTERHOOD WEEKEND

GOD'S rich blessing was ours as we listened to His Word during the weekend through the ministry of Mrs. W. R. Jones, of Bristol. It was a particular joy to renew fellowship with our sister and to recall the days when her husband had the first pastorate of the Caerphilly church.

The united rally held on Monday evening was one of great blessing. It was a joy to hear the Cardiff City Temple Ladies' Group ; their musical ministry was anointed of the Lord. Mrs. P. S. Brewster took the roll call, commenting in her own inimitable way. Throughout the weekend it was grand to see such good congregations, and blessing rested upon the gatherings as the members of our Ladies' Fellowship took part with various items.

MAUREEN BROCK.

LETTER TO THE EDITOR

The Private Member's Bill on Abortion Law Reform

Dear Sir,

We would like to draw the attention of your readers to a serious situation affecting the ethics of the medical profession and the stability of society.

The Private Member's Bill on abortion law reform as it now stands contains two clauses that leave the door wide open to the practice of abortions of social convenience. Clauses "c" and "d" permit the destruction of human life in the womb if the mother is under the age of sixteen or if her capacity is considered by any two doctors to be inadequate for the care of the child. If these clauses are not removed in the committee stage (likely to take place in the autumn) there will be increasing demands on members of the medical profession to authorise or to carry out an abortion operation purely for the convenience of the mother.

The British Medical Association and the Royal College of Obstetricians and Gynæcologists have both made it quite clear that they do not approve of the termination of a pregnancy for other than genuine medical reasons. Moreover, no Christian doctor or one who accepts the Hippocratic code of ethics would be party to such a procedure ; but the danger is that there are those with lesser scruples who, from public pressure or financial inducement, might interpret a permissive law very liberally. This could lead to a deterioration in ethical standards, together with a lowering of personal responsibility in family life and a depreciation of national character.

The social consequences of liberalised abortion are likely to be as undesirable in Britain as they were in Sweden, where the demand for "legal" abortions has greatly increased and still women with no adequate grounds for termination continue to resort to the "back-street" abortionist at a dangerously high rate.

The pressure for this legislation has come mainly from a few very determined humanists and secularists who regard it is an important milestone in their campaign for the total "secularisation of life and society."

It is for Christians, therefore, to heed the "writing on the wall" before it is too late. The only answer to the intensive lobbying campaign of the humanists is even more intensive lobbying on the part of the Christians, and indeed everyone who values the preservation of ethical standards. We can all write to our Members of Parliament and urge the removal of clauses "c" and "d" from the Private Member's Bill. If given sufficient support in their constituencies, M.P.s will feel themselves in a stronger position to base their decisions not on expediency but on "what is right." Letters to the press and talks by doctors to church organisations could also do much to let the true facts be known about this much-misrepresented subject.

The important thing is that we should not remain silent but take action without delay, remembering that "all that is necessary for evil to triumph is that good men do nothing." Our conviction is that this is basically a moral and spiritual problem, which will be solved not by legislation but only through a moral and spiritual awakening.

Yours faithfully,

ROBERT BROWN, M.R.C.S., L.R.C.P.
D. L. KIRK, M.B., CH.B.
D. C. STURDY, M.B., B.CHIR.

Birmingham.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : G. W. Gilpin (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, 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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

CONTENTS

The war is on *Joseph Smith*
Abortion law reform *Letter to the Editor*
Church reports
Pentecostal hymnology *Editorial*
A-millennialism *J. T. Bradley*
Science and the Bible *W. J. Maybin*
Prayer and praise *F. H. Coleman*
Facts of life *H. W. Greenway*
You are a square ! *Gladys Gorton*
Sunshine corner *Aunty Dorothy*
Family altar *G. A. Wright*

EDITORIAL

VERY many hymns Pentecostals sing were written by believers who had not been liberated by the Pentecostal blessing and do not reflect the victory, buoyancy, joy and praise of the Pentecostal experience. Hymns we tend to reserve for prayer meetings following the trend of evangelical tradition in the Brethren, Holiness, Keswick interpretation are really expressions of unbelief rather than faith, though the unbelief is expressed in an inverted kind of way. For Pentecostals to sing " Lord send Thy blessing " verse after verse, line after line, is not faith, it is inverted unbelief. To Pentecostals enjoying an Ephesians 5 : 18 experience the blessing is already there and they rejoice in it. Pentecostals in the Ephesians 5 : 18 experience sing fewer hymns of pleading and more hymns of victory, worship and praise, hymns that set forth the resurrection, ascension and victory of Christ and His triumphant place at the right hand of God ; such hymns express victory and faith and the sense of blessing enjoyed.

Traditional Christianity still inhibits the real experience of Pentecostal liberty among us. In this respect it is our conviction that the present preoccupation with the actual sufferings of our Lord indulged by many Pentecostals is not a reflection of New Testament teaching or Pentecostal revelation. The references to the cross in Acts and the epistles are always references to its triumph, never to preoccupation with the awful sufferings experienced thereon, and the emphasis is always upon the cross in the light of the triumph of our Lord in resurrection, ascension and glorification.

Our attitude to the cross is governed largely by Roman Catholic tradition, as is our attitude at Christmas to the birth of our Lord. Emphasis upon the crucifix, like emphasis upon the manger, finds no support in the New Testament. Pentecostals must consider whether our thinking and practice are following the Acts of the Apostles and the epistles or the traditions of the Church. To unlearn is more difficult than to learn. Even Pentecostals find it difficult to rid their thinking of Roman Catholic, Protestant and evangelical *tradition*. We need to keep in mind the good Greek word *metanoia*—reverse your thinking, " repentance " in the A.V.

The early Pentecostals, while they may have lacked evangelical zeal, had got something here in the way of worship, and of adoring the Lord as the One risen, ascended, glorified and triumphant. Such preoccupation lifts the soul into heavenly realms of victory.

Questions for A-millennialists

Study No. 3

By J. T. Bradley

READERS will be aware of the two widely accepted views of prophetic interpretation current in the Church, one of which is that the time factors in prophecy are to be taken literally and the other—the year-day system of prophecy—that a day in scripture prophecy refers to a year of fulfilment. Those who reject the year-day system agree at least that there is some basis of reason and logic about the system, and that there are scriptures that lend support to the view.

But, we ask the A-millennialists, upon what basis of interpretation is that teaching built that makes the 1,000 years of Revelation about, up to the moment, a little over 1,900 years?

According to the A-millennialists John stated that the Church age would last for 1,000 years. The Church age has lasted nearly 2,000 years, so either John was wrong or the A-millennialists are wrong.

The A-millennialists, in an endeavour to buttress their theory against this argument, say that time with God does not count and quote 2 Peter 3:9, "One day is with the Lord as a thousand years," etc. Actually this verse tells against them in the light of the known views of the early Church on this subject. We quote from a letter by Barnabas, the companion of Paul the apostle, a quotation already given in part by Joseph Smith in the ELIM EVANGEL of July 30th this year and quoted in full here: "And even in the beginning of the creation He makes mention of the sabbath. And God made in six days the works of His hands; and He finished them on the seventh day, and He rested the seventh day, and sanctified it. Consider, my children, what that signifies; He finished them in six days. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end.

"For with Him one day is a thousand years; as Himself testifieth, saying, Behold this day shall be as a thousand years. Therefore children, in six days, that is, in six thousand years, shall things be accomplished.

"And what is that He saith. And he rested the seventh day; he meaneth this; that when his Son shall come, and abolish the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest in that seventh day" (Epistle of Barnabas 13: 3-6).

We are aware that this letter is not accepted as inspired, but if Paul believed, as he must have done according to the A-millennialists, that he and Barnabas were in the millennium it is hard to believe that he had not been able to convince Barnabas of that truth. Quite clearly Barnabas not only rejected the idea that he was living in the millennium; he echoed the belief of the Church, and doubtless of Paul too.

But we have in Hebrews in the very context of the seventh day a reference to this "keeping of a sabbath" (*sabbatismos*) in 4:9: "There remaineth therefore a rest [a keeping of a sabbath—*sabbatismos*], to the people of God." The writer to the Hebrews quite clearly believed as Barnabas believed that there remained a period in time corresponding to the sabbath rest of God in Genesis.

A-millennialist teaching involves the view that John, on the isle of Patmos, knew he was in the millennium and that the Devil was bound. But Jesus reveals to him absolutely the contrary. The A-millennialists state that Satan was in the bottomless pit when Revelation was being given to John, but Jesus states that Satan dwells among the people of Pergamos (2: 13). The A-millennialists teach that they know that Satan was in the bottomless pit, bound and shut up. Jesus says to the church at Pergamos: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, *where Satan dwelleth*" (Revelation 2:13) [our italic]. Did Jesus know the facts, or do the A-millennialists know them? How was it possible for Satan to be bound and in the bottomless pit if he was dwelling among the people of Pergamos as Jesus states?

BOOK THE FIRST SATURDAY EACH MONTH FOR THE

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at ELIM CHURCH, GREEN LANE, BECONTREE, DAGENHAM

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FLASH

Portsmouth crusade. Over 800 at first service. More than 100 have made decisions for Christ to date. Many healings. A. A. BIDDLE.

SCIENCE

WE are living in an age of scientific revolution, when old and well-worn beliefs are being tested by new standards, an age of discussion and investigation. The judgment of science is being applied to the basic premises of our religious philosophy, and " science " is being looked upon as a new god, making the God of the Bible appear antiquated. Christianity seems to science scarcely apposite in such a modern world.

The achievements of science in outer space have led many to imagine that God has been blasted from His world as an irrelevant figurehead. At least in Russia, atheistic Communism uses such achievements to bombard the Christian faith, rejecting theism as a sandy foundation while assuring the multitudes that dialectical materialism is the tested rock. Cosmonaut Titov could announce derisively " In my travels round the earth I saw no God or angels," while his American counterpart, John Glenn, could confess " The God I pray to is not so small that I expect to see Him in space." So in their naïvety the Communists would call for the abandoning of the supernatural and miraculous Christianity, and point instead to the way of science as the path that will lead to Utopia.

The Christian, however, is not so naïve. He realises that science can be a great factor in helping him to understand the nature of the universe that surrounds him, the physical world in which he moves and, indeed, his own physical make-up ; but there comes a point where science reaches its " halt sign," and here the Christian with his Bible and his faith in God steps into the realm where science is powerless—the realm of faith. Dr. Armando Vivante, professor of general ethnology and general ethnography at the National University of La Plata, Argentina, says : " Science . . . has nothing to do with faith. Faith is moved by grace, a concept full of Biblical connotations. Science is moved by its peculiar causalist logic and the incessant and precarious accumulation of data that are temporal and conventionally true." Scientists, whose faith in God cannot be doubted, admit that there is no incompatibility between true science and Christianity.

In this brief article I want to answer three questions relative to the subject in hand.

WHAT IS SCIENCE ?

The word " science " is of Latin origin and means knowledge, and can relate to any accumulated body of knowledge. We speak of mathematics as a science and of theology as the queen of sciences, but the word " science " in its present connotation is used of a particular sort of knowledge concerning the nature of the things around us that can be observed and weighed and measured. But since man's knowledge is of necessity limited (" now we know in part "), a principle that invades every sphere of human investigation, and since scientific views are liable to change, science must beware of dogma. It is true to say that the scientific text-books of yesterday conflict with those of today. For example, there were two divergent views as to the nature of light in the days of Sir Isaac Newton. Newton himself contended for the " corpuscular " theory, which is that light consisted of streams of small particles. In opposition to this view there was that of Huygens, who contended for the " wave " theory. Today scientists have come round to thinking that light can only be explained adequately in terms of both waves and particles. It can be deduced that while light has not changed, man's conception of its behaviour has undergone changes. How glad we are that the Bible cannot be expected to keep step with the changing ideas of science.

I would suggest that it was because of this principle of limitation in all human investigation that Sir Oliver Lodge, himself a prominent scientist, offered the opinion that it was possible that science could only be aware of one half, since it was blind to the other. Science can pose and answer specialised questions ; it is concerned with the " how " of things, while the Bible is concerned with the " why," the meaning and interpretation of life and living. Science enables man to understand his environment and to control it so as to make it serve his ends, but more important is it to know what exactly those ends are—in other words, to know the purpose of living. Science cannot produce an ethical code, but the Bible can and does. It is to the Word of God that we turn for instruction in righteousness, and not to the text-books of the scientist. However important it is to consider the age of rocks it is surely more important to know the Rock of ages and be found sheltered in Him. Science may be able to weigh and measure the collected facts of the universe, but we cannot put the " imponderables " of life like

'D THE BIBLE

'ILLIAM J. MAYBIN

(Elim Pentecostal Church, Croydon)

W. J. Maybin

love, justice, goodness, beauty and truth in a test-tube and come up with an answer. Science can never displace the God of the Christian revelation.

WHAT IS THE BIBLE ?

When we enter the realm of Biblical revelation we enter an altogether different realm from that of the scientist. Imagine having to read the Genesis account of creation in scientific language ! The Bible is not a treatise on scientific matters, though nowhere is it in conflict with science. The Bible presents theological and eternal truths. It has more important things to tell us about than the theory of relativity or chemistry or the cell nucleus, important though they may be. The Bible shows us the superiority of morality and godliness over science and technology. Both science and technology have benefited mankind materially and physically, but they have not been able to show him how to find what must be man's prime need—peace with God. How lamentably sad that man with all his accumulation of scientific data has not advanced in the realm of morality. Though science and Christianity are not incompatible, peace and salvation can be found only in Jesus Christ. Says one eminent German scientist : " Rather do I believe in the God of the Bible as a Person, and faith in Him to me means commitment to Jesus as the Christ. Actual communication with Him changes man's life from within ; it is here that the answer is waiting."

God revealed Himself in His creation, and true scientists can see therein something of the glory and image of God. Even Darwin confessed that at times in his scientific investigations there came over him with irresistible force the belief that he had seen the hand of God. But such a revelation was not enough, and God who revealed Himself in creation went a step farther and revealed Himself fully and finally in Jesus Christ and His holy Word. We see God best in the form of His incarnate Son. Science has in no way outmoded this conception. We enter into the joy of a realised salvation, whether scientists or laymen, as sinners wholly reliant upon the grace of God.

IS THERE A CONFLICT ?

It has become popular to think that the scientist and the theologian are in opposing camps. Indeed, it surprises many to know that many leading scientists of the past were men of deep Christian convictions, while today, at all levels in the world of science, there are those who are truly Christian in their outlook. As the editor of *Christianity Today* commented in a recent issue: " Of the evangelical loyalties of a galaxy of scientists in many lands and in all races there can be no doubt." Science and the Bible are not at variance. As Harry Rimmer puts it in his book *The Harmony of Science and Scripture,* " There are two revelations of God in the world, and it is imperative that we keep these revelations in their proper relationship to each other. The lowest and simplest revelation that God has made of Himself is in the physical world that men cali nature. But the natural testimony of the existence of God is unavailable to the general world of man. They must have a higher and clearer setting forth of His Person than that. . . . Because the natural revelation was not sufficient to lead men to God, He was forced to give them a supernatural revelation." How unthinkable that these two revelations should fail to harmonise !

The story is told of a South American farmer who took a pair of fighting cocks to an unlawful gaming tournament, where they were to fight an opposing pair. He transported the birds in the back of his farm truck, but very foolishly housed them in the same cage. Unfortunately the spirited roosters fought each other *en route,* with the result that on

reaching their destination both were exhausted. The poor distraught farmer was heard to exclaim: "Didn't someone tell these foolish roosters they were on the same side?"

Many scientists today are firm believers in Jesus Christ, and seek to dispel the harmful notion that science is anti-Christian. Dr. John De Vries, professor of chemistry to the National Science Foundation, emphasises the enduring relevance of God's twofold revelation—in the world and in the Word: ". . . Both revelations are legitimate sources of knowledge, and we should not hope to gain, much less to ask, from science the knowledge which it can never give, nor to seek from the Bible the science which it does not intend to teach."

"O wide embracing, wondrous Love,
We read Thee in the sky above,
We read Thee in the earth below,
In seas that swell and streams that flow,

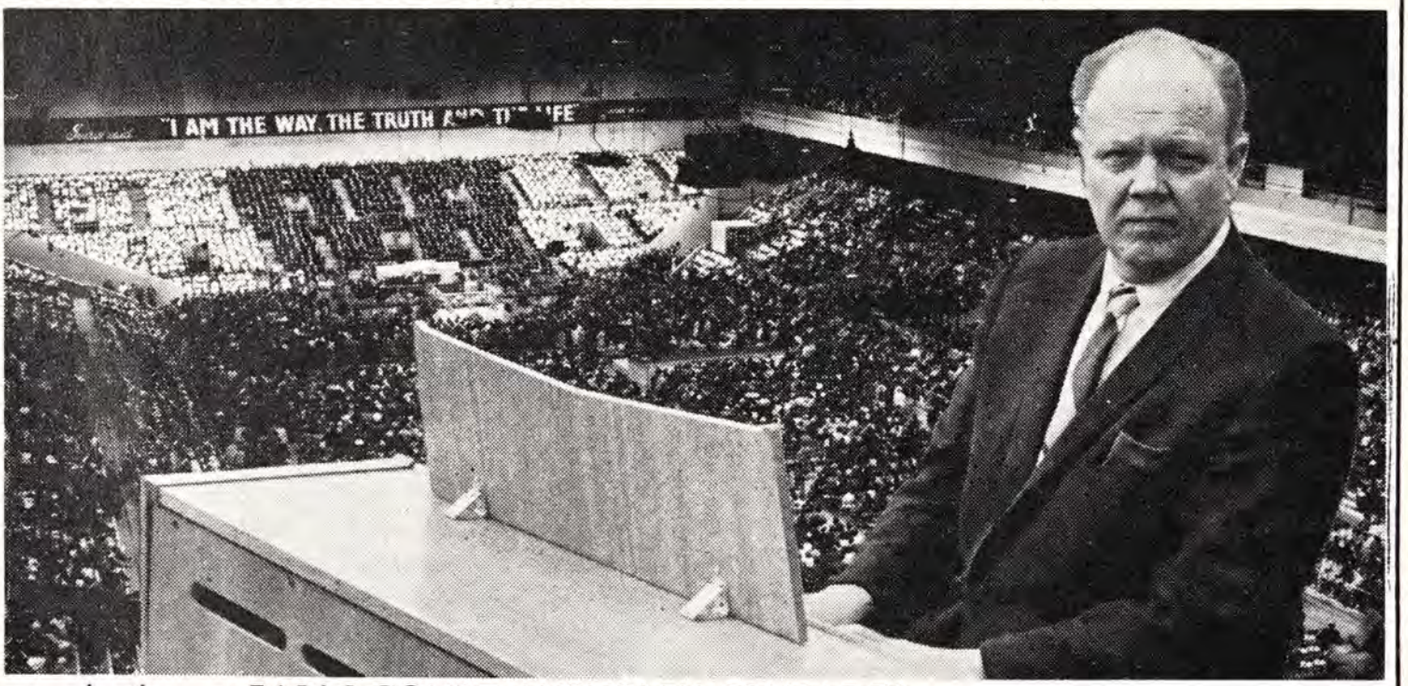
We read Thee best in Him who came
To bear for us the cross of shame,
Sent by the Father from on high
Our life to live, our death to die."

LET US HAVE A FILM

IN this age of television and stereophonic sound, has film evangelism lost something of its attraction? The amazing fact is that it has not. Our children are being taught today through eye-gate more than by any other means, not only by television and the silver screen but by objects and gadgets that they can see and handle. Let us therefore take this great instrument and use it for God's glory.

Although we cannot promise perfection always, we can offer many years of experience, with up-to-date equipment and advice on which film to use. I often hear people say that this ministry is expensive. This view I cannot share. Put on a film and you will reach the outsiders nearly every time. I echo the words of most pastors of the churches we have visited in the past: "There were many newcomers here tonight." I recall at one church there came in to the showing a couple who had lived opposite the church for twenty years but had never been inside before. No, film evangelism is not expensive. We may have at some time or other, in our unconverted days, taken a friend to the local

SHARON ORGANS *install for every occasion!*



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Prayer and Praise

By F. H. COLEMAN

We expect all answers to prayer to be spectacular, but God in His wisdom answers many prayers in such a quiet way that they come without fuss or great ado. So I am thinking of a humble, sincere Christian couple who one day had an amazing answer to prayer. Our friends lived in a nice little rented house. It was always kept nice and tidy and in excellent repair. To their surprise a young man called for the rent one day, telling them that his mother, who owned the house, had died suddenly. A few weeks later the son, calling again for the rent, told our friends that he had inherited all his mother's property and as they had been such good tenants they could buy the house freehold for a few hundred pounds. At once they agreed, for this was beyond anything that they had dreamed. A date, time and place were arranged for the business transaction, the money to be paid in full.

The happy couple went from one relation to another telling the good news and asking for financial help, but no one could help them. At home one evening they talked together of their sad disappointment, for it seemed that they could not raise enough to purchase their little house. Suddenly, like a flash of light from heaven, they realized they had not prayed about the matter. Was it God's will and purpose that they should own this house? Dropping to their knees they sought the Lord and soon the assurance of answered prayer brought peace to their troubled hearts.

That night a certain lady could not sleep. She thought so much of that couple and concluded that they must be sick. Down to the house she went, and was surprised to find them so well. Then out came the truth. Their friend went home and returned later with a cheque for the amount they needed. The house became theirs.

Our loving heavenly Father loves to be asked to come into your affairs. Do you let Him?

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DJ302

Women's column

By GLADYS GORTON

YOU ARE A SQUARE!

DOROTHY works in a factory which is a good distance from where she lives. She leaves home very early in the morning and arrives back late at night too late to be able to attend any weeknight meetings. Although she is only a young Christian she boldly witnesses for the Lord. A young girl of nineteen has recently been put with her to learn to operate the machine. She is unmarried and is expecting her second child. On the first day Dorothy took her to the cloakroom. The fellows sniggered at her as they passed and uttered rude remarks and then said to Dorothy "You will be the next." The conversation in this factory is vile and, as far as we know, Dorothy is the only Christian there.

And what about where you work, in office, factory or wherever it is? You may hear similar conversations and jibes. All unconsciously your emotions can be easily stirred. It takes a Bible-loving, separated Christian to stand against the world, the flesh and the Devil. In newspapers and magazines, over the radio and television and by other media sex is kept ever before the minds of the people. They are intoxicated with it. Sex is glamorised until the average young person thinks that this is life and the only life. Do not be beguiled. Many mistake lust for love. Keep your virginity for your marriage. The sacred, sweet joy of marriage will then not be marred by regret and self-condemnation.

Remember that the way of the world is not the way of the true child of God. Your decision for Christ is not just a creed. By faith you identify yourself with Him and your life takes on a new lustre. You have a personal relationship with God, and as He is holy so He desires that your life shall be holy to Him, full of zeal and devotion. "Sin shall not have dominion over you" (Romans 6 : 14). The lust of the world may tempt you, but in Christ you can overcome.

Quite recently Baroness Summerskill in the House of Lords 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." Any young girl should seriously think upon this before she allows herself to be enticed by a boy friend. If he were really in love a boy would respect his girl and keep her for himself —when they are married.

You know the expression "you are a square" fascinates me. It is a good one. Any Christian called such should glory in it! Being a square, to me, speaks of character—of something stable and substantial. Read the Word of God, which calls fornication and adultery sin, and allow it to keep you in the hour of temptation.

Text. "Wherewithal shall a young man [woman] cleanse his way? By taking heed thereto according to thy word" (Psalm 119:9).

Sunshine Corner

HELLO SUNBEAMS.

It was very nice of the man to offer his paper. Travelling can be very boring sometimes. When he left the compartment for a moment Uncle Ray explained that our fellow traveller was a very important man indeed. On the luggage rack above our heads was a strange red bag. It contained a robe of silk and a wig. When he returned I tried to picture him in his robes of office. I had seen a barrister once before, and very important he looked in his full regalia.

Dressing up makes a great deal of difference to many people. I remembered Kenneth when he had discovered Michael's academic gown. He had paraded up and down, looking very serious and learned. I wondered if he would eventually wear one of his own, though at the moment he would rather wear football shorts and shirts in school colours.

Michael's gown is very special because it came in a remarkable way. When we were preparing the things for university we were deciding that we had to get a gown. While we talked God had already provided for the need. The gown came with a message of encouragement. Whenever Michael wears it he remembers how wonderfully God has helped him and guided him. He has proved the truth of Proverbs 3, verse 6. Find it and read it for yourselves.

Boys aren't the only ones who love dressing up. The children in Sunshine Corner had a real nurse to visit them. They wanted to try on her cap, and one of them wore the upside-down watch. Our nurse explained why it was that way and showed them all how to take a pulse. She told them how Jesus

(*continued on facing page*)

COMING EVENTS

BIRMINGHAM, Sparkbrook. October 22-27. Elim Pentecostal Church, Golden Hillock Road. Convention. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher : D. Ayling (Brighton).

BIRMINGHAM. Selly Oak. October 30. Elim Pentecostal Church, Alton Road. Guest Night at 6.30, conducted by the minister, Frank Shadlock, with the newly formed Selly Oak choirs.

BOLTON. October 22-27. Jackson Hall, Y.M.C.A., Deansgate. Saturday at 7, Long Eaton Youth for Christ team. Elim Church, Platt Street, off Bridgeman Street. Sunday at 11 and 6.30. Weeknights at 7.30. Convention. Preachers : C. J. Watkins (Rotherham), J. H. Sainsbury (Neath). Convener : K. Smith.

BOURNEMOUTH, Springbourne. October 22-24. Elim Pentecostal Church, Curzon Road. Fortieth Anniversary. Preacher : W. J. Hilliard (Halifax). Saturday and Monday at 7.30. Sunday at 11 and 6.30. Convener : J. Osman. October 30—November 3. Sunday at 11 and 6.30, weeknights at 7.30. Visit of Joseph Smith. Special children's services conducted weeknights by Mrs. Smith at 6.30.

CAERPHILLY. October 22. Elim Church, St. Fagan's Street. At 7. Visit of Selly Oak (Birmingham) Elim Church choir and members. Preacher : F. Shadlock. 29, 30. Evangelistic film weekend. Saturday at 7.15, "Beloved Enemy"; Sunday at 6.30. "Miracle at Calvary Colony." Convener : John Coleman.

CROYDON. October 23. Elim Pentecostal Church, Stanley Road. At 11 and 6.30. Missionary Harvest Services. Preachers : Pastor and Mrs. A. D. Bull (Tanzania).

EASTLEIGH. October 22. Elim Church, Nutbeem Road. Opening of new church building by J. C. Smyth (Cheltenham) at 3. Evening Rally at 7.

EXETER. November 3-13. Providence Chapel, Northernhay Street. Evangelistic Crusade by Perry Ellis (America). Weeknights at 7.30 (except Mondays), Sundays at 6.30 and 8.15. Convener : T. E. Francis.

GLOUCESTER. October 30, 31. Elim Pentecostal Church, Park End Road. Pastor's fourth anniversary. Sunday at 11 and 6.30, Monday at 7.30. Preacher : Hedley Palmer (Scunthorpe).

GREAT YARMOUTH. October 29, 30. Annual convention. Saturday, Middlegate Congregational Church (near Town Hall), at 3 and 6.30. Sunday, Elim Pentecostal Church, Albion Road, at 11 and 6.30. Preachers : F. A. Hodge (Becontree) and Marion Paint (India).

GREENOCK. October 26. Elim Pentecostal Church, Belville Street. Sisterhood rally at 2.45. October 29, 30. Sisterhood weekend. Saturday at 7.30, Sunday at 6.30. Speaker and soloist : Mrs. Joan Morrison (Kingstanding). Convener : Mrs. W. J. Patterson.

HANLEY. November 5. Elim Pentecostal Church, Bucknall Old Road. At 7.30. Visit of W. A. R. Williams and Silverdale young people. Convener : J. G. Cooper.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

KINGSTON. October 22, 23. Elim Pentecostal Church, Thames Street. Church Anniversary Services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : G. N. Backhouse (Westcliff-on-Sea).

LONDON, Clapham. October 30. Elim Central Church, Clapham Crescent. At 6.30. Presentation of District Presbytery prizes for Scripture examination by Mrs. T. W. Walker. Preacher : T. W. Walker (Field Superintendent). November 6. Elim Central Church, Clapham Crescent, Clapham Park Road. Special family gathering at 11. Preacher : J. J. Morgan.

LONDON, Bermondsey. October 22-24. Elim Pentecostal Church, Dunton Road, S.E.1. Church's fortieth anniversary. Saturday at 7.30. Sunday at 3 and 6.30. Monday at 7. Sunday school prize-giving. Preacher : J. J. Morgan (Clapham).

LONDON, Kensington Temple, Notting Hill Gate, W.11. November 5. North London District Presbytery camp reunion. At 3 and 6.30. Tea provided. Camp slides to be shown.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. October 27-29. Elim Pentecostal Church, Mill Lane. Each night at 7.30. Billy Graham Film Crusade. November 4. United outreach. Preacher : Wynne Lewis (Derby).

NEWCASTLE-UPON-TYNE. October 22-30. Elim Church, Heaton Road. Evangelistic Crusade conducted by D. J. Green (Pontypridd). Sundays at 6.30. Weeknights at 7.30. Children's meetings at 6. Teenage specials at 9.30.

NEWTOWNARDS, Northern Ireland. November 2. Elim Pentecostal Church, Court Street. Women's Fellowship Rally at 7.30. Speaker : Mrs. G. Walker (Newtownards). Chairman : Pastor A. Wilson.

NORWICH. November 5, 6. Elim Pentecostal Church, Trory Street, off Vauxhall Street. Saturday at 7, Sunday at 3 (children's service), 6.30 and 8. Preacher : J. Newman (Coventry).

(Continued on back page)

SUNSHINE CORNER *(continued)*

was able to help nurses and doctors in their work and how much they needed this help.

Another verse in the Bible, 2 Timothy 2 : 15, reminds us of the importance of study. Barristers, students and nurses all have to study long hours. Examinations aren't always very pleasant, but they are necessary. Proverbs 2, verses 1 to 10 gives the answer to the problem. It starts with being willing to learn first. We must do our part. God is the giver of wisdom, and if we ask His help we will not be disappointed. Moses and Daniel were very learned men, and Paul the apostle was too. All of them found that they needed God's wisdom, and they found that they received help when they prayed. God can help you too.

'Bye now, sunbeams.

God bless you all. AUNTY DOROTHY.

YOUTH PAGE *(continued)*

time, and because so many of this world's inhabitants seem to have forgotten that they are travellers along the road into eternity ; we are travelling on beyond a hole in the ground, on, somewhere. But where ? Paul gives us the answer : "For of Him, and through Him, and to Him, are all things : to whom be glory for ever. Amen" (Romans 11 : 36). That's it. We must all appear before the judgment seat of Christ (Romans 14 : 10), and what will it be when we get there ?

These are the facts of life. We cannot escape them.

YOUTH PAGE

FACTS OF LIFE

by H. W. Greenway
(SECRETARY-GENERAL)

LIFE'S greatest problem is the problem of life itself —a problem so great, in fact, that scientists have been occupied with it from the earliest times.

Four questions occupy the inquiring mind:

1. The question of origins—where do we come from?
2. The question of continuity—how is life maintained?
3. The question of purpose—why are we here?
4. The question of destiny—where are we going?

To the first of these questions an involved and extremely controversial reply is given, taking us back through a long evolutionary process to some diminutive primordial germ that by an unknown force spontaneously broke out into a living cell. But as for proof of this event there is none; we are told to have a good guess—to accept a hypothesis. H. G. Wells has been responsible for the propagation of many of these theories by his attempts to popularise science fiction. Unfortunately, many young students have been more impressed by the fiction than the science.

The Bible gives a direct and factual answer to this question: "In the beginning God created the heaven and the earth. . . . So God created man in His own image, in the image of God created He him" (Genesis 1 : 1, 27). It is an answer consistent with observable facts that life can come only from pre-existent life. Even if we take the argument of the evolutionist back as far as we can there must have been at some time a first cause—indeed, life came originally from the life of God. The Bible answer has never been overthrown by the true facts of life; they confirm it.

In reply to the second question, the Word of God states, referring to the co-existence of Christ in the act and result of creation, that He is "upholding all things by the word of His power" (Hebrews 1 : 3). The law of the conservation of energy is simply the divine provision for the maintenance of universal order. He directs the worlds in their flights and evenly balances them by the direction of His voice.

All life continues by His aid; without Him the whole order of things would collapse in oblivion. The air we breathe, the food we eat, the sun that provides our power, the wind that stirs us, the tides that lap the shores, the ever-recurring cycle of the seasons, all derive their direction by the authority of the Almighty God.

The third question becomes insistent in an age that complains of boredom. We eat, sleep, go to work, play—all of our activities and interests are centred around the needs of man himself, and for many thousands it all seems so meaningless. In one stratum of society people are born with silver spoons, in another the pathetic offspring is damned into the world; one child is pampered in mansion and park, another, less fortunate, must live and die in the filth of an eastern gutter.

A magazine has just been placed before me as I write, and I am immediately arrested by the title on one of its pages, so typical of the modern outlook. It reads "Striving for higher wages," and it is not in a union journal of the western world but in a Bantu publication. The object of the article apparently is to "create a happy working community." That's it, happiness! But what is the brief happiness we discover in our affluence? We are only becoming seriously disillusioned the more of this world's goods we come to possess.

Again we turn to the Scripture for an answer to this human puzzle, and there we read: "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). We are here to glorify God in the body, and this can be achieved only by complete surrender to His lordship. By this we share in a common bond of service to elevate mankind into a realm of divine fellowship, where alone we discover eternal satisfaction.

The last question is of vital and immediate concern for all men—where are we going? If we see a man hurrying down the street, in whatever direction he may be travelling, we know he is going somewhere. We may consider that he is going in the wrong direction, but the fact remains that he *is* going somewhere.

"But why refer to the obvious?" you may say. Because there is a parallel between that man travelling down the road and all men travelling through

(*continued on page 685*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. A. Wright**

Monday, October 24th — Psalms 63:1-11

" When I remember Thee upon my bed, and meditate on Thee in the night watches " (v. 6).

Sleepless nights ! So many people are troubled with them. I am sure we can be helped by following David's example, for his remedy brought tranquillity in relation to his own needs. God had been his help, so he sought to recall all these experiences. He found this most reassuring and exclaimed: " In the shadow of Thy wings will I rejoice " (v. 7). God was His refuge, he took cover in God as a chick takes cover under the wings of the hen, thus assured of God's help he could rejoice even while calamity bore down upon him because he knew that God would ultimately deliver. Our meditation should be governed by our need even as David's was. So it may be more helpful for us to meditate on the resurrection and exaltation of our Saviour, or on the eternal inheritance laid up for us in heaven, or on our Lord's glorious return, or on His compassion, or on His power to heal, or on His words of mercy—the themes are numberless and full of consolation.

Tuesday, October 25th — Psalms 64:1-10

" The righteous shall be glad in the Lord " (v. 10).

The righteous ought to be glad in the Lord. The reasons are so numerous and obvious that we will decline the urge to enumerate them just now, but it would be a splendid spiritual exercise for us to ponder them today. However, it is the circumstances under which this was written that make it gripping. It is virtually David's pronouncement that the Lord would deliver him from his present distress. He had enemies who were planning mischief against him, and apparently he had no means of discovering their plans. This disturbed him and made him feel dreadfully insecure. Then, realising the desperation of his circumstances, he turned to God in prayer; and as he prayed his spirit was calmed, for he became assured that God would undertake for him, so that the situation, so distressing for him at the time, would become a witness to all of God's power and wisdom, freely used for the benefit of those who trust in Him.

Wednesday, October 26th — Psalms 65:1-13

" Thou crownest the year with Thy goodness " (v. 11).

Though we have new methods and modern machinery that increase the yield of the land, we must never forget that the harvest is God's provision for man and that we are utterly dependent on Him to supply our needs in this way. God has given His word that " while the earth remaineth, seedtime and harvest . . . shall not cease " (Genesis 8:22). When we look at the orchards laden with fruit and the fields glowing with ripening corn, let us offer a prayer of thanksgiving to God for His goodness. Goodness indeed, for we are unworthy of such recurring gifts. His care for us is unequalled. His love and mercy know no bounds. Can we not reason from this that success in other fields also is because of the goodness of God to us? Must we attribute everything to our ability? Ironically, by doing so we give the credit to God; for all our abilities are God-given, as is also the will to use them.

Thursday, October 27th — Psalms 66:1-20

" Come and hear, all ye that fear God, and I will declare what He hath done for my soul " (v. 16).

When they accept our invitation and come to hear our testimony, what shall we tell them? What has God done for our soul? He has saved our soul. We were condemned because of our trangressions, but the Lord Jesus became our substitute so that we rejoice with Paul: " There is therefore now no condemnation to them which are in Christ Jesus " (Romans 8:1). He gives life to our soul, which was dead by reason of sin (Ezekiel 18:20), but having received Christ into our heart we rejoice that " he that hath the Son hath life " (1 John 5:12). He restoreth our soul (Psalm 23:3). Like sheep we are prone to wander, but our Shepherd seeks until He finds us, then He restores us to the fold. He keeps a watchful eye on us. He delivers our soul from its troubles. Like David we sometimes have cause to lament: " My soul is also sore vexed " (Psalms 6:3), but like him we can also pray: " O Lord, deliver my soul: oh save me for Thy mercies' sake " (v. 4). It would be most fruitful for us and enriching for our testimony if we regularly recalled what God has done for us.

Friday, October 28th — 1 John 1:1-10

" If we walk in the light, as He is in the light, we have fellowship one with another " (v. 7).

Christian fellowship depends on our following the example of the Lord Jesus. If we live as He lived, and that is what the text implies, there would be nothing to mar our fellowship. There would be no unkind thoughts, no unkind actions, no self-seeking, which so often spoil our fellowship. Love would be the dominating force of every life. The code of living outlined in 1 Corinthians 13 would be in operation. God would be first, others second, and self last. It would be heaven upon earth. We would all be good Samaritans, falling over one another to help the needy. What a challenge !

Saturday, October 29th — 1 John 2:1-11

" And hereby do we know that we know Him, if we keep His commandments " (v. 3).

Even though we are converted, our knowledge of Christ is so often limited to a mere acquaintance of Him; we do not know Him in a deep and real way. Not only John but also Paul observed this shallowness of experience in the lives of Christians, and we are aware of it too. This is why Paul prayed for the Ephesians " that Christ may dwell in your hearts by faith "—that is that they may really get to know Him. Why is the keeping of His commandments evidence of this? If we really know Him we shall realise that He **expects** us to keep His commandments, so we shall treat them seriously. They are given for the benefit of all concerned. They are dictated by nothing but wisdom and love.

Sunday, October 30th — 1 John 2:12-17

" Your sins are forgiven you for His name's sake " (v 12).

We must return to this glorious truth time and time again; in fact it should never be far from our thoughts. We should never cease to thank God for His grace and mercy to us; for as the psalmist said: " If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Psalms 130:3). However extensive our service, however intense our love, however great our sacrifice, however generous our giving, however selfless our life, we must never allow ourselves to begin to think that we are forgiven because of these things but only because of what He has done for us. After all, we are what we are because of this forgiveness. This was the beginning of the redirection of our energies and was responsible for our change of outlook and ambition. Let us give thanks every day for the forgiveness of sins.

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MISCELLANEOUS

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ITINERARIES

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November 5, 6, Bradford; 12, Ilford; 13 (a.m.) Islington, (p.m.) Finchley; 20, Reading; 26, Yeovil; 27, Merriott; December 11, Eastbourne.

London Crusader Choir:
October 23, Maidstone, H.M. Prison and St. Luke's Church; 29, 30, Maidenhead, Baptist Church, Marlow Road, and Mission Hall, Binfield; November 2, Poplar, Salvation Army Citadel (centenary).

Marion Paint, India:
October 22, 23, Worcester; 28, Kidderminster; 29, Yarmouth; 30, Norwich; November 1, 2, Colchester; 3, Clacton; 5, 6, Felixstowe; 8, 9, Braintree; 10, Stowmarket; 12, Chelmsford; 13, Chelmsford (morning), Maldon (evening); 15, Ingatestone; 16, 17, Westcliff; 19, 20, Rayleigh; 22, Southend; 23, Ashingdon; 24, Hadleigh; 26, 27, Bowers Gifford; 29, Leigh-on-Sea.

North London Presbytery—Elim Missionary Exhibition:
November 1-3, Watford; 4-6, Reading; 7-10, High Wycombe; 15, 16, Islington; 18-20, Palmers Green; 22-24, Becontree; 26-28, East Ham; November 30-December 2, Barking.

Joseph Smith:
October 22-27, Salisbury; 29—November 3, Springbourne; 5-13, York.

F. B. Phillips:
October 22, 23, Blackheath; 24, 25, Rugby; 26, 27, Selly Oak; 28, 29, Old Hill; 30, 31, Kingstanding; November 1, 2, Erdington; 3, 4, Weoley Castle.

Peter Griffiths, Rhodesia:
October 25, Derby; 26, Ashbourne; 27, Burton; 28, Swadlincote; 29, Beeston; 30, Mansfield; November 1, Lincoln; 2, Rotherham; 3, Sheffield; 4, Mosborough; 5, 6, Long Eaton; 7, Loughborough; 8, Leicester.

Vera McGillivray, Hong Kong:
October 29, 30, Whitehaven; 31—November 1, Carlisle; 2, Govan; 3, Greenock; 5, Paisley; 6, Glasgow; 7, Motherwell; 8, Edinburgh; 9, Coatbridge; 10, Kirkintilloch; 11, Clydebank; 12, Alloa; 13, Dundee; 14-20, Aberdeen Missionary Convention.

BIRTH

OLIVER. On September 30th, to Laurie and Pauline (*née* Gorman), a second daughter, Sarah

MARRIAGES

WHITE—EVANS. On October 1st at Elim Pentecostal Church, Selly Oak, Birmingham, Colin Frederick White to Ceinwen Evans (both Elim Crusaders). Officiating minister: Frank Shadlock.

WILLIAMS—HILL. On September 3rd at the Elim Pentecostal Church, Coventry, Graham Williams, of Coventry, to Andrea Margaret Hill, of Quinton, Birmingham. Officiating ministers: J. Newman and J. Nicholson.

WITH CHRIST

BIRD. On October 30, William Edward Fox, aged 76, member of the Elim Pentecostal Church, Clacton. Officiating minister at funeral: H. Burton-Haynes.

FULLER. On September 15, May Frances, aged 69, member of Elim Pentecostal Church, Clacton. Officiating minister at funeral: H. Burton-Haynes.

KIDD. On September 22nd, Albert Kidd, beloved member of Elim Pentecostal Church, Dundee. Officiating minister at funeral: F. F. L. Frost.

COMING EVENTS (*continued*)

PLYMOUTH. October 23-28. Elim Pentecostal Church, Notte Street. Billy Graham Film Crusade. Sunday at 8. Weeknights at 7.30.

SALISBURY. October 22-27. Elim Pentecostal Church, Milford Street. Convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Joseph Smith. Convener: James F. Hardman.

SOUTHAMPTON. October 20-23. Elim Pentecostal Church, Park Road. Young people's services. Saturday at 3. Conference. Weeknights at 7.30. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

STEVENAGE. Every Sunday at 11 and 6.30. Elim Church, Fairlands Community Centre, Archer Road.

WESTCLIFF-ON-SEA. October 22-27. Elim Pentecostal Church, Electric Avenue. Youth expansion drive. Saturday at 7. Sunday at 6.30. Monday to Thursday at 7.30. Preacher: Brian Barnett (Watford).

WESTCLIFF-ON-SEA. November 5, 6. Elim Church, Electric Avenue (near Fairfax Drive). Minister's eleventh anniversary services. Saturday at 7.30, Sunday at 11 and 6.30. Preacher: Douglas O. Ward (Bath).

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLVII No. 44 OCTOBER 29th, 1966 6d

Photo : D. Hall.

The ordination service at Kensington Temple, September 28th (see page 693).

EMOTION OR NO MOTION?

by J. J. WAY

MINISTER OF THE ELIM PENTECOSTAL CHURCH, OLD HILL, BIRMINGHAM

MANY sceptics and religionists dismiss real evangelical meetings and preaching as "emotional." Let us meet this charge by referring to the true meaning of the word and the spiritual reason for emotion in evangelism. What does the word mean? The Latin word is "to move out," an outflow of what is happening in the life. It has a very wide range of meaning, covering that real tear of sorrow shared with the bereaved, that exclamation of joy at good news received, even its awful expression in hooliganism. It is an expression of one's life.

It is said that when news of Nelson's death was told to his sailors those who had fought with national fervour wept as babes. Whoever or whatever we are, all the time we live we will realise emotions of various kinds. When the emotion of life ceases it will then be demotion, to the grave. So what are we to expect in the Christian faith? Is there life? Is there anything to stir our hearts? Should there be tears or wonderful acclamations of joy?

What is the position and commission of every true evangelical preacher? Let us take the oft-used statement by Billy Graham "The Bible says" and let us base our approach on God's Word. The preacher has taken Jesus as Saviour and now, in the enlightenment of a life-changing experience with the wonderful Word of God understood, there is a call for others, under the all-embracing "whosoever," to take Jesus as Saviour. Why did God so love the world as to give Jesus to bear our sins in His body on the cross? It was to save us from eternal judgment. By way of simple illustration would you show any emotion if you saw a child playing with something dangerous or unknowingly about to take a dangerous step? Or if you had had a vital need met, or if you knew of a fellow sufferer, would you go convincingly or without emotion?

So we see our Saviour's emotions in the light of man's refusal to accept Him as Saviour. Tears flowed as He looked on Jerusalem; "and when He beheld the city He wept over it" (Luke 19:41). It was love's "longing-for" expression. The shortest verse in the Bible is "Jesus wept." Why did He weep? Because His emotions flowed out to the bereaved. Then there are the emotions of Jesus voiced in the expressions "be of good cheer," "My joy I leave with you," "out of your innermost being shall flow rivers of living water"; real living unmistakable expressions of emotion.

So the gospel is sounded forth to all, "repent"; yes, Jesus and all His disciples sounded forth this vital call. How does that call work in the heart in the light of our sinfulness and Calvary's sacrifice? "Godly *sorrow* worketh repentance to salvation" (2 Corinthians 7:10). Many strong characters, when convicted of their fallen, hopeless, Christless lives have come, like the woman in Luke's gospel who fell before the Lord weeping, to receive from the Lord the words, "Thy sins are forgiven." The penitent soul flows out in all humbleness as it seeks salvation from Jesus. The results stir the deepest emotions of life; born again into the eternal family of God! "A new creature in Christ Jesus," "kept by the power of God," preserved in Christ for an inheritance reserved in heaven. The Bible expects real emotions to follow conversion: "joy unspeakable and full of glory," "rejoice, and again I say, rejoice," "my cup runneth over," "clap your hands all ye people, shout unto God with the voice of triumph."

The Church has been written off as dull, dead and dreary; but that is not the true Church's expression. "In His presence is fulness of joy." See the expressions in the world of sport and entertainment! But what should be the expression of those who have experienced the marvellous miracle of eternal salvation and are now filled with the Spirit? Worldly emotions vary, but when Jesus becomes our wonderful Saviour, Friend and All in all there is no change in Him, He is ever the same. "Oh, how I love Him, how I adore Him!" D. L. Moody exclaimed. "When there is excitement some people cry 'sensationalism.' I would rather have sensation than stagnation any time." What followed John Wesley's countrywide revival when the face and heart of our country was changed through the preaching of the

gospel? There was such revival and such full-hearted, full-throated expression among the converts that they were called ranters, but conversion was real and to the glory of God.

Jesus promised life and life more abundantly, life to the full; should there be expression flowing from such an experience? Rev. William Haslam (C. of E.) had a revival settle upon his church which brought lively expressions from the converts but objections from some others. He remarked "Those who object have little to make a noise about"; however, it did not end there: he continued to tell how some objectors came into the blessing and made more noise than the others.

It is a grand experience to have life outflow to the glory of our wonderful Saviour; emotions pure, real, and which will come to a glorious fullness when we see Jesus face to face.

REVIVAL

Pastor F. Lavender's letter has been held over owing to lack of space, but we print it here as the subject, "Revival," is always all-important and Mr. Lavender's experience will help to encourage others.

F. Lavender

Sir,

I was interested to read the article, under "Comment, Opinion and Review," entitled "The revival we need." There are things with which I agree, one point with which I disagree, and others which need to be developed.

My point of departure from the writer concerns the effects of church crusades and the integration of converts into the existing assembly. In two churches of which I have recently been the minister it was our privilege to see in one case the church more than doubled as a result of a policy of evangelism over a period of five years; in the other the church increased by fifty per cent in a similar period. In both these cases the greatest increase came through crusades we held. I do not, however, believe that such results would be automatic in every church, so I would point out a number of factors relating to a crusade which was held in my last church. First, there was an intensive preparation period of over two years by prayer and study of the Word of God so that we could be guided and made ready to help others; also there was a continuous programme of house-to-house visitation in areas to be reached by crusade literature. Second, we planned the crusade with great care. I regard the careful planning of our efforts as the work of faith, not the absence of faith. Third, we had an enthusiastic people who gladly accepted the burden of work and finance; we were far from wealthy yet, but by consistent week-by-week giving all financial needs were met without help from the Evangelistic Committee; the people worked with such joy and enthusiasm that we had four splendid bands of workers in which almost all our congregation were involved. Fourth, the congregation understood all through that the crusade was only a part of a plan of evangelism, though an important part; and our task would continue when the crusade ended. In fact within six months of the crusade we had undertaken an every-home crusade in which 30,000 copies of *Elim News* were distributed, and such was the enthusiasm of the people, including the crusade converts, that the task was accomplished in two weeks and people were asking for more work. Fifth, the church was already increasing, so, to use a commercial expression, the crusade was "a push into an expanding market"; we had the assurance of victory before the crusade began. I must add, however, that the conditions I describe were not those that were in evidence when the crusade took place. When we first thought of the crusade the church was as full of problems and difficulties as many other churches, but as we resolutely followed the vision the problems melted away or were overcome.

I would suggest certain things, therefore, in the light of these experiences in relation to church crusades. First, they should not normally be held at short notice; there must be adequate time for preparation. Second, they should *never* be held as a "rescue" operation; such a crusade is doomed before it starts. Third, our official policy should be

never to make grants of money for a crusade unless it has been shown that the church concerned is engaged in consistent evangelistic work—a crusade must spring from enthusiasm within, not be just a boost from without. Fourth, close attention must be given to planning the crusade so that it will be as effective as possible. Fifth, it must be only *part* of a programme of evangelism. Finally, unless there is local enthusiasm shown in willingness to sacrifice time, money and labour the crusade will fail; an apathetic congregation is a poor foundation on which to build a church, though I have normally found that people will follow a vision intelligently presented to them.

I am wholeheartedly in favour of pioneer crusades and agree there must be more of them. Nevertheless, I feel that far more thought and hard work must be put into these ventures before, during and after the crusade. I believe they must be saturation crusades which include not only the nightly crusade meeting as a main focus but also other daytime and late-night endeavours which will keep the crusade party and other helpers at full stretch from the early morning prayer time until late in the night. I also agree that our whole policy of evangelism must be completely revised, and believe that a department of evangelism is a necessity for our work. This department must include home evangelism, the missionary department, our propaganda section and youth department. For a worldwide task we need a worldwide vision and one connected policy; we cannot tackle 1970 problems with 1930 machinery.

Yours sincerely in Christ,

F. LAVENDER.

Elim Pentecostal Church News

IT is always a joyous privilege to testify to the glory of His name, of His wonderful care and love to the children of men.

This is what happened. For five weeks I had suffered from thrombo-phlebitis and on the evening of Sunday, August 18th, 1963, my leg was very swollen and inflamed and I was in much pain. A friend sat with me as I tried to rest and ease the pain, when suddenly it was as though the pain just drained from the top of my leg right down and out at the sole of my foot. This was not gradual but immediate, just as if I had taken off my stocking and the pain with it; the inflammation went completely. I stood up and told my friend what had happened and repeatedly stamped my foot upon the floor with no feeling of discomfort; previously I could scarcely bear to put it to the ground. Later on when my husband returned after attending the crusade meeting, I told him what had occurred and he inquired what time it happened. When I told him, he answered that at that precise time he was standing at Birmingham Town Hall on my behalf while prayer was offered for those ill at home. Furthermore my doctor had told me that my legs were in such a condition that I could have a recurrence of the trouble at any time, but, in spite of the fact that I lead an extremely active life, three years have passed without a sign of it. My Jesus does all things well. Glory to His name.

Mrs. Westwood.

(MRS.) MAUD WESTWOOD.

WEYMOUTH **Pastor: T. Partington**

The holiday-makers have left, but here in this southern town we Pentecostals are still active. Following the busy holiday season, when open-air services were conducted regularly on the promenade, we had a week of evangelism to launch our autumn programme. Pastor Alan Brewster preached and thrilled us each night as he unveiled the truths of the gospel. Choral groups from nearby Elim churches supported each meeting with their "music with a message."

On four of the evenings a late-night special was held in two of our balcony rooms, which were temporarily converted into a coffee bar for this work. Many aimless youths wandering the town streets were contacted, and some of them, although at first sceptical and argumentative, later registered their decision for Christ in the evening rallies.

We have been encouraged by these special meetings and give thanks to God for His evident blessing upon all that we had prayerfully planned.

Eight Ministers Ordained at Kensington Temple

A PATCH of waste ground lies where the Elim Bible College once stood in Clarence Avenue, Clapham, London, but the work of the college still goes on at Capel in its new home there. Seven men who studied in the old building, and Philip Stormont, pastor of the church at Leigh-on-Sea, completed their training when they were ordained at Kensington Temple on September 28th before a crowded congregation.

It was fitting that G. Wesley Gilpin, principal of the college and this year's President of the Elim Pentecostal Churches, should lead the service, for it

Pastor and Mrs. Charles Stacey and their son.

Photo : David Hall.

was to him that the ministers owed their early training.

The ordinands were: Ron MacKenzie, David Mills, Trevor Partington, Paul Quest (son of Pastor L. C. Quest), Idris Rickard, Charles Stacey, Philip Stormont and William Thornton.

The London Crusader Choir sang very appropriately "Lay up treasure in heaven" and "He giveth, and giveth and giveth again," and Mrs. David Mills also sang to us.

The day following the service Mr. and Mrs. Mills flew to Ghana to Elim's newest field. During the service L. Wigglesworth, E.M.S. secretary, told of the post in Ghana that they were to fill.

T. W. Walker, the Field Superintendent, introduced the ordinands and J. T. Bradley preached on the minister's task—to minister blessing and life. "You are not ordained to minister philosophy, psychology or politics but to minister life and blessing in the Spirit," quoting Paul's words to the Galatians, "he that ministereth the Spirit among you." Speaking of the ministry of life, Mr. Bradley explained: "God creates galaxies at will, He creates nature at will, He creates angels at will, but he creates the soul of man a new creation in Christ only when the sovereignty of that soul is yielded to the sovereignty of God." He went on, "Man is in the world to be redeemed, and nothing else really matters but that; our ministry is to make men see this fact."

Then followed the climax and most solemn part of the service when the Executive Council ordained the candidates by the laying on of hands.

As D. B. Gray closed the service in prayer relatives and friends of the ordinands, in fact the whole congregation, were visibly moved at the climax of that Spirit-filled moment.

DAVID B. HALL.

BRIGHTON **Pastor: D. Ayling**

TENT CRUSADE

The Bible character dress parade.

As a sequel to the crusade conducted by Pastor Alex Tee in Saunders Park two years ago Pastor David Ayling erected a marquee in the same place for the same period this year. Pastors Ayling and Lavender ministered each night and forty people signified their desire for Christ during the mission.

(*continued on page 698*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : G. W. Gilpin (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, 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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

CONTENTS

Emotion or no motion *J. J. Way*
Revival *F. Lavender*
Church reports
Ordination service *D. Hall*
Dispensing world news *Editorial*
The Secretary-General's notes
Prayer and praise *F. H. Coleman*
How a rabbi found Christ *Dr. Max Wertheimer*
Counsels to consider *Women's Column*
Sunshine corner *Aunty Dorothy*
How do you feel ? *Brian Richardson*
Family altar *Gordon Wright*

EDITORIAL

THE front page of *The Times* today well illustrates the stimulation of mental agitation by the type of world news that floods from press and radio. Thirteen captions about death, terror, strife, mutiny and a nuclear test! Open wide any newspaper and how little it records of peace, enjoyment, achievement and good works.

The dispensers of world news bear a grave responsibility for the agitated state of mankind. Experience confirms that mankind's agitation results from news dissemination as we know it today. It was the writer's experience to be cut off on two occasions, one for four months, and another for ten weeks, the first by the barrier of language and the second by travel and business, from the spate of news that normally we receive. The isolation from the world's news for these periods brought home the realisation of how much news dissemination creates that so prominent feature of civilisation today, mental agitation.

Our forefathers lived in a limited environment, largely concerned with the events of their immediate neighbourhood. News from afar took longer to reach them and its effect was softened by time and distance. For example, the news of Lord Nelson's naval victory over the Toulon fleet, in Aboukir Bay, on August 1st, 1798, was not reported in London until 2 o'clock on October 1st in a Lloyd's *Evening Post* postscript—two months after the battle. Nowadays we see a fire in Kobe on television even before the brigade has opportunity to deal with it !

The following day *The Times* gave eight inches of one column to report a strike by thirty ticket collectors at Victoria station, London, that was over by 1.30 p.m.; 23,000,000 British people went to work that day and did so all that week and have done so month after month for years, but who would guess it from radio, press or television?

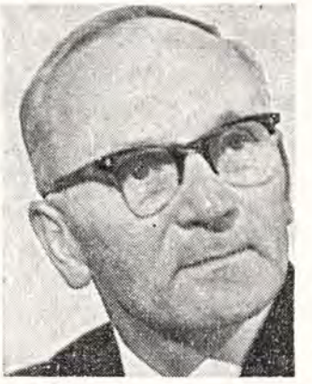
Someone will come up with the cliché " ' Dog bites man ' is not news ; ' man bites dog ' is news." The principle embodied in this statement holds good for tyros, but not for the mature. It is a symptom of the fall of our mentality that man prefers to announce and receive bad reports rather than good news. So the Christian must be watchful lest his judgment be warped by propaganda and not guided by fact.

A letter to *The Times* of October 3rd over the signatures of Lord Luke, Eric Fletcher, R. Peter Johnston, vicar of Islington, and John R. W. Scott, rector of All Souls' Langham Place, criticising the Archbishop of Canterbury's remarks about the Billy Graham crusade at Earls Court, followed on October 4th by a letter from the archbishop claiming that he did not make the statements he is reported to have made about the crusade and that Lord Luke and his co-signatories must have seen a garbled report, confirms the thesis of this editorial: the need for a continuous and keenly critical appraisal of what is reported as news and a restless determination never to be satisfied with anything less than getting at the facts.

We had hoped ourselves to comment on what Lord Luke and his co-signatories had written, but we now await their reply to the archbishop.

Secretary-General's Notes

PLANS FOR 1967



NOW that the 1966 season is coming to its end our members and friends will be making plans for 1967. Looking back, we are grateful to God for the abundance of blessings we have received. The Royal Albert Hall meetings were of the high standard we have come to associate with these annual gatherings. The Conference was the largest we have enjoyed in the history of Elim, and on every hand we hear expressions of appreciation for the fraternal spirit and the blessings received by all who attended. The excellent accommodation and cuisine added greatly to the enjoyment, as did also the spiritual tone of the public rallies.

In the conference sessions a spirit of tolerance made discussions more profitable, which in itself is an evidence of growth to maturity. Naturally we are anxious that the advantages such a conference provided shall not be diminished but increased with each succeeding year. It is our responsibility to do all we can to this end.

Our special guest for next Easter Monday is Rev. T. Johnstone, General Superintendent of the Pentecostal Assemblies of Canada, well-known speaker at a number of conventions on the other side of the Atlantic. Supporting the programme on the musical side will be a united choir from our Birmingham churches, whose singing is enjoyed at rallies and special efforts. The subject of the baptism in the Holy Spirit has been chosen by the Executive Council for these meetings; we feel that emphasis must be laid on this theme in these last days of our dispensation. Now is the time to increase our interest in this vital aspect of the Christian faith.

Once again we are making a special request of our members to make the 1967 Easter meetings an opportunity for evangelism. Every year the gospel is preached at the Royal Albert Hall by dedicated personnel and as a result souls have been saved. There can be no doubt that in the Billy Graham campaigns many of the converts were people who had been brought to the meetings by friends who had prayed and worked for their salvation.

If many non-pentecostals can achieve success by this method of personal endeavour, surely we can make an effort to bring unsaved neighbours and relations to hear the gospel next Easter Monday. Plan now, pray now, talk now, work now for the salvation of someone at the Royal Albert Hall: we can make it the most wonderful series of meetings we have ever convened in this great building.

Fuller details of the meetings will be published later, but we felt that the time was now opportune to let our folk know of the meetings and the plans that are being made.

Prayer and Praise

by F. H. COLEMAN

The writer of the epistle to the Hebrews invites us in the eleventh chapter to look back over history and examine the examples of faith in men and women of past ages, to inspire us to put our trust in the Lord. So we too can look back over the years gone by and as we recall the answers to prayer God has graciously given to us it helps us to believe Him today.

So looking back over the years, I recall the dark days of the last war. Food was severely rationed and many things looked upon as luxuries completely disappeared. Among such items of food was the banana. One day when visiting a home I was greeted with the news that a son in the Royal Navy had come home from the Far East on leave and had brought with him a few bananas. I was told I could have half of one and was given this on leaving so that I could enjoy it with my tea. The next home I visited was one of young converts who had recently come to Christ and they had one little boy. Talking to these people, they told me that their son yearned for a banana, and the parents, knowing it was impossible to buy even one, had put him off by telling him to pray about it. So the night before he had said his prayers, which included " dear Lord, and please send me a banana." You can imagine their surprise and delight when I told them I had a half answer to his prayer in my pocket.

Perhaps if they had all prayed and had had more faith it might have been I would have been given a whole banana and not a half. I did not have the fruit for my tea, but I am so glad a little boy proved that God does hear and answer prayer.

How a R

f

BORN in Germany of orthodox Jewish parents, my earliest childhood impression was of my parents rising in the morning very early in order to spend a long time reading the Hebrew prayers. Even in the cold winter, before fires were kindled for their physical comfort, they faithfully carried on these early devotions. As far as their knowledge of God was concerned they were a devout and God-fearing couple.

From age five to fifteen my training was in a Jewish school. Here I was trained in orthodox Judaism, but my associates led me to sinful pleasures of the world. Although I attended synagogue and read my Hebrew prayers on the Sabbath I drifted from the faith of my fathers.

A parental decision to send me to America to pursue my classical education brought me to Hebrew Union College in Cincinnati, Ohio. I graduated and later received my master's degree.

Ordination

After finishing the rabbinical course we were publicly ordained and inducted into the rabbinical office. My first call was to Dayton, Ohio, where I officiated as rabbi for ten years, during which I made many friends and received many tokens of love which I treasure highly. In my Friday evening lectures I spoke on social, industrial and economic questions, monotheism, ethical culture, the moral systems of the Jews, etc. In the Saturday morning addresses I took weekly sections of the Pentateuch, followed by a corresponding section of the prophets. On Sunday I taught Sunday school from eight in the morning until five in the evening, with one hour intermission for dinner.

A series of meetings was held in a Christian church of Dayton, with various denominational pastors giving addresses on their religion. I stood proudly before that audience of professing Christians and told them why I was a Jew and would not believe in their Christ as my Messiah and Saviour. I gloried in Reformed Judaism, which acknowledged no need of an atoning sacrifice for sin; it was a religion of ethics which quieted qualms of conscience through a smug self-righteousness. In the audience sat a humble aged woman, a devout Christian, who was deeply stirred as she listened. "O God," she prayed, "bring Max Wertheimer to realise his utter need of that Saviour he so boastingly rejects. Bring him if necessary to the very depths in order that he may know his need of my Lord Jesus Christ."

What unforeseen forces were brought into action as a result of that unknown woman's heart-cry! How perfectly satisfied with life I was that day. I was rabbi of the B'nai Yeshorum synagogue; had a young, attractive, accomplished wife, a beautiful home, a comfortable income and a place of prominence in the community; was an honorary member of the ministerial association and a member of the Present-day Club; served as chaplain in the Masonic lodge; and was a popular speaker in churches, at schools and before women's clubs, civic organisations, etc. Had you visited my library at that time you would have found a wide range of reading. I had every book Bob Ingersoll wrote; I read them, and corresponded with the author. I was content. My wife and I enjoyed the musical treats. We had a large home, two servants, a beautiful baby boy, and a daughter, Rose.

Divine intervention

Suddenly there came a change. My wife was taken seriously ill, and in spite of help from many physicians and specialists she died, leaving me a distraught widower with two little children. After the funeral I found myself the most miserable of men. I could not sleep. I walked the streets, striving to forget the vacancy in my heart and life. My dreams of a successful career and serene domestic life were all shattered.

Where was comfort to be found? The heavens were brass when I called on the God of my fathers! How could I speak as a rabbi to comfort others when my own sorrow had brought me to despair? I investigated Spiritism, but found it utter fallacy. I attended meetings and read the literature of Theosophy and Christian Science, only to find them futile and hopeless. My experience was comparable to Job's when he cried "My days are swifter than a weaver's shuttle, and are spent without hope" (Job 7:6).

The tenth year of my rabbinical office drew to its

bi
nd Christ

By Dr. Max Wertheimer

close. I decided not to accept re-election, and resigned. I wanted time to think, to study, to read my Bible.

The Bible's answer

I studied Judaism, but it answered no questions, satisfied no craving of my heart. Then I began reading the New Testament and comparing it with the Old Testament. Many passages were read, pondered, meditated upon. One made a definite impression—the fifty-third chapter of Isaiah, eleventh verse, last clause: "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." Here was the only mention of that phrase "my righteous servant" I could find. It is found nowhere else in the Word of God in either Testament. We have "David, my servant," "Isaiah, my servant," "Daniel, my servant," but here it is "my righteous servant."

I said to myself "Who is that righteous servant? To whom does the prophet refer?" I argued: "Whoever that 'righteous servant' of Jehovah is, of one thing I am sure: he is not Israel, because the prophet declares Israel to be a sinful nation, a people laden with iniquity, a leprous nation. The righteous servant of Jehovah must be one who is holy. If it isn't Israel, who could it be?"

I decided it must be Isaiah, but in Isaiah 6 I found it could never be the prophet, for he confesses himself to be a guilty sinner and a man of unclean lips. Then I began to study the context of the fifty-third chapter and in Isaiah 50:6 I found "I gave my back to the smiters." I pondered that. Who gave his back to the smiters? In the beginning of the chapter it says "Thus saith Jehovah." Jehovah is the only speaker in the chapter. Did Jehovah give His back to the smiters? Had God a back? When and why was it smitten? Who smote it?

Further, I read "who gave his cheeks to them that plucked off the hair." What did all this mean? Who had been so abused? When? Why? Did Jehovah have all these human characteristics? I studied many other prophetic utterances. In Psalm 110:1 it is written: "The LORD said to my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Here was David himself, speaking of his own seed and calling him "Lord." How did he get up there? Why didn't God specify? Why didn't He speak so plainly to Israel that every Jew could understand?

In conclusion I decided to begin at the first chapter of Isaiah and read the book through. I was stopped at chapter nine, verse six: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Here was a most incomprehensible thing!

The Trinity

I was faced with the doctrine of the Trinity. We Jews have a popular monotheistic slogan: "*Sh'ma Isroel, Adonai, Eloheynu, Adonai, Echod*" ("Hear, O Israel; the Lord thy God, the Lord is one"). The word *echod* means "one." Upon that word the doctrine of Jehovah is rooted and grounded and the entire philosophy of Judaism is based. Taught by the rabbis for ages, that word *echod* means absolute unity. Now I could not believe it; my teaching was wrong!

I began to study this word *echod* and discovered that it meant not absolute unity but composite unity. Let me illustrate: Adam and Eve became *one flesh*; the Hebrew for "one flesh" is *bosor echod*, a composite unity. Moses sent twelve spies into Canaan, and they returned bearing a gigantic bunch of grapes. That cluster of grapes is called in Hebrew *eshcol-echod*. With hundreds of grapes on the stem it could not have been an absolute unity; they are called in Hebrew "one cluster." Composite unity.

There was an uprising of the tribe of Dan, and their carnalities disgraced Jehovah and His name and character. The other tribes rose in rebellion and asked God which of them should go forth first to fight the Danites. God answered "Let the tribe of Judah go first." That is what I want you to see: at that time Judah was composed of 700,000 fighting men, and they "stood up as one man" (in Hebrew *ish echod*). Here again was composite unity: thousands acted as one! These and other scriptures

showed conclusively that *echod* cannot be an absolute unity.

Jesus

Another problem succeeded it: "Why is the name Jesus never mentioned in the Hebrew scriptures?" I studied this question. Imagine my surprise when I found that, 275 years before Christ, king Ptolemy Philadelphus summoned men from Palestine and bade them translate the Hebrew scriptures into Greek vernacular. They took the Pentateuch first, and when they came to the name "Joshua" they translated it the book of "Yesous," written with a circumflex over it to show there had been a suppression of Hebrew that could not be expressed in Greek. When Joshua went into Canaan with the other eleven spies he was called "Yehoshua" (Jehovah is the Saviour). That is exactly what the word "Jesus" means.

I could hold out in unbelief no longer; I was convinced of the truth of God as it is in Christ Jesus. I cried: "Lord, I believe that Thou as Jehovah Yesous hast made the atonement for me. I believe that Jehovah Yesous died for Me! I believe Thou hast made provision for me! I believe Thou hast the ability and power! From henceforth I will publicly confess Yeshua as my Saviour and Lord." Thus after months of searching I was convinced that Jesus was the righteous servant of Jehovah (*Jehovah-tsidkenu*, "the Lord our righteousness"). I publicly confessed Christ in the Central Baptist Church.

I started out in Bible teaching and God was ever faithful. Were I to write of all the manifestations of His goodness and grace it would fill a book. He never failed to care and provide for me. In Christ I have found my only abiding comfort for every sorrow.

The Pentecostal Evangel.

Elim Pentecostal Church News *(continued)*

BRIGHTON TENT CRUSADE *(continued)*

In the second week a children's mission was held each night and 100 children attended nightly. The enclosed picture is of the Bible character dress parade in one of these services. It is encouraging to see some of the people contacted in the tent now regularly attending the church.

WHITEHAVEN **Pastor: J. Cave**

Report by Cyril Jones, Llanelli

While on holiday in the Lake District during the past week I had the joy and pleasure of fellowship with Pastor John Cave and the saints at the Elim Church, Whitehaven. During the week Pastor Cave held a children's campaign and each night the church was filled to capacity with about 250 children.

Pastor Cave held the children enthralled with his Bible stories and the simplicity of the gospel. And what a thrill it was to see boys and girls giving their hearts to Jesus! Not on the spur of the moment, but the children going home from the service and coming back the following night with a letter to the pastor expressing their desire to follow Christ.

Pastor Cave and his wife have worked very hard during the week and deserve commendation, along with others who helped them distribute the invitation cards outside the local schools.

The news of the campaign was spread abroad in Whitehaven, and photographers and reporters of the local papers came along on the Thursday night to see for themselves what was happening in the Elim Church. I praise God for what I saw night after night with the boys and girls. A great work has begun and may God bless the pastor and his wife, members and deacons of Whitehaven in their work for God's kingdom.

On Sunday night the church was packed to capacity, some of the children bringing their parents with them. One mother gave her heart to the Lord.

COLCHESTER **Pastor: L. D. V. Tiller**

From a report sent by Mrs. Hilda Hawes

For months the church here prepared for their special Youth Week. The Chelmsford Elim Crusaders opened the series of meetings by conducting the first service. On Thursday and Friday the preachers were Pastor and Mrs. W. R. Jones, of Bristol.

On Saturday the Colchester church was packed, with the Youth Committee in charge of the service, accompanied by H. Burton-Haynes and our own minister, A. Tee and T. W. Walker preaching. An open session for questions on youth work formed part of this service. "We finally settled for sound Bible teaching and the baptism in the Holy Spirit as the means of keeping youth keen. Many other things were considered as helpful, but these two essential." The interval provided an opportunity for the Youth Director to present his school for soul-winners' programme and literature.

At the evening service Pastors J. Lancaster, A. Tee and J. Smith preached. The church was filled again.

with chairs in the aisles for the overflow.

The Field Superintendent preached on Sunday and brought a "series of happy meetings to a grand finale."

BARNSTAPLE SISTERHOOD RALLY

MONDAY, September 5th, proved a high-light in the history of the Barnstaple Elim church—it was the first anniversary of the Sisterhood, and what a meeting! The hall was full, but not only with ladies; the gentlemen had also been invited, much to the consternation of the speaker.

The programme was in the capable hands of Mrs. Nicolson, who although small in stature proved herself a giant in every other way. Representatives from twelve other sisterhoods supported, showing the respect our Elim church has won in the short time we have been in the town, thanks to the sterling qualities of Pastor Nicolson.

There was not a dull moment in the service right from the opening choruses to the cutting of the birthday cake.

The ladies sang a delightful piece entitled "The Good Shepherd." We had up-to-the-minute testimonies, a solo and duet which brought much blessing, and rather unusual chorus singing.

The message was given by Mrs. C. E. Francis, of Exeter, who encouraged, exhorted and enlightened us on the subject of "Workers together with God." No one will forget her concluding illustration about the history of the Bible Lands Mission and her long-standing acquaintance with the founder.

The final event was the cutting of the anniversary cake by Mrs. Armstrong. Refreshments were provided for all in true Barnstaple fashion. The future for the Barnstaple Sisterhood is certainly very bright with such a willing band of workers and Miss Hartwill as the energetic secretary.

T. E. FRANCIS.

BRISTOL **Pastor: W. Ron Jones**

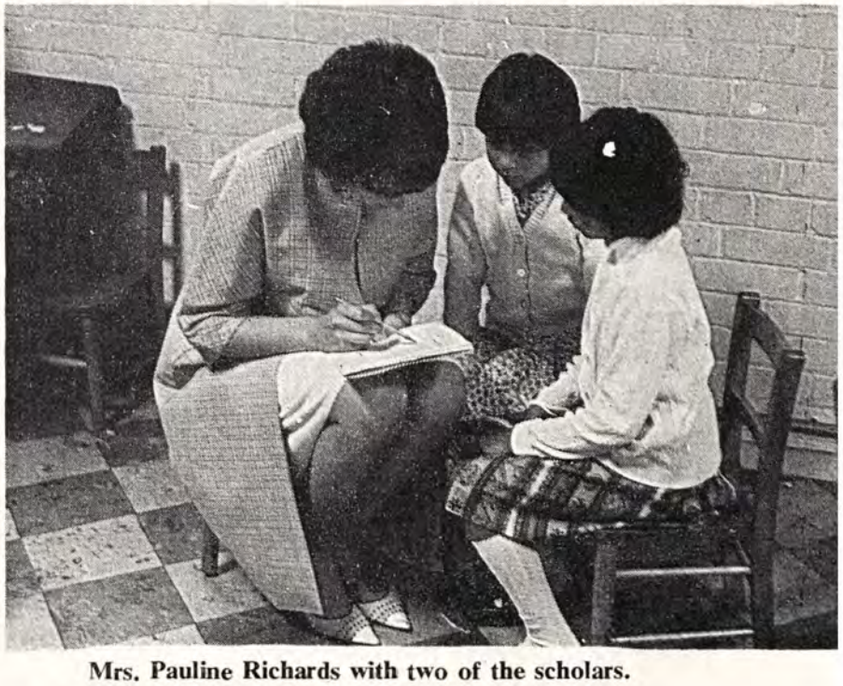
"News flash from Bristol . . . nineteen decisions for Christ during past three weeks, including a Christian Scientist and two drug addicts. One of the drug addicts received the baptism in the Holy Spirit the very next day. Over 220 people have made a decision for Christ in the temple this year. On a recent Sunday evening eleven folk (mainly young men and young women) followed the Lord through the waters of baptism. During the past twelve months the Sunday school has shown an increase of over fifty new scholars."

CROYDON **Pastor: W. J. Maybin**

OVER 100 children packed the minor hall at Elim church, Croydon, every night from September 12th to 16th for a junior special conducted by Leslie Todd from Thornton Heath Elim church.

Mr. Todd, with helpers from the Croydon and Thornton Heath churches, led the meetings and kept the children interested every night.

It had been decided recently to amalgamate the afternoon Sunday school with the morning junior church, and the junior special was timed to coincide with this change.



Mrs. Pauline Richards with two of the scholars.

Now Mr. and Mrs. John Richards, leaders of the junior church, are hoping that many of the children who attended during the special week will continue to attend the church on Sunday mornings.

Women's column

Counsels to consider

The following is taken from an old magazine dated 1847

NEVER be cast down by trifles. If a spider breaks his thread twenty times he will as often mend it again. Make up your minds to do a thing and you will do it. Fear not if trouble comes upon you; keep up your spirits, though the day be a dark one.

Troubles never stop for ever.

The darkest day will pass away.

If the sun is going down, look at the stars. If the earth is dark, keep your eyes on heaven. With God's presence and God's promises, a man or a child may be cheerful.

Never despair when fog's in the air.

A sunshiny morning will come without warning.

Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of anger may give you cause to mourn all the days of your life. Never revenge an injury.

He that revenges knows no rest;

The meek possess a peaceful breast.

If you have an enemy act kindly towards him and make him your friend. If you cannot win him over at once, try again. Let one kindness be followed after another, until you have compassed your end. By little and little great things are completed.

Water falling day by day

Wears the hardest rocks away.

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy who is whipped to school never learns his lesson well. A man who is compelled to work cares not how badly it is performed—He who pulls off his coat cheerfully, strips up his sleeves in earnest and sings while he works is the man for me.

A cheerful spirit gets on quick;

A grumbler in the mud will stick.

Evil thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your heads and hearts full of good thoughts, that bad thoughts may find no room to enter.

Be on your guard, and strive, and pray,

To drive all evil thoughts away.

SUNSHINE CORNER

HELLO SUNBEAMS.

As the big red bus pulled to a standstill, uncle Ray pointed to the window and laughed. I looked up in surprise and then laughed too; the inscription on the window was very amusing indeed. It had been written two days earlier by two little girls as they saw pastor off on the bus. "Don't forget to give aunty the flowers," they said, "and don't throw them away before you get home." Then they had written "Goodbye, pastor" in the dust on the window, and it was still there for all to see.

Gaynor's message was a little different. She had been naughty in Sunday school and had been reprimanded. "I do not like the vicar," she had written. Gaynor did not know how to spell pastor and she did not really know why he was called pastor anyway. Later on, when relations were restored, she altered her inscription by crossing out the word "not." It was written on the wall quite plainly and caused many a smile from those who passed by.

Lots of children love to write messages. You can see them on walls and on pavements. Small children love to scribble on walls in pencil and what a lot of trouble that causes. I read in a magazine about a small boy who had been in trouble at home for doing just that. He came home from Sunday school very indignant. "God writes on walls," he declared angrily, "we heard about it in Sunday school." You can guess what his lesson was about, I am sure. That message was one of warning to a wicked king. I expect the small boy's mummy had a difficult time to explain that one.

In the Bible there are several stories of God's writing. In Exodus you can read the wonderful story of the tables of stone. They were written by God's hand. What wonderful writing that must have been.

The little boy's Sunday school lesson is found in Daniel, chapter 5. See if you can find who interpreted the writing. The king was very frightened indeed, but the man who interpreted the message was rewarded. See if you can find what his reward was.

Jesus once wrote on the ground. We are not told what He wrote. Was it a message of hope for the woman who was condemned? They wanted her to be stoned, but when they heard the words of Jesus

(*continued on facing page*)

COMING EVENTS

BIRMINGHAM. Selly Oak. October 30. Elim Pentecostal Church, Alton Road. Guest Night at 6.30, conducted by the minister, Frank Shadlock, with the newly formed Selly Oak choirs.

BOLTON. November 12-14. Elim Church, Platt Street, off Bridgeman Street. Missionary Convention. Saturday at 7, Sunday at 11 and 6.30. Monday at 7.30, E.W.M.A. Rally. Speakers: Pastor and Mrs. A. D. Bull (Tanzania).

BOURNEMOUTH, Springbourne. October 30—November 3. Elim Pentecostal Church, Curzon Road. Fortieth Anniversary. Sunday at 11 and 6.30, weeknights at 7.30. Visit of Joseph Smith. Special children's services conducted weeknights by Mrs. Smith at 6.30.

CAERPHILLY. November 9-13. Elim Pentecostal Church, St. Fagan's Street. Annual Youth Week. Sunday at 11 and 6.30, weeknights at 7.15 (not Friday). Saturday, Ron Jones and youth group. Sunday, Robin Rees (Llanelli). Convener: Roy Brock (Crusader secretary).

CHELTENHAM. October 29—November 4. Elim Pentecostal Church, St. George's Road. Sunday at 11 and 6.30. Weeknights at 7.30. Visit of Rev. E. P. Ackerman (U.S.A.).

EXETER. November 3-13. Providence Chapel, Northernhay Street. Evangelistic Crusade by Perry Ellis (America). Weeknights at 7.30 (except Mondays), Sundays at 6.30 and 8.15. Convener: T. E. Francis.

GLOUCESTER. October 30, 31. Elim Pentecostal Church, Park End Road. Pastor's fourth anniversary. Sunday at 11 and 6.30, Monday at 7.30. Preacher: Hedley Palmer (Scunthorpe).

GREAT YARMOUTH. October 29, 30. Annual convention. Saturday, Middlegate Congregational Church (near Town Hall), at 3 and 6.30. Sunday, Elim Pentecostal Church, Albion Road, at 11 and 6.30. Preachers: F. A. Hodge (Becontree) and Marion Paint (India).

GREENOCK. October 29, 30, Elim Pentecostal Church, Belville Street. Sisterhood weekend. Saturday at 7.30. Sunday at 6.30. Speaker and Soloist: Mrs. Joan Morrison (Kingstanding). Convener: Mrs. W. J. Patterson. November 5. Scottish camp reunion at 7. Tea at 5.

HANLEY. November 5. Elim Pentecostal Church, Bucknall Old Road. At 7.30. Visit of W. A. R. Williams and Silverdale young people. Convener: J. G. Cooper.

HARLOW. Regular meetings are now held in the British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m. Elim people living in the area warmly welcome.

ILFORD. October 29, 30. Elim Pentecostal Church, Clements Road. Thanksgiving weekend for building fund debt clearance. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: T. H. Stevenson. October 31—November 4, children's campaign by R. McKenzie (Rye Park). Nightly at 6.15.

LONDON, Clapham. October 30. Elim Central Church, Clapham Crescent. At 6.30. Presentation of District Presbytery prizes for Scripture examination by Mrs. T. W. Walker. Preacher: T. W. Walker (Field Superintendent). November 6. Elim Central Church, Clapham Crescent, Clapham Park Road. Special family gathering at 11. Preacher: J. J. Morgan.

LONDON, Kensington Temple, Notting Hill Gate, W.11. November 5. North London District Presbytery camp reunion. At 3 and 6.30. Tea provided. Camp slides to be shown.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. October 27-29. Elim Pentecostal Church, Mill Lane. Each night at 7.30. Billy Graham Film Crusade. November 4. United outreach. Preacher: Wynne Lewis (Derby).

NEWCASTLE-UPON-TYNE. October 22-30. Elim Church, Heaton Road. Evangelistic Crusade conducted by D. J. Green (Pontypridd). Sundays at 6.30. Weeknights at 7.30. Children's meetings at 6. Teenage specials at 9.30.

NEWTOWNARDS, Northern Ireland. November 2. Elim Pentecostal Church, Court Street. Women's Fellowship Rally at 7.30. Speaker: Mrs. G. Walker (Newtownards). Chairman: Pastor A. Wilson.

NORWICH. November 5, 6. Elim Pentecostal Church, Trory Street, off Vauxhall Street. Saturday at 7, Sunday at 3 (children's service), 6.30 and 8. Preacher: J. Newman (Coventry).

(*Continued on back page*)

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SUNSHINE CORNER (*continued*)

they all went away one after the other.

Here is a puzzle for you. Can you find a message that was written in three languages? One man wrote it and several disagreed with what was written. You will find it somewhere in the New Testament if you look very hard. Lots of people saw the message. I will tell you the answer next week.

'Bye now and lots of love,

AUNTY DOROTHY.

YOUTH *in action!*

HOW DO YOU FEEL?

by Brian Richardson

(BARKING)

"I FEEL a feeling, which I feel you all feel," said the Bishop of Southwell. "When Jesus saved me I felt wonderful." "After being baptised in water I felt I was walking on air." "It was a wonderful experience when I was baptised in the Holy Ghost; I had never felt anything like it before." You have heard such phrases and so have I; and they alarm me—do they alarm you? It is not that there is anything wrong with feeling, for it would be a strange situation if we did not feel something when Jesus saved us or when we were baptised in water or in the Holy Spirit, but we do not walk by feeling but by faith.

Feelings can give us a wrong sense of values

To hear some testify one could gain the impression that the most important thing was "the experience"; how they felt at that moment. It would matter little if we had no feelings at all when we were converted as long as our names are written in the "Lamb's book of life" and there is the resultant change in the life.

Jesus experienced this very problem with His disciples when they came back to Him overjoyed because they had experienced the great joy of healing the sick and casting out demons. Our Lord told them to rejoice rather because their names were "written in heaven." Newton once said: "The heir of a great estate, while a child, thinks more of a few shillings in his pocket than of his inheritance; so a Christian is often more elated by some frame of heart than by his title to glory." Feeling can give a wrong sense of values.

Feelings can lie

Our feelings can let us down. There are thousands who feel they are ready to meet their God but in actual fact are anything but ready. There are some who read their Bible and pray only "when they feel like it." One can imagine how regular they are in these habits!

How many have said "I feel so far from God" and perhaps when God has felt to be farthest away He has been nearest. The sun shines as clearly on the darkest day as it does on the brightest, the difference is not in the sun but in the clouds that hide it. So God's love and desires towards us change not, although we cannot always see them with the same clarity. Job was as much beloved of God in his sufferings as he was afterwards when he came to enjoy the abundance of His mercies.

In the final analysis it is what the Word of God states that counts, not our feelings. Paul said "I know," not "I feel."

It is not necessary that our feelings should always be intense

We are amused by the way some love flashy colours; perhaps the reason for this is that only the most glaring reds and yellows awaken their sense of colour: that faculty which appreciates colour needs intense excitement to make an impression on it. However, as people become more cultivated they can take in finer tones and have a more refined taste.

A young Christian at first often needs intense feeling to move him, but as he grows in grace and becomes a more cultivated Christian it requires far less feeling to move him. His moral susceptibilities are so raised that far less fire is necessary to make him boil.

Do not let us wait until we feel strongly about serving the Lord, but as children of the living God let us be diligent in the family business. Let not our worship be so governed that we wait for our feelings, but rather let us realise that He is worthy of all that we can give Him.

"For feelings come and feelings go,
And feelings are deceiving.
My warrant is the Word of God,
Naught else is worth believing."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, October 31st — 1 John 2:18-29

" If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father " (v. 24).

Constancy is an expected quality in Christians. Having believed on the Lord Jesus, we are expected to continue believing. Having committed our life to Him, we are expected to live a life of surrender. The decision we make at conversion should be for all time. It should therefore be treated with the utmost solemnity and seriousness. We should always bear this in mind when seeking to lead others to Christ.

Tuesday, November 1st — 1 John 3:1-10

" Beloved, now are we the sons of God " (v. 2).

John goes on to tell of our glorious future: " and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." However, glorious as that is we must not miss the glory of the present: " **Now** are we the sons of God." We may be impoverished through adverse circumstances, but we **are** the sons of God. We may be sorely afflicted, but we **are** the sons of God. No troublesome situation can nullify that relationship. God made us His sons when we received Christ into our hearts as our Saviour. Now we have a loving heavenly Father who cares for us. Let us rejoice in this glorious fact. Whatever our status here, that is our status in heaven. However humble our origin here, we belong to the aristocracy of heaven, an aristocracy that can never be annihilated. Yet this is no reason for pride: we are sons not by merit but by grace, by the simple act of receiving Christ as Saviour and Lord. Oh, the wonder of redemption ! Can we ever cease to thank God that He chose us to be His sons ?

Wednesday, November 2nd — 1 John 3:11-24

" My little children, let us not love in word, neither in tongue; but in deed and in truth " (v. 18).

Love is not full of unredeemed promises. Love disciplines herself not to raise hopes which cannot be fulfilled. Love is intensely practical and down to earth. She assesses what she can do in a given situation and governs her remarks by that. Love does not indulge in fanciful speculations as to what she would do if . . . , but she does what she can with what she has. She does not excuse herself from helping because she cannot meet the whole need. She does not idly prattle away that if she were a person of means she would provide a banquet; but if she can eke out only a little cake from the diminishing barrel of meal and cruise of oil she will gladly do so.

Thursday, November 3rd — 1 John 4:1-12

" Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world " (v. 4).

The secret of the overcoming life is the realisation of the indwelling presence of Christ. " I have overcome the world," said Jesus. So inasmuch as He controls our lives we too shall overcome. However, we must bear in mind that a God-controlled life is achieved not only by a verbal surrender in prayer but by a surrender marked by serious Bible reading and meditation. " Thy Word have I hid in mine heart, that I might not sin against Thee " (Psalm 119 :11). The verbal and mental act of surrender puts us into the frame of mind to obey. Once this is done it is comparatively easy to say " Lord, what wilt Thou have me to do ? " The answer will be clear and decisive: " Return to the Word, and it shall be told thee what thou must do."

Friday, November 4th — 1 John 4:13-21

" Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit " (v. 13).

Does Spirit here refer to the Holy Spirit or to the nature of Christ ? The baptism in the Holy Spirit is certainly evidence that God dwells in us, for the Lord Jesus said of Him " whom the world cannot receive " (John 14:17). On the other hand, Jesus did not say that speaking in other tongues, wonderful and spiritual as that is, would convince others of the reality of our faith, but the manifestation of His nature: " By this shall all men know that ye are My disciples, if ye have love one to another " (John 13:35). However, both are closely bound together, for the Holy Spirit is the Spirit of love, and where He is really in control the loving nature of Christ is in evidence.

Saturday, November 5th — 1 John 5:1-12

" For this is the love of God, that we keep His commandments " (v. 3).

Just as love is the hall-mark of Christians, so obedience is the hall-mark of love. Love is the fulfilling of the divine will, as John wrote earlier: " Whoso keepeth His word, in him verily is the love of God perfected " (2:5). So we are not surprised to read that Jesus said " I do always those things that please Him " (John 8:29). Love was perfected in Christ. Christ in turn says to us: " If ye love Me, keep My commandments " (John 14:15). To some people obedience has a harsh legal ring about it, but do you not think that Jesus simply meant " Show your love to Me by doing the things that please Me, those things that I have mentioned to you " ?

Sunday, November 6th — 1 John 5:13-21

" Little children, keep yourselves from idols " (v. 21).

There is little fear of our being tempted to worship idols of wood and stone, yet we must not pass this verse by as having no message for us. Anything we put before God, however legitimate of itself, is an idol to us, so what is an idol to one may not be an idol to another. Deciding what is an idol is very much a personal matter. Our work, our hobbies, our television, our cars, our recreation, our pets, our homes, all perfectly legitimate in themselves, if they crowd out God are idols to us, and must be dealt with accordingly and put in their right perspective. Peter's fishing tackle was becoming an idol to him, so Jesus asked " Lovest thou Me more than these ? " (John 21:15). I wonder if John had this in mind when he gave this warning.

YOU WILL BE INTERESTED

having read the articles on pages 690 and 702 to obtain further reading on the subject of the emotions.

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November 5, 6, Bradford; 12, Ilford; 13 (a.m.) Islington, (p.m.) Finchley; 20, Reading; 26, Yeovil; 27, Merriott; December 11, Eastbourne.

London Crusader Choir:
October 29, 30, Maidenhead, Baptist Church, Marlow Road, and Mission Hall, Binfield; November 2, Poplar, Salvation Army Citadel (centenary).

North London Presbytery—Elim Missionary Exhibition:
November 1-3, Watford; 4-6, Reading; 7-10, High Wycombe; 15, 16, Islington; 18-20, Palmers Green; 22-24, Becontree; 26, 27, Barking.

Pastor and Mrs. A. D. Bull, Tanzania:
November 1, Macclesfield; 2, Glossop; 3, Stockport; 5, Chorlton-cum-Hardy; 6, Salford; 7, Oldham; 8, Colne; 9, Burnley; 10, Accrington; 12, 13, Bolton; 14, Warrington; 15, St. Helens; 16, Crewe; 17, Chester; 19, 20, Liverpool; 21, Ellesmere Port; 22, Holyhead; 23, Southport; 24, Marton, Blackpool; 26, 27, Jubilee Temple, Blackpool; 28, Wigan.

Peter Griffiths, Rhodesia:
October 29, Beeston; 30, Mansfield; November 1, Lincoln; 2, Rotherham; 3, Sheffield; 4, Mosborough; 5, 6, Long Eaton; 7, Loughborough 8, Leicester.

Marion Paint, India:
October 29, Yarmouth; 30, Norwich; November 1, 2, Colchester; 3, Clacton; 5, 6, Felixstowe; 8, 9, Braintree; 10, Stowmarket; 12, Chelmsford; 13, Chelmsford (morning), Maldon (evening); 15, Ingatestone; 16, 17, Westcliff; 19, 20, Rayleigh; 22, Southend; 23, Ashingdon; 24, Hadleigh; 26, 27, Bowers Gifford; 29, Leigh-on-Sea.

F. B. Phillips:
October 28, 29, Old Hill; 30, 31, Kingstanding; November 1, 2, Erdington; 3, 4, Weoley Castle.

Joseph Smith:
October 29—November 3, Springbourne; 5-13, York.

Vera McGillivray, Hong Kong:
October 29, 30, Whitehaven; 31—November 1, Carlisle; 2, Govan; 3, Greenock; 5, Paisley; 6, Glasgow; 7, Motherwell; 8, Edinburgh; 9, Coatbridge; 10, Kirkintilloch; 11, Clydebank; 12, Alloa; 13, Dundee; 14-20, Aberdeen Missionary Convention.

MARRIAGES

ALTMAN—MORGAN. On October 1st, at the Elim Church, Bridgend, Roger Altman to Glenys Christine Morgan. Officiating minister: A. S. Brewster (Hove).

FARQUHAR—RINTALA. On October 1st, at the Elim Church, Cathcart Road, Glasgow, Thomas Buchanan Farquhar to Eila Maria Rintala, S.R.N., of Finland. Officiating minister: W. W. Kelly.

WITH CHRIST

GOUDGE. On September 15th, Ernest Goudge, husband of Mrs. Nellie Goudge, of the Elim Church, Finsbury Park. Officiating minister at funeral: F. H. Coleman.

HODGEN. On September 25th, Mrs. Sarah Hodgen, aged 62, faithful member of Portadown Elim Church and beloved wife of John Hodgen, church elder. Officiating ministers at funeral T. Jacobs and J. Harris.

COMING EVENTS *(continued)*

PORTSMOUTH. November 12. Methodist Central Hall, Fratton Road. Festival of Praise conducted by Douglas B. Gray and the London Crusader Choir, supported by local instrumental and vocal groups. Preacher: J. Hywell Davies. Convener: A. A. Biddle.

ROMFORD. November 6. Elim Pentecostal Church, Wheatsheaf Road. At 11 and 6.30. Preacher: E. R. Smith. Convener: A. W. Leavesley.

RUGBY. October 31. Elim Pentecostal Church, Windsor Street. Thanksgiving service after redecoration. At 7.30. Preacher: J. Newman, supported by Coventry Elim Church choir.

WESTCLIFF-ON-SEA. November 5, 6. Elim Church, Electric Avenue (near Fairfax Drive). Minister's eleventh anniversary services. Saturday at 7.30, Sunday at 11 and 6.30. Preacher: Douglas O. Ward (Bath).

YEOVIL. October 30—November 6. Elim Pentecostal Church, Southville. Campaign by Terry Dene and Peter Newman. Weeknights at 7.30, and at 9.30 coffee bar. Sundays at 11, 6.30 and 8. November 7-11. Children's campaign by Uncles Francis and David. Each night at 6.

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLVII No. 45 NOVEMBER 5th, 1966 6d

THE CONGREGATION IN THE GUILDHALL, PORTSMOUTH, DURING A. TEE'S CAMPAIGN. Report next week.

ELIM EVANGEL BIBLE SCHOOL

"HIS FULNESS — AND OURS"

Studies in Paul's letter to the Colossians

by H. PALLISER (Minister of Carlisle Elim Church and member of Elim Bible College Faculty)

ONE of the wonders of the Word is that it is never out of date, and as I have read this letter recently I have been impressed by the message for our age. We are surrounded by a host of false teachings—Mormonism, Jehovah's Witnesses, etc.—and two disturbing facts are that they gain many of their followers from the orthodox denominations, and that others who do not leave their churches are disturbed and distressed as a result of the visits and propaganda of these false teachers. It is for this very reason I find the Colossian letter so timely, for it was written to a church beset by the very same trouble—the activities of false teachers.

But first of all a few background details to help us.

(a) Three churches are involved (4:13): Colosse, Laodicea and Hierapolis

Laodicea is mentioned three times (2:1 ; 4:13, 16), and this raises a question—if Laodicea had taken this letter to heart would she have been as condemned as she was later on (Revelation 3:14-22) ?

(b) Three people are involved

First, Epaphras (1:7 ; 4:12, 13). The general feeling is that he possibly founded these churches ; he certainly has a deep concern for them. Next, Onesimus (4:9) must be mentioned because he is vitally connected with a Colossian member, Philemon. Finally, Paul ; he had no part in founding these churches (2:1) and yet he writes to them! Why ? Certainly because of the appeal of Epaphras, who has told him of their problems, but also because they are Christ's and therefore they are his brethren, and if they are in trouble he must help.

(c) The message of the letter

" He affirms the supremacy of Christ and the completeness of the Church in Him " (Scroggie). " Its dominant theme is the fulness and pre-eminence of Christ and the fulness of Christian believers in Him " (Sidlow Baxter).

Now let us move on to *the grateful prayer*. This covers verses 3-11, but in our present study we will confine ourselves to verses 3-8. Three things stand out here: their *faith* in Christ, their *love* to the saints, their *hope* for the future.

Their faith in Christ

(v. 4)

Paul loves to have first things first, and so we see

1. The centre that is vital (v. 4)

By this I simply mean look where their faith is—in Christ! Not in man or in a system of thought ; not in an angel or in personal morality ; but in Christ, and Christ alone. Martin Luther thanked God for the gospel of the preposition " in." In Christ, as a sheep is in the fold, as a branch is in the vine!

2. The continuance that is essential (v. 23)

Here in verse 23 is a note of warning against the subtlety of false teachings that seek to draw believers away from Christ. " Never! " cries Paul. All siren voices *must* be rejected. Nothing, and no one, must come between us and Him.

3. The common wealth that is in Christ (vv. 12, 27)

Paul has still not finished with what " in Christ " means. To him the message of the gospel is positive as well as negative. He saw Christ giving, imparting, enriching ; so he writes of the " inheritance " (v. 12) and of " Christ in you " (v. 27). This theme is not limited to the Colossian letter ; it pervades the whole of the new Testament. Thus Romans 8:32 ; 1 Corinthians 3:22 ; 1 Peter 2:7 ; etc.—the wealth in Him which is common to all saints, so that all can say " The Lord, the portion of my inheritance! "

Their love to the saints

(v. 4)

Their faith in Christ affected their attitude to all those who were Christ's. I have the impression, as I

compare verses 4 and 8, that Paul had heard of their love before ever Epaphras told him of it.

1. Look at the width of it: " all the saints "

Dr. J. H. Jowett has written: " Are my sympathies represented by my umbrella, and do they merely cover myself ? Or are they something like a garden tent and do they cover a family ? Or are they like a great marquee, and can all the people in the village find shelter beneath its roof ? Or still grander and nobler, do they find their symbol in the overarching firmament, and do they embrace 'all nations, and kindreds, and peoples and tongues'?"

2. Look at the source of it, v. 8: " the Spirit "

Of course! For does not the Word say " the fruit of the Spirit is love " ? And there is surely the suggestion that when a person or a congregation keeps in the place where the Spirit dominates love will abound. If this is so, how true it ought to be of Pentecostal people!

3. Look at the comfort of it (2:1, 2)

We will not spend time discussing whether the word used here would be better if translated " strengthened." We will have the best of both worlds, and say it means *both* ; for true love will both comfort and strengthen. I think, as I write, of one who almost daily visited two neighbours (one ill, the other widowed and unsaved), taking in hot meals ; and what happened was that both were comforted and the one who had been bereaved was brought to the Lord.

Their hope for the future

(v. 5)

How the writers of these epistles love to remind their readers of the glorious prospect of the Christian: " that blessed hope," as Paul expressed it elsewhere. On the other hand, what it meant to believers who, in addition to the common trials of life, were in the fiery furnace of persecution. It is a tiny word covering a vast subject of which I will mention only three things briefly.

1. The place of it: " in the heavens "

That certainly implies the fact that it is future, beyond the portal which we call death. " The sky, not the grave, is our goal." But there is also suggested the eternity of it (2 Corinthians 4:17, 18). Peter, writing of our hope, puts it : " begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." We are being kept for the inheritance, and the inheritance is being kept for us.

2. The certainty of it

In this context the word " hope " always means something sure, certain, positive, something we can look forward to with absolute confidence ; and if some wonder why it is so called Paul gives us the reason in Romans 8 : 24, 25. In other words, the word " hope " as used in the New Testament carries with it the sense of anticipation and expectancy plus the absolute certainty that " the hope " will be realised.

3. The effect of it (3:1-3)

To these verses may be added 1 John 3 : 1-3. The intention of the Holy Spirit is that as this " hope " with all its implications grips our souls it will have a sanctifying, purifying effect. " With such a blessed hope in view we would more holy be." The words in the Lord's Prayer assume a new significance— " Thy kingdom come, Thy will be done in earth, as it is in heaven."

May our faith go deeper, our love grow stronger and our hope burn more brightly as the days go by !

This series of studies in the epistle to the Colossians will run to about thirteen in number. We invite readers to study these and retain them for future reference, as we intend at the conclusion of the series to submit questions and give book tokens for the best replies.

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Questions for A-millennialists

Study No. 4

By J. T. Bradley

A-MILLENNIALISTS lay much emphasis on our Lord's words to the Pharisees, " or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house " (Matthew 12:29). They teach that the strong man here is the Devil and that the binding is that of Revelation 20:1-6, " an angel . . . laid hold . . . on the Devil . . . and bound him a thousand years . . ." This binding of Satan and his being cast into the bottomless pit, A-millennialists teach, was effected by our Lord at the cross.

But the refutation of the A-millennialists' interpretation of the passage in Matthew under consideration lies in their interpretation itself.

Our Lord was already casting out demons, as were some others (12:27); in other words our Lord is saying, according to the A-millennialists, that the strong man is already bound, because He and His apostles are already casting out demons. And He confirms this by stating " If I cast out demons by the Spirit of God, then the kingdom of God is come unto you." If, as A-millennialists teach regarding this passage, the strong man (the Devil) must have been bound for Him to cast out demons, when was the Devil bound? They say at Calvary. But our Lord and His apostles were casting out demons before Calvary; when then was the Devil bound? All Bible students know that the Devil was not bound during our Lord's ministry on earth; he tempted our Lord in the desert; he desired to have the apostles (Luke 22:31); Jesus said in John 14:30 " the prince of this world cometh."

As A-millennialists know that Satan was not bound before Calvary; as our Lord teaches that the strong man was bound during His ministry, as is evidenced by His casting out demons during His ministry, whatever our Lord's parable may be interpreted to mean—in the light of these facts it is only an erroneous exegesis that can refer it to Revelation 20:1-6.

It is fitting to note here another contradiction between the A-millennialist theory and the statements of the word of God. A-millennialists teach that our Lord bound the Devil and cast him into the bottomless pit; Revelation 20:1-6 states that only an angel was required for the purpose!

The exegetical morass in which A-millennialists find themselves is well revealed by Archibald Hughes in his exposition of Matthew 12:29. It involves him in two contradictions, one with himself and one with the Bible. As we have seen, Mr. Hughes states: " The writer believes that the ' thousand years ' of the New Testament is the period from the cross to Christ's second coming." But Mr. Hughes does not seem sure, for on page 56 of his book, after quoting in full Revelation 20:1-3, he states: " We believe that the vision is concerning the period of THE KINGDOM OF GOD AMONG MANKIND, COMMENCING AT THE ADVENT OF THE KING and continuing to His second advent." He then goes on to quote Matthew 12:28, 29: " But if I cast out devils by the Spirit of God, then *the kingdom of God is come unto you*. Or else how can one enter into a strong man's house, and spoil his goods, except *he first bind the strong man?* And then he will spoil his house." (Mr. Hughes's italics, our capitals.) Archibald Hughes states that Jesus' casting out demons is evidence that " the kingdom of God is come unto you," but would Mr. Hughes say that Satan was bound when he tempted our Lord in the wilderness?

But which does Mr. Hughes believe—that the millennium began at the cross or the advent? If the former he is up against the fact that our Lord states " the kingdom of God is come unto you " already, during His ministry; if the latter, when, before the cross, did Jesus cast the Devil into the bottomless pit? Archibald Hughes also contradicts a clear Bible statement. Revelation 20:1-3 states that an angel bound the Devil. Mr. Hughes states on page 56 of his book: " The ' angel ' is none other than our Lord Jesus Christ, who alone has the key . . . and He has the keys of death and hell " (Revelation 1:18). But the possession of the keys and the key that Mr. Hughes claims identifies the angel of Revelation 20:1 and the Lord Jesus in 1:18 actually distinguishes them. One's conclusions must be away from fact if they involve the belief that the keys of death and of hell are the key of the bottomless pit, and the completely arbitrary belief that ' an angel ' is the Lord Jesus Christ."

Much preaching today is in essence, as someone has aptly said: " Repent, as it were, and be converted in a manner, or you will be lost to some extent."

COMMENT, OPINION AND REVIEW

WHEN any section of a community has control of the wealth, production and means of distribution in that community the chances of that section using its privilege for the benefit of the whole community are so remote as to be virtually non-existent. The history of Russia and France, China and India gives the most glaring examples of this misuse of privilege ; Britain, Germany and the U.S.A. give moderate examples ; and Spain, Portugal, Rhodesia and South Africa are contemporary examples.

Our reaction as a nation to the Selective Employment Tax highlights the thesis of our first paragraph. The wisdom or unwisdom of the tax is irrelevant to our theme, which is that, human nature being what it is, greedy and aggressive, unlimited control of human beings and their wealth, production and means of distribution by other human beings is a bad thing. To give as a more glaring example but one illustration from the trend of reaction to the Selective Employment Tax, readers may recollect hearing on the radio the irate customer who, on querying increased charges for services rendered, pointed out that this particular business, in order to recoup from its customers the tax on its one employee, would receive £20 per week increased income.

Let us reiterate that our theme is not the Selective Employment Tax, but that people and sections of the community who cannot control their lust for money, and who exploit their privileged position to satisfy that lust, must be controlled by the community.

Service to the community on an egalitarian basis would be the first pinciple of a mature society. However, human nature being what it is, greedy and aggressive, this first principle cannot be left to the discretion of any individual or section of the community ; it must be imposed by the whole community.

In the operation of business organisations we note, according to the City editor of *The Times,* " Now the fundamental rule of company law is, of course, that the directors must exercise their powers in the interests of the company. Whether they should have regard to the ' national interest ' would clearly depend on the context and the proportions and urgency of the threat. In the famous Savoy Hotel case, for example, Sir Milner Holland, Q.C., held that ' national interest ' must not displace directors' statutory responsibilities." Indeed ! We are glad to have this admission from so eminent an authority.

We are not concerned about national interest, but we are concerned about human interest ; does company law or human interest come first ?

Now to operate a company for the benefit of the company as a priority may be good business (actually it is good business only in the short run ; in the long run it is disastrous), but it is not morally justifiable. The principle of service must be paramount in all enterprise taken in hand for gain, not the service of self but the service of humanity. This is good morality—it is, of course, Bible morality—and, as contemporary events are showing, it is good business.

A Christian organisation, if it is being guided by the Bible, will seek this ideal spontaneously, and will always be alert to suggestions that it may be failing in this ideal.

Worldly business people, usually having no guide but that of self-interest, must be directed and controlled by the community to ensure that they achieve the desired objective—service to mankind first.

The City editor of *The Times* has as his text " Company law or Treasury command ? " If Treasury command expresses the good of men, women and children, and company law requires that the company's interest be given priority over humanity's interest, then the latter must be subordinated to the former. This is what Christianity means in practice.

LEND YOUR MONEY WHERE IT WILL DO GOOD

WE welcome investments by God's people which can be used to propagate the gospel and spread the Pentecostal message. Write to the Secretary, Elim Church Headquarters, 299 High Street, Cheltenham, Glos.

THE ELIM
EVANGEL

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

CONTENTS

The epistle to the Colossians Study No. 1 — *H. Palliser*

A-millennialism — *J. T. Bradley*

Comment, opinion and review

The local church — *Editorial*

Church reports

The Pentecostal fury — *Prudencio Damboriena, S.J.*

Women's column — *Miss Thornton*

Sunshine corner — *Aunty Dorothy*

Youth page — *Alex Tee*

Family altar — *G. A. Wright*

EDITORIAL

JUST as the family is the counterpart in miniature of the whole human family of God, so is the local church the counterpart in miniature of the whole Church of God ; and just as the family, reproducing itself, carries on and increases the whole human family, so the local church, ideally, should carry on and make increase of the Church of God. Readers will have noticed how the family has, in recent years, been the object of sophisticated attack in order to bring about its dissolution. In like manner we observe that the local church is the object of attack, in an attempt to dissolve it, by-pass it, or use it to secure the ends of individuals or groups who have learned how to exploit by propaganda its potential, particularly in the matter of finance.

The Bible shows that our first loyalty is to the Church of God *through the local church,* and through it we should propagate the truth and increase the whole Church.

Alas, " the eyes of a fool are in the ends of the earth " (Proverbs 17 : 24). Thus we face the temptation to support men and groups who have plausible and intensive propaganda but whose balance sheets we never see, but will not give similar support to our own local church. One thinks of the business man who gave £1,000 to a young woman with a plausible tale of going to China, but who was subsequently not heard of. One thinks of the husband and wife who were regularly visited by a succession of faithful ministers during the wife's persistent illness but whose local church benefited nothing on their decease—all went to a highly publicised organisation abroad.

If we are guided by the Word of God and not governed by sentiment or swayed by propaganda, however plausible, we shall find therein warnings against those who emphasise money. In fact the Christian who knows his epistles will have learned from them at least to be wary of those itinerants and propagandists who emphasise money, however plausible they may be.

A church member who gives £500 in an offering or promises the same, without prior prayer and consideration, upon the emotional appeal of an artist in persuasion, but who knows his own minister is not receiving a living wage, is not acting according to the Scriptures. When attending services where high-pressure methods of financial appeal are adopted by itinerants the wise believer will not commit himself, but will resist making any promise until he has gone home, thought it through and prayed about it.

Remember the slogan: The church which is our spiritual home has first claim upon our support.

ELIM CHURCH REPORTS

ELIM EVANGEL CIRCULATION

ELIM EVANGEL secretaries, our readers and ministerial colleagues will rejoice in the continued steady rise in circulation. During the last four weeks our circulation has increased by more than forty. The following churches increased their sales during this period: Blackpool, Chelmsford, Clapham, Delancey, Dublin (new centre), Driffield, Exeter, Kingston, Plymouth, Romford, Rugby, St. Helier, Sheffield, Southport, Swadlincote, Swansea, Winson Green, Yeovil.

HIGH WYCOMBE **Pastor: Brian J. Garrard**

FIRST ANNIVERSARY OF NEW BUILDING

THE month of October saw the anniversary of a miracle of provision twelve months before and the end of a year of great spiritual harvest and blessing.

The High Wycombe churches have just moved into the North London Presbytery and the Saturday anniversary service was combined with the presbytery rally. The church was three-quarters full for this happy occasion, and the message ministered by Pastor Alec Johnston, of Rochester (a former pastor at High Wycombe), dwelt on the need and methods of personal soul-winning.

On the Sunday another former pastor, now the Dean of the I.B.T.I., Pastor Harry Shaw, was the guest for the day, bringing with him his son David, once a Sunday school scholar at High Wycombe.

During the evening service Pastor Garrard conducted a time of thanksgiving, briefly outlining the tremendous blessing of God during the past year: a congregational increase of over fifty per cent in the first year, over seventy adult decisions made, over 130 children's decisions, twelve baptised in water, congregations over the 100 mark seven times in the past five months, and less than £2,000 still owing on the beautiful £13,000 church.

Between twenty and thirty people raised their hands to testify that God had healed them in great or small measure during the year, and almost every hand in the congregation was uplifted to testify of God's blessing in one way or another.

The thanksgiving offerings taken that day amounted to over £40. High Wycombe thanks the Elim family for their prayers, and thanks God that He has both heard and answered.

STAFFORD **Pastor: W. G. Turney**

OUR annual Sisterhood rally once again proved that the blessing of the Lord makes rich. Women (and men) from neighbouring churches packed our church almost to capacity.

The Word was preached faithfully by Mrs. Guck, of the Kingstanding Elim church. Our sister spoke forcibly of the greatness of our God in this age of mini-skirts, mini-cars, etc.; a great God, a great Judge and a great Sufficiency in these so-called modern days, a God greatly to be praised.

Mrs. Anne McLennan, a former member of the famous London Crusader Choir, sang, and Mrs. Lieutenant Hobbs of the Salvation Army and Mrs. Johnson of Longton Elim church took part in the service. Mrs. Turney, our minister's wife, presided.

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at our office, and we appreciate the generosity of our anonymous donors.

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4357	"The oil can," Sheffield	10	0	0
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4374	Southampton, E.W.M.A., for India jeep	10	0	0
4375	Springbourne, E.W.M.A., for India jeep		5	0
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4391	York, for India jeep	10	0	0
4401	Postmark Swindon		15	0
4410	J. and P., Cardiff	5	0	0
4411	Leigh-on-Sea, for India jeep ...	400	0	0
4422	Postmark Epsom	8	0	0
4426	"The oil can"	10	0	0
4427	"A Chelsean"	10	0	0
4434	M.C.P., for India's needs	100	0	0
4440	O.E.B., for India jeep	5	0	0
4443	Per F. Newey, Graham Street member, for India jeep	5	0	0
4444	Per F. Newey, Longton member, for India jeep		10	0
4449	Birmingham, for India vehicle ...	10	0	0
4453	Anon.	25	0	0
4460	Postmark Swindon		10	0
4466	Anon.	5	0	0
Elim Missionary Society				
3505	A.B.	50	0	0
4481	In His service, Belfast, N.I., for the India jeep	1	0	0
4486	Through A. H. Broughton and Co.	3	0	0
4498	"The oil can"	5	0	0
4506	"A thankful heart," for India jeep	1	0	0
4514	For India jeep	1	0	0
4535	Postal order, London	4	0	0
4558	T., Birmingham	1	0	0
4576	For Elim missionaries	5	0	0
4604	"A grateful heart," Birmingham	2	0	0
4605	Two very grateful ones	9	0	0
Pioneer campaigns				
3970	Two very grateful ones	9	0	0

Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, Elim Church Headquarters, 297/299 High Street, Cheltenham, Glos.

PENTECOST: GOD'S "SOCIAL GOSPEL"

THE "religious liberals," who major on what they call the "social gospel," frequently assert that evangelical Christians are unconcerned with the urgent social problems of contemporary society.

To this we plead not guilty.

What we reject is the naturalistic humanism which is utterly impotent in meeting man's social needs, because it rejects in toto *God's salvation in the person and atonement of Christ, the transforming new birth and the outliving of Christ through the indwelling power of the Holy Spirit.*

This unusual article, with its verbatim testimony of a distinguished Roman Catholic university professor of Colombia, South America, bears eloquent testimony to God's method of effecting social changes in society by first saving the individual from the penalty and power of sin, giving him a Holy Ghost imparted life in Christ, a new spiritual motivation and a sensitive social conscience in relation to his fellow men.

E.N.O.K.

As others see us

"PE

A Roman Cath

IN the January 1966 issue of *The Catholic World* is a very significant article titled "The Pentecostal Fury," by Prudencio Damboriena, S.J., a member of the faculty of the Pontifical Xavarian University in Bogota, Colombia. He has made a special study of the Pentecostal movement both in Latin America where it has spread so rapidly and in the United States. I shall refer to many of his statements in quotations.

PENTECOSTAL PREACHING

1. *The preaching of the baptism of the Holy Spirit and evidence of tongues.*

The magazine quotes Acts 2:4, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," and states: "The Pentecostal movement is a phenomenon hard to describe. It includes those societies, movements and missions which teach and preach that all Christians should receive the Holy Spirit as they did on the day of Pentecost, with evidence of the Spirit manifested by speaking in other tongues . . .

"In the theological field the Pentecostal stand centres in the doctrine of the baptism in the Holy Spirit, sometimes called baptism of fire or second baptism. . . . The reception of the Holy Spirit is followed by outward signs or charismatic gifts, among them the speaking in tongues—whether these consist of inarticulate sounds, unconnected syllables or a complete language unknown before to the speaker. In other cases the gift received will be that of divine healing—a power that can be exercised in the family circle or extended by professional healers . . . to all nations of the world."

2. *The preaching of the power of the Holy Spirit in daily living.*

The writer continues: "Few Christians seem as thoroughly convinced of the preciousness of the treasure they carry as the Pentecostals. Few have such a lively faith in the Holy Spirit. Yet Pentecostals often repel us with the excessive zeal, sometimes fury, with which they preach the gospel. But in our hearts we know they must be kept within ecumenical reach because of the authentically Christian elements they possess . . .

"It is certain that we shall never comprehend Pentecostal beliefs and practices until we understand the centrality of the third Person of the blessed Trinity in their theology. Pentecostals profess a deep reverence and a boundless faith in the Holy Spirit. Pentecost is not for them a mere historical event. It remains an always renovated presence of the Spirit in the Church. The Holy Ghost is, now as then, the 'Vivifier,' the 'Consoler' and the 'Creator' of a new life in the souls of men. He rules the Church and cares for those who put themselves under His protection. Pentecostals believe that there is no valid reason to restrict His powers to the first centuries of Christianity. The Church needs them now even for her survival . . .

"It is also part of the Pentecostal doctrine that the Holy Spirit, in these last times, is ready and willing for a new outpouring of His gifts. As proof they point to the changes that have taken place in

REACHING WITH ECOSTAL FURY"

s impressions of Pentecostals

the many men and women who have faithfully received Him."

3. *The preaching of the Word of God.*

The article states: "Doctrinally, Pentecostals are part of the fundamentalist family in modern Protestantism. They hold the Holy Scriptures to be the inspired and only infallible authority in the Church. In regard to the great Christian dogmas (the divinity of Christ, the incarnation, the virgin birth, the resurrection, the second coming of Christ and the perpetual damnation of the unrepentant) Pentecostals are more faithful to the primitive Reformation than some of the ultra-liberal or rationalist theologians of the historic churches. Rejecting strict Calvinistic predestination, they side with the Arminianism professed by the Methodists."

PENTECOSTAL PRACTICE

1. *The practice of brotherly love.*

The article states: "Few religious communities have such a closely knit family life (the true *koinonia* of the first Christian centuries) as our Pentecostal brethren. . . . The whole community shares the sufferings of the members and contributes to alleviate them. We have to admire the way in which they practise the greatest commandment. . . . Only those who live in mission territories (or in countries more or less abandoned by the Catholic Church) understand the impact of that living witness of Pentecostals upon the rest of the population."

2. *The practice of a separated life.*

The writer states: "What I have called Pentecostal conduct refers specifically to the strict regulations they adhere to in matters of smoking, drinking, personal attire, gambling, public spectacles of a dubious moral character, etc. They are the modern heirs to the Puritans and Methodists of former times. Moreover, by applying these strict norms to the reception of candidates to their churches or by punishing those who fail in their observance, Pentecostals have done in Latin America and in various mission territories a magnificent work which is not only basically Christian but has also a great social value."

It continues: "For generations alcoholism has been one of the social plagues of Latin-American countries. Its effects on an already ill-fed population have been disastrous. Pentecostals as a body have carried out a courageous campaign to wipe it out from individuals and from homes. They have inspired their followers with a mystique capable of overcoming a national disease which many (including Catholics) thought could not be eradicated. The results have not been everywhere the same, but we can say that, in general, the Pentecostal attitude of enforcing abstention from liquor for their followers and their stern policy of expelling from the church those who relapse has succeeded in a great number of cases. By this method Chilean Pentecostals have become sober and hard-working men who save their salaries, do not beat their wives, wear clean clothes, send their children to school. . . . The labourers or the factory workers most sought after by management are the Pentecostals. They are rated as the best working men in the country."

3. *The practice of world evangelisation.*

"Mention has already been made of the missionary activity of the Pentecostal bodies. Pentecostals believe that in the sixth and last dispensation in which we live there will be an extraordinary outpouring of the Spirit upon men. This latter rain will also constitute a clear sign of the end of time and the approaching of the day of the Lord. As a group, Pentecostals think of themselves as specially entrusted with the preaching of this message to the world, hence the urgency of having it done speedily with the eyes fixed on the imminent second coming of Christ.

"Their missionary effort—in terms of both manpower and monetary help—is one of the most extraordinary in our times. Pentecostals, who make up less than a fifth of the worldwide Protestant community, contribute missionaries far out of proportion to their numbers. Once in the mission field they seem to be always on the move—displaying an untiring zeal in street preaching, catechetical work and distribution of printed materials. Pentecostals have also been greatly successful in inspiring their followers with a burning desire to share with their fellow men the blessings of the Holy Spirit and the joy of the second baptism.

"The true Pentecostal convert is a missionary in any position of life: at home with his wife and children, at work, and in spare time with all those who come in contact with him. Few individuals practise

(*continued on page 716*)

Book Reviews

THE POPPIES AND MANDY, by Ivy F. E. Middleton. Published by Victory Press Books, 6/-. For girls 10—14 years.

Here is another book in the series of the Poppy Patrol. Joy is a newcomer and does not seem to fit in until she is given a special task of interest. How the Poppy Patrol helps a little spastic girl due to Joy's contact and the appearance of a young man on the scene go to make very interesting reading.

MRS. W. TEE.

ESCAPE TO NOWHERE, by Dennis W. Boreham. Published by Victory Press Books, 6/-. For girls 9—12 years.

Nowhere holds a welcome for everyone. Julie finds this out very quickly. Soon the children introduce her to their secret den. Someone else finds out their secret, but all ends well with an exciting finish and Julie finds a new friend.

MRS. W. TEE.

TWELVE ANGELS FROM HELL, by David Wilkerson, Oliphants, 5/-. Obtainable from Elim Headquarters.

This is a book of testimonies, as the title suggests, and consequently an interesting book. Any minister who can rescue men and women from the enslaving thraldom of drug addiction and do it by an immediate experience is dealing in the realm of the miraculous. This record of a dedicated man's work in an underworld of despair beats upon the sensitive spirit of the reader with an insistent demand for devotion to some cause in the rescue of human souls. Periods of withdrawal, of detoxication, of ascent from the very bowels of hell, are conquered by the simple act of surrender to the commands of God's Word, by an acceptance of Jesus Christ Himself. This is the way to victory for so many pathetic defeated victims hooked and doomed by this demoralizing habit.

Dave Wilkerson tells of his experiences with victims on the brink of death which remind us of a power beyond the psychological palliatives hawked around as the modern remedy. His characters are sketched with a vividness that can only be created by a first-hand and constant acquaintance with their lives and struggles: from the pathos of defeat they rise to do valiant service for their fellow victims in crime; their emotion spills over in a surfeit of service; the convulsions of the damned become the joyful praises of the redeemed.

Though somewhat disjointed in style, the narrative reaches the heart, with a challenge to do service for the Master. It is a story every Christian should read—indeed, it also makes an effective gospel appeal, for it proves what Christ can do in this cynical snake-pit of vice and human misery we call the sophisticated age.

H. W. GREENWAY.

The love of Christ

"I can imagine Jesus saying," said Dwight L. Moody, "'Go search out the man who put the crown of thorns on My brow; tell him I will have a crown for him in My kingdom if he will receive the grace of salvation; and there shall not be a thorn in it. Find out that man who took the reed from My hand and smote My head, driving the thorn deeper into My brow. Tell him I want to give him a sceptre. Go seek out that poor soldier who drove the spear into My side; tell him there is a nearer way to my heart than that! Tell him I want to make him a soldier of the cross and that My banner over him shall be Love.'"

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Women's column

By GLADYS GORTON

A MATRON WRITES

THIS week's article comes to you from the pen of Miss Thornton, who is the matron of " House Beautiful," the National Sunday School Union's lovely home in Bournemouth. She is a member of Elim, Springbourne. From those of you who work untiringly among children in homes, hospitals and Sunday schools this article should invite prayers for such activity and all that it represents. How the children of our land need good, sound Christian teaching, mingled with love and understanding. Such facets of child evangelism would assist the hard-pressed probation officer and psychiatrist, who evidently, generally speaking, cannot discover the answer to this national major problem.

A mood of excitement prevails among the group of children at Waterloo station as they board the train which is to take them to the seaside for their convalescent holiday. A more than casual look at their faces reveals much to the trained worker, and the escorting nurse quickly seeks to make friends and win their confidence. The train draws out following goodbyes to parents, and the tears of a few are dispersed as nurse begins to forge the link which will come to mean so much during the coming weeks. Home environment and backgrounds differ as widely as their faces, but in common with children worldwide all have a vital inner need to know and feel secure in an atmosphere of love and affection.

The smoke and dust of London are soon left behind as the train speeds on through lovely country and eventually reaches Southampton, with its great docks. The *Queens* and other big liners captivate the minds of the children. At last the final destination. Taxis await and within a few minutes all are being greeted by matron and her staff along with other children who are already in residence. The sense of something more than food and raiment for these children lies deep in the hearts of the staff of the home.

A warm, kindly welcome, unpacking of cases and then to the dining room, where tea awaits. Grace is said and a happy meal is taken. Out in the garden playground, with its varied play equipment, more friendships are forged, and as the first day draws to its close a sense of belonging deepens between staff and children. To bed with some wistful thoughts of mummy and sometimes daddy too, perhaps a few tears, but a comforting nurse is at hand. After bed-time prayers, thoughts of the happy days ahead lull them into a blissful sleep.

" And whoso shall receive one such little child in My name receiveth Me "; " Take heed that ye despise not one of these little ones "; " For the Son of man is come to seek and to save that which was lost "; words from our Saviour Himself. Can we, shall we dare, neglect so great a charge left to us? The call and charge to receive " such ones " is a joy and privilege, making us humbly grateful. Sick, emotionally disturbed and debilitated children are treated and made well. The " whole " child becomes a subject for prayer. This is the challenge, and only His sustaining grace can meet the need.

Sunshine Corner

HELLO SUNBEAMS.

It really was very strange. There were definitely sounds of a cock crowing and the roaring of a lion. Books were flung down and they made a loud noise and a door slammed with an even louder noise. There were the sounds of running water and singing and shouting, and groans of agony followed by a great crash. All this came from the manse! It must have sounded very strange to those outside.

Strangely enough, it happened because Michael had decided to study linguistics at the university. In order to help him with his study he needed to record differing dialects and compare them one with another. You can imagine how delighted he was when he was able to obtain a small portable tape recorder of his own, and of course he wanted to try it out.

Michael and Margaret had promised to help with the Sunshine Corner and Junior Crusader meetings. " We'll have a sound quiz," they said. Together they recorded various Bible story sounds—the creaking of the door as God closed the ark; the sound of running water as the rain fell. I helped them with the sound of the earthquake when Paul and Silas sang in prison. Later we marched round the walls of Jericho and shouted with a great shout. Goliath's fall was a broom flung down on a stone floor. It really sounded very good, and everyone

enjoyed the quiz. No one managed to get them all right.

During the singing of the choruses Michael disappeared. Later on the children heard themselves singing. Two little boys had very red faces. Their voices could be clearly heard and they weren't singing ! Everyone laughed as they recognised the voices. They were found out well and truly.

On Sunday our preacher reminded us that if it was possible to record things in one country and hear them in another it was possible for God to have a recording of our whole lives. If the two boys had known that they were being recorded they would have been singing with the rest. They were doing wrong, but they thought they wouldn't be found out.

If you wanted to hear our two naughty boys now it just wouldn't be possible. Michael has wiped out that recording and has replaced it with something else. That's what Jesus has promised to do with our sins. All the wrong things we have done can be wiped off the recording of our lives. He has promised to cleanse us from all our sin. I'm glad, aren't you ? It would be dreadful if when our record was played all our wrong things were discovered. I'm glad that Jesus has cleansed my heart. Isaiah 43 : 25 reminds us that our sins are not only blotted out, they are remembered no more. Perhaps you know the kind of people who always remember what we have done wrong and conveniently forget the good things we have done. Jesus isn't like that. When He forgives us He forgets too, and we can be clean and pure in His sight.

'Bye now, sunbeams.

Lots of love,

AUNTY DOROTHY.

PENTECOSTAL FURY (*continued*)

so outstandingly the cell method of witnessing to the faith which was characteristic of the first Christian communities.

" The historic churches have realised that Pentecostal missionaries are here to stay. Besides, they seem to be filling their ranks with members wrested from the older Protestant communities. This Pentecostal vitality has forced these churches to consider if there are not in Pentecostalism elements which they themselves have missed."

As we read this appraisal of the Pentecostal movement, may we re-examine our lives and our church to see if we are living up to this New Testament standard. May we so preach and practise that we shall truly be a genuine Pentecostal church.

Pentecostal Evangel.

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COMING EVENTS

BOLTON. November 12-14. Elim Church, Platt Street, off Bridgeman Street. Missionary Convention. Saturday at 7, Sunday at 11 and 6.30. Monday at 7.30, E.W.M.A. Rally. Speakers: Pastor and Mrs. A. D. Bull (Tanzania).

CAERPHILLY. November 9-13. Elim Pentecostal Church, St. Fagan's Street. Annual Youth Week. Sunday at 11 and 6.30, weeknights at 7.15 (not Friday). Saturday, Ron Jones and youth group. Sunday, Robin Rees (Llanelli). Convener: Roy Brock (Crusader secretary).

CAERPHILLY. November 15-20. Elim Pentecostal Church, St. Fagan's Street. "Back to the Bible" meetings. Nightly (except Friday) at 7.15. Saturday at 7.30. United rally at "Ebenezer," Llanbradach. Sunday at 11 and 6.30. Preacher: Rev. A. H. Townsend (Canada).

CROYDON. November 15-18. Elim Pentecostal Church, Stanley Road. Special services conducted by C. J. E. Kingston. Nightly at 7.30. Also Sunday, November 20, at 6.30.

EXETER. November 3-13. Providence Chapel, Northernhay Street. Evangelistic Crusade by Perry Ellis (America). Weeknights at 7.30 (except Mondays), Sundays at 6.30 and 8.15. Convener: T. E. Francis.

GREENOCK. November 5. Elim Pentecostal Church, Belville Street. Scottish camp reunion at 7. Tea at 5.

HANLEY. November 5. Elim Pentecostal Church, Bucknall Old Road. At 7.30. Visit of W. A. R. Williams and Silverdale young people. Convener: J. G. Cooper.

HANLEY. November 12. Elim Pentecostal Church, Bucknall Old Road. At 7.30. Preacher: R. Hughes and Macclesfield Elim members. Convener: J. G. Cooper.

HARLOW. British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m.

HULL. November 19. City Temple, Hessle Road. Camp reunion for the North-East Presbytery. At 3.30 and 6.30. Tea provided for the campers.

ILFORD. November 12. Elim Pentecostal Church, Clements Road. Presbytery Missionary Rally. At 3.30 and 6.30. Showing of F. B. Phillips's new film. Taking part: G. W. Gilpin, L. Wigglesworth, P. Griffiths (Rhodesia) and presbytery youth. Expected to be present: D. Bull (Tanzania), M. Llewellyn (India), B. Griffiths (Rhodesia). Tea between meetings.

KINGSTON-UPON-THAMES. November 12, 13. Elim Church, Thames Street. Saturday at 7.30, colour film, "Jerusalem—6,500 miles by road." Sunday at 11 and 6.30, "Israel and Bible prophecy," and at 8, colour film, "Holy Land as seen today." Presented by D. Hathaway.

LONDON, Clapham. November 6. Elim Central Church, Clapham Crescent, Clapham Park Road. Special family gathering at 11. Preacher: J. J. Morgan.

LONDON, Kensington Temple, Notting Hill Gate, W.11. November 5. North London District Presbytery camp reunion. At 3 and 6.30. Tea provided. Camp slides to be shown.

LUTON. Every Sunday at 11 and 6.30. Elim Church, 123 Dallow Road.

NEWHAVEN. November 12, 13, Elim Pentecostal Church, Meeching Rise. Second anniversary of the opening of the new church building. Saturday at 7. Sunday at 11 and 6.30. Preachers: L. Lambert (Yeovil), L. Tranter (Worthing). Conveners: H. W. Holdstock and B. J. Hayes. Meetings supported by Yeovil Gospel Rhythm Group.

NORWICH. November 5, 6. Elim Pentecostal Church, Trory Street, off Vauxhall Street. Saturday at 7, Sunday at 3 (children's service), 6.30 and 8. Preacher: J. Newman (Coventry).

PALMERS GREEN. November 18-21. Elim Pentecostal Church, Russell Road (off Bowes Road), N.13. Missionary exhibition open all day Saturday. L. Wigglesworth and others.

PORTSMOUTH. November 12. Methodist Central Hall, Fratton Road. Festival of Praise conducted by Douglas B. Gray and the London Crusader Choir, supported by local instrumental and vocal groups. Preacher: J. Hywel Davies. Convener: A. A. Biddle.

ROMFORD. November 6. Elim Pentecostal Church, Wheatsheaf Road. At 11 and 6.30. Preacher: E. R. Smith. Convener: A. W. Leavesley.

RUGBY. November 12. Church House, Clifton Road. Monthly Presbytery Rally. At 7.30. Preacher: S. Beresford. Items by Coventry choir. November 13. Elim Pentecostal Church, Windsor Street. At 11, 6.30 and 8.15. Preacher: S. Beresford.

SOUTHAMPTON. November 12, 13. Elim Pentecostal Church, Park Road, Freemantle. Minister's fifth anniversary services. Saturday at 7.15 in Morlands Hall, near Civic Centre. Sunday at 11 and 6.30. Preacher: J. Lancaster (Eastbourne). Convener: A. Brooks.

WESTCLIFF-ON-SEA. November 5, 6. Elim Church, Electric Avenue (near Fairfax Drive). Minister's eleventh anniversary services. Saturday at 7.30, Sunday at 11 and 6.30. Preacher: Douglas O. Ward (Bath).

YEOVIL. October 30—November 6. Elim Pentecostal Church, Southville. Campaign by Terry Dene and Peter Newman. Weeknights at 7.30, and at 9.30 coffee bar. Sundays at 11, 6.30 and 8. November 7-11. Children's campaign by Uncles Francis and David. Each night at 6.

PLAN YOUR PROGRAMME

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FLASH

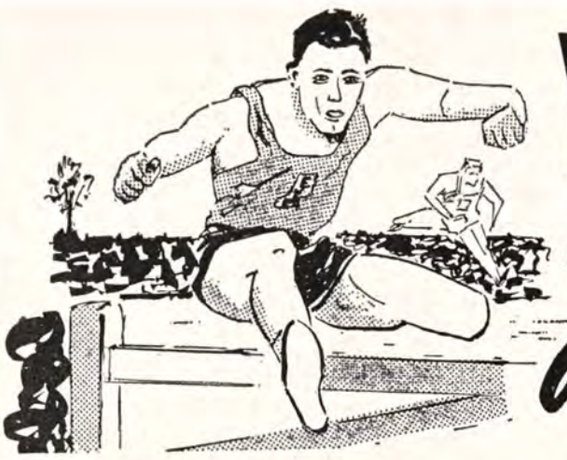
News from Barnstaple. A. Nicolson.

Children's campaign. In the last three evenings there has been a total attendance of over 500 children.

One night the group was divided, and the total attendance of the branch and main campaign was over 250 children.

Derby

Over 100 decided for Christ to date. Contacts in homes, schools, colleges, coffee-bars and a works canteen.



YOUTH in action!

I must protest

by Alex Tee

STYLES come and go, they influence numbers of people, but as soon as they come into conflict with the Christian's rule book the Word of God must determine our choice or else we shall be swayed by non-Christian influences. Other Christians may succumb to the temptation, but this is no reason why we in Pentecost should allow it to influence us.

MEN AND LONG HAIR

Recently a group of young men have climbed the ladder of fame; they have travelled the world with their particular style of music. One of their gimmicks is their hair style. Many young men have copied this and even in the ranks of the Christian Church there are some who have begun to wear long hair. It may be that some of them have not known that the scriptures speak very clearly against this. The Holy Spirit through Paul said: "Doth not even nature teach you, that, if a man have long hair, it is a shame unto him?" Moffatt translates the latter part of this verse: "Long hair is disgraceful for a man." The amplified New Testament reads: "Does not [experience, common sense and reason] the native sense of propriety itself teach you that for a man to wear long hair is a dishonour [humiliating and degrading] to him?" J. B. Phillips, as well as others, agrees that this verse clearly shows that it is not right for a Christian man to wear long hair. One must raise one's voice when so many Christian young men are being influenced by a style which contravenes the teaching of the New Testament.

FEMININE APPAREL

WOMEN WEARING TROUSERS

Modern trends become so popular, and arguments which are practical so readily come to mind as the question of Christian women wearing trousers is considered. Here again it must be made clear that our standards must not be set by current fashions or by those who have made the mistake of inadvertently failing to make the scripture their guide. The fact that any Christian acts in a particular way is no argument for anyone else acting so if there is clear guidance given to us from the inspired book. May I sincerely, and in the spirit of love, remind you of this scripture: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deuteronomy 22:5). This is, to say the least, strong language. It might be argued that this was under the dispensation of the law. However, the word *all* in the inspired verse is not followed by "who live in one particular dispensation." It is hard to see how in one age this personal matter of dress should be "abominable unto the Lord thy God" and then in the very next dispensation it should be "acceptable unto the Lord thy God." The matter of law and grace is not involved here. Again in all love may I submit it to you for prayerful consideration. Do not allow anything or anyone to bias you in what you feel the Spirit of God would graciously guide you to when you are alone with your open Bible.

WEARING OF HATS IN CHURCH

Here again we approach a delicate subject and one desires to be gracious. Many a mother is having a difficult time with teenage children who so often become rebellious when such a subject is discussed. We can but prayerfully set an example and teach what the Word of God sets forth: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (1 Corinthians 11:5). The amplified version in verse 10 reads: "Therefore she should [be subject to His authority and should] have a covering on her head . . ." Verse 13 continues: "Consider for yourselves; is it proper and decent [according to your customs] for a woman to offer prayer to God [publicly] with her head uncovered?" Verse 16 continues: "Now if anyone is disposed to be argumentative and contentious about this, we hold to and recognise no other custom [in worship] than this, nor do the churches of God generally."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, November 7th — Amos 1:1-5, 2:4-16

" The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel " (v. 1).

A **herdman** with a message from God ! " For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise . . ." (1 Corinthians 1:26, 27). So it was here. Amos was the gatherer of sycomore fruit, probably a kind of wild fig —a lowly task indeed, for it was not a means of recreation such as blackberry picking is to us; grim necessity demanded it either for his own sustenance or to supplement his scanty wages. We are only just beginning to acknowledge that people of outstanding potential can be found in every stratum of society, but God has always acknowledged it. So whatever we are we can have a message for our generation. We may not become eloquent and forceful prophets as did Amos, but we can be just as faithful and fearless in our witnessing to our limited circle.

Tuesday, November 8th — Amos 3:1-15

" Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets " (v. 7).

Have we the attentive ear ? Do we take the trouble to listen to what God has to say to us ? Had the prophets not done so God could not have revealed His secrets to them. I am not suggesting that we can all be prophets in the fullest sense of that term, but we can have such intimate fellowship with God that He will be pleased to share His plans with us: " The secret of the Lord is with them that fear Him " (Psalm 25:14). God asked: " Shall I hide from Abraham that thing which I do ? " (Genesis 18:17). Of course God would not. Abraham was His friend. God wants to take us into His confidence so that we can pray more intelligently for the fulfilment of His purposes not only in the great world issues but also in the comparatively smaller matters in the local church and in the lives of our fellow Christians.

Wednesday, November 9th — Amos 4:1-13

" Yet have ye not returned unto Me, said the Lord " (v. 6).

Israel refused to take notice of God's merciful approaches. Trouble after trouble fell upon her, but it did not induce any heart-searching, though God allowed it for this purpose. Her ways were displeasing to God, and He endeavoured to bring her to repentance. Though we must not deduce from this that trouble is necessarily evidence of God's displeasure (it may be the reverse—look at Paul in prison, Daniel in the lions' den, the three Hebrews in the furnace, Elijah fleeing as a fugitive before Ahab), whenever we are sore pressed we should humbly search our hearts lest there should be anything amiss between us and God. Should there be reason to think of the trial as chastisement we must humbly confess our wrongdoing; but if otherwise we can look to God for enduring grace.

Thursday, November 10th — Amos 5:1-13

" Seek the Lord, and ye shall live " (v. 6).

In the midst of His denunciations of Israel and His pronouncements of judgment because of her wickedness God offers her mercy. Even at that late hour, had she turned from her sin in true repentance He would have forgiven her and she would have been saved the ravages of invaders. God is a God of mercy and love, yet He will not shrink from judgment if man persists in wickedness. He delights in salvation, not in judgment. He prepared heaven for man, hell for the Devil and his angels. By all means let us be outspoken about the impending judgment on Christ-rejectors, but let our remarks be tempered by love. Let us expect a favourable response up to the last moment. Remember the dying thief.

Friday, November 11th — Amos 5:14-27

" Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols " (v. 23).

Despite her decadence, Israel kept up the outward form of religion. She still had her feast days, with singing accompanied by instrumental music, but her sacrifices and worship were unacceptable to God because her heart was far from Him. It may be opportune to inquire whether or not our singing pleases the Lord. Provided it is outwardly enthusiastic we are apt to take this for granted; yet it is the manner of life behind the singing that counts with God. By all means let us be fervent in our worship, but unless that fervency is matched with a godly life we are deceiving ourselves. Our hearts must be in it, and when they are the anointing of God rests upon it.

Saturday, November 12th — Amos 6:1-14

" Woe to them that are at ease in Zion " (v. 1).

Israel had become an effeminate society, having indulged in luxurious ways, with ivory beds, costly and elaborate drinking vessels and expensive perfumes. She was so self-satisfied that she could neither be bothered to give attention to the pronouncement of judgment through the prophet nor concern herself with the salvation of her soul. The prophet thundered out his woe to rouse her to action, but it was all in vain. What an appropriate word for our affluent society ! " Woe to them that are at ease in Zion." Surely it is a challenge to us to use every means to bring home to our generation, blessed with an easier way of life, their need of the Saviour.

Sunday, November 13th — Amos 7:1-17

" Behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand " (v. 7).

If an apprentice carries a plumbline nobody takes much notice, fellow workers conclude that he needs it for the job in hand; but if the master builder is seen with a plumbline all eyes are alert, for he is about to make a personal test where he suspects a fault. God as the Master Builder is seen here inspecting the walls of Israel that did not rise true. The thought of God with a plumbline should have struck fear into the hearts of these jerry-builders, but they just did not care. Our walls will not rise true if we are building into them wood, hay and stubble. The specifications allow only for gold, silver and precious stones. When God taps us on the shoulder and points to the gap between the plumbline and the wall let us give attention and set about rectifying the fault.

NEXT WEEK'S ELIM EVANGEL

TO THE JEW FIRST
by Pastor A. P. Thomas (Kingston)

IS THE FIRST RESURRECTION PAST ?
A REPLY TO A-MILLENNIALISM
by J. T. Bradley

THE EPISTLE TO THE COLOSSIANS
Study No. 2, by H. Palliser

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London Crusader Choir:
November 12, 13, Portsmouth and Southsea; 19, Welling, Kent; 20, Maidstone and Green Street Green; 27, Broadmoor hospital; Dcember 4, Romford and Holloway prison; 10, Croydon (Fairfield Halls).

North London Presbytery—Elim Missionary Exhibition:
November 4-6, Reading; 7-10, High Wycombe; 15, 16, Islington; 18-20, Palmers Green; 22-24, Becontree; 26, 27, Barking.

Pastor and Mrs. A. D. Bull, Tanzania:
November 5, Chorlton-cum-Hardy; 6, Salford; 7, Oldham; 8, Colne; 9, Burnley; 10, Accrington; 12, 13, Bolton; 14, Warrington; 15, St. Helens; 16, Crewe; 17, Chester; 19, 20, Liverpool; 21, Ellesmere Port; 22, Holyhead; 23, Southport; 24, Marton, Blackpool; 26, 27, Jubilee Temple, Blackpool; 28, Wigan.

Peter Griffiths, Rhodesia:
November 5, 6, Long Eaton; 7, Loughborough; 8, Leicester.

Marion Paint, India:
November 5, 6, Felixstowe; 8, 9, Braintree; 10, Stowmarket; 12, Chelmsford; 13, Chelmsford (morning), Maldon (evening); 15, Ingatestone; 16, 17, Westcliff; 19, 20, Rayleigh; 22, Southend; 23, Ashingdon; 24, Hadleigh; 26, 27, Bowers Gifford; 29, Leigh-on-Sea.

F. B. Phillips:
November 5-9, Long Eaton; 12, Ilford.

Joseph Smith:
November 5-13, York.

Vera McGillivray, Hong Kong:
November 5, Paisley; 6, Glasgow; 7 Motherwell; 8, Edinburgh; 9, Coatbridge; 10, Kirkintilloch; 11, Clydebank; 12, Alloa; 13, Dundee; 14-20, Aberdeen Missionary Convention.

MARRIAGES

CHERRIMAN—GOSLING. On October 1st, at the Elim Pentecostal Church, Hove, Leonard Alfred Cherriman to Anne Rosemary Gosling. Officiating minister: W. G. Hathaway.

POLDEN—BUSH. On September 24th, at the Elim Church, Curzon Road, Bournemouth, Norman Roy Polden to Beryl Pamela Bush. Officiating minister: J. Osman.

WITH CHRIST

PRITCHARD. On October 5th, Miss Iris Eleanor Pritchard, aged 59 years. As a result of a car accident. Faithful member of Elim Church, Hereford. Officiating minister at funeral: James McAvoy.

TRILL. On October 9th, Bertram Henry Trill, aged 83, beloved husband of Mrs. D. Trill, and beloved foundation member of the Elim Church, Croydon. "Severed only till He come." Officiating minister at funeral: W. J. Maybin, B.Th.

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THE ELIM

EVANGEL

Vol. XLVII No. 46 NOVEMBER 12th, 1966 6d

The opening ceremony of the Ashingdon, Essex, Elim Pentecostal church by Pastor C. J. E. Kingston. Left to right : Pastors D. Anthony, C. J. E. Kingston, J. J. Morgan and J. A. Wright. Report next week.

ELIM EVANGEL BIBLE SCHOOL

"HIS FULNESS AND OURS"

Studies in Paul's letter to the Colossians

by H. PALLISER (Minister of Carlisle Elim Church and member of Elim Bible College Faculty)

WE come now to the part of "the grateful prayer" which contains specific requests (1:9-11), and as we do so let us try to recall the background. In Asia Minor are three churches being troubled by false teachers professing the possession of "more light," "greater knowledge," "new revelations," etc. Almost 1,000 miles away in Rome a little group of people pray for those churches, and the burden of prayer is that they "might be filled with the knowledge of His will" (v. 9). The people in that prayer meeting? Chapter 4 gives some names. Paul, of course, and Epaphras, then Tychicus (v. 7), Onesimus (v. 9), Aristarchus and Mark (v. 10), Jesus Justus (v. 11) and Luke and Demas (v. 14). *How* they prayed is told in 1:9: "do not cease," and that means they got together whenever they could for prayer, and even when separated the burden of prayer was still on them for the need in Colosse and district.

There are at least four outstanding features in this prayer, and all are centred on one matter: *the will of God.*

I. The knowing of His will
(v. 9)

While I am sure that Paul had in mind their knowing the will of God in relation to false teaching, I feel he had *much more* in mind. The wording "that ye may be *filled* . . ." suggests a knowledge of His will as it affects every part of the Christian life.

1. The sweep of the knowledge: "being filled"

Here is something absolutely vital for us to grasp, for it is possible for us to think that in certain matters it is *our* prerogative to decide, and that guidance is unnecessary. A young man once told me he thought it unnecessary to pray over a courtship! George Muller felt it important to pray over the smallest details. But how will He reveal His will? Ways will vary: maybe through the Word as we read it purposefully, and not just with a mere desire to gain head knowledge; maybe as we are in prayer; or as we are sensitive to the Spirit's promptings. But as we ask for guidance it will be given (Proverbs 3:5, 6).

2. The spirituality of the knowledge: "in all spiritual wisdom"

It may be that the guidance given will not always accord with human reasoning. God says "My ways are not your ways, neither are My thoughts your thoughts," and Paul is concerned that the believer should be in tune with heaven. I knew a man who felt led to have an open-air meeting in a certain street in Exeter. They went, and held the meeting in an apparently deserted street; but the next day he was asked to visit a house at the very spot where their service had been held. He went—and pointed a dying man to Christ. That open-air meeting had commenced the work.

II. The doing of His will
(v. 10)

From knowing to doing. Jesus once asked some followers "Do ye *know* these things?" and when they replied "Yes" He said "Happy are ye if ye *do* them." And here Paul uses the word "walk" to illustrate the doing of God's will.

1. Walk

It suggests something steady and persevering. Nothing dramatic, just a steady plod, plod. Said Paul, "By the grace of God I continue unto this day." It suggests progress—a moving from A to B. There is development, maturing, a going on to perfection.

2. A worthy walk

Not a walk only, but "a *worthy* walk," that is to say a walk which will commend the Lord and His cause. In the days of National Service a young man I knew had his call-up and was drafted into the Life Guards. When he was home on his first leave I asked

him to give a word of testimony. As he walked down the aisle he walked as a guardsman; he did not slouch, he walked worthily.

3. A wise walk: " unto all pleasing "

A walk that pleases Him. When the Lord Jesus emerged from Nazareth's seclusion His Father testified " My beloved Son, in whom I am well pleased." The Father desires this of His other sons and daughters. Indeed, Professor F. F. Bruce translates Paul's words " so as to satisfy all His wishes," and Bishop Handley Moule " unto every anticipation of His will."

III. The blessing of doing

(v. 10)

There is a progression of thought—knowing His will, doing it, and then being blessed in the doing thereof. Time and again the Word assures us that blessing attends the doing of God's will (Joshua 1:8; Psalm 119:1, 2). So here:

1. Spiritual fruitfulness: ". . . fruitful in every good work "

The word " fruitful " calls to mind Psalm 1 with its picture of " the blessed man " who, delighting in the Word of God, and moulding his life in accordance therewith, is likened to a fruitful tree. But is this surprising? If a believer seeks to carry out his Father's will may he not expect his Father's blessing?

2. Spiritual progress: ". . . increasing in the knowledge of God "

Put in another way, what else is the desire to do His will than the desire for holiness? And did not Jesus say " Blessed are they that hunger and thirst after righteousness, for they shall be filled "? Wherever there is a child of God whose heart cry is " to do Thy will, O my God! " there will be found one with a spiritual life ever developing and maturing.

IV. The empowering to do

(v. 11)

Knowing His will, doing it, being blessed in doing it, and now, lastly, being empowered to do it. To many a Christian the problem lies not in the knowing but in the doing. The cry is " all these things are against me." And here is Paul with the answer to the problem. " His commands are His enablings." So consider:

1. The plentifulness of the power: " strengthened with all power, according to the might of His glory "

Frankly, when Paul uses words like that I feel lost! Maybe the New English Bible rendering will help: " May He strengthen you, in His glorious might, with ample power to meet whatever comes "; or J. B. Phillips: " We pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience and endure it with courage." We raise the question " Who is sufficient for all these things? " and the answer comes: " Our sufficiency is of God."

2. The purpose of the power

But Paul goes on to say that the power is given for a purpose; and we ask " What purpose? " Surely something spectacular, a martyr's death, or a piece of heroism. No, not essentially. Just this: " unto all patience and longsuffering with joyfulness." Just the steady doing of His will " in season, out of season " —day by day in home, office, workshop, hospital ward or behind shop counter. I think Canon Cragg was right when he linked up " patience " with *things*, and " longsuffering " with *people*. He said " It almost sounds as if God had provided a sledgehammer to crack a nut! Patience with *things*, and longsuffering with *people*. But things and people can be very hard nuts to crack! "

May we then " walk worthy of the Lord unto all pleasing."

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To the Jew first?

by A. D. Thomas, Kingston-upon-Thames

HAS the apostle got his priorities right when he tells the people of Rome he is ready to preach the gospel to the downtrodden, persecuted, despised, outcast Jew *first?* The world (and sometimes the Christian Church) says "No," but God says "Yes." The world has tried hard to cast down and cast out the Jew, but in the plan and purpose of God he has been first, and he will continue first.

The object of God's choice

Think of the Jew first as *the object of God's choice*. Upon which nation did God set His choice and through which, in sovereign grace, did He decide to work out His plans and purposes? In Deuteronomy 14 : 2 we learn that God chose the Jewish nation "to be a peculiar people unto Himself, above all the nations that are upon the earth." They are chosen instruments for God's work. Through them He gave His word and revealed His love; through them He gave a Saviour—a Jew—the Christ; through them He gave prophets, apostles, teachers, the first missionaries to the heathen—all were Jews. As guardians of God's Word we cannot afford to ignore or despise them. What a debt the whole world owes to the Jewish nation for the care with which they preserved and passed on the God-given Scriptures. And with what blessing did they fulfil their trust!

Then look at the Jew first as *proof of God's faithfulness*. There is no nation in the world that can claim priority over this nation as proving the faithfulness of God. How fully He has carried out His promises to them and His predictions concerning them. Genesis 12:2, 3 records a sevenfold promise to Abraham and his seed; space does not permit our enlarging upon it. Throughout their history efforts to exterminate them have been made. Pharaoh, Nebuchadnezzar, Haman, Antiochus Epiphanes, Hitler—all these tried, but the Jew is still with us, scattered throughout every nation.

A proof of God's faithfulness

The Jews have acquired qualities no other nation possesses to the same degree. Science, art, literature, music—their achievements have been recognized and they have great ability to succeed. In business they are universally known. In this country we have Marks and Spencer, Imperial Chemical Industries and Boots Chemists, all founded by Jewish business men. They rise to positions of trust and influence in many countries. Who has never heard of Disraeli, or Lord Reading, who became Viceroy of India, or Mustapha Kemal, who became president of Turkey.

God said "I will bless them that bless thee, and curse him that curseth thee." I believe that we as a nation are rightly called Great Britain because of our love and proclamation of the Word of God—and because our country has been an asylum for Jewish people in persecution and trouble.

The fulfilment of God's purposes

Remember lastly the Jew first as *the fulfulment of God's purposes*. The Jewish nation is a captive race, not knowing Christ as its Messiah and Saviour. Although many are returning to Israel they are still wandering from their homeland—still downtrodden by many nations and suffering much cruelty from Christian nations as in the past. They are captive as knowing nothing of Christ's love; in part blinded as to their future. And yet the budding of the fig tree (a symbol of their nation) is a reawakening of the Jewish people and a returning to Israel, is to be *the* sign that the end of this dispensation of grace is near and that the coming of the Lord is at hand.

The Jews are to be the centre of coming glory. When Christ comes to reign over His people they are to be the head and not the tail. The first, which is now the last, shall yet again be first. All Israel shall be saved. And in that day, with the recognition of Jesus as their Messiah and Saviour reigning over them in Jerusalem, they will go out to witness for Him, "and the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

The Jewish nation is God's timepiece—the people of the future, a great nation of missionaries to be who will enlighten the nations. But today they are religious and *lost*, rejecting Christ and *wanting God*.

Where are you putting the Jew in your missionary

thought, your prayer, your evangelistic effort? First? In the face of the challenge of the command "to the Jew first" the Church is silent. What a reckoning will have to be given to Him in whose veins flowed the blood of Abraham, Isaac and Jacob! His blood-brothers of today need your help and concern. May we have, then, a greater love for the Jew and a greater desire that he may be reached with the message of the gospel.

R.C. priest admires Elim church

THE Elim church in Stopford Road, Jersey, which was opened only last March, has already won praise and admiration far and wide. Right through the summer people have been telling the pastor, Rev. J. Matts, how much they like the design and layout. Now a Roman Catholic priest from Yorkshire has written to Pastor Matts asking for details on the accommodation of the church and photographs.

He is Rev. M. Boyd, of St. John's church, Beverley, Yorkshire.

Father Boyd told the *Reporter*: "I was extremely impressed by the church when I saw it recently. It is certainly a very nice piece of design and construction. I do not intend building a similar church in Beverley at the moment, but I am keen to see what a building like the one in Jersey could offer."

The church is the brain-child of Pastor Matts and was built by Venton, the builders. It is magnificently appointed, with hidden lighting and a polished wood floor. Members of the church did a great deal of the finishing themselves. This brought the total bill down to £14,000.

Jersey Reporter.

RUGBY **Pastor: A. R. Thomas**

AT the harvest festival services held in the Rugby Elim church the guest speaker was Pastor A. R. T. Whittall, from Woolwich. The messages were certainly God-inspired, forthright, and applicable to a harvest festival celebration. The liberal display of produce proved beyond all doubt that "all good gifts around us are sent from heaven above." After the Sunday night gospel service the produce was distributed to the sick and needy.

JOHN GAMBLE.

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

CONTENTS

Bible study—Colossians *H. Palliser*

To the Jew first *A. P. Thomas*

Blinded by Satan *Editorial*

Comment, opinion and review

A-millennialism *J. T. Bradley*

The Portsmouth crusade

E.W.M.A. news *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

Children's crusades *John Cave*

Family altar *Gordon Wright*

EDITORIAL

THE Bible consistently witnesses that mankind is "astray" (Isaiah 53 : 6), "lost" (Luke 15 : 4), "blind" (2 Corinthians 4 : 4) and "corrupt." Words that describe the diseased physical condition of man describe his diseased moral and spiritual nature ; one is the counterpart of the other : both conditions are real and both equally destructive, the one physically, the other spiritually and morally, but both permanently ; they end in death physically and spiritually. The souls that sin are dead and the resultant moral stench and corruption, the counterpart of the stench and corruption of physical death, are all around us, but we, knowing nothing else, are hardly aware of them.

Even our Lord, though he loved mankind as none else could, infers our blindness when he describes the leaders of the leading religious country of the world in His day as blind guides leading the blind.

Now the Christian debate on ethics, as Canon Hugh Montefiore rightly states in *The Times* of October 22nd, reveals a fundamental cleavage. There are those who believe that man has now "come of age," so he ought to think for himself and discuss and make up his own mind.

If, however, there was an example of the factualness of our Lord's words "the blind leading the blind" it is the idea that man has now "come of age" and can think his own way through. As long as Kenya, South Africa, Portuguese East Africa, Cyprus, Algeria, Vietnam, Hungary and the increase in arms remain in memory or in fact they are evidence not only that man has not grown up but that he is also reprobate.

But let us take an everyday occurrence on the simplest basis to illustrate this. Let those who believe that man has come of age consider that every time they use a key to lock or unlock a door they are giving the lie to their own thesis. If their own actions demonstrate that they know that men are not to be trusted in the most ordinary matters of common honesty, how can they state that men can be trusted to think their way through the more complex of human relationships ?

But as the Canon states in his article on the *Sex and Morality* report in *The Times,* "Even here Dr. Alex Comfort is preferred to the Second Great Commandment, which is relegated to footnote status." The tragedy, of course, is that those who are so voluble through our mass publicity media do not reflect even now the views of more than a minority.

We admired the forthrightness of Mrs. Helen Lee, lecturer and author, London, at a Christian forum in the Cheltenham Town Hall this week. She stated that it was a pity that the report did not come out boldly with a clear declaration of the wrongness of pre-marital sexual intercourse, a statement that was greeted with applause by the crowded audience. But the Christian's only safeguard in all this is as Isaiah states : "To the law and to the testimony, if they speak not according to these words it is because there is no light in them."

COMMENT, OPINION AND REVIEW

RECENTLY we discussed the theme that we should consider the end products of our employments (ELIM EVANGEL, October 1st). We are delighted to learn that, according to *The Times* Washington correspondent, some American Air Force pilots are doing just this very thing. In the context of President Lyndon Johnston's talk with Mr. Gromyko on October 12th about Vietnam and that it may lead to a pause in the bombing of North Vietnam, among the three reasons *The Times* correspondent gives for inferring this he states: "There is a third reason. Heavy aircraft losses and production difficulties are seriously embarrassing Mr. McNamara, the Defence Secretary.

"The shortage of pilots is also serious, *and the many resignations indicate that some of them have no stomach for the air war* AS IT IS NOW BEING FOUGHT." (Italics and capitals ours.)

This shortage of qualified air pilots for the South Vietnam war owing to combat losses and resignations comes as a surprise. What a spectacle is presented to us! The mightiest and wealthiest nation in history kept at bay by a comparatively tiny community imbued with an idea. What a lesson for us Christians, that ideas are more potent than the sword that seeks to uproot and eliminate them.

But does this have any bearing on the *volte face* of the U.S.A. that now seeks alliance with Russia in the face of possible Chinese aggression? Where are now the assurances that Russia was opposed by America not because of fear or because of Russia's territorial encroachment but because the ideology of the Russians was considered to be inherently evil and therefore to be obliterated?

Well might the Christian be advised by his Bible to steer clear of worldly entanglements.

Russia and the U.S.A. made friends together in the face of China's resurgence! If a real threat from a horde of beings similar to ourselves from outer space were to appear, that would in turn drive Russia, America and China into each other's arms to combat the new threat. Alas that human sense cannot accomplish what fear would dictate as a necessity. What a testimony to mankind's tragic fall mentally as well as physically and morally!

The recognition of his fall constitutes the first step in a man's return to God in contrition and repentance. May God grant that what individuals are doing by the thousand week by week the whole race may do before it is too late.

"TAXES, taxes, taxes, so the old dotard may satisfy his leman, or satisfy his itch to rule France, as though we hadn't enough to do at home. First it's a tax *in* wool, and then it's a tax *on* wool, and who's to pay the piper but us woolmen? Though never fear, we're not so dull as not to get round that a bit—eh, father?" "How may that be?" Why, we pass the tax on, as it were."

The year is about 1370 and the above sentiments are put into the mouths of a prosperous merchant and his father by Anya Seton in the book *Katherine*. The passage has a strangely modern ring.

"Taxes . . . to satisfy [the king's] itch to rule France." Taxes, taxes, taxes to satisfy Britain's itch to remain a world power. As one historian has well put it, when England disentangled herself from her commitments in attempting to retain and maintain her French possessions and concentrated on developing her economy she began to prosper.

When Britain disentangles herself from her commitments east of Suez and in Germany so much better will it be for our balance of payments and for our overburdened people. We have the excellent examples of Denmark, Holland, Belgium and the Scandinavian countries to guide us. Even Japan, with a more over-populated country than ours, and with no overseas commitments, seems to be solving her internal problems better than we. Quite clearly, if the countries we have named can achieve prosperity Britain has a greater chance of so doing with her know-how and economic potential.

A Christian is known not so much by his actions as by his reactions.

A-MILLENI

Study No.5

A-MILLENNIALISTS teach that the first resurrection, that mentioned in Revelation 20:5, 6, is past for all the converted. The first resurrection is made to refer, by their teaching, not to the resurrection of the body at the second coming of Christ but to the resurrection of the soul at conversion from the death of sin to life in Christ (*Church and Kingdom,* by Raymond O. Zorn, pp. 114, 115, 116; also *Pulpit Commentary —Revelation*).

We share Dean Henry Alford's feeling of protest at the obviously forced interpretation of language that makes resurrection here, in the context of our Lord's second coming, refer to the conversion of individuals over a period of (up to the present) nearly 2,000 years. For this reason we quote him in full.

"On one point I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation. I mean the necessity of accepting literally the first resurrection, and the millennial reign. It seems to me that if in a sentence where two resurrections are spoken of with no mark of distinction between them (it is otherwise in John 5:28, which is commonly alleged for the view which I am combating)—in a sentence where, one resurrection having been related, 'the rest of the dead' are afterwards mentioned—we are at liberty to understand the former one figuratively and spiritually, and the latter literally and materially, then there is an end of all definite meaning in plain words, and the Apocalypse, or any other book, may mean anything we please. It is a curious fact that those who maintain this, studious as they generally are to uphold the primitive interpretation, are obliged not only to wrest the plain sense of words but to desert the unanimous consensus of the primitive fathers, some of whom lived early enough to have retained apostolic tradition on this point. Not till chiliastic (millennial) views had run into unspiritual excesses was the interpretation departed from" (*The Greek Testament. Prolegomena to Revelation,* chapter 8, section 5, para. 33, by Henry Alford, D.D., Dean of Canterbury [1810-71]).

"This is the first resurrection. It will have been long ago anticipated by the readers of this Commentary that I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk or abuses which the doctrine of the millennium may bring with it. Those who lived next to the apostles, and the whole Church for 300 years, understood them in the plain literal sense, and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain *psuchai ezesan* (souls that lived) at the first, and the rest of the *nekroi ezesan* (dead that lived) only at the end of a specified period after that first—if in such a passage the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave, then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which, in common with the whole primitive Church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope" (the same volume, at the text expounded).

If we assume that John wrote his Revelation in the A.D. 60s he was writing to a whole generation who, according to A-millennialism, had already partaken in the first resurrection—for them it was past. If he wrote in the A.D. 90s, as some believe, two generations of Christians had already partaken in the first resurrection. Moreover, if A-millennialism is correct, Paul and his co-apostles must have been A-millennialists and must have known that for them and their fellow Christians the resurrection was past. But the Holy Spirit, through Paul, has a word concerning those who taught that the resurrection was then past: ". . . Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already . . ." (2 Timothy 2:17, 18).

Moreover, A-millennialists teach that "the souls of them that were beheaded for the witness of Jesus,

ALISM

by J. T. Bradley

and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, lived and reigned with Christ a thousand years." But if this living and reigning with Christ refers to their life after conversion, as according to A-millennialists it does, they live and reign on the earth not 1,000 years but at a maximum about seventy years. "This reigning is described as the first resurrection" (Hughes, in the same book, p. 58).

Our text states that these who reigned had not received the mark of the beast, implying of course that they could have received it. This means that in the Church age, the A-millennialists' millennium, the beast and his image were upon the earth. But the beast and the false prophet are in the lake of fire during the millennium (Revelation 19 : 20, 20 : 10), therefore the Church age cannot be the millennium.

But Raymond O. Zorn (*Church and Kingdom,* page 120) puts the situation even worse for the A-millennial position, for he states that the activities of the beast and the false prophet take place in the period of Satanic rebellion after the millennium. "On this interpretation therefore Satan is presently in the abyss and will continue to be there throughout this dispensation until released for a short period of time just before its conclusion by the coming of Christ. And upon his release, his consequent hostile activity will come to embodiment in the beast (Antichrist), whose origin is also significantly spoken of as the abyss (11 : 7) from whence it indeed is when viewed in terms of the Satanic power he is given by the Devil to exercise."

But, we ask, how comes it that these who reign, apparently because they have overcome the beast, his image and his mark (20 : 4), do so when, according to A-millennialism as propounded by Raymond O. Zorn, the beast does not appear until after these marytrs have reigned—in the case of those who were saved in the first years of this dispensation nearly 2,000 years after? Even Raymond Zorn's own principle of discontinuity and reiteration does not rescue him from this impasse. In Revelation 19 : 20 it is quite clear that the beast and the false prophet are cast into the lake of fire as a consequence of the battle there described; in Revelation 20 : 10 they are in that lake of fire during the battle and Satan is cast in as a result of this battle to join them there. Raymond O. Zorn states that Revelation 20 : 8-10 and 19 : 11, 12 refer to the same battle. We leave our readers to draw their own inferences.

We wonder if Archibald Hughes's exegetical confusion is symptomatic of general A-millennium confusion, for having been inconsistent in giving both the cross and the advent as the commencement of the millennium he, on page 61 of his book, states: "Dr. B. B. Warfield, whom the *Review and Expositor* described as 'beyond doubt one of the greatest theologians of his age,' has summed up the matter in his book *Biblical Doctrines,* in the final study on 'The Millennium and the Apocalypse.'" He then gives a long quotation from Dr. Warfield's book which ends: "The millennium of the Apocalypse is the blessedness of saints who have gone away from the body to be at home with the Lord." Mr. Hughes goes to great length to show that his millennium is the Church's reign on earth, from which the Devil has been removed during this dispensation, but he quotes with approval Dr. Warfield, who states that the millennium is the bliss of saints in heaven!

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PORTSMOUTH PENTECOSTAL CRUSADE

THE origin of this crusade is both interesting and informative. In February 1965 a gathering of the ministers and officers of the three local Pentecostal churches, Jubilee, Hebron and Elim, was held. In that meeting someone expressed the hope that we could unite to conduct an evangelistic crusade and at the same time spread our Pentecostal doctrines throughout this city. On March 27th of the same year Portsmouth was the venue of one of Elim's Jubilee rallies and among the members of the Evangelistic Committee who took part was Alexander Tee. The longing felt by the brethren for a city-wide crusade was mentioned to him, and from that God-given moment there has come this great soul-saving crusade. From that time forward there has been much hard work put in: the Guildhall was booked, special rallies were held, united prayer meetings were arranged, forty stewards and seventy-five counsellors were trained, a choir of fifty voices was formed, various committees were set up and plans were laid for the great day, October 2nd, 1966.

In the fortnight before the crusade 12,500 envelopes were addressed and invitation cards inserted and all were delivered by hand. Then 10,000 handbills were distributed, besides the many other tasks connected with such a venture, and a car cavalcade of twenty-five to thirty-five vehicles was organised, passing through seventy-five miles of the city. All this was done within the ranks of the three Pentecostal churches.

Now here are some facts from the crusade. On the Sunday nights the attendances were 800 and 1,200 respectively, on the Saturday 1,000 people were present, and the average attendance mid-week has been 400. Over 160 people have raised their hands and been counselled afterwards. There are several testimonies of healing and there was much blessing for God's people. One thing is certain, the three churches have done something together that would have been impossible as separate units. This could, and should, happen elsewhere and we pray that it will, for His glory and the salvation of souls.

Brian Edwards was the song leader and William Hunter, Selwyn Cox and Mavis Hassell were the soloists. All played their parts admirably.

MRS. HENDY was unable to raise her arm for a number of years. When the appeal was made for those who wanted to give their lives to Christ in the Portsmouth crusade she raised her hand. It was not until she went home and reached up to a shelf that she realised what had happened. The following Sunday she stood up in the service and showed over 1,000 people what had happened.

LET BYGONES BE BYGONES

Let bygones be bygones, and good be extracted
From ill over which it is folly to fret;
The wisest of mortals have foolishly acted—
The kindest are those who forgive and forget.

Let bygones be bygones. Oh, cherish no longer
The thought that the sun of affection has set;
Eclipsed for a moment, its rays will be stronger
If you, like a Christian, forgive and forget.

Let bygones be bygones. Oh, purge out the leaven
Of malice and try an example to set
To others who, craving the mercy of heaven,
Are sadly too slow to forgive and forget.

Let bygones be bygones. Remember how deeply
To heaven's forbearance we all are in debt;
They value God's infinite goodness too cheaply
Who heed not the precept "Forgive and forget."

From *The Answer*.

PROFIT

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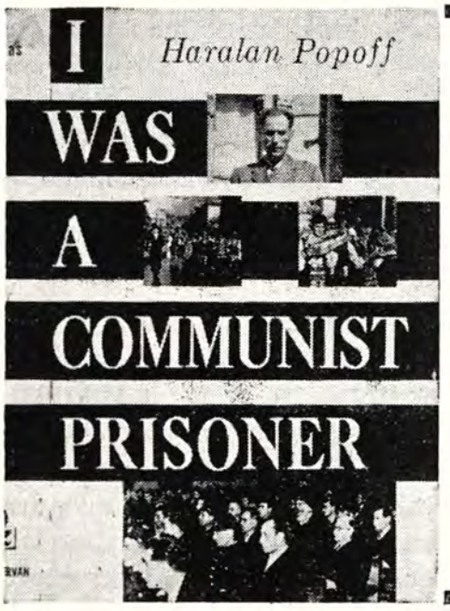

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TWO OF YOU Matthew 18 : 19

If two of you agree, just two,
Not numbers swayed by power,
But two linked hearts, with purpose true,
That pray in some dark hour ;

If two of you, just two, agree,
Thereby encouraging
Each other strong in faith to be,
Prayer shall its answer bring.

SELECTED.

Women's column

E.W.M.A. NEWS

THE Missionary Council would like me to thank the Elim Women's Missionary Auxiliary on its behalf for the tremendous effort made towards the gift of a jeep for India. In four to five months the money was raised—a remarkable achievement, resulting in blessing to the givers and joy to the receivers, our missionaries in India. The Lord bless them in using this vehicle, preserve them from danger, harm or accident, and grant that many souls shall be gloriously brought out of darkness into the light of His full salvation.

Now we must pray and work to meet other urgent and desperate needs. The Missionary Council requests our assistance for the following:

1. Bible school and missionary residence in Ghana —top priority.
2. Completion of the Brazil church project—£220.
3. Support for national workers training for the ministry.
4. Needs of missionaries' children on returning for furlough.

Full details concerning these aforementioned will be given in an E.W.M.A. letter sent to our pastors' wives and other E.W.M.A. secretaries.

An E.W.M.A. secretary sent me a most interesting article taken from *The Friendship Book,* by Francis Gay. "I never knew that when the sun shines in the borders it lights up a corner of Africa! But it does—and here's why. When the Women's Guild of Carlops Church, Penicuik, closes at the end of winter each member is given a small bag, and with it a short poem telling its purpose:

'This little bag we give to you
Its meaning we'll explain,
It's not for dull or cloudy days,
Nor when there's snow or rain.
But every day the sun shines bright,
If only for a minute,
Please open up the sunshine bag
And put a penny in it!'

It is a way, you see, of giving thanks for even a blink of sunshine, and when at the end of summer the bags are collected all the pennies are gathered together and sent off to help in the great work being carried on by missionaries in far countries."

Quotes taken from the W.M.C. handbook, U.S.A.: "The strength of W.M.C. [E.W.M.A.] is in its togetherness. Your group can do some things alone, but it can do much more when it joins with thousands of other groups."

"Don't take the attitude 'We're too poor' or 'We're too small.' Any group can do something, and by the effort it makes it grows a little."

HELLO SUNBEAMS.

It was quite an ordinary shop, selling all the usual things from Daz, with its white strength, to fresh frozen foods, and the usual things one finds in a grocer's. Uncle Ray looked in astonishment as he asked for a pot of raspberry jam; he needed an interpreter to get it. We were in Wales, and the grocer replied in Welsh.

We had come to Wales to visit the university, where we had the joy of meeting many young people who testified to the power of Christ both to save and to keep. Many had been saved as children. It was a thrill to see our Elim young people witnessing a good confession.

Next we went to stay with Uncle Ralph and Aunty Elisabeth. We spent the whole time talking about Sunshine Corner. "Do you know this chorus?" we would ask. Uncle Ralph and Aunty Elisabeth knew lots of choruses, so we had a lovely time comparing notes. Uncle Ralph had spent lots of time in Germany, where they had held Sunshine Corner in the open air.

Uncle Ray told the students in the university that he was a stranger in a foreign land, but he certainly wasn't a stranger in Holyhead. Sharon and Peter and their mummy and daddy saw to that. We had a wonderful welcome and we met the rest of the family, two guinea pigs and a rabbit. Sharon's and Peter's mummy is another Aunty Dorothy, so we made friends very quickly. Uncle Ray and daddy found lots to talk about, too, so we were very sorry when the weekend came to an end.

The Welsh boys and girls forgave me for not being able to speak to them in their own language. I was so pleased to discover that cows and sheep and pigs all speak the same language, so there was no difficulty about that.

While we were in Wales I discovered that one of

(*continued on facing page*)

COMING EVENTS

BATH. November 26, 27. Elim Pentecostal Church, Charlotte Street, Queen's Square. Saturday at 7. Sunday at 11 and 6.30. Pastor's first anniversary. Preacher: E. J. Jarvis. Convener: Douglas O. Ward.

BELFAST. November 27—December 1. Ulster Temple, Ravenhill Road. Special services by Pastor S. Beresford. Subject: "The Tabernacle" (illustrated). Sunday at 11.30 and 7. Weeknights at 8.

BOLTON. November 12-14. Elim Church, Platt Street, off Bridgeman Street. Missionary Convention. Saturday at 7, Sunday at 11 and 6.30. Monday at 7.30, E.W.M.A. Rally. Speakers: Pastor and Mrs. A. D. Bull (Tanzania).

CAERPHILLY. November 15-20. Elim Pentecostal Church, St. Fagan's Street. "Back to the Bible" meetings. Nightly (except Friday) at 7.15. Saturday at 7.30. United rally at "Ebenezer," Llanbradach. Sunday at 11 and 6.30. Preacher: Rev. A. H. Townsend (Canada).

CROYDON. November 15-18. Elim Pentecostal Church, Stanley Road. Special services conducted by C. J. E. Kingston. Nightly at 7.30. Also Sunday, November 20, at 6.30.

EXETER. November 3-13. Providence Chapel, Northernhay Street. Evangelistic Crusade by Perry Ellis (America). Weeknights at 7.30 (except Mondays), Sundays at 6.30 and 8.15. Convener: T. E. Francis.

HANLEY. November 12. Elim Pentecostal Church, Bucknall Old Road. At 7.30. Preacher: R. Hughes and Macclesfield Elim members. Convener: J. G. Cooper.

HARLOW. British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m.

HULL. November 19. City Temple, Hessle Road. Camp reunion for the North-East Presbytery. At 3.30 and 6.30. Tea provided for the campers.

ILFORD. November 12. Elim Pentecostal Church, Clements Road. Presbytery Missionary Rally. At 3.30 and 6.30. Showing of F. B. Phillips's new film. Taking part: G. W. Gilpin, L. Wigglesworth, P. Griffiths (Rhodesia) and presbytery youth. Expected to be present: D. Bull (Tanzania), M. Llewellyn (India), B. Griffiths (Rhodesia). Tea between meetings.

KINGSTON-UPON-THAMES. November 12, 13. Elim Church, Thames Street. Saturday at 7.30, colour film, "Jerusalem—6,500 miles by road." Sunday at 11 and 6.30, "Israel and Bible prophecy," and at 8, colour film, "Holy Land as seen today." Presented by D. Hathaway.

LUTON. Every Sunday at 10.30 and 6.30. Elim Church, 123 Dallow Road.

NEWHAVEN. November 12, 13, Elim Pentecostal Church, Meeching Rise. Second anniversary of the opening of the new church building. Saturday at 7. Sunday at 11 and 6.30. Preachers: L. Lambert (Yeovil), L. Tranter (Worthing). Conveners: H. W. Holdstock and B. J. Hayes. Meetings supported by Yeovil Gospel Rhythm Group.

PALMERS GREEN. November 18-21. Elim Pentecostal Church, Russell Road (off Bowes Road), N.13. Missionary exhibition open all day Saturday. L. Wigglesworth and others.

PORTSMOUTH. November 12. Methodist Central Hall, Fratton Road. Festival of Praise conducted by Douglas B. Gray and the London Crusader Choir, supported by local instrumental and vocal groups. Preacher: J. Hywel Davies. Convener: A. A. Biddle.

RUGBY. November 12. Church House, Clifton Road. Monthly Presbytery Rally. At 7.30. Preacher: S. Beresford. Items by Coventry choir. November 13. Elim Pentecostal Church, Windsor Street. At 11, 6.30 and 8.15. Preacher: S. Beresford.

SOUTHAMPTON. November 12, 13. Elim Pentecostal Church, Park Road, Freemantle. Minister's fifth anniversary services. Saturday at 7.15 in Morlands Hall, near Civic Centre. Sunday at 11 and 6.30. Preacher: J. Lancaster (Eastbourne). Convener: A. Brooks.

SOUTHPORT. November 19. Evangel Temple, Manchester Road. At 7.30. Christ's Ambassadors. November 23. At 7.30. The Gideons, with film of their work.

SWANSEA. November 12, 13. Elim Pentecostal Church, New Orchard Street. Anniversary services. Saturday at 7, and Sunday at 11 and 6.30. Preacher: H. W. Fardell. Convener: Ramon Hunston. December 31. Brangwyn Hall. Symphony of Praise. Details later.

SWINDON. November 27. Elim Pentecostal Church, Osborne Street. Pastor W. R. McKibben's first anniversary. Services at 11 and 6.30. Preacher: L. Cowdery (Plymouth).

YEOVIL. November 26, 27. Elim Pentecostal Church, Southville. Saturday at 7, District Presbytery Rally. Sunday at 11, 2.30, 6.30 and 8. Visit of the President and Elim Bible College students.

SUNSHINE CORNER *(continued)*

our Elim ministers had just married a Welsh girl. Seeing their lovely faces I am not really surprised. I only hope she remembers to make him learn the language. I've learned a few words myself, but there are so many letters in the words that I just can't spell them. In England we are content with one D, or one L, or one E. In Wales they like good measure, so all Welsh boys and girls deserve a medal for spelling. I really will have to go back to school again.

Anyway, thank you Wales for good measure pressed down and running over. Uncle Ray and I miss you all, especially Sharon and Peter.

'Bye now. God bless you all.

Lots of love,

AUNTY DOROTHY.

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YOUTH PAGE

THE IMPORTANCE OF CHILDREN'S CRUSADES

by JOHN CAVE (Whitehaven)

ARE campaigns of any use in this modern world? This question has been repeatedly asked in recent years. Of course! Campaigns are not only useful but vital. Being a strong believer in evangelism I would urge more and more campaigns, especially children's campaigns. We must remember that our children's work of today is our church of tomorrow. If we fail among the boys and girls now our churches will suffer.

This was so obvious to us all in Whitehaven that we decided to launch a children's crusade. Now, to encourage other churches to do the same, let me tell you about ours.

Being fairly new in the district and quite used to children's work it was decided that as the pastor I should conduct the crusade. Preparation was nearly all prayer; we prayed in our homes and in our meetings.

The day the campaign was to start helpers canvassed schools. A lot of advertising for such an effort is a waste of money; in fact our whole advertising bill was less than £3/10/-.

Well, we went to the church three-quarters of an hour before starting time and children were already queueing. The first night 170 came, and this increased until Friday, when 260 were present. *It was especially thrilling to see parents bringing their children and staying for the meetings.*

During the week flannelgraphs, stories, object lessons, choruses and competitions held the children in rapt attention. Boys and girls who wanted to be saved were instructed to go home and pray and then to write a letter and tell me. In this way only those who were truly sincere made a decision. I would love to share some of those letters with you, but space does not permit.

This campaign was so outstanding that a local reporter could hardly believe it. How wonderful it was to see pictures of the campaign in three local papers and the placard at the news stand which read "Children pack Elim church for special crusade."

Now the follow-up. This is vital. First the children were encouraged to attend Sunday school, and it was necessary to put extra chairs in the minor hall to seat all the children. A Monday evening meeting has been commenced, which is held before Crusaders so that older children can stay if they wish. We also thought it would be good to start a junior choir, and this is progressing splendidly. Duplicated letters were sent to all parents inviting them to the Sunday evening service to hear the children sing. The result was that our church was packed and one lady decided for Christ. Was it worth it? A thousand times yes. This crusade not only did the children good but really did something for the whole church. The blessing is falling, but we humbly give God all the glory and continue to press on in His name.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, November 14th — Amos 8:1-14

" And He said, Amos, what seest thou? And I said, A basket of summer fruit " (v. 2).

What a delightful picture, but not in this context, for the message it conveyed was that Israel was ripe for judgment. Who would have thought it? She was so affluent, indulging in a delicate table and erecting splendid buildings. How could she be ripe for judgment? But her prosperity did not impress God; He looks upon the heart, and there He saw nothing but corruption. So it is today; many who look like a basket of summer fruit, who seem to be all that is to be desired, are ripe for judgment, for they have rejected the Lord Jesus Christ as their Saviour.

Tuesday, November 15th — Amos 9:1-15

" Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed " (v. 13).

Amos could see beyond the dark and angry clouds of judgment. He was the prophet not only of doom but of hope. He did not speak of judgment because he delighted in judgment but because faithfulness to the Word of God required it. We find ourselves akin to Amos: it is our solemn duty to warn people of God's impending judgment on this godless era, for it is written " The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ " (2 Thessalonians 1:7, 8), but judgment is not our final vision. We see beyond the harvest when the angels shall divide the tares from the wheat to another spring when the wheat will have a favourable chance; beyond the Armageddon with its horrifying carnage and destruction to the reign of Christ; beyond the time when Satan is loosed for a little season when men seem glad to indulge in sin to the new heaven and new earth wherein dwells righteousness.

Wednesday, November 16th — Isaiah 40:1-17

" O Zion, that bringest good tidings, get thee up into the high mountain . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God " (v. 9).

Speak forth ! That is what God is saying to us. You have received good tidings of redemption through the finished work of Calvary not for your salvation only but for the salvation of all who will believe. You have come to know Me, now introduce others to Me. " Preach the word: be instant in season, out of season " (2 Timothy 4:2). If no opportunity presents itself, make one. Do not sit behind your window marked " Inquiries " waiting for callers, but go out and say something that will stimulate interest and awaken men to their need.

Thursday, November 17th — Isaiah 40:18-31

" He giveth power to the faint; and to them that have no might He increaseth strength " (v. 29).

We need never be afraid of acknowledging our human limitations to God. It will not spoil our image, for the only image that we present to God is what we really are—He knows us through and through. Elijah's honesty in confessing that he was no better than his fathers, that he had collapsed under pressure that he had been unequal to the situation, touched the loving heart of God, who, far from despising him, so strengthened him by the instrumentality of angels that he went in the strength of that experience for forty days and forty nights.

Friday, November 18th — Isaiah 41:1-20

" I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee " (v. 13).

What a comforting and reassuring promise ! We are not left to fight our battles alone; God will be there to give us courage and strength. When we are tempted to give up the fight we shall feel the pressure of His hand, and we shall fight on with renewed determination and hope. God will lead us on to victory however fiercely the battle rages. We may stumble, but we shall not utterly fall. The Lord's soldiers are invincible because He is invincible. " If God be for us, who can be against us?" (Romans 8:31). We are destined to be " more than conquerors through Him that loved us " (v. 37) because He holds our hand.

Saturday, November 19th — Isaiah 42:1-17

" I will bring the blind by a way that they knew not; I will lead them in paths that they have not known " (v. 16).

Blindness in this context does not refer to sin but to human limitation of knowledge. It is a warning that we shall not always understand our circumstances. They may appear to be leading to no certain destination; they are " crooked " ways that twist and turn so much that we have not the faintest idea whether we are journeying east or west. We are to follow our Shepherd faithfully though we have not the faintest idea why we are being led into the wilderness instead of into the green pastures. Paul takes up the theme when he exhorts us to walk by faith and not by sight (2 Corinthians 5:7). Who would have dreamt that Joseph's twisty journey would have led him to the realisation of his youthful dreams? But it did, because God was leading the blind by a way that he knew not.

Sunday, November 20th — Isaiah 42:18-25, 43:1-8

" When thou walkest through the fire, thou shalt not be burned " (v. 2).

So there will be fires: fires of persecution, fires of affliction, fires of trouble. The path of the godly will not necessarily be an easy one. The fires may burn like a seven-times-heated furnace, but we shall not be burned. We should be able to experience the bitterest of experiences without being scarred. Adverse circumstances should not leave us bitter, resentful, revengeful, hard, callous. God's only purpose in allowing the fires is to burn up the dross—" that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ " (1 Peter 1:7). " Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice . . ." (1 Peter 4:12), because you will not be burned.

Man's busiest day is not worth God's minute ;
Little is much if God is in it.
Much is little everywhere
If God the labour does not share ;
So work with God and nothing's lost ;
Who waits on Him does best and most.

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ILFRACOMBE. Maranatha Christian Hotel. Near sea. Comfortable, happy fellowship, personal supervision, good food. Coaches. Conferences catered for. Car park. Recommended. Brochure: Mulley and Gilkerson. Phone 1245. C.1347

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MISCELLANEOUS

ADVERTISING PENCILS, superb ball pens, brushes, combs (gold-stamped with church name). Raise funds quickly, easily. Bran tub toys. Details: Northern Novelties, Bradford, 2. Repeat orders assured. C.1193

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ITINERARIES

The President:
November 12, Ilford; 13, (a.m.) Islington, (p.m.) Finchley; 20, Reading; 26, Yeovil; 27, Merriott; December 11, Eastbourne.

London Crusader Choir:
November 12, 13, Portsmouth and Southsea; 19, Welling, Kent; 20, Maidstone and Green Street Green; 27, Broadmoor hospital; December 4, Romford and Holloway prison; 10, Croydon (Fairfield Halls).

North London Presbytery—Elim Missionary Exhibition:
November 15, 16, Islington; 18-20, Palmers Green; 22-24, Becontree; 26, 27, Barking.

Pastor and Mrs. A. D. Bull, Tanzania:
November 12, 13, Bolton; 14, Warrington; 15, St. Helens; 16, Crewe; 17, Chester; 19, 20, Liverpool; 21, Ellesmere Port; 22, Holyhead; 23, Southport; 24, Marton, Blackpool; 26, 27, Jubilee Temple, Blackpool; 28, Wigan.

Marion Paint, India:
November 12, Chelmsford; 13, Chelmsford (morning), Maldon (evening); 15, Ingatestone; 16, 17, Westcliff; 19, 20, Rayleigh; 22, Southend; 23, Ashingdon; 24, Hadleigh; 26, 27, Bowers Gifford; 29, Leigh-on-Sea.

F. B. Phillips:
November 12, Ilford.

Joseph Smith:
November 5-13, York; November 19-23, Coatbridge; 24—December 4, Clydebank; 6-11, Govan; 13-18, Greenock.

Vera McGillivray, Hong Kong:
November 12, Alloa; 13, Dundee; 14-20, Aberdeen Missionary Convention.

Elim Pentecostal Church Film Organization:
November 15, Rochester (film: "Something to die for"); December 31, Aldershot (film: "The big blast").

BIRTH

DRURY. On October 17th, to David and Mary (*née* Bennett) (Southport Crusader leaders), the gift of a daughter, Joanne.

MARRIAGES

CHERRIMAN—GOSLING. On October 1st, at the Elim Church, Portland Road, Hove, Leonard Alfred Cherriman to Anne Rosemary Gosling. Officiating minister: W. G. Hathaway.

TATTERSALL—WOODARD. On October 22nd, at Elim Church, Woolwich, David Edward Tattersall to Carol Anne Woodard (both Elim Crusaders). Officiating minister: A. R. T. Whittall.

WITH CHRIST

BARR. On September 18th in a road accident, Timothy John, aged two years. Darling son of John and Hazel (East Ham Crusaders) and brother of Susan Jane, aged six. Officiating ministers at funeral: Pastors Harries, Calder and Collier. "Dwelling in the secret place."

EARWAKER. On October 23rd, Gilbert Earwaker, aged 74, deacon of Elim Church, Hastings. Officiating minister at funeral: A. S. F. Horne. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

BOOK NOW

YOUR ANNUAL CONFERENCE

May 13th to 20th

Bracklesham Bay

Write: **The Conference Secretary,**
Elim Church Headquarters,
297/9 High Street, Cheltenham, Glos.

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THE ELIM

EVANGEL

Vol. XLVII No. 47 NOVEMBER 19th, 1966 6d

Photograph by N. W. Kieffer.

Autumn mist in Goring Gap, Oxfordshire

ELIM EVANGEL BIBLE SCHOOL

"HIS FULNESS — AND OURS"

Studies in Paul's letter to the Colossians (No. 3)

by H. Palliser *(Minister of Carlisle Elim Church and member of Elim Bible College Faculty)*

HAVING looked at "the grateful prayer" we will now pass on to "the gladsome praise" in 1:12-14; I have called it this because of the opening words, "giving thanks." We find these words were used by the Lord Jesus as He broke the bread to feed the multitudes on two occasions; they were used by the leper who returned to give thanks; they were used by Paul in Acts 27:35 just before the ship he was in was wrecked in a Maltese bay; and they were used by Jesus in the upper room on "the dark betrayal night" when He instituted the breaking-of-bread service. In a word, this expression was used in situations giving cause for real and deep thankfulness—provision, healing, rescue from danger and before our Lord went to the cross to effect our redemption. But let us take it one step further. On many an Anglican church noticeboard will be seen the words "sung eucharist," and the word "eucharist" is a Greek word transferred to our English language. It means "thanks," it is the very word used on the occasions mentioned above, and it is the word used by the Church of England to describe the breaking-of-bread service. In other words, they link thanksgiving with the most sacred sacrament of all, and in the Elim churches we do the same as we worship around the sacred table: "giving thanks" for salvation, deliverance, healing and provision.

Well, this is the word Paul uses here to introduce this majestic offering of praise, and then he sweeps on to tell of the greatness of our salvation; as we try to follow him we will begin to understand afresh what grace has done, and all the richer will be our giving of thanks. It may help us to understand these verses if we see Paul standing, as it were, at the mouth of a great river—the river of grace—and then moving up-stream to trace it back to its source. In other words, he argues from effect to cause and three lines of thought emerge.

I. Our glorious participation (v. 12)

Let us take this slowly, and begin by looking at two words: "lot" and "light."

"Lot" (it is translated "inheritance" in the A.V.) can mean two things: something which becomes ours upon a person's death as the result of a will, or something allocated to us as a possession. An illustration of this is in Numbers 33:54, where we have both uses of the word. But what a parallel is there, too! Israel was delivered by the shedding of blood and by the power of God, and then led into its inheritance of Canaan; we too have been delivered out of the power of darkness and brought into our inheritance in Christ.

"Light." Saints in light. Would I suggest a capital "L" here, for we have not simply been brought into a place, but into a Person.

But still we have the question "What is our inheritance?" Finding out the full answer will occupy a considerable time in heaven, but we will begin an attempted answer by pointing out verses like Romans 5:1-2, "this realm of grace wherein we stand"; Ephesians 1:6, "accepted in the Beloved"; 5:1, ". . . dear children"; Hebrews 2:11, ". . . not ashamed to call them brethren." There, then, is the beginning of our inheritance, our lot; it is our acceptance as God's children, and this in sheer grace. Let us take it one step farther: Luke 15:31, "all that I have is thine"; 1 Corinthians 3:21-23, with a twice repeated "all things are yours"; and 2 Peter

1 : 3, 4, with its " all things " standing out. And as we leave this tremendous area of thought we must remember this : it is all in Christ (Ephesians 1 : 3). " Christ is . . . my portion, mine inheritance ; yea, all my boundless wealth."

II. Our great emancipation
(v. 11)

All that we enjoy as our inheritance with the saints in Light has been made possible only because of this. Had there been no deliverance, no emancipation, there would have been no entering into any inheritance. As with Israel, there had to be a deliverance from Egypt ere there could be an entrance into Canaan, and we have a two-stage account of that deliverance.

From what ? The language is terse, graphic : " from the power of darkness." " Power suggests a tyranny, an oppression (Luke 11 : 21, 22). " Darkness " (so expressive to eastern people, who hate and dread it), a word suggestive of ignorance, hopelessness, fear, uncertainty and even death (Isaiah 9 : 1, 2, Luke 1 : 79, 1 Peter 2 : 9).

But " He delivered us." Bishop Handley Moule and Dr. Moffatt make it more forceful by rendering it " rescued," but Dr. Alexander Whyte goes farther with " He snatched us," and this seems nearer to it. We have the same word in 2 Peter 2 : 7 (compare with Genesis 19 : 16, 17).

To what ? " And hath translated us into the kingdom of His dear Son." Surely " translated " suggests something miraculous. " By faith Enoch was translated . . ." and our translation into the realm of saints was a sheer miracle. But again I prefer Dr. A. Whyte on this : " Who hath emigrated us. Now an emigrant is more than a delivered captive. An emigrant, even when you emigrate him, goes of his own free will and full accord. He chooses to go. He decides to go." And brought " into the kingdom of His dear Son " so that we are " accepted in the Beloved " and reside in a " realm of grace," as Paul has it in Romans 5 : 1, 2.

III. Our grand redemption
(v. 12)

So now we are at the source of the river, at the place where all the foregoing became possible, and the place is the place of redemption. As to the word " redemption," it means " the recall of captives from captivity through the payment of a ransom for them." The subject is far too vast for this article, and so only three factors in it can be mentioned, and then only briefly.

The medium of redemption : " the Son of His love."

Somehow I feel these words throw light upon the Father's sacrifice, and what Calvary meant to Him. Twice in Christ's earthly life heaven's silence was broken, and the words " My beloved Son " were used. And here the tenderness of " the Son of His love " ! And how suggestive are the words of Genesis 22 : 2 when lifted up to the highest level.

The method of redemption.

Redemption involves paying a price, and in the parallel passage of Ephesians 1 : 7 we have the price defined : " through His blood." " The precious blood of Christ " wrote Peter, and " The blood of God " was a term used by the Puritans. Well, what God calls " precious " we must not call " common " or " vulgar," the moderns notwithstanding ! but rather say with Dr. Whyte " what wonderful blood the blood of Christ must be."

The issue of redemption : " the forgiveness of our sins."

At its heart " forgiveness " means to be set free, to be liberated, and that is more than the mere pronouncement of a word ; more than God saying " There's an end to it ! " It means a setting free from sin, and it is interesting to note that in our Lord's first text (see Luke 4 : 18) occur the words " deliverance . . . liberty." The " immortal dreamer," John Bunyan, tells how when Christian arrived at the cross " his burden loosed from off his shoulders, and fell from off his back."

Well, there we must leave it for now, " giving thanks " for our glorious participation, our great emancipation, our grand redemption. " Praise, my soul, the King of heaven, to His feet thy tribute bring ; ransomed, healed, restored, forgiven, who like thee His praise should sing ? "

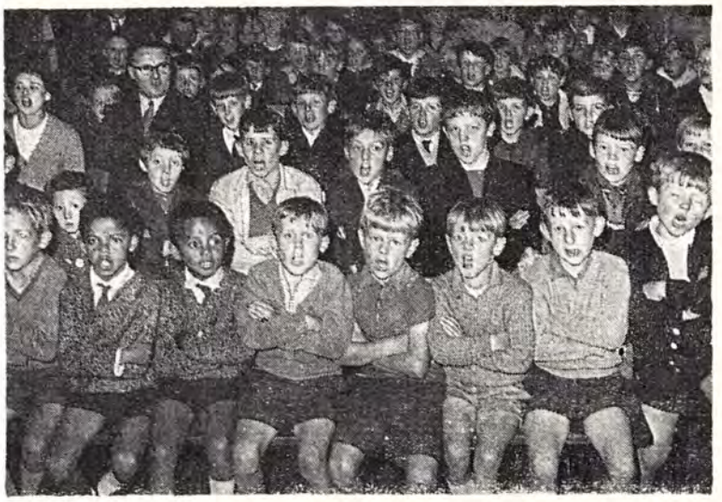
MEMORISING proverbs about honesty will not make us honest. Repeating what Shakespeare said about cowardice through the lips of Julius Cæsar will not make us brave. Even the knowledge of Bible verses alone cannot make us good. It is not what we know that counts, but what we translate into action.

Those who accept into their hearts the meaning behind the truth and try, by the grace of God, to express those meanings in actions are doers of the Word and not hearers only.

NINA WILLIS WALTER.

Elim Church News

WHITEHAVEN **Pastor: John Cave**



FOLLOWING Mr. Cyril Jones's report of the children's campaign in our issue of October 29th the church secretary, Mr. H. Postlethwaite, also reports on the success of the campaign and has sent the accompanying pictures. Mr. Postlethwaite then goes on: "This campaign was followed by our anniversary convention, when the visiting speaker was Pastor E. Dando (Newport). How our hearts thrilled as we listened to the anointed ministry, which exalted our blessed Lord. Truly it has been a time of rich blessing which cannot but leave its mark upon the church. Our pastor has almost completed his first year of ministry among us, and we thank God for the consolidation there has been in the church under his leadership and ministry."

BURTON-ON-TRENT **Pastor R. Morrell**

OUR first Sisterhood rally, held in October, was greatly blessed of God right from the beginning. The speaker was Mrs. Snelling, of Swadlincote, who was so wonderfully healed of God after prayer that she was able to minister in word and song at each service, and every heart was thrilled by her anointed ministry.

We also received great blessing from the ministry in song of the ladies' quartet and their organist from the Tamworth Elim church.

At each service there were items by our own Sisterhood members, and the services, which were well attended, were convened throughout by our pastor's wife, Mrs. Morrell.

The splendid support on Saturday evening of the Tamworth and Swadlincote churches, together with Burton town mission and their pastor's wife, Mrs. Dalzell, was greatly appreciated.

The greatest thrill of all came at the end of the rally, when there were two decisions for Christ and a backslider was restored.

We give God all the glory for a wonderful week-end truly anointed by His Holy Spirit.

V. SHIPLEY.

ASHINGDON **Pastor: Kevin Brotton**

SATURDAY, October 1st, was a day of great rejoicing for the small assembly in Ashingdon, Essex, as well as for many interested friends from neigbouring churches who gathered for the opening of the new church building. For a good number of years a steady witness has been maintained, but a new building was needed.

A building fund was commenced, and through the sacrificial and generous giving of the members as well as from the proceeds of the sale of another property in Essex a really good modern structure on a commanding corner site has been built.

The opening ceremony was performed by Pastor C. J. E. Kingston, supported by Pastor D. W. Anthony (Eastern Presbytery secretary) and Pastor J. J. Morgan (Clapham), who preached the Word at night.

Now Pastor Kevin Brotton has been inducted to lead the assembly in its outreach to the fast-growing community, and the sincere prayers of God's people will follow him and his congregation in their service for God.

M. STORMONT.

NEW ELIM CHURCH BUILDING OPENED IN RYDE

AS Rev. H. W. Greenway, Secretary-General, declared the new Elim church open joy filled the hearts of all those who had gathered for this great occasion. For three years negotiations had been carried out to purchase a new home for the Elim church in Ryde. The old church had been used for thirty-five years as an Elim church following a tent crusade conducted by George Jeffreys.

Outside the church prior to the opening service a hymn was sung and prayer offered. Mr. R. E. Banks, of Messrs. G. E. Banks and Son, the building contractors, handed the key to Mr. Greenway, who opened the door.

Pastor A. A. Biddle, superintendent of the Portsmouth and District Presbytery, convened the opening service and gave thanks to all involved in the purchasing and the redecorating of the new building. A prayer for God's blessing upon the work and ministry of the church was given by L. Wigglesworth, Missionary Secretary.

Mr. Greenway's exhortation in his sermon to us all was to be courageous, as was Joshua.

At the close of the service the resident minister, I. S. Rickard, presented Mr. Biddle with a Parker ball pen as a token of appreciation for all he had done with the negotiations and work of the new church.

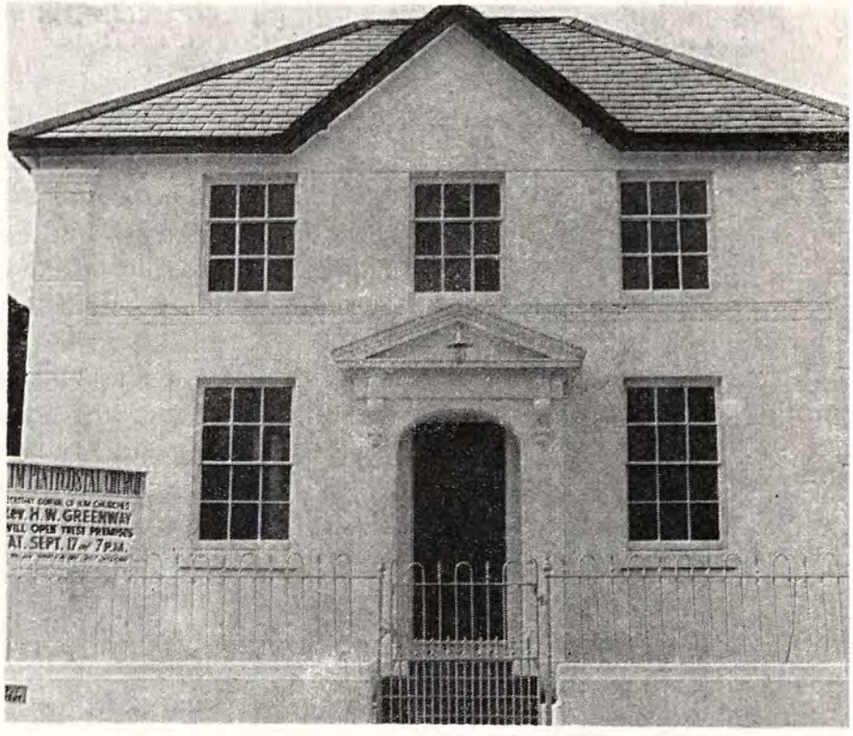
The words of the last hymn expressed the feeling of every heart:

"Great is thy faithfulness," O God my Father;
There is no shadow of turning with Thee;
Thou changest not, Thy compassions they fail not;
As Thou hast been Thou for ever wilt be.

The new building consists of the main church hall with two minor halls and a kitchen. Above the minor halls there is a flat for the minister. Much work had been done renovating this building, which was formally a Brethren gospel hall.

Following the opening, on Sunday, September 18th, E. R. Smith and party commenced a two-week crusade.

I. S. RICKARD.



Above—The new church building.

Below—The opening ceremony.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

CONTENTS

His fulness—and ours. Studies in Colossians *H. Palliser*

Church reports

Our Lord and the law of Moses *Editorial*

World news digest

Fulfilled prophecies confirm Bible truths

How near is the end ? *Oswald J. Smith*

The Evangelical Conference *G. Wesley Gilpin*

Women's column *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

Prayer and praise *F. H. Coleman*

Youth in action *A. Tee*

Family altar *G. A. Wright*

EDITORIAL

A CORRESPONDENT in a letter to *The Times* on the morality debate reflects perfectly the woolly thinking indulged in today regarding the teaching of our Lord and the Old Testament. For example, " Christ insisted on the need to judge not by the letter of a moral law which was manifestly outdated in some respects but by the spirit of a new law of love." The implication is that the teaching, laws and demands of Christ are less demanding and less severe than the teaching of the law.

In regard to adultery the record of the woman taken in adultery is quoted as precedent for the attitude of the authors of the " Sex and Morality " report. The frequency with which this wonderful story is quoted in recent correspondence by those who support a relaxing of morality reveals failure to " rightly divide the word of truth."

In His commands and reinterpretations of the law and condemnations upon law-breakers our Lord was more severe than the law of Moses. Our Lord's statement that " whosoever looketh on a woman to lust after her hath committed adultery already in his heart "—in other words evil intention is as culpable as evil action in His sight —reveals the higher standard required by our Lord.

Under the law the positive presentation was given, " If a man do them [the commandments] he shall live by them." But our Lord in presenting the positive aspect of doing His commands presents also the negative aspect of not doing His commands. The law was concerned with those who broke it. Christ is concerned with those who fail to keep His commands. " Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it " (Matthew 7 : 24-28).

Moreover, the law carried no threats of eternal condemnation, or of hell in language such as was used by our Lord. Our Lord spoke of hell and hell-fire " where their worm dieth not . . . quenched." As far as the revelation goes the law's penalty was purely physical. Our Lord makes the penalty spiritual and eternal.

The supporters of the new morality talk glibly about the new law of love, completely failing to realise two things : that their law of love is merely the law of sentiment and, more important, that love, real love, is far, far more demanding than law, as the demands of our Lord show.

Nowhere in the law do we read anything approaching the words of Christ to His apostles when He commissioned them to preach the gospel : " He that believeth not shall be condemned "— " condemned " in the sense that our Authorised Version has it, " damned."

What is further not seen is that, though our Lord came to fulfil the law and not to abrogate it, if we fail to come under the new law of love in Christ with its superior demands, sterner warnings and greater condemnation we shall still be condemned by the law He came to fulfil.

WORLD NEWS DIGEST

RUSSIAN ATHEISM CALLS FOR LITURGY

SOME Russian Communists are having second thoughts about the incompatibility of religion and Communism. Is the Church a brake on progress and socialism? A long article in *Komsomolska Pravda* that examines the Soviet Communist party's anti-religious campaign argues that it is not. "A brake on progress indeed!" it says, pointing to Copernicus, Campanella, Thomas More and Leo Tolstoy. The Russian anti-religious campaign is criticised as "puerile" and "primitive," its sponsored meetings a bore to the people. Closing churches, the article says, makes religion attractive.

The author concludes that the campaign cannot succeed with its present "purely negative type of atheism." Atheism (like thinking) must be positive. Atheism must provide its own majestic cantatas and oratorios to provide the emotional and æsthetic experience people need, a need once met by the Church. As Christianity overcame paganism by displacing the cult of the gods with the cult of the saints, Communism, it is urged, must provide a new liturgy to displace the liturgy of the Church.

A Christian finds all this most interesting. For one thing, this is a dismal Communist profession of failure to eliminate religion from the life of the Russian people. And is it not significant that the fool who says there is no God must further his negative creed by positive means? Does not atheism call for no religion? Yet the Communist atheist now admits not only that he needs a religion without a God but also that he needs a liturgy to praise his God who is not.

Christians have long known that one must be religious in order to be irreligious. Communists are now finding this out, and also that religious men have made great contributions to progress. They are learning that to be an anti-religious atheist one must turn atheism into a religion—liturgy and all! Russian atheistic Communists may soon qualify for dialogue with other religious groups.

Christianity Today.

AS OTHERS SEE US

Fastest-growing church in the Western Hemisphere says Time *magazine.*

BOOMING throughout the world, the Pentecostal movement has attracted the nominally Roman Catholic people of Latin America with a missionary effort that makes it the fastest-growing Protestant church in the western hemisphere.

Although the Pentecostals are not as adept at head-counting as at soul-saving, there is little doubt that they outnumber traditional Protestants by at least four to one in most Latin-American countries. Pentecostals claim 1,500,000 members in Brazil.

In Chile 700,000 of the country's 835,000 Protestants belong to Pentecostal churches. One out of two Puerto Rican Protestants is a Pentecostal. There are 112 Pentecostal churches in greater Buenos Aires and 1,200 in Mexico, including Mexico City's 10,000-member Temple Central de Pentecostes. Spanish-speaking migrants have founded 250 Pentecostal churches in New York, twenty-five in Chicago and thirty-nine in Houston.

* * *

Most of these adherents are poor, few of them well-educated. Their churches are simple—a storefront congregation in New York's Spanish Harlem, a barren cinder-block rectangle on the outskirts of Rio de Janeiro. The minister is likely to be a factory worker himself, secure in the Pentecostal belief that "a man of God with a Bible in his hand has had training enough." Whether he calls his church Pentecostal, or Holiness, or Church of God, he emphasises an event usually glossed over by mainstream Protestants: Pentecost, fifty days after the resurrection, when the Holy Spirit descended upon Christ's apostles.

Most of all, notes Henry P. van Dusen, president of New York's Union Theological Seminary, the Pentecostals maintain a "life-commanding, life-transforming, seven-days-a-week devotion, however limited its outlook, to a living Lord of all life."

* * *

More and more traditional Protestants and Catholics are acknowledging a similarity between the unsophisticated, unfashionable early Christians. Says Jesuit scholar Daniel J. O'Hanion: "We can learn from the Pentecostals that the central Christian message must be proclaimed in all its clarity and simplicity." Admits William Elliott, chairman of the Presbyterian Board of World Missions: "We do not feel that they excel us in a theological point of view, but they often shame us in their zeal to proclaim our Lord as they understand Him."

(*The above are extracts*)

The doom of perpetual desolation for Edom

"I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord" (Ezekiel 35:9).

"O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord" (Jeremiah 49:16).

"Edom shall be a desolation: everyone that goeth by it shall be astonished, and shall hiss at all the plagues thereof" (Jeremiah 49:17).

THIS prophecy regarding Edom is in striking contrast to the previous predictions about Palestine, Moab and Ammon, and Egypt and Assyria. Judgments great and severe—barrenness, ruins and desolation—were pronounced against the five lands last named, but in each case judgment was tempered with mercy, and restoration and renewed prosperity were promised "in the latter days." In the preceding pages we have seen how both phases of the prophecies have been strikingly fulfilled—desolation in the days gone by, and new life and activity and progress at the present time.

In the case of Edom, however, the prophecy is of judgment only, "perpetual desolations," with no hint of restoration "in the latter days," and precisely in accordance with the predictions of more than twenty-five centuries ago is the condition of the country today. A missionary in Jerusalem who is well acquainted with the land of Edom told the writer that where once there were millions of inhabitants there is now scarcely a sign of life. He said that everywhere there are evidences of former greatness, but almost no inhabitants. The utter doom of desolation has fallen, and Edom remains today a land of ruins. The missionary said he had travelled for thirty or forty miles through the country without seeing scarcely a bird or a wild animal.

The city of Petra in Edom, hewn out of the solid rock, once great and flourishing, is now desolate and deserted. In Jeremiah 49:16 we read: "O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." In describing the former greatness of Petra, John Urquhart says: "Petra, the great rock city, the Selah of the Scripture and the capital of Edom, was a place of immense strength, and one of the wonders of the world. The country was enriched by the gains of a large and lucrative trade. To Petra the caravans from the east and from the south turned as to a common centre, and from it the trade branched out again to Egypt, Palestine and Syria. In the time of our Lord Idumea was still prosperous, and these prophecies were unfulfilled.

"No forecast could have been made whose fulfilment seemed less likely. When the words were penned, and for ages afterwards, Edom was strong and populous. The number of ruined towns and cities shows that the land was thickly peopled. The prosperity of Petra, and of Edom generally, continued long after Zion's fall. In A.D. 636 it was conquered, along with the rest of Syria, by Mohammedan forces.

"Petra was the terminus, Strabo tells us, of one of the great commercial routes of Asia. It was the market town of the Arabians for their spice and frankincense. Such was the Edom not only of the prophet's day but of the first ages of the Christian era. There is no more awful testimony to the sureness of God's Word than this land presents. The desolation is appalling. Its commerce has utterly passed away. Volney was the first to call attention to the country, recording the information given him by Arabs that within three days' journey upwards of thirty ruined towns, absolutely deserted, were to be met with."

No human mind could have foretold more than 2,000 years ago that five neighbouring lands would awake to new life and vigour after lying desolate for centuries, while one would continue to sleep, silent and almost deserted, amid its ruins of bygone greatness. Only an omniscient God, who sees the end from the beginning, could have foreseen and foretold these events with such astonishing precision.

Herald of Faith.

HOW NEAR IS THE END?

by Oswald J. Smith

ARE we experiencing today the birth of a new age? Is this the last generation, or will there be another?

"This generation shall not pass," said Jesus, "till all these things be fulfilled" (Matthew 24:34). What generation? The one to which He was speaking or the one *about* which He was speaking? Obviously the one *about* which He spoke, for He was describing end-time events. And so quickly would things happen, He pointed out, that those who saw the beginning would see the end. Wars and rumours of wars, famines, pestilences and earthquakes—all these, He said, were to be but "the beginning of sorrows."

Chaos

The world today is in chaos. Sin abounds on every side. Sometimes we wonder if "our way of life," with its drunkenness and sensuality, is worth saving. Certainly things cannot continue long as they are. Sin must be punished. The awful wrath of God will be poured out on an unbelieving and Christ-rejecting world. The Devil, the god of this age, must be judged. How weary we are of man's rule! What a mess he has made of things! We long for the coming of Christ and the establishment of His kingdom on earth! It will be the age of righteousness, justice and peace, when there will be no more war!

The conviction of men everywhere is that a change is at hand. Something, they say, is about to happen. Will it be the passing out of this age and the ushering in of the next?

Unpreparedness

But what if this age should end and find you unprepared? Have you no sense of fear? Will you go on sinning in the face of all these warnings? Do you think you can hide from God? Or are you finding satisfaction in a life of transgression? "There is no peace, saith my God, to the wicked" (Isaiah 57:21). The Bible says "The way of transgressors is hard" (Proverbs 13:15). "Whatsoever a man soweth, that shall he also reap" (Galatians 6:7). "The wages of sin is death" (Romans 6:23). "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

My unbelieving friend, you are doomed. You have sinned and you know it. Even now memories of a wasted sin-cursed life come up before you. Scenes you would give anything to forget torment you. You are lost and bound for hell. You will never enter heaven unless you repent of your sin and accept Jesus Christ as your Saviour.

Is this the end? It may be for this age, but not for you. There is a judgment to face. Today you may know Christ as your Saviour: in that day He will be your Judge. What is it to be? It is for you to decide.

Let me urge you, before it is for ever too late, turn to Jesus now and be saved. He is your only hope. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "But as many as received Him, to them gave He power to become the sons of God" (John 1:12). "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

The 7,000 years

The age from Adam to the flood was about 2,000 years. From the flood to Christ was another 2,000 years. And from Christ to the end of this third age will probably be about 2,000 years. After that will come the sabbath age of 1,000 years, the millennium,

(*continued on page 749*)

THE SECOND NATIONAL ASSEMBLY OF EVANGELICALS

Report by G. Wesley Gilpin

PRESIDENT OF THE ELIM PENTECOSTAL CHURCHES

THE second National Assembly of Evangelicals was convened in Church House and the Westminster Central Hall, London, from October 18th to 20th. Delegates from the major denominations and representatives from evangelical groups throughout Great Britain discussed many important issues in the life and work of the Church today. The matter of Christian unity had priority and a report of the Commission on Church Unity appointed by the 1965 assembly was adopted almost unanimously. It emerged that " there is no widespread demand at the present time for the setting up of a united evangelical Church on denominational lines." There is, however, " a strong demand for the strengthening of the links between evangelical churches of varying traditions." It was felt that this could be carried through in a federation of evangelical churches at both local and national levels.

In the opening public meeting in Westminster Central Hall, an impassioned appeal was made by Dr. Martyn Lloyd Jones for evangelicals to leave the major denominations and form a united church. Said he: " Although unity is spiritual it must also be visible. . . . We evangelicals are the guardians and custodians of the faith; we are the modern representatives and successors of men who five centuries ago took a stand for faith in the Bible and recognised its authority alone. . . . We are standing in the position of Protestant reformers. . . . If we would only stand constantly together I believe we would have the right to expect the Spirit of God to come down in mighty revival." The battle joined in the unusual step of the chairman, Rev. John Stott (All Souls' church, Langham Place, London), who in closing remarks advised against any precipitate decision and stated that he believed that history and Scripture were against the advice of the preacher.

Other important matters discussed throughout the week were " Sex and morality," " The Lord's day observance," " Youth ministry " and " The charismatic revival." Highlights of special interest to Pentecostalists were the addresses given by Rev. D. Pawson (Baptist) on " The charismatic gifts " and Rev. John Lancaster (Eastbourne) on " Home evangelism." Mr. Lancaster's message was perceptive and challenging. The burden of his appeal was for comprehensiveness and personal involvement in this great work, with special emphasis on the scriptural pattern of church-based evangelism. He struck a relevant note in emphasising the need for spirit fulness in ministers and church members.

The new secretary of the Evangelical Alliance, Rev. Morgan Derham, was introduced by his predecessor, Rev. Gilbert Kirby, who has become principal of London Bible College. The smooth running of the conference reflected great credit on Rev. J. Hywel Davies (Administrative Secretary of the E.A.), and the identification of the Elim Pentecostal Church with the affairs of the conference was demonstrated in the attendance of the President and Secretary-General and members of the Missionary Council. Choir leadership by Douglas Gray and stewarding by Elim Bible College students directed by the " giant Brians " (Barnet and Garrard) reminded one of an Elim conference.

CAERPHILLY — **Pastor J. B. Coleman**

HERE at Caerphilly we have again experienced the rich blessing of the Lord during our annual convention services under the ministry of Pastor Gerald Chamberlain, of Upper Gornal, and Pastor E. P. Lewis, of Glasgow, and we have all benefited greatly from their Spirit-filled messages.

Several musical items were rendered during the services by two choirs from the surrounding districts, a young ladies' group, and our Crusader choir. Pastor Chamberlain also brought the gospel to us in song, and we praise God for these talents used in His service.

Our final service, with a packed church, was indeed a wonderful time spent in the fellowship of our Saviour and all the many friends who had come along to hear the rich ministry of our brethren. We sincerely appreciate the loyal support of our local and surrounding churches.

We thank Him for His unfailing love and care for our spiritual needs. Truly we were " fed upon the finest of the wheat."

JOAN ALLAWAY.

Women's column

By MRS. G. GORTON

A SAD MISS

SHE was telling me how much she missed the little old lady who had the sweet shop at the corner of the road. A few weeks ago she died very suddenly. "I've been in to buy sweets for over forty years, ever since I was a child; Miss Brown served me then. I remember asking for some sweets and handing her my purse, which was full of buttons. She took some of the buttons and gave me some sweets. Things don't seem the same now she's gone; she's a sad miss."

While she was speaking about Miss Brown I thought of a faithful sister of a certain church who died very suddenly. She was always at the meetings, ever ready to do anything; helping, smiling, comforting, a real "mother in Israel." To me she was a very sad miss. Such women are sorely needed in the Lord's work these days.

Recently I came across the following which I cut from a Christian periodical some years ago: "Miss Faithful Prayer-Meeting died recently in Neglectville, in the state of Worldliness. She was born many years ago amid revival fires. Miss Prayer-Meeting had lived a very notable life until recent years. For some time past she had been confined to her home because of business engagements and severe attacks of fatigue and nervousness. These symptoms were always more noticeable on prayer-meeting nights. She was troubled with stiffness of the knees during prayer, and coldness of heart. Inactivity, weakness of will-power and generally diminished vitality marked the last stage of her illness.

Her decease was accompanied by much sobbing and groaning over the "good days" of her early life, but only a very few stood by her in her last struggles. She leaves to mourn their loss many churches, preachers and official dignitaries, also many unsaved persons outside the pale of the Church who often sought her help in times of trouble.

The remains will be taken to the judgment bar of God, where the Searcher of all things will inquire into the real cause of the untimely death of so worthy a servant. It is suspected that treachery on the part of her caretaker and professed admirers will be discovered as responsible." (Author unknown.)

The accounts of the deaths of Miss Prayer-Meeting and the two women I have mentioned have a connection. Can you discover it? Think it out and ask yourself whether you would be a sad miss if the Lord called you to Himself. You could even be a sad miss to your pastor *now* by absenting yourself from the weekly prayer meeting and Bible study.

Text. "Let us not hold aloof from our church meetings, as some do. Let us do all we can to help one another's faith, and this the more earnestly as we see the final day drawing ever nearer" (Hebrews 10:25, Phillips's translation).

HELLO SUNBEAMS.

The little chapel was a hive of activity. Mrs. Lane was there to advise and help, but for the children it was their harvest thanksgiving and they all wanted to help. By the time we arrived everything was beautifully arranged and all was ready for our special visitors.

Most of the visitors were parents and friends from the village, but some very special ones had come from our church in the town. The children were delighted to see them. The tiny ones thrilled us all with their choruses. There were twelve little spies, ten bad and two good; six little girls who had a great umbrella over them; and little Miss Inright Outright, who wasn't shy at all. Everyone enjoyed that part.

The older ones had a message of their own. In song and recitation they reminded us to sow good seed. Two teachers and two scholars then sang about harvest and reaping. We could reap stubble, faded flowers or golden sheaves. It wasn't any good wasting time or waiting too long if we wanted to bring in the sheaves.

Two small boys weren't among the reciters or singers. They were to take up the offering. They both felt very important. One of them gazed in astonishment. He nudged the other one as they returned to their seats. "There was a whole pound note on mine" he said. His friend looked quite envious.

When the service was over the work was not finished. The older ones were Sunday school messengers. They were to visit the old and the sick with gifts from the harvest display. They all wanted

to help, and the grannies and grandpas loved having boys and girls to call on them.

"What will happen to the whole pound note?" a little boy asked. We had to explain that it was a gift to the Sunday school. The Sunday school had been giving to others, but it had received something special in return. Soon all the children would be receiving prizes for good attendance. We needed gifts to help with buying these and other things.

The children were delighted with their extra-special gift. They had heard about giving to others in their Sunday school lesson. It is quite true about giving. If we give to others we ourselves will receive in return.

Everyone enjoyed the harvest thanksgiving. For one little boy it was very special. He had been giving with all the others, but he had held the plate to receive our gifts too and for him there was a very special gift. He will not forget that for a long time.

'Bye now, and God bless you all.

Lots of love,

AUNTY DOROTHY.

Prayer and Praise

by F. H. COLEMAN

The battle of Trafalgar was about to be fought. Up went the signal on Nelson's ship "Victory": "England expects every man to do his duty."

The great Lord Jesus expects all Christians to be at their posts, and especially the post of prayer. God has given different ministries in the Church. Not all are leaders, but He has promised a reward even to those who hold up the arms of others so that victory will be achieved.

Queen Esther, in the providence of God, was exalted to her position that she might intercede with the king in order to save her people. She was brought to the kingdom for such a time as this. We too are brought to realise what God can do through prayer, and it is our privilege to be intercessors for Holy Ghost revival.

Men in the past have thought God would work this way and that, yet it did not come to pass. We are not to pray that God will do it as He did it in the good old days. He has His plan for today. We are expected to pray for revival, and if it breaks out in the church next door to your church rejoice that God has sent revival. Go and catch the fire, and soon you and yours will be ablaze for God. In 1858 many gathered for prayer in New York. God was pleased to send the fire in a town in Canada. The New Yorker rejoiced, and soon revival spread across the whole of the North American continent.

Pray and rejoice wherever God is pleased to send revival. God expects us to do our duty.

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COMING EVENTS

BATH. November 26, 27. Elim Pentecostal Church, Charlotte Street, Queen's Square. Saturday at 7. Sunday at 11 and 6.30. Pastor's first anniversary. Preacher: E. J. Jarvis. Convener: Douglas O. Ward.

BELFAST. November 27—December 1. Ulster Temple, Ravenhill Road. Special services by Pastor S. Beresford. Subject: "The Tabernacle" (illustrated). Sunday at 11.30 and 7. Weeknights at 8.

BOLTON. November 19. Y.M.C.A. Hall, Deansgate. Evangelistic service at 7. Preacher: J. G. Cooper supported by a team from the Potteries. November 26. Y.M.C.A. Hall. Film: "Beloved enemy," at 7.

CAERPHILLY. November 15-20. Elim Pentecostal Church, St. Fagan's Street. "Back to the Bible" meetings. Nightly (except Friday) at 7.15. Saturday at 7.30. United rally at "Ebenezer," Llanbradach. Sunday at 11 and 6.30. Preacher: Rev. A. H. Townsend (Canada).

CROYDON. November 20. Elim Pentecostal Church, Stanley Road. Visit of C. J. E. Kingston, at 6.30.

HARLOW. British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m.

HANLEY. November 26. Elim Pentecostal Church, Bucknall Old Road. Preacher: Pastor K. Robinson, supported by Hanley young people. At 7.30. Convener: J. G. Cooper.

HULL. November 19. City Temple, Hessle Road. Camp reunion for the North-East Presbytery. At 3.30 and 6.30. Tea provided for the campers.

LUTON. Every Sunday at 10.30 and 6.30. Elim Church, 123 Dallow Road.

PALMERS GREEN. November 18-21. Elim Pentecostal Church, Russell Road (off Bowes Road), N.13. Missionary exhibition open all day Saturday. L. Wigglesworth and others.

PONTYPRIDD. November 20. Elim Pentecostal Church, Thurston Road. Visit of Elim missionary Peter Griffiths at 11 and 6.

SOUTHPORT. November 19. Evangel Temple, Manchester Road. At 7.30. Christ's Ambassadors. November 23. At 7.30. The Gideons, with film of their work.

SWINDON. November 27. Elim Pentecostal Church, Osborne Street. Pastor W. R. McKibben's first anniversary. Services at 11 and 6.30. Preacher: L. Cowdery (Plymouth).

YEOVIL. November 26, 27. Elim Pentecostal Church, Southville. Saturday at 7, District Presbytery Rally. Sunday at 11, 2.30, 6.30 and 8. Visit of the President and Elim Bible College students.

HOW NEAR IS THE END? *(continued)*

making some 7,000 years altogether. We may, therefore, be near the end of the present age.

If this *is* the generation of which Jesus spoke, then, having seen "the beginning of sorrows," we will also see the end. All the end-time prophecies may take place before the present generation passes away. Darker and darker will grow the night, until at last the Church will be gone, and, in the midst of judgments indescribable, this old age will pass and a new be born.

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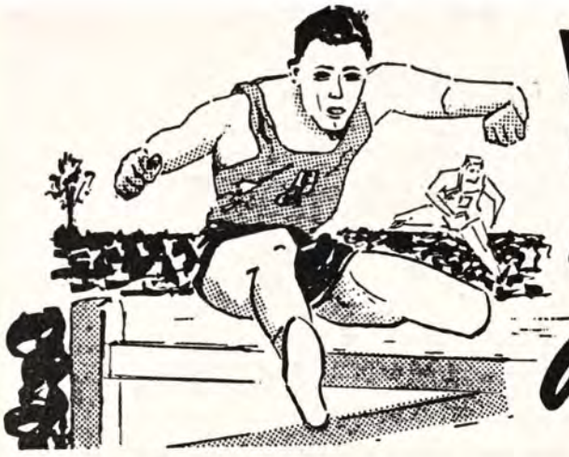

YOUTH *in action!*

HOW YOUTH DEPARTMENTS CAN BUILD UP OUR SUNDAY EVENING SERVICES

by ALEX TEE

EVERY Elim member and young person rejoices to see his local church congregations increasing. There is no slick method of achieving this, but each department can contribute in some way.

Music talent. Every young person who can play a musical instrument well should be encouraged to use his ability at Crusaders, Sunday school and Sunday evening services. A good orchestra not only helps congregational singing, it gives our members something to talk about when inviting their friends to church. If you have an instrument lying at home and you can play it a little do get it out and begin seriously to practise on it with a view to using it in your church.

Junior youth choir. Although it might be difficult to get a group of eleven- and twelve-year-olds to sing anything difficult, if they sing only a simple hymn on occasional Sundays and practise for their next effort after each Sunday night service for only ten minutes they are in the church and making friends in the ranks of our youth departments. Even ten-year-olds are better present than absent, so that they too could join in and sing in this item.

Quarterly special. Sunday school anniversaries always draw visitors. Why cannot we develop a junior Crusader anniversary, a senior Crusader anniversary, a boys' club anniversary and a Sunshine Corner anniversary ? The whole point is that it gives opportunity to invite the parents and the relatives of these juniors. It gives variety to our evangelistic approach. Remember that children do well to attend more than just a Sunday school on a Sunday. Every means of getting them to a Sunday evening service should be welcomed. The pastor would rather every empty seat had a boy or a girl on it than no one at all.

Using your car. We hear that many of our Crusaders who own their own cars are using them to bring elderly and crippled people to the church. Others are going out to the housing estates where branches of Junior Crusaders are held and bringing in the young people who attend the midweek activities. This is most commendable, for in the first case older people and cripples find Sunday a long, lonely day without a visit to God's house, and in the second instance we are anxious to connect our branches with the main church ; this is most important.

Harmony groups. Many young people who are not good soloists could take part in an item rendered by a Crusader group. There might not be many in the group, but the pastor could join with your group in many cases and help you to provide an item. There is nothing to stop you—yes, **you**—getting a few young people together and trying to sing a simple piece.

One last thought ; you cannot build up a service by being absent. Dissipation of Christian service is not as good as concentration. Your pastor needs you on a Sunday night. Go all out to see if you can possibly bring someone with you.

LEND YOUR MONEY WHERE IT WILL DO GOOD

WE welcome investments by God's people which can be used to propagate the gospel and spread the Pentecostal message. Write to the Secretary, Elim Church Headquarters, 299 High Street, Cheltenham, Glos.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, November 21st — Isaiah 43:9-28

" Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me " (v. 10).

" We speak that we do know, and testify that we have seen," said the Lord Jesus (John 3:11). That is the requirement of a witness: to speak what he has seen and to tell what he knows of a given matter. God expects this of us; so having been chosen to be His witnesses it naturally follows that we have been chosen to know Him. What an act of grace! Chosen to know Him! We began to know Him when we were converted: " And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent " (John 17:3). That was but an introduction to Him. Beyond that lies a vast region of knowledge, so that Paul, long after his Damascus road experience, cries out: " That I may know Him, and the power of His resurrection " (Philippians 3:10).

Tuesday, November 22nd — Isaiah 44:1-17

" For I will pour water on Him that is thirsty, and floods upon the dry ground " (v 3).

God does not pour out the water of life indiscriminately. Though He can afford to be lavish, His lavishness is controlled by wisdom. He desires an intimate fellowship to develop between Himself and His people. Having drunk at the wells of salvation, we should instinctively turn to God when spiritually thirsty, yet strangely enough this is not always so. In fact, at times there is even a reluctance to seek God. Our need can be so easily supplied, yet we hesitate to go to the source of the river of life. Then comes the moment of awakening, and our heart begins to pant after God, and we cry out as did David: " As the hart panteth after the water brooks, so panteth my soul after Thee, O God " (Psalm 42:1).

Wednesday, November 23rd — Isaiah 44:18-28

" Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob " (v. 23).

What voluminous singing! Forests singing! Caves shouting! Mountains singing! Milky Way singing! All creation singing! Because God had redeemed His people. Then why am I complaining over my petty troubles and trials—I have been redeemed. Yes, **redeemed!** I should be singing too; and if I cannot sing I should be shouting; and if I cannot shout I should be silently worshipping. " Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever. Amen " (Revelation 1:5, 6).

Thursday, November 24th — Isaiah 45:1-13

" I will go before thee, and make the crooked places straight " (v. 2).

If God did this for Cyprus, who did the will of God without intention, how much more will He do it for those who do the will of God intentionally. We like the straight road, as did the Romans, and it seems such a waste of time to take the drunken English lane; we become confused with the many turnings, and we begin to despair of reaching our destination, wondering if the finger posts have been erected by one who knows the way. Take heart. God will go before us and make the crooked places straight. Those mysterious circumstances that perplex us now will eventually resolve themselves so that we shall exclaim with wonder " This is the hand of God! " However confused our way seems here, to our eternal delight we shall discover that it leads to the new Jerusalem.

Friday, November 25th — Isaiah 45:14-25

" Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else " (v. 22).

We must not think of the look that brings salvation as a momentary glance, but rather as the beginning of a way of life that is characterised by looking to God for cleansing from sin, for daily direction, for help in trouble, for the pattern of behaviour that God expects of those who trust in Him. It was when Peter took his eyes off the Lord that he began to sink. The need to keep our eyes on Jesus is emphasised by Paul, who wrote " Looking unto Jesus the **author** and **finisher** of our faith " (Hebrews 12:2); and again, " He which hath begun a good work in you will perform it until the day of Jesus Christ " (Philippians 1:6). We must look to Jesus to begin our faith, and we must look to Him to perfect our faith; for He alone can present us faultless in the presence of God.

Saturday, November 26th — Isaiah 46:1-13

" Even to your old age I am He; and even to hoar heads will I carry you " (v. 4).

" Old age doesn't come alone " is often said jocularly when a person just beyond the prime of life has a rheumatic twinge as he rises from the chair, but it is often a grim reality. We should remember that even Paul, with his ardent belief in divine healing and an outstanding record of miracles behind him, referred to the " bondage of corruption." It was a frank acknowledgment that age brings failing physical powers. The home cannot be kept as spick and span as previously; where once the garden was kept neat and trim now the weeds flourish; with the reduction of income the pleasure of giving as previously is denied and the budget is more difficult to meet—and so we could continue; but in the midst of these increasing troubles the Christian can be assured that God will be with him to comfort and to bless.

Sunday, November 27th — Isaiah 47:1-15

" Thy wisdom and thy knowledge, it hath perverted thee " (v. 10).

Under the inspiration of the Holy Spirit, Isaiah gives this as one of the primary causes of Babylon's downfall. Is this not a solemn warning to many of this generation whose perverted knowledge has deceived them into believing that they have outgrown the message of the cross? When Babylon was so sure of herself that she dwelt carelessly and was given over to pleasure, suddenly she was overthrown. Unless our knowledge brings us to the foot of the cross in confession it is of little value in the light of eternity; and if that knowledge is a perversion of truth and prevents our coming to the Saviour it will be a grave tragedy in the light of eternity.

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ITINERARIES

The President:
November 20, Reading; 26, Yeovil; 27, Merriott; December 11, Eastbourne.

London Crusader Choir:
November 19, Welling, Kent; 20, Maidstone and Green Street Green; 27, Broadmoor hospital; December 4, Romford and Holloway prison; 10, Croydon (Fairfield Halls).

North London Presbytery—Elim Missionary Exhibition:
November 18-20, Palmers Green; 22-24, Becontree; 26, 27, Barking.

Pastor and Mrs. A. D. Bull, Tanzania:
November 19, 20, Liverpool; 21, Ellesmere Port; 22, Holyhead; 23, Southport; 24, Marton, Blackpool; 26, 27, Jubilee Temple, Blackpool; 28, Wigan.

Marion Paint, India:
November 19, 20, Rayleigh; 22, Southend; 23, Ashingdon; 24, Hadleigh; 26, 27, Bowers Gifford; 29, Leigh-on-Sea.

Joseph Smith:
November 19-23, Coatbridge; 24—December 4, Clydebank; 6-11, Govan; 13-18, Greenock.

Vera McGillivray, Hong Kong:
November 14-20, Aberdeen Missionary Convention.

Elim Pentecostal Church Film Organization:
December 31, Aldershot (film: "The big blast").

BIRTH

CRAVEN. To William and Jaqueline Craven, of Elim Church, Rotherham, the gift of a daughter, Alison Jane, on September 23rd.

MARRIAGES

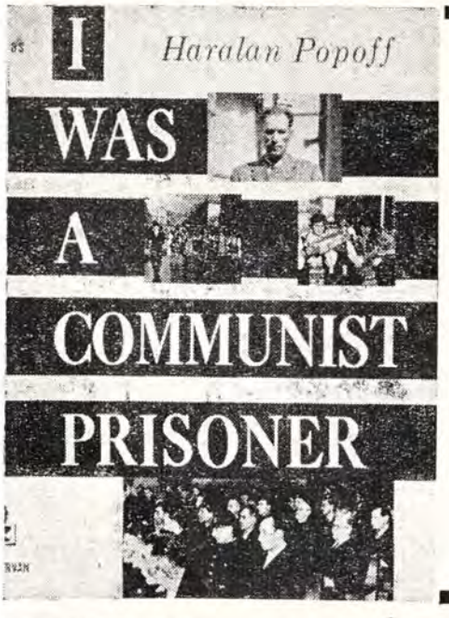
FORD—PYNE. On September 10th, at Elim Pentecostal Church, Ilford, Roy Ford to Jean Francis Pyne. Officiating minister: R. B. Chapman.

STEVENSON—PEARSON. On October 29th, at Elim Pentecostal Church, Ilford, Alastair Rice Stevenson (son of Pastor T. H. Stevenson) to Sally Jayne Pearson. Officiating ministers: R. B. Chapman and L. E. Knipe.

SCOTT—MATTHEWS. On August 20th, at the Elim Church, Thornton Heath, Robin Scott to Ruth Olive Matthews. Officiating minister: Brian Edwards.

SILVER WEDDING

MUNDELL—HARRIS. On November 11th, 1941, at Elim Church, Carlisle, John B. Mundell to Vera Harris. Officiating ministers: E. C. Jones and J. McAvoy. "Hitherto hath the Lord blessed us."



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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLVII No. 48 NOVEMBER 26th, 1966 6d

Mountain Ash Sunshine Corner Campaign

conducted by Pastor Derek J. Green

(see page 762)

ELIM EVANGEL BIBLE SCHOOL

"HIS FULNESS — AND OURS"

Studies in Paul's letter to the Colossians (No. 4)

by H. Palliser *(Minister of Carlisle Elim Church and member of Elim Bible College Faculty)*

ALMOST before we realise it Paul has led us to the great theme that is upon his heart: the glorious Person—the Lord Jesus. This is dealt with in 1 : 15-22, and I venture to say that we have here one of the greatest, grandest and most majestic descriptions of Christ to be found in all Scripture.

Now Paul has a special reason for dealing with this particular theme. False teachers, the Gnostics, were active in Colosse and causing trouble. They boasted of having received "new revelations" and "greater light," of having been initiated into "new mysteries," and so on. One feature of Gnosticism was that it attacked the person of Christ, giving Him *a* place, but not *the* place. In the words of Handley Moule, "whatever else this error did, it . . . put Jesus Christ into the background." Or, as the Rev. H. M. Carson has it, "There is no suggestion that Christ is openly rejected. He still has *a* place, but only as one among the many angelic powers." And this Paul will not tolerate. He will not see his Lord in any other place than the first. There are other things in their teaching that he will correct, but "first things first" and here is a matter that must have top priority. As I heard Dr. Dunning once say, "If you are wrong about Jesus you are wrong everywhere."

At first we are tempted to say "Of what importance is this to our age? Surely Gnosticism went out centuries ago!" On the contrary, this letter is one of the most timely and fitting for our age that you will find in the Word. Take any of the cults around us today: Jehovah's Witnesses, Mormons, etc.; they all, at some point, attack the person and/or the work of Christ. They give Him *a* place but not *the* place. As Dr. Martyn Lloyd-Jones has well said: "It is when you come to the person and work of the Lord Jesus Christ that you will find most easily and obviously how they go astray. Most of the cults are not only uncertain but definitely wrong about the person of the Lord Jesus Christ. Most of them are Unitarian, they do not believe in His full and unique deity. They do not really believe in the incarnation and the marvel of the two natures in one person. They are wrong about that. He is just a Man, the Supreme Scientist, or the Supreme Religious Genius, the Great Teacher. But the glory of what we have concerning Him in the Bible is generally absent. And it is exactly the same about His work, and especially His atonement." The Colossian situation is being repeated today; His glorious person is again under attack, and for this reason I contend that this letter is of vital importance to our age.

In this passage I suggest that Christ is set forth in a fourfold relationship: (1) to the Father (v. 15), (2) to creation (vv. 16, 17), (3) to the Church (vv. 18, 19) and (4) to His reconciling work (vv. 20-23), and because these four themes are so important and tremendous we will not rush through them in one brief meditation.

His relationship to the Father
(v. 15)

Paul mentions two matters here.

1. He is the image of God. What does that word "image" mean? It is the word used in Matthew 22 : 20 and 2 Corinthians 3 : 18, and suggests a likeness or representation such as may be found in a face reflected in a mirror, or a ruler's head on a coin; and Christ is the image, the likeness of God. But why the word "invisible"? Surely the answer is that He made the invisible visible. Through the ages of human history God remained invisible, and then a wonderful thing happened, "the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father," and Christ could say to His followers "He

that hath seen Me hath seen the Father." There then is the first part of His relationship to the Father, one of the closest fellowship, for only on the basis of closest fellowship could there ever be perfect likeness and resemblance.

2. He is the first-begotten of all creation. Let me say at once that Paul is not suggesting that Christ is merely another created being in the sense that angels and mankind were created. That he is not so declaring is clear from what he says of the Lord in verses 16 and 17, where he states that by Christ was creation. What we have here is Christ's eternal relationship to the Father.

There then is just a little of what is implied in His relationship to the Father, and as we think on this we find we are gazing on *God* the Father and *God* the Son.

His relationship to creation
(vv. 16, 17)

Twice over in this breathtaking statement occur the words "all things." "All things . . . that are in the heavens, and upon earth, things visible and invisible . . . all things." What a revelation of power and authority! Let us take it a step at a time.

1. Things in the heavens (plural). The Bible mentions three heavens. There is the heaven of the *sparrows*—the realm of clouds, rain, winds and atmosphere, with all their marvels. He made that. Then there is the heaven of the *stars*. How casual the statement in Genesis 1, almost as an afterthought: "He made the stars also." It is over twenty-five years since Sir Arthur Eddington wrote "A hundred thousand million stars make one galaxy; a hundred thousand million galaxies make one universe." "All the heavenly orders, stars upon their way"; He made them. Finally there is the heaven of the *seraphs*, the place of the immediate presence of God with all its unimaginable glory, the place where the angels bow in worship; He made that.

2. Things in the earth. This earth itself with its mountains and plains, rivers and lakes and glens; this earth with all its forms of life—vegetable, reptilian, marine, bird, animal and human; this earth, down to that smallest particle so full of power and mystery, the atom; He made it.

3. Things invisible. There is a visible world and there is an invisible world, and let it be noted that to the Lord Jesus and the apostles and prophets the latter was as real as the former. Today this invisible world is dismissed by many. But notice how Paul describes it: "thrones, dominions, principalities, powers." What is he referring to? Angels, "all the heavenly order in their great array." Angels in their rankings and gradations. In *Paradise Lost* Milton writes similarly—"Thrones, Dominations, Princedoms, Vertues, Powers." Well, those celestial beings, so glorious that men would fain have worshipped them, so powerful that they could smite Sodom's men with blindness, Christ made them, and they worship Him, and run to do His bidding.

One final sentence as we conclude: "and by Him all things consist"; literally "hold together." That is to say, what He created He now upholds, controls, maintains. He upholds the stars in the heavens, and He upholds this world of ours, and He holds together the molecules within the atom. Bring it near to hand. He who upholds the stars upholds the saints also. "I will uphold thee with the right hand of My righteousness"; "The Lord upholdeth the righteous."

This is just a little of what is involved in these words of Paul concerning the glorious person of Christ. We have only glanced briefly at a fraction of what this means, but here is a wonderful thing—that He who dwells in the bosom of the Father dwells also in the hearts of those He has redeemed, and He "who upholds all things by the Word of His power" upholds His people also.

Visit of Missionary Exhibition to Devon and Cornwall Presbytery

Report by A. Nicolson

From October 1st to 16th the Missionary Exhibition was in our presbytery, with Pastor Peter Griffiths in charge. Barnstaple, Plymouth, Falmouth, Newquay, Paignton and Exeter were the centres visited. In Paignton we were unable to erect the exhibition, but Pastor Griffiths ministered, and showed slides of the work in Rhodesia.

Pastor Griffiths presented an uncommon angle in one of his talks, something of how the missionary feels when thrust out into a new country with all the problems of language, customs and personal relationships not only with the people of the country but with one's fellow missionaries.

Looking back on the itinerary I feel privileged in having had the opportunity of visiting the churches with Pastor Griffiths and thankful for the information gleaned from discussions as we travelled the presbytery.

Elim Pentecostal Church News

GREENOCK **Pastor: W. J. Patterson**

Greetings. Please find enclosed a photograph of the five double-deck buses that were used to take the four Sunday schools at Greenock on their annual outing to Kilbarchan. We had a lovely day, with two meals, and all the children running races and getting prizes. Everything went without a hitch, for which we thank and praise God.

A. MCALEES, Superintendent.

Port Glasgow.

The house party at the Blackpool spiritual conference in September.

BARKING **Pastor: B. Richardson**

How wonderful to feel the presence of God in our midst! We rejoice to be able to tell you all that in the past few months seven souls have given their lives to Christ. A member of long standing gives praise to God, for his brother accepted Christ as Saviour and then a few weeks later his brother's wife also came to Jesus. Two teenage girls also accepted Christ and are earnestly seeking to know Him better.

Three of these born-again believers and another brother who has recently joined our assembly obeyed the Lord's command to be baptised. We are looking forward to our next baptismal service; we already have two teenagers as candidates, and feel sure that others will join them. There are increased attendances at the Sunday schools, particularly the branch Sunday school at Thames View estate, which has suffered in the past because of a cramped and unsuitable schoolroom but now has the use of a large school hall. Junior Crusaders now have a good number regularly attending. The Crusader group also has been blessed of God, with increased numbers and a desire to work for God.

We give thanks to God for sending us Pastor B. Richardson, who, ably supported by his wife, is leading us into a new era. "For there is a sound of abundance of rain."

H.C.D.

THE DERBY CRUSADE

THE crusade in Derby conducted by Ron Jones, Alan Caple, Don Evans and David Woodfield is now over. The two and a half weeks were crammed with activities and public rallies. There was no free night.

During the day there were visits to members' homes and members invited their friends and neighbours for a cup of coffee in order that they might meet the team members. These sessions proved most profitable, for every such gathering was taken as an opportunity to sow the gospel seed. There were people who decided for Christ in members' homes. Other day-time activities included visits to senior schools, the art and technical colleges, the Crown Derby canteen, and old people's homes. Decisions for Christ were recorded as a result of these many and varied approaches.

Three nights a week a coffee bar followed the evening rally and scores of teenagers came under the sound of the gospel, to which some responded by committing their lives to Christ. There were the memorable three nights when those seeking the baptism in the Holy Spirit were invited to stay for prayer, and there was the great joy of seeing at least twelve of them receive their own personal Pentecost.

Throughout the whole period the main crusade services were held in the Derby church and the Sun-

day evening rallies were convened at the usual service time of 6.30, with congregations of about 400.

One of the highlights of the crusade was the meeting of a group of some twenty students of the diocesan training college with Ron Jones and Wynn Lewis, an hour of straight talk and frank exchanges, with the students being left in no doubt that religion of itself was insufficient.

One of the delights of any campaigner is in the form of unsolicited letters from new converts and others who have been helped. Here are extracts from such letters.

One young man wrote: "I would like you to know that you have helped me tremendously, and with Jesus Christ's help I intend to endeavour to overcome my temptations and lead a Christian life. Thanking you once more for showing me the way."

From another young man, the following: "Just a word to you to say thank you. Last Sunday evening I came forward to acknowledge Jesus Christ as my Saviour. I feel very happy."

Let the final word come from fourteen-year-old Jean: "I don't know quite what to say except thank you for showing me my true Saviour. My life is young yet, and I hope to serve the Lord Jesus Christ in every way I can. May God always help you in your crusades and help you to save young teenagers like me from the flames of hell."

Over 100 recorded their decisions for Christ.

W.R.J.

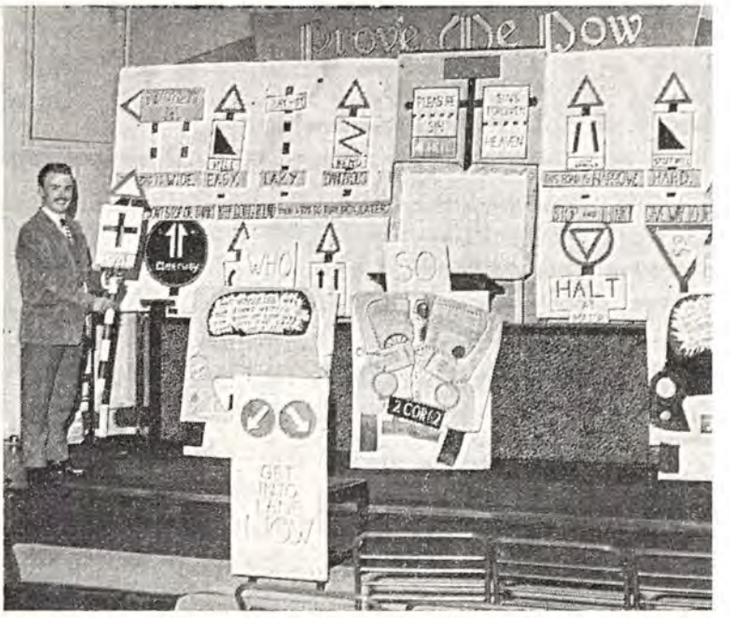
HASTINGS **Pastor A. S. F. Horne**

CRUSADER'S CALL TO MISSION FIELD

MR. P. STREETER has been in charge of our Crusaders for the past two years; now he and his wife are leaving after training to go as missionaries to South Africa.

Pastor A. S. F. Horne conducted a farewell service, at which a large number of friends and members were present. We pray that God will use them to extend His kingdom. Our loss is Africa's gain.

A. S. F. HORNE.



Mr. J. Bailey with his demonstration "Get into the right lane."

MACCLESFIELD **Pastor: R. Hughes**

Recently ten cars and two lorries, decorated for the occasion, travelled to three estates in a motorcade of witness. Subsequently we started a Sunday school bus and our school has trebled, now numbering about 120 scholars per week. The Sunday school anniversary, which followed the motorcade, saw the church packed for the demonstration by Mr. J. Bailey (Sunday school superintendent) and the scholars.

The church teenagers conducted a census among the youth of the town, and following this thirty "rockers" have joined us for our weekly crusade meetings, and we have just completed a God-blessed youth crusade which concluded with a Thursday rally at which 160 teenagers heard Richard Keyes, of Liverpool, give a tremendous testimony. We thank God for over twenty decisions and a move of God that has both thrilled and challenged us.

R. HUGHES.

Sunday school scholars dressed in costumes of many lands ready for the motorcade.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

CONTENTS

Studies in Colossians (No. 4) *H. Palliser*
Church reports
The yellow peril
Aberfan *Editorial*
World news digest
Souls are people *R. Jobling*
Lord, I believe *Carrie Judd Montgomery*
Your day of dread *Gladys Gorton*
Sunshine corner *Aunty Dorothy*
Rethinking coffee-bar evangelism *B. Edwards*
Family altar *Gordon Wright*

EDITORIAL

so the Chinese have done it again, and indeed have done what the West has not yet ventured to do: fired an atom bomb in a ballistic missile and exploded it on target; so the yellow peril, foreseen by our forebears of two and three generations ago, looms menacingly nearer and nearer.

Whether the optimistic expressions of America's Pentagon and State Department that Chinese rocketry and atom bomb development were twenty years behind the West's were intended only for public consumption, and did not reflect their considered opinion, we shall probably not know in our generation. At any rate, events belie optimistic forecasts.

However, the problem is not now one of military prowess but one of moral attitude. Moral considerations may cause the West, and even Russia, if developments of recent months are any guide, to pause on the brink of the nuclear abyss, but the new truculence resulting from the possession of military prowess by China causes us to question whether these would deter the Chinese from using their new-found might in support of Asiatics and Africans. The Chinese may feel that now, or at least the near future, is the time for the non-white to attempt to cast off the shackles of the West.

However this may be, the warning of the book of Revelation (16: 12) takes on a more urgent note as events race to a climax in China itself. Seven hundred million people spend annually on armaments an amount equal to that spent by Britain with its 50,000,000 population. When China mounts an armaments programme commensurate, population wise, with the West who will contain her?

THROUGHOUT the land the shock of the Aberfan disaster chilled all hearts, and the nation's sympathy and prayers have gone out for those who suffered so grievously in the tragic loss of their nearest and dearest. When lips are dumb with grief and hearts are shattered by sudden bereavement, words convey but feebly the endeavour to soothe and heal, or help to comfort in distress, but Gladys Gorton this week well expresses our feelings for those who are bereaved and concerning those so suddenly taken from us.

May the Healer of wounded spirits and broken hearts sustain every bereaved one in this poignant hour of desolation ; yea that even out of this desolation they may know that He came "to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

WORLD NEWS DIGEST

THE HOLOGRAPH

A NEW camera called the holograph has been invented by a Dr. Dennis Gabor. This camera promises to produce microscopic magnification of millions of times. The electron microscope will magnify up to 200,000 times, but this is still not enough to see the atom or its insides. By using the laser with X-rays or the electron beam it should be possible to probe the atom.

Scientists with their precision instruments are probing deeper and deeper into the atom, but although the microscope or telescope may reveal the amazing order of God's creation it does not reveal God Himself. Man must find God by revelation.

THE FAKIR ATTEMPTS TO WALK ON WATER

Newsweek, June 27, 1966: "In the eyes of his admirers, Lakshmanasandra Srikanto Rao was the greatest living teacher. Over the years he had demonstrated his feats in many nations. According to his followers, he could at a single sitting drink cyanide and eat nails, broken blades, glass and needles. But his ultimate goal was to walk on water.

"In June 1966 he decided the time had come to demonstrate his mastery over matter. From all over the world, including Europe and the U.S., some 5,000 of the faithful and the curious converged on Bombay to witness the spectacle. Tickets sold for up to $70. In hushed silence they watched Rao drink nitric acid and walk on burning coals. With these preliminaries out of the way, he climbed to the side of the tank and stepped out on to the water—and sank to the bottom, right up to his white whiskers. In his attempt to equal the feat of Christ he failed."

REPORT ON THE NEW BIRTH-CONTROL PILLS

U.S. News and World Report (July 1966) gives a report on the effects of birth-control pills on the morals of America. It says: "An era of change in sexual morality is now developing in America. Fear is being expressed that the nation may be heading into a time of sexual anarchy. College girls everywhere are talking about the pill and many are using it. The pill is turning up in high schools too. City after city is pushing distribution of the pill to welfare recipients, including unmarried women. Result: widespread concern is developing about the impact of the pill on morality. With birth control now so easy and effective is the last vestige of sexual restraint to go out of the window? Will mating become casual and random—as among animals?

"Recently John Alexander, general director of the Inter-Varsity Christian Fellowship, said: 'I think it is certain the pill will tear down the barriers of far more than a few young people hitherto restrained by the fear of pregnancy—this will be even more true when the "retroactive pill" comes on the market.'

"As many clergymen and educators see it, the pill is becoming a major element in the crumbling standards of sexual morality, especially among the young. A woman teacher in a small college in upstate New York said: 'When you talk to the girls today you're talking in a whole new world. They think a girl is a fool not to use it—if she is seriously in love.'

"At Brown University it was disclosed last autumn that the campus health director had prescribed the pill for two unmarried co-eds at Pembroke College, the undergraduate school for girls. . . . The health director's action was defended by Brown University's president. . . .

"Some observers are visualising the time when a young girl on reaching womanhood would be given a set of retroactive pills to carry with her for use whenever she happens to meet a boy to her liking."

Thus we see an open and rapid declension of the morals of America to those of Sodom and Gomorrah. Terrible judgment fell on those cities. Can we expect America to be immune?

THE CHALLENGE OF COMMUNISM

THE French Communist publication *Paix et Liberte* said: "The gospel is a much more powerful weapon for the renovation of society than is the Marxist's view of the world. Yet it is we who shall conquer you in the end. . . . We Communists do not play with words. Of our salaries and wages we keep only what is absolutely necessary, and the rest we give out for propaganda purposes. To this same propaganda we also devote our leisure time and part of our vacation. You, however, give only a little time and scarcely any money for the spreading of Christ's gospel. How can anyone believe in the all-surpassing value of this gospel if you do not practise it, if you do not spread it, if you sacrifice neither your time nor your money for that purpose?"

SOULS ARE PEOPLE!

by R. Jobling

Minister of the Elim Church, Tamworth

I HOPE the printer uses a really thick, heavy type for this title. I want it to be noticeable, to be a headline that hollers and screams and shouts! I want the world to know! "You there! Hello there! Did you know? Have you heard? Let me tell you that souls are people—**souls are people—SOULS ARE PEOPLE.**"

All right, I'll take it easy and tell you why I am going on like this. It came through the letter-box the other day. There it was on the doormat. I opened it. It was a letter advertising in rather Americanised, high-pressure terms some evangelistic effort or other. From some aspects I enjoyed reading it, for it had much to commend it. It was keen, zealous, enthusiastic; it was good; but there it was at the end of the letter: the writer closed with the words "Yours for souls."

"Well, what's wrong with that," someone will ask. "Just the fellow we want, on fire for God, out for souls." Yes, souls!

I could not put my finger on it at first, but there seemed to be something not quite right; something was missing. Eventually it came to me—souls are people. Did my soul-hunting friend really know what he was writing when he put that at the close of his letter, or did he do it because he had read it at the bottom of someone else's letter and thought it would look good on his own? Giving him credit for its not being merely a popular evangelistic catch-phrase, did he fully understand what was involved in writing "Yours for souls"?

What is a soul? *Chambers's Etymological Dictionary* defines a soul as "that part of a man (or woman) which feels, desires, etc., the seat of life and intellect; essence; internal power, energy or grandeur of mind. A human being, a person." See? Souls are people!

I once had the rather doubtful privilege of seeing one of those supercharged soul-grabbers at work. (There is a difference between soul-grabbers and soul-*winners*.) This person had got his victim—for I can only describe him as that—in a corner, and with a few brief preliminaries he whipped out a Bible and began to fire texts at him with the rapidity of a machine-gun, and with about as much finesse. He just rammed them up the breech, as it were, and blazed away. Of course, they were all very much on the theme of hell and damnation and were delivered with dire warnings, with very little about the love and mercy of God. He would ask questions and before the poor fellow he had cornered had the chance to speak he would be battering away with verse after verse again.

The poor man hopped from one foot to the other and glanced uneasily at his watch. He had promised to meet his wife outside the post office in five minutes' time. In desperation he began to wonder whether the only way to rid himself of this Bible-punching fanatic was to belt him with his own Bible and run for it. I could picture the unfortunate "soul" going pale and crossing to the other side of the street if he ever saw someone approaching him with anything that resembled a Bible.

A soul, the inner part of a man's being, is so infinitely precious that the Lord of glory hung for hours in agony on a Roman torture device and died in order that He might purchase that soul for Himself. When we think about souls and winning them for Jesus we are indeed on holy ground.

Souls are not dismembered hands to be counted in a rally, or merely statistics for the crusade report. They are not just things to be counted in triumph, like a schoolboy counts his marbles when he has won the game. Souls are people; they have hopes, desires and longings; they have brothers and sisters and parents, boy-friends and girl-friends; they love and laugh, they weep and wander; they attend meetings, theatres and rallies, weddings and funerals. None of them is exactly the same as the other, except that they all need Jesus. Souls are people. The writer of a famous hymn had a penetrating insight into what souls really are when she wrote:

" Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore ;
Touched by a loving hand,
Wakened by kindness,
Chords that were broken will vibrate once more."

A famous lawyer had a habit that was irritating in the extreme to some of his colleagues. When defending men and women in complicated and serious court cases he would refer to them by their names. He would say " Bill Jackson says he did not commit this crime, your honour." At length one lawyer was sufficiently curious to ask him the reason why, seeing that the others would say " My client . . ." The famous lawyer smiled a slow smile and explained. " Juries," he declared, " will hang clients. They will not, without great heart-searchings and anguish, hang Bill Jackson."

The great lawyer had hit upon an important truth. It was necessary if the compassion of the jury was to be aroused that they should consider the prisoner as someone whom they could identify with themselves. He was not a " client," but a man with good qualities as well as bad. He was not a depersonalised object, but someone with feelings, etc., like themselves. Maybe if we thought of the Bills, Jacks and Alfs, the Susans, Janets and Pats, we would be able to win them better. Souls are people !

" LORD, I BELIEVE "

by Carrie Judd Montgomery

" LORD, I believe ; help Thou mine unbelief."

The poor father who brought his suffering child to Jesus for healing had seen the failure of the disciples to cast out the evil spirit, and he felt so despairing that he could only say to the Lord " If Thou canst do anything, have compassion on us, and help us."

Perhaps we have often bewailed our own lack of faith, but it would seem at any time that we have had more faith than the poor father had at this moment, for he doubted even the power of the Lord to heal the child.

How did the Lord Jesus deal with this unbelief ? Did He tell the poor man to go home and wait until his faith had grown sufficient, and then to come to Him again ? Not so ; *now* is God's time, and now was the time for the faith, and the time for the boy's healing.

The father had said " If," but Jesus now pronounces another " If," and on this hangs the whole matter : " If thou canst believe, all things are possible to him that believeth."

The one opportunity for his son's healing is at hand ; he may never come personally in contact with the great Healer again. Can he afford to lose this golden moment of privilege ? The father must believe, but he is filled with unbelief. How can he in one brief moment change the attitude of his soul from unbelief to living faith ? How this vital question in all its bearings must have surged through the man's consciousness. To say sadly " I wish I could believe, but I cannot, for I am so unbelieving by nature " would be to lose all. What could the poor father do ? Was it not possible that this mighty man who commanded faith could also impart faith if there was a full surrender of the will to His will ?

Here the secret was discovered, and " straightway the father of the child cried out, and said with tears, Lord, I believe ; help Thou mine unbelief."

Dear discouraged ones, it is for you to learn this important secret. You may be filled with doubts and fears, you may be tempted to give up all hope of victory, or at least to delay it indefinitely, but the Saviour stands waiting today, saying to you, as He said to the doubting father, " If thou canst believe, all things are possible to him that believeth." He waits for you to put your will from the unbelieving side to the side of faith, and then He will work in it by the energy of the Holy Spirit, and impart living faith. He has given us our wills, and we must use them to will to obey Him in this as in every other matter. It is as though the poor distracted father had said " I will believe, I choose to believe, I do now believe in spite of any apparent feeling of unbelief."

I remember a time when I had strained my foot dreadfully, and was suffering such agony that I could not at first speak a word in answer to the kind inquiries a friend was making as to where I was hurt. In the midst of my terrible pain the Devil

whispered "You have not enough faith for this." In my heart I replied thus to the temptation: "Faith or no faith, sight or no sight, feeling or no feeling, pain or no pain, I *now* believe that Jesus heals my foot."

I had thus committed myself to believe without any sign or wonder, but almost instantly I felt the awful agony as though the pain was running out of it like water. The foot was allowed to swell and discolour in a fearful manner to show the household how badly it had been hurt, but I had no more pain, and after one day of waiting on God faith was given me to walk upon it.

I find that a passive faith is not sufficient. Not God *will* heal me, but God *does* heal me *now*, because Jesus has borne my sicknesses on the cross (Matthew 8:17), and I have only to take His finished work for my body as for my soul.

The father "cried out with tears"; he was deeply stirred by a sense of his own weakness, but he prayed "Help Thou mine unbelief." How blessed to know that Jesus will answer such a prayer. He gave the father the desire of his heart, the deliverance of the son. As we confess our weakness and unbelief to Him He will wash it away in the cleansing blood and help us in prayer by His Holy Spirit. It is so comforting to remember Romans 8:26: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." With yielded hearts and wills let us determine to trust God for the fulfilment in our lives of all His glorious promises, and He will surely help our unbelief.

MOUNTAIN ASH **Pastor: S. J. Brown**

MANY children from the surrounding districts thronged the Elim church, Mountain Ash, during our Sunshine Corner campaign conducted by D. J. Green, of Pontypridd. About 400 children attended each night of the campaign. Pastor Green kept the children enthralled every night from Monday to Thursday with stories, tricks and choruses. The response from children and adults alike was very encouraging, and resulted in much blessing to every part of the church. Sunday school attendance has increased, a junior Crusader group has been recommenced, and we now have a thriving Sunshine Corner work.

P. CHAPMAN.

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THE SHARON GROUP

D.1358

Women's column

By GLADYS GORTON

YOUR DAY OF DREAD

GWYNETH dreaded Christmas. She had strong reason; a tragedy had visited her home the previous Good Friday. Her only son, nine years of age, was knocked down by a car and fatally injured.

A short time ago I met her for the second time since the accident, and it was uplifting to listen to her testimony of the Lord's goodness and undertaking. The peace of God pervaded that room like a gentle refreshing breeze on a hot, humid day. The first Sunday she and her husband went to the breaking of bread service the Lord spoke to them very definitely and they were wonderfully comforted. The only way Gwyneth could describe it was that she and Ken were enveloped in peace and this continued. "I dreaded Christmas," she told me. (By this time they had adopted a baby boy.) "In the evening of Christmas Day I had put Glyn to bed. Suddenly it came over me that Christmas Day had come and almost gone, and then it seemed that the Lord said 'Your day of dread is over.' I realised it was true; I was still enveloped in peace."

I write about this mother's grief and testimony of God's undertaking because in the little mining community of Aberfan in South Wales parents will be dreading Christmas, weeping for their children. No more will they hear the voices of their children ringing with happy laughter and excitement; no more will they hear the exclamations of surprise and delight or the sound of sweet carols from their young throats. Remember to pray for them. Pray that the root of bitterness will not find ready soil to flourish in their sorrowing, broken hearts. Pray that those who truly know and love the Lord will be willing channels, whom He can use to comfort, even though their own hearts are bleeding with longing for their darlings.

Out of this man-made disaster which has momentarily shocked the nation may means result that will bring benefit and a sense of security to those who live in such mining areas.

This world would be cheerless without the sound of a baby's cry, a little girl's song, a boy's whistle; it would be bleak without the sight of a baby's dimpling smile, a toddler's tumble; it would be empty without the sight and sound of children playing in the streets, in fields, on the seashore. And methinks heaven would too! Perhaps Jesus Himself, loving children and hungering for love, caught away these bonnie children to hold close to His heart. He needed them desperately, even more than their parents. "Safe in the arms of Jesus, safe on His gentle breast."

At the communal funeral, where the huge floral cross was laid on the hillside cemetery, the Right Reverend William Simon, Bishop of Llandaff, quoted these two scriptures: "And the streets of the city shall be full of boys and girls playing in the streets thereof"; "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (Zechariah 8:5; Malachi 3:17).

HELLO SUNBEAMS.

The attendance charts were always a delight to children and teachers alike. The children loved to help, marking them class by class; then they would count the ticks and give a joyful shout if the attendance was good. There was always a recount if it was down. We would always allow for those who were sick or on holiday.

As we checked the list this week there were no smiles. Our thoughts were with the Sunday school in Wales. They kept a record too, and their record this week would be very low. As we looked at our own happy children we realised what it would mean to the teachers who would have to face the empty chairs. We were making plans for our first prize-giving, but what if there were no children to receive the prizes? The thought was too terrible, and yet that is how it would be in Aberfan.

I thought of the words of Scripture. Zechariah 8 verse 5 was a favourite verse of mine. Jesus was followed by children when He was on earth, and He loved to see children playing together. I was glad that Paul reminds us that to be absent from the body is to be present with the Lord. It was easier to think of the children playing together in the streets of the new Jerusalem.

We love to hear our children sing the hymns and choruses. It is at such times that we gain comfort from the words we sing so often. One of our favourite hymns is in our *Redemption Hymnal*, No. 669,

" I wish that His hands had been placed on my head,
That His arm had been thrown around me,
And that I might have seen His kind look when He said
' Let the little ones come unto Me.' "

What a wonderful testimony the children have left behind. Many who are now on the attendance charts of heaven left an example for all to follow. When their unexpected call came they were prepared. Jesus was their Friend. We can think of them

" In that beautiful place He has gone to prepare
For all who are washed and forgiven,
And many dear children are gathering there,
For of such is the kingdom of heaven."

Our prayers and thoughts are with the parents, friends and teachers in Wales. We sorrow with them. The children do not need our sorrow. For them there will be no more crying and no more tears, for God has wiped away all tears from their eyes. It is only till He come.

'Bye now. God bless you all.

Lots of love, AUNTY DOROTHY.

PS. Did you find the inscription? It was written in Hebrew, Greek and Latin. You'll find it in John 19.

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COMING EVENTS

ANDOVER. November 26, 27. Elim Pentecostal Church, South Street. Saturday at 7.30. Billy Graham film: "Shadow of the boomerang." Sunday at 11.30 and 6.30. Preacher: J. T. Bradley.

BARKING. December 3. Elim Pentecostal Church, Ripple Road. At 2. North London Presbytery business meeting. Youth outreach in the evening.

BATH. November 26, 27. Elim Pentecostal Church, Charlotte Street, Queen's Square. Saturday at 7. Sunday at 11 and 6.30. Pastor's first anniversary. Preacher: E. J. Jarvis. Convener: Douglas O. Ward.

BELFAST. November 27—December 1. Ulster Temple, Ravenhill Road. Special services by Pastor S. Beresford. Subject: "The Tabernacle" (illustrated). Sunday at 11.30 and 7. Weeknights at 8.

BIRMINGHAM. December 3. Friends Meeting House, Bull Street. At 7, Presbytery youth rally. Billy Graham film: "The Restless Ones." Late-night special at 8.45 conducted by youth commissioner Frank Shadlock.

BOLTON. November 26. Y.M.C.A. Hall, Deansgate. Film: "Beloved enemy," at 7. December 5, 6. Elim Pentecostal Church, Platt Street. At 7.30. Crusade preparation classes conducted by F. Lavender.

CLAPHAM. November 22-27. Elim Central Church. Services for the deepening of spiritual life and addresses on the Holy Spirit by Charles J. E. Kingston. Weeknights at 7.30. Sunday at 6.30.

HANLEY. November 26—December 11. Elim Pentecostal Church, Bucknall Old Road. Sundays at 6.30. Weeknights at 7.30 (not Mondays or Saturday, December 10). Crusade by A. H. Townsend and family (Canada). Convener: J. G. Cooper.

HARLOW. British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m.

LUTON. Every Sunday at 10.30 and 6.30. Elim Church, 123 Dallow Road.

PONTYPRIDD. December 3-8. Elim Pentecostal Church, Thurston Road. Bible studies by Rev. J. Dart, M.A. Weeknights at 7.30. Sunday at 11 and 6.

STOCKPORT. December 3. Elim Church, Bamford Street. Revival and divine healing campaign begins, conducted by Charles Brookes. Sundays at 6.30. Weeknights at 7.30.

ROMFORD. December 4. Elim Pentecostal Church, Wheatsheaf Road. At 6.30. London Crusader Choir.

SWINDON. November 27. Elim Pentecostal Church, Osborne Street. Pastor W. R. McKibben's first anniversary. Services at 11 and 6.30. Preacher: L. Cowdery (Plymouth).

WIGAN. December 3-5. Elim Pentecostal Church, Station Road. Saturday at 7, Presbytery rally. Sunday at 11 and 6.30 and Monday at 7.15, Church anniversary services. Preacher at all services: A. O. Johnson (Longton).

YEOVIL. November 26, 27. Elim Pentecostal Church, Southville. Saturday at 7, District Presbytery Rally. Sunday at 11, 2.30, 6.30 and 8. Visit of the President and Elim Bible College students.

YOUTH PAGE (*continued from page 766*)

the same basic emotions, fears and problems to contend with. They all, at some time, wonder where they came from, why they are here, and where they are going. They all have lurking fears about what life and the future hold for them. They all feel the need for faith and someone on whom they can rely and in whom they can trust. They are certainly not some strange unapproachable creatures from another world, so do not be afraid to talk to them and tell them how Jesus has helped you to find the answer to life and the future; how Jesus has helped you to control passion and understand your emotions. Let us never cloud the message we have with moods and methods, trends and tricks. When young people come to a Christian coffee bar they do not expect to be fogged with cigarette smoke or blasted with beatleism. They have had it all before. *What they do want and expect is to be faced with the forthright facts and presented with a living Christ and a living faith.*

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D.1362

YOUTH PAGE

Rethinking Coffee-bar Evangelism

by PASTOR B. EDWARDS
(THORNTON HEATH)

IN recent years coffee-bar evangelism has mushroomed in almost every town where Christian young people have been interested in bringing their friends to Christ. The coffee bar has to many been an entirely new field of evangelism, and this has meant a great deal of experimentation or, to be more graphic, trial and error. In many cases the pendulum has swung to the side of error. It is because of certain trends in coffee-bar evangelism that I feel the time has come for some guide to be given to those young people endeavouring to serve God in this way.

For the past two or three years I have been involved in this work. In our own church a coffee bar is opened every Sunday night, with anything from forty to 100 young people coming in. Like everyone else, we have had to use the method of trial and error. I hope that some of the lessons we have learned may be a help to others.

One of the most prevalent errors in this field of evangelism is that we must first build a bridge to reach the young people we are trying to win. Basically there is a measure of truth in this, for a young person will more readily join a coffee-bar set than a regular go-to-church set. This is why every church should employ this means of outreach where practicable. *The danger begins when we direct more energy into building bridges than we do into winning souls.* The question is not coffee or Christ, beat or Bible, group or gospel but where should the emphasis lie? It is so easy to be sidetracked from the main mission of our ministry, and that is to win souls to Christ and mould them into His likeness.

We must realise that coffee-bar evangelism, with every other form of evangelism, must take its pattern from the New Testament. *The gospel and not the group must remain the drawing power of God to salvation.* If we expect the young people we invite in to become new creatures in Christ the atmosphere into which we bring them must be wholesome, pure, and full of light. For instance, we have found that the dimming of lights in our coffee bar encourages the same behaviour as the New Testament says it will. " Men love darkness rather than light because . . ."! In the same way it would be correct for us to say that as we are individually the temples of the living God, so corporeally we are temples of the living God and the atmosphere of our company or coffee bar should not be in any way defiled. Therefore we should not allow such things as cigarette smoking in church coffee bars. The New Testament pattern is clearly indicated in 2 Corinthians 6, where it says " Giving no offence in any thing, that the ministry be not blamed." We must show we have something different and better to offer. " by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." This then should be our standard and aim, giving no offence to those we are seeking to win for Christ yet in no way allowing modern moods to lure us away from scriptural standards.

Now let us deal with the psychology of coffee-bar evangelism. We hear a great deal today about the necessity of forming a relationship with the young people who come in; in fact some would go as far as to say that until a relationship is formed we cannot hope to win them. One of the dangers lurking behind this theory is that while we are busy forming the so-called relationship the Devil is busy hardening their hearts to the impact of the gospel. Generally speaking a person is more ready psychologically to accept Christ on first hearing the gospel than at any subsequent hearing. These young people can talk about their scooters, their bikes or their gear in any coffee bar at any time. *When they are in our coffee bar we should waste no time in telling them of Christ* and what He can do for them. You will find that for the most part these young people will want to hear all you have to tell them about the Lord Jesus. Another fallacy that can cramp our style in this field is the " us " and " them " theory. Many Christian young people are hindered in their outreach because of the idea that these others are totally different in make-up from themselves. Let me refute this idea once and for all. Young people the world over, whether they wear leather jackets or mod gear, have

(*continued on page 765*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, November 28th — Isaiah 48:3-22

" Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction " (v. 10).

Though Israel was chastened she was still the chosen of God. Having called her to be His people He would not forsake her, despite her sin, for His name's sake. His eye was upon her as she passed through the furnace of affliction. He would take away the cross that she might be a vessel unto honour. So God in His love and wisdom takes the consequences of our sins and uses them as fuel in a furnace to purify our hearts, thus enabling us to fulfil His purpose for us and to be what He wants us to be.

Tuesday, November 29th — Isaiah 49:1-13

" Thou art My servant, O Israel, in whom I will be glorified " (v. 3).

Stand back and wonder! This rebellious, idolatrous, sinful people glorify God at last. Surely this is a miracle of grace and a monument to God's persevering love. The servant nation would ultimately produce **the Servant** who would be a " light to the Gentiles " and " salvation unto the end of the earth " (v. 6). We, too, shall glorify God inasmuch as we present Christ to the people. That is why God has chosen us to be His servants. We are to bear to the ends of the earth the good news of His coming and of redemption through His blood. Andrew grasped the idea immediately. Having found the Saviour, his first concern was to tell the good news to his brother Simon, that he too might become a committed follower of the Lord Jesus.

Wednesday, November 30th — Isaiah 49:14-26

" But Zion said, The Lord hath forsaken me, and my God hath forgotten me " (v. 14).

That Zion should think this was quite understandable. It was what she deserved, and her circumstances seemed to indicate that it was so. But she was too hasty in her deduction; for God's love for His people can never fail. Though a mother may forsake and forget her children, God would never forget His people. Appearances can be deceptive, as Israel was to learn. Though for a time she might go into captivity, her welfare was always God's concern. He wanted only the best for her, but that could not mean glossing over her sins. She had to learn that God's best was possible only by walking the way of holiness. When she turned aside it was necessary for God to take measures to remedy the situation.

Thursday, December 1st — Isaiah 50:1-11

" The Lord God hath given me the tongue of the learned, that I should know now to speak a word in season to him that is weary " (v. 4).

How often when writing to the weary, the bereaved, the broken in spirit and the distressed we fall back upon the cliché " Words mean so little at such a time as this." Do they? Are they not one of the most effective means of conveying our sympathy, and are they not one of the most powerful means of stimulating courage and fortitude? A single word can change a life. A word can disperse the gloom and let the sunshine in. A word can bind up a wound. A word can lift the fallen. A word can release the mind of its nagging worries. A word can point out new horizons and give hope to the hopeless. In short, a word can work miracles, especially if it is a word in season that God had given us to pass on to the weary.

Friday, December 2nd — Isaiah 51:1-16

" Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged " (v. 1).

This exhortation was full of hope and encouragement. " Take a good look at Abraham and Sarah," God said to His people. The secret of their life was the blessing of God, and God wanted this generation to know that they could have a share in that blessing, which depended on grace on God's side and faith on man's side. He would comfort them, He would build their waste places, He would transform their desert into Eden, He would take away their sorrow and give them cause for singing. If He could bless Abraham He could bless them once His law was in their hearts (v. 7), that is once they turned from their backsliding and served Him. We too can look back to Sarah and Abraham and take heart, for God will bless us as He blessed them, because we are the children of Abraham by faith.

Saturday, December 3rd — Isaiah 5:17-23; 52:1-12

" Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem " (v. 9).

Isaiah goes into rapture at the thought of Israel's redemption. He sings praise to God for His faithfulness to His people. His soul is exultant. May our redemption never become commonplace to us, may we never take it for granted, may we never remain unmoved at the sound of such a praise-inspiring word as redemption; but rather may our wonder increase, may we never cease to marvel that the Almighty stooped so low to lift us out of the mire, may we never become insensitive to such great mercy and grace. Unfortunately, there is so much to dim the glory. How can it be avoided? By keeping our eyes on the cross.

Sunday, December 4th — Isaiah 52:13-15; 53:1-12

" As many were astonied at thee; His visage was so marred more than any men, and His form more than the sons of men " (v. 14).

Yesterday's passage was full of gladness as the prophet of Israel's redemption, today's passage is subdued as he speaks of the price paid for that redemption; yet it is that sacrifice that made it possible that fills our heart with rapturous joy. If the Lord Jesus had not died as our Substitute there would have been no redemption for us. Had He not been willing to be the Lamb slain from before the foundation of the world there could have been none other. He, and He alone, could save us. The more we ponder the cross the more aghast we stand at our sins that caused such unequalled and immeasurable suffering, and at the same time the deeper our insight becomes into the infinite love of God, and our gratitude for such a gracious provision increases in proportion to our appreciation of the magnitude of His sufferings.

NEXT WEEK

F. J. Slemming begins a fascinating new series on Bible cities, with an article on Antioch in Syria.

H. Palliser continues his studies in Colossians.

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ITINERARIES

The President:
November 26, Yeovil; 27, Merriott; December 11, Eastbourne.

London Crusader Choir:
November 27, Broadmoor hospital; December 4, Romford and Holloway prison; 10, Croydon (Fairfield Halls).

North London Presbytery—Elim Missionary Exhibition:
November 26, 27, Barking.

Pastor and Mrs. A. D. Bull, Tanzania:
November 26, 27, Jubilee Temple, Blackpool; 28, Wigan.

Marion Paint, India:
November 26, 27, Bowers Gifford; 29, Leigh-on-Sea.

Joseph Smith:
November 24—December 4, Clydebank; 6-11, Govan; 13-18, Greenock.

Elim Pentecostal Church Film Organization:
December 31, Aldershot (film: "The big blast").

THANKSGIVING

PASTOR and Mrs. William Napoleon Brambleby return thanks to the Lord for eight years of married bliss. Married at Elim Church, Eastbourne, November 29th, 1958. Present address: 19 Eastcroft Road, Gosport, Hants.

MARRIAGES

WILLIAMS—LEACHMAN. On October 15th, at Elim Central Church, Clapham, Douglas John Williams to Judith Marilyn Leachman (both Elim Crusaders). Officiating minister: T. W. Walker.

WOODWARD—WARD. On October 22nd, at Elim Pentecostal Church, Northfield Avenue, Ealing, Eric Charles Woodward to Jean Clare Ward. Officiating minister: A. J. K. Magee.

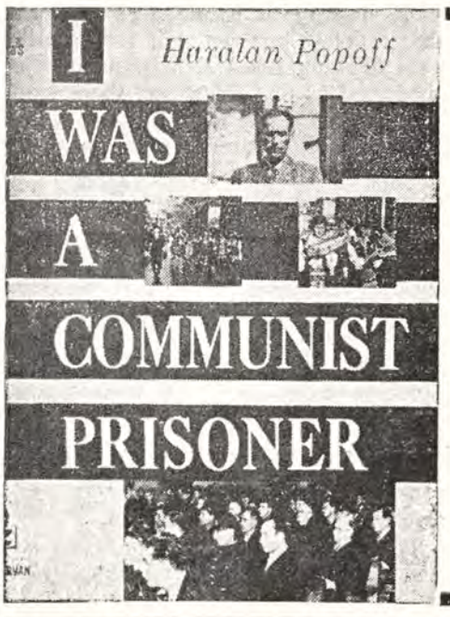
HAMILTON—HICKSON. On September 3rd, at Elim Church, Grimsby, Donald Hamilton to Faith Hickson. Officiating minister: Ray Hodge.

WITH CHRIST

CLARO. On August 12th, Mrs. Alice Claro, in her 86th year. Foundation member of Exeter Elim Church and faithful member of Elim Church, Paignton. Officiating ministers at funeral: L. G. Roberts and K. G. Arnold.

INGLE. On Friday, October 28th, through a road accident, David John Ingle, loyal member and faithful worker of Elim Church. Rotherham, aged 27 years. Funeral conducted by Pastor C. J. Watkins.

MAYNARD. On October 20th, Evelyn Maynard, faithful member of Elim Central Church, Clapham, passed into the presence of the Lord. Officiating minister at funeral: J. J. Morgan.



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THE ELIM EVANGEL

Vol. XLVII No. 49 DECEMBER 3rd, 1966 6d

Opening ceremony of the Wrenthorpe church extensions. Left to right: H. W. Greenway (Secretary-General), G. Lindley (deacon), W. Dearnley (the minister), W. Harris (deacon), E. J. Thomas (Liverpool), H. Cook (deacon) and J. Woodhead (York). See page 778.

ELIM EVANGEL BIBLE SCHOOL

"HIS FULNESS — AND OURS"

Studies in Paul's letter to the Colossians (No. 5)

by H. Palliser *(Minister of Carlisle Elim Church and member of Elim Bible College Faculty)*

AS we continue this theme, in which Paul is dealing with the person of Christ, let us remind ourselves of the situation in Colosse. The Christians there were being troubled by false teachers whose doctrines gave Jesus Christ *a* place, but not *the* place in God's eternal purpose ; and Paul was countering this by setting forth the *greatness* of Christ in one of the most profound passages in the whole of the Bible. We also remind ourselves that in this age, when we are surrounded by various cults, this passage (and this whole letter) is of supreme importance.

So far we have seen Christ's greatness in two ways: (a) as shown by His relationship to the Father (1:15)—this is one of absolute closeness, likeness and equality—and (b) as shown by His relationship to creation (vv. 16, 17). He is both Creator and Sustainer. Now we move on to consider another aspect of Christ's greatness as shown by His relationship to the Church, and this brings us to verse 18.

The position which Christ attained by His resurrection

"He is the head of the body, the church; who is the beginning, the firstborn from the dead." But has not Paul already referred to Him as the "firstborn" in verse 15? Yes, but in a different way. Verse 15 takes us as far back in time, beyond even Genesis 1:1; it takes us as far back as John 1:1 and tells us of Christ's eternal existence. But here in verse 18 we go back to a certain day in *time*, a little over 1,900 years ago, just outside Jerusalem. Christ was "crucified, dead, and buried," but in the early hours of that Easter Day He rose, "the firstborn from the dead," and it is to this event that Paul refers. Yet we still ask how the resurrection brings out this fact of His greatness.

Let us begin by taking up the well-known sentence "The wages of sin is death"; just that sentence which states the hard fact: sin results in death. From that we move back to that black-edged chapter Genesis 5, with its repeated "and he died." Romans 5:14 tells us "death reigned from Adam to Moses" and Romans 5:17 simply says "death reigned." In every age, in every land, in every community, without exception, death reigned *because sin has reigned*. Then Christ came into our world, was "tempted in all points like as we are, *yet without sin*," and in that sinlessness He went to the cross, where "God made Him to be sin for us, *who knew no sin*." On that cross took place the most amazing death this world will ever see (John 10:17, 18), and for this reason: death could not *claim* Him because He was sinless, and His resurrection was testimony to that sinlessness. "It was not possible that He should be held by it [death]." So He rose, "the firstborn from the dead." His was truly "resurrection"; others were resuscitated. He was "declared to be the Son of God *with power* by the resurrection from the dead."

The position He occupies in relation to the Church

Paul proceeds now to relate the resurrection to the Church. "He is the head of the body . . . who is the firstborn from the dead." Two thoughts are indicated here.

1. He is the Church's Life.

What happened on that Easter morning? This: Christ had broken through the sin-barrier having overcome sin completely; hence His resurrection. But this also: Christ, having risen from the dead, was now in a position to give to man his greatest need. If we ask what that is, the answer is found in the remainder of the verse quoted above, "The wages of sin is death, but the gift of God is eternal

life through Jesus Christ our Lord." Because He lives "in the power of an endless life" He is able to give life to those who come to Him, hence the stress on the word "life" in the New Testament. But go beyond the evangelical content of the word "life" and think of the implications in two illustrations of Christ and His Church, the vine and the body, and remember that the smallest twig and member share in the same life as all the rest.

2. He is the Church's Lord.

"He is the head." Over 350 years ago Andrew Melville, Moderator of the Church of Scotland, had occasion to rebuke King James VI for interfering with church matters (for he believed his kingship covered everything). "I must tell you that there are two kingdoms and two kings in Scotland; there is king James, head of this commonwealth; there is Christ Jesus, King of the Church, whose subject James VI is and of whose kingdom he is not a king, nor a lord, nor a head, but a member. We will yield to you your place, and give you all due obedience; but again I say to you, you are not the head of the Church."

He is the Head, the final authority; and only as members of the body are rightly related to the head can the body function aright. Here is something important to the Church collectively and to Christians individually. From a collective standpoint

(*continued on page 780*)

The Eternal Sonship

by J. WILLOUGHBY, M.A.

CHRIST'S Sonship is a relationship *inside the Godhead;* that is to say He is Son in His divine nature. The Son, in asserting that God was His own Father, was making Himself equal with God, as the Jews saw. Now when the Son, in claiming that God was His own Father, was claiming equality with God it cannot be that He was merely claiming to be a Son by adoption, for that would not be claiming equality with God. Believers are sons of God by adoption, but believers are infinitely far from being equal with God. It cannot be that He was merely claiming to be a Son by office, for that would not be claiming equality with God; the ancient judges were sons of God by office, but they were infinitely far from being equal with God. It cannot be that He was merely claiming to be a Son by His miraculous conception; for the Holy Spirit, being Almighty God, could, if He so pleased, cause the miraculous conception of a human being that would have no superhuman nature at all. It cannot be that He was merely claiming to be a Son by the possession of a human soul produced in some extraordinary way by the Father; for the Father, being Almighty God, could, if He so pleased, create a superhuman being, and then produce a human soul in that superhuman being—a being that would not be God at all. It must be that He was claiming to be Son in His divine nature, His claim clearly implies that just as an earthly son is human in exactly the sense in which an earthly father is human so the heavenly Son is divine in exactly the sense in which His heavenly Father is divine. Manifestly, unless all this were implied the Son in making the claim we have been considering would not be making Himself equal with God. The Son, then, is Son by a something *within the Godhead.* The *paternity* of the Father and the *filiation* of the Son are a paternity and a filiation inside the Godhead. The filiation involves no inferiority whatsoever in the Son, for it is by this filiation that the Son is equal with God. The Son of the Father, then, *is Son in His divine nature.*

He always has been, and always will be, the begotten Son of God. We have seen that He is the begotten Son in His divine nature. Now, if ever in the past He had not been the begotten Son and then became such that would have involved a stupendous change inside the Godhead; if ever in the future He should be the begotten Son of God and then should cease to be such that would involve a stupendous change inside the Godhead; but according to the Scriptures the Godhead is *unchangeable, therefore the Son always has been, and always will be, the begotten Son of God.*

He is the begotten Son of God *by eternal generation.* It is thought that the doctrine of eternal generation is contrary to reason—that eternal generation could not be. Well, figuratively speaking the ordinary sun in the heavens is continuously generating light. That sun, of course, had a beginning, and will have an ending; but if it never had a beginning, and

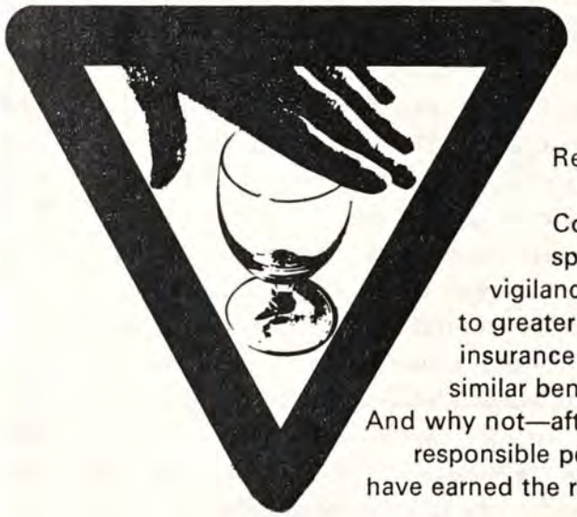
should never have an ending, then there would be, figuratively speaking, eternal generation of light. Now, just as no one on earth knows enough about the nature and mode of existence of Deity to be in a position to say that in the Godhead there cannot be three persons in one essence and one essence in three persons, so no one on earth knows enough about the nature and mode of existence of Deity to be in a position to say that there cannot be inside the Godhead something to which the supposed eternal generation of light is in some faint measure analogous.

Now, that inside the Godhead there is an eternal generation is clearly implied by the Scriptures. We have seen that the Son always has been, and always will be, the begotten Son of God; that is the generated Son of God. Then there has been a generating. *This must be so.* Now, it must be that this generating is something either (*a*) with a beginning and with an ending, or (*b*) with a beginning but without an ending, or (*c*) without a beginning but with an ending, or (*d*) without either a beginning or an ending. There can be only these four alternatives. Let us examine them one by one. (*a*) It cannot be that this generating is something with both a beginning and an ending, for in the first place this would involve a stupendous change inside the Godhead, but the Godhead is unchangeable, and in the second place this would imply that the Son has not always been the begotten Son of God, but we have seen that His proper Sonship is eternal. Hence, the first alternative is not true. (*b*) It cannot be that the generating is something with a beginning, even if it should be without an ending, for this also would involve a stupendous change inside the Godhead, and this also would imply that the Son has not always been the begotten Son of God. Hence the second alternative is not true. (*c*) It cannot be that the generating is something with an ending, even if it should be without a beginning, for this likewise would involve a stupendous change inside the Godhead, namely the cessation of the generating. Hence the third alternative is not true. (*d*) But since one of the four alternatives must be true, and since the first, second and third are not true, it follows that the fourth alternative is true, namely that the generating is something without either beginning or ending; that is to say the *generating is eternal.*

ELIM EVANGEL CIRCULATION

AS far as our records go last week's increase was the second highest this year. The following churches have recorded increases since our last report: Apsley Street (Belfast), Bangor, Beersbridge Road (Belfast), Blackpool, Colchester, Driffield, Harrogate, Holyhead, Kidderminster, Leigh-on-Sea, Leicester, Luton, Plymouth, Romford, Salford, Scarborough, Sparkbrook (Birmingham), Stowmarket, St. Helier (Jersey), Thornton Heath, Yeovil.

We have now topped our first 500 *increase;* our next target is 1,000 *increase.*



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Elim Church Reports

Opening of new church building at Eastleigh

THE opening of a new church building for the Elim people at Eastleigh took place on the afternoon of Saturday, October 22nd, by Pastor J. C. Smyth, of Headquarters, before a large crowd of members and friends who gathered for this occasion. After six months of almost continuous labour, which comprised pulling down the old wooden building, clearing the site and erecting and fitting out, a new building was completed.

Except for one week, in which Marley's Concrete Ltd. put up the shell of the building on a prepared foundation, everything was done as a labour of love for the Lord's sake, and two of the members, one of them the secretary, worked through the days, as they were pensioners, and in the evenings other members came along, supplemented by at least four men who were non-members and only one of whom had even been into any of our meetings and that one but once. That God laid it on their hearts to do this was all too apparent.

The opening meeting was conducted by Pastor A. Biddle, of Portsmouth, and Pastor J. Smyth, receiving the key from Mr. R. Hurst, of Awbridge, declared the building open for a house of salvation. After comments by Pastor Biddle and appreciations by the secretary (Mr. W. Lawes), Mrs. Smyth twice sang appropriately for the occasion. Pastor Smyth then preached from the Old Testament a fitting message for the new building, saying that it was opened on October 22nd, a day before the temple was opened by Solomon in his day.

This service was followed by refreshments provided by the church members and then a grand evening rally in the new church, which was filled as friends came from near and far despite heavy rain. Miss Y. Stubbles gave a lovely recitation and Mrs. J. Smyth sang the gospel in song, after which Pastor J. Smyth gave God's Word in a most sincere way, making the day a special one indeed for Eastleigh.

Again on the Sunday Pastor J. Smyth ministered the Word, and also in the evening Mrs. Smyth again sang the message of the cross, and at the response to an appeal one elderly man and two young teenagers responded to the Lord. We do thank God who has made all this wonderfully possible. Alleluia.

W. C. LAWES.

Eastleigh. The opening ceremony.

CAERPHILLY **Pastor: J. B. Coleman**

UNDER the ministry of our pastor 1966 has indeed been a very blessed and active year for the Caerphilly church. Through special evangelistic methods, including door-to-door visitation, the Sunday school has doubled its numbers. The Crusader branch has increased and the young people are being baptised in the Holy Spirit and going on with the Lord. The open-air witness has attracted the attention of many teenagers in the town, and upwards of forty have gathered to listen each Sunday evening. May God do a work of grace in their hearts.

A branch Sunshine Corner work has been opened in Abertridwr, the result of a wonderful children's campaign conducted by Pastor Derek Green, of Pontypridd. The four nights of the campaign saw an average of 250 children each night, and now a great work has commenced in that area under the leadership of Mrs. Maureen Brock and team. To God be all the glory.

GRANVILLE AND JEAN TYLER.

ILFORD **Pastor: R. B. Chapman**

Another milestone was passed in the life of the Ilford church last weekend with the clearance of the building fund debt and our target exceeded by £163. This amount has been placed in a building main-

(continued on page 778)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

CONTENTS

His fulness—and ours. Studies in Colossians *H. Palliser*

The eternal Sonship *J. Willoughby, M.A.*

Church reports

Britain in peril *Editorial*

" Bacilli ride again " *Comment, opinion and review*

Bible towns : Antioch in Syria *F. J. Slemming*

Acquainted with the author *Gladys Gorton*

Giving *Aunty Dorothy*

Prayer and praise *F. H. Coleman*

Give God His place *D. M. Chuter*

The family altar *Gordon Wright*

EDITORIAL

Greater danger faces you and me today as British citizens than in 1940, 1914-9, 1805-15 or 1588. Ever since Britain secured liberty from European dominance we have had to contend against Europe for the maintenance of that liberty. Roman Catholicism, Spain, France, Germany, either separately or in concert, have attempted to subjugate us again.

At this moment, what we could not lose by military means we are about to be ensnared into losing by commercial means.

The Prime Minister, at the Lord Mayor's banquet in Guildhall on November 14th, must surely have been talking with his tongue in his cheek when he spoke about Britain's entry into the European Common Market.

Adventure in the grand old style ! Mr. Wilson's comparison was ill chosen. The merchant adventurers to whom he referred, who won treasure, influence and power for Britain, risked themselves and their own wealth ; they did not risk handing over any part of Britain's sovereignty to another nation or group of nations ; nor did they adventure into Europe, they fought Europe ; nor did they stake Britain's future on a gamble.

For the first time in our national history we are voluntarily surrendering some aspects of our national sovereignty. It is admitted that our standard of living will be jeopardised, that our balance of payments problem will be intensified. The Prime Minister closed with these words : " I do not guarantee that this new venture will lead to success."

One wonders what business organization would risk its future on such flimsy prospects of success.

Before any party involves us in the Common Market there should be a national referendum with these questions put squarely to us:

Do we wish to forgo any part of our national sovereignty?

Do we wish to decrease our standard of living?

Do we wish to jeopardise our agricultural industry?

Do we wish to intensify our balance-of-payments difficulties ?

A substantial part of our population, on religious and historical grounds alone, rejects the idea of joining the Common Market. Most people who have any views on the subject appear to be unsure of the consequences. Let us follow the path of destiny by strengthening our ties with the nations of the Commonwealth and with the U.S.A. ; let us follow the path that made Britain influential in the nineteenth century—separation, not association!

COMMENT, OPINION AND REVIEW

"BACILLI RIDE AGAIN"

Life's fundamental frustration

ROMANS 8:20-22 sets out life's fundamental frustration in these words: "For the creature was made subject to vanity [frustration], not willingly, but by reason of Him who hath subjected the same in hope. . . . For we know that the whole creation groaneth and travaileth in pain together until now."

The medical profession probably more than most faces acutely this problem. The medical correspondent of *The Times* has this on November 4th in a contribution on the founding of the Lister Institute of Preventive Medicine:

"Within an incredibly short space of time the committee [set up to establish a research institute] adopted a plan to establish in Cambridge a Jenner-Pasteur Institute for 'the preparation and inoculation of material which has been found successful for preventive inoculation and the carrying out of investigations fitted to increase our knowledge of the nature of disease-producing germs.' This, it must be remembered [1890], was the heyday of bacteriology, when new bacteria were being discovered almost every day (just as is happening with viruses today) and the fond delusion was spreading that the conquest of bacteria meant the conquest of disease, and that what could be done for rabies could be done for almost any other disease once its bacterial origin was established."

Then, of today, the correspondent goes on:

"The prevention of disease is still the prime aim of the institute. Its methods may be more exotic than those of its founders, but the inspiration behind all the high-powered instruments that now fill its laboratories is still the elucidation of disease with a view to its prevention."

The *Listener* of November 3rd, however, has this by K. A. Bisset under the caption "Bacilli ride again": "The great killer diseases, plague, typhoid, cholera and, last of all, even tuberculosis, have been conquered by a combination of preventive hygiene and modern curative methods. . . .

"Only a few years ago people used to say: 'Now all that is past; we know all the tricks that bacteria can get up to, and can stop them. It is the viruses we have to deal with now, especially polio.' For it was still a menace as little as ten years ago; and even influenza and the common cold were worthy of attention as soon as the bigger game had gone. Now and then, of course, the bacteria did kick back rather unpleasantly; people sometimes got post-operational sepsis, with antibiotic-resistant bacteria; or there were minor epidemics of diseases that could conveniently be attributed to somebody else's negligence; but these were regarded only as the last sparks from a dying fire, and were rapidly swatted when discovered. Now, however, we are beginning to wonder if some of the most troublesome and difficult viruses may not turn out to be bacteria all the time."

Dr. Bisset then describes how the cells of viruses, bacilli and bacteria hit back at antibiotic treatment and goes on as touching the pneumonia virus:

"So it seemed at once that the pneumonia virus had ceased to be a virus, and became something else. . . . Strange tiny organisms . . . that some people believe to be a separate form of life, without known relatives. . . . If they really are structurally degenerate bacteria there is reason to believe that they may actually adopt this form under the influence of antibiotics, almost as if they were doing it deliberately in order to avoid the effect of the antibiotics. But the true reason is simply that in their presence the resistant form is selected and the sensitive form is repressed.

"So, if this idea is correct (and it certainly convinces me), it looks as if this so-called virus pneumonia represents something very like bacteria hitting back against antibiotic therapy. And it is not at all certain that this is the only example of such behaviour."

Life's fundamental frustration is shown in disease in three ways: that of its ability to *hit back*; that a long, cool look at the state of health of populations shows it not very different from one part of the world to another, though the kinds of ill-health are different; that mankind is born subject to death

(*continued on page 778*)

Bible lands

Antioch. The second capital of Christianity.

ANTIOCH in Syria, the queen of the East, the third metropolis of the world, situated on both sides of the River Orontes about twenty miles from the place where it discharges itself into the Mediterranean, was the residence of the imperial legate of Syria, a vast city of some 500,000 souls. A splendid city, not to be compared in any way with the Turkish town of a few thousand inhabitants that it afterwards became, Antioch was no mere oriental town of small, flat-roofed buildings, narrow, dingy streets and smelly back alleys; it was a splendid Greek capital, enriched and enlarged by Roman liberality. It had the advantage of a natural position on the slopes of Mount Silpus, with the broad, navigable Orontes flowing at its feet. Its situation was both commanding and beautiful, its climate healthy and cool.

It was built 300 years B.C. by Seleucus Nicator and named in honour of his father, Antiochus. Surrounded as it was by great walls of tremendous height and amazing thickness that were carried across ravines and mountain summits with great skill and magnificence, it gave the impression of a whole city defended by its own encircling mountains planted there as great natural bulwarks.

The palace of the king of Syria was on an island formed by an artificial channel of the river. The city was splendidly laid out, with a fine main street nearly five miles in length and from it, at right-angles, mile after mile of colonnaded streets paved with marble; the whole was adorned with trees and statues and coloured fountains; grand bridges spanned the river; there were baths and aqueducts, basilicas and villas, theatres and triumphal arches, all adding a lustre and splendour worthy of its fame as inferior in grandeur only to Alexandria and Rome.

Art had also been utilised to enhance the beauty of the city, and one colossal crag of mount Silpus overlooking the city had been carved into human semblance by the skill of Leïos. It is on record that a tremendous pestilence swept through the kingdom in the days of Antiochus Epiphanes, and the king, to appease the anger of the gods, had this sculptor convert the great mass of mountain into a massive statue, and so staring down over the forum of the city from its rocky heights was a grim-faced, ghastly carving that was known as the Charonium, representing the grim ferryman, so beloved by the ancient poets, who with his gleaming boat conveyed the souls of the dead across the waters of the Styx.

That must suffice about the place; so much could be written about famous Antioch.

The people of Antioch

The inhabitants were of every nationality, the bulk of whom would be native Syrians. We are told that the Syrian kings invited many colonists, and the most important of these were Greeks and Jews; then there came the conquest of Syria by Pompey and there was added a garrison of Romans. The military pomp of the court of the legate of Syria attracted its following of officials of all kinds, with the flatterers, slaves, musicians, artists, and the usual court followers. Add to that the fact that Antioch was a pleasing place to dwell in and that it was peopled with the soft, yielding and voluptuous Syrians, the cunning and versatile Greeks and a colony of Jews. It was said that one could sit in Antioch and study the customs of the world.

Cities that have great mixed populations seem almost inevitably to become immoral and debased. M. Renan gives a great description of the condition of this great city and so I quote: "an unheard-of collection of jugglers, charlatans, pantomimists, magicians, thaumaturgists, sorcerers and priestly impostors; a city of races, of games, of dances, of processions, of festivals, of bacchanalia, of unchecked luxury; all the extravagancies of the East, the most unhealthy superstitions, the fanaticism of orgies . . . the great corso which traversed the city was like a theatre in which all day long rolled the waves of a population empty, frivolous, turbulent, sometimes witty, absorbed in songs, parodies, pleasantries, and impertinences of every description."

Into this city, this foul city, this place of pagan pleasure and bestial behaviour, into the midst of this people polluted by iniquity and vileness came the gospel of our Lord and Saviour Jesus Christ; what marvellous grace and what mighty power are the grace and the power of God to establish in the midst of this rotting corruptness a centre of Chris-

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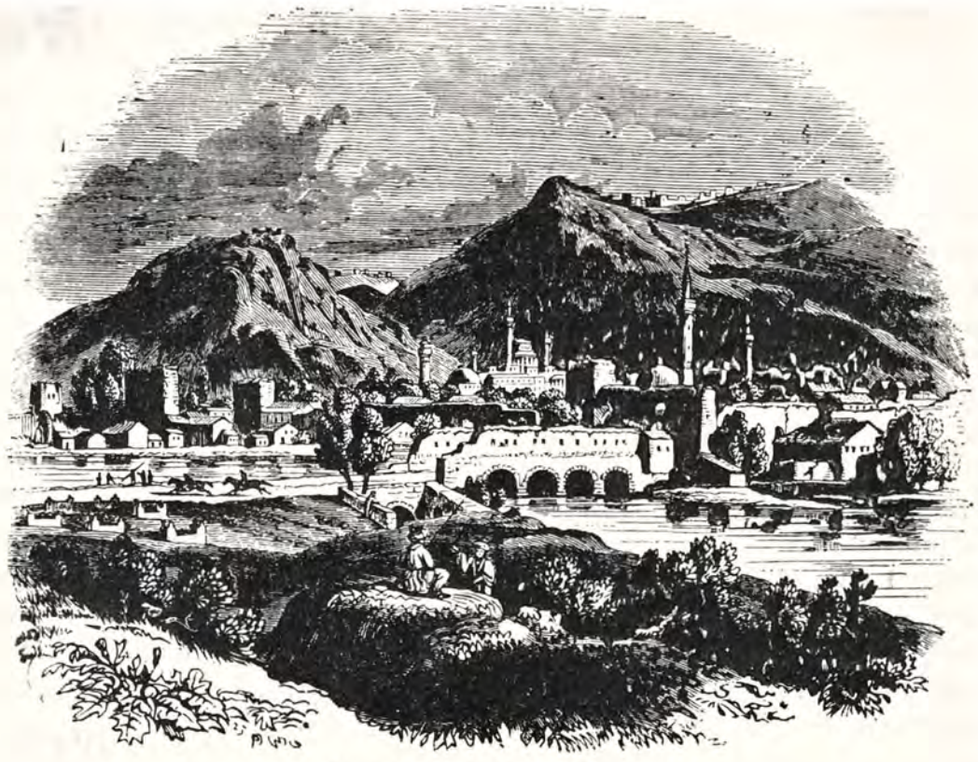
essons

by F. J. SLEMMING



Antioch in the last century.

tian worship and missionary endeavour !

The beginnings and the establishing of the Church in Antioch are given to us in Acts 11 : 19-26. Antioch was not far from Jerusalem, but it was far from God, and yet God did a tremendous work there. Is anything too hard for the Lord ? God can do anything but fail. He delights to do new things for His people for His own glory and for the good of mankind. God delights in the gospel triumphs He in His graciousness allows us to accomplish.

The Christians were scattered after the persecution that arose about Stephen—scattered, not shattered—and some of them came to Antioch, " and the hand of the Lord was with them, and a great number believed, and turned unto the Lord." Believers, for the most part Christian laymen, living their message in practical daily living, witnessing to those around them, were blessed of God, and through them God established this great work in the city of Antioch. The darkest hour is just before the dawn, when men have sunk into helpless and hopeless scepticism, so often it is then that we see the help and the salvation of God is nigh at hand. At Antioch we have a church with a record of great achievements and missionary enterprise, with a mission of evangelism and the founding of churches second to none. What a church ! The kind of church we all want, pray for and ought to work for. Acts 13 : 1 gives us an insight into the kind of men who led the church at Antioch. I love this list of names: Barnabas, a Levite ; Lucius, a Gentile ; Simeon, an African ; Saul, a Pharisee ; Manaen which had been brought up with Herod the tetrarch ; one in unity, one in determination, unity in diversity ! No wonder the work grew and prospered, no wonder the gospel went out from Antioch to the Gentiles, no wonder a new name was coined, a name destined to become immortal, for the disciples were first called Christians at Antioch—a name, I believe, given in derision and mentioned only three times in scripture: here, in the record of its origin ; in a half-complimentary way by the sneering lips of Agrippa ; and by Peter as the name under which the brethren were likely to be persecuted. The disciples were first called Christians at Antioch ; from this church the news of the gospel sounded forth and missionary enterprise sent the word to Cyprus, Perga, Iconium, Derbe and Lystra.

The gospel of Jesus Christ declares hope for all men everywhere, for any city, any people, any man, and so I appeal to my Christian brothers and sisters, however dark or difficult the days or how sordid the surroundings, in love and faithfulness to witness for Jesus Christ, so that it may be said of us too, " and the hand of the Lord was upon them." I am sure that then it will follow as it did at Antioch: " and much people believed, and turned unto the Lord."

More Church News

WRENTHORPE
EXPANSION IN A VILLAGE

TO open a church in a village is a great achievement in these days of diminishing Christian witness; to open an extension to a village church is nothing short of a miracle, especially when that village is not too large. But this was the thrill of the company who gathered to witness the opening of the new hall which has been built on to the Elim church at Wrenthorpe.

From the year 1928, when a small company of young people gathered in a derelict mill at the bottom of the village, to the present splendid work, which has been directed by the energetic business man Wilfred Dearnley, there has been steady increase in membership, and the Sunday evening congregations now number around the 100 mark. The early days were times of struggle against great odds: planks on soap boxes for seats, no musical instrument, free hymn sheets kindly given by the *Christian Herald,* candles and oil-lamps for light, and a pulpit made from old boxes.

On the fifth anniversary the company moved into the present building, which was purchased for £250, and steady progress has been made through trials and difficulties ever since. During the past few years the numbers have doubled and the Sunday school is flourishing, with senior Bible classes carrying on their work in nearby homes owing to lack of accommodation. A splendid group of young people is coming up from the Sunday school into the church fellowship.

When the work for the present extension was put in hand the church had £1,300 towards the project, but at the afternoon service following the opening Mr. Dearnley was able to announce that the target of £3,500 had been reached. Friends from Bradford, Barnsley, Huddersfield, Leeds, Knottingley and Wakefield (A.O.G.) supported the Saturday rally, and it was a special joy to have with us for the occasion Pastor and Mrs. E. J. Thomas and family following our brother's recent successful campaign. Nineteen new members were received into fellowship on the Sunday morning, and great blessing was experienced under the ministry of Pastor H. W. Greenway throughout the weekend. H.W.G.

NEWCASTLE-ON-TYNE **Pastor: F. Lavender**

It is said that "all good things come to an end," but, praise God, the good things and experiences we have had during the past week are not the end but the beginning of better things. We have just ended our crusade led by Pastor D. Green. We have been very conscious of God's hand upon the meetings, and have been rewarded for the many weeks of prayer and preparation for the crusade; for what greater joy can one have than to see souls saved?

Our special joy was in the children's meetings. Five hundred children packed into the church on our opening night, and this was the trend throughout the week. We thank God for the number of letters our brother received from the children requesting to become Christians. One of our Sunday schools has already increased its numbers threefold, which must be an encouragement to Pastor Lavender for his meticulous preparation for the crusade. We give God the glory. (MISS) M. BURROWS.

ILFORD REPORT *(continued)*

tenance fund. In the past thirteen years £20,000 has been given by members and friends.

On Saturday evening we were reminded by Mr. G. E. Pettit of the wonderful way in which the land for the church was provided and how members responded with substantial interest-free loans to see this project through. To God be the glory.

The services were conducted by Pastor R. B. Chapman, and it was fitting that Pastor T. H. Stevenson, minister of the church at the time of building, was able to be with us for this special weekend. We were pleased to see him looking so well after his recent serious illness, and his ministry was a blessing to all.

We now trust that the generous giving of Ilford members will be diverted to other needy causes such as evangelism and foreign missions. A good indication was the receipt of £183 for the quarterly missionary offering.

"BACILLI RIDE AGAIN" *(continued)*

and that disease is the working of death in the body. The idea that death is simply passive, that it is in fact only the absence of life, may need to be reviewed. The Bible seems to imply that death may be an active force (dare we say a kind of anti-life?), a force conquered only by Him who is the Prince of Life. Our passage from Romans proclaims that day of deliverance for the whole creation when the Prince of Life rules the world: "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Women's column

By GLADYS GORTON

ACQUAINTED WITH THE AUTHOR

FOR quite a time in our morning reading and prayers together we have read from the Scripture Union notes. The authors give some very enlightening and uplifting comments, and frequently we remark about their notes and think of the men themselves, but we do not know them. We are not acquainted! Now and again, as the Lord leads, we change to another devotional reading and often read from the family altar in the EVANGEL. Our ministers put in hours of hard work in preparing these notes, which we fully appreciate; we know them, and some very intimately. What a difference being acquainted with the author makes! Reading this morning's comments out to my husband, we both "harmonised" with the writer. We knew that what he had written he had deeply experienced, and his notes were as healing balm to our souls, for we too had been led through the same paths.

Most of us have heard the story related from many a pulpit of the girl who bought a book which had been newly published and received many favourable reviews. She opened it and began to read. It did not captivate her at all; it appeared dull and uninteresting. So she put it aside and soon forgot all about it. Then she met the author. They fell in love. How eagerly she hunted for the book and, finding it, read it with the greatest of pleasure. Her attitude had changed toward the book because she was now acquainted with the author. Dear reader, what is the Bible to you? Are you acquainted with its author—God? Do you delight in and love its pages?

I remember being told a story in my Sunday school days about a little girl who had a dream. Her Bible lay beside her bed, and opening it the next morning (in her dream) she discovered with dismay that each page was blank. She rushed into her mother's room and took up her Bible, and it was the same—nothing but blank pages. Searching around the house for other Bibles she was really distressed to find that they also were filled with plain white pages. In the neighbours' houses, at school, in church, every Bible contained only blank pages. Every Bible in the town was the same. A surprising thing occurred. People gathered in the town square and recited verses from the Bible, and these were written down and collected and put into book form.

How many of us could quote whole chapters from the Scriptures? Would we miss the "grand old book" if it were denied us?

Text. "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (Jeremiah 15:16).

Sunshine Corner

HELLO SUNBEAMS.

This is the time for giving. What can we give to this one and what can we give to that? It is a great problem, and it isn't always helped by the advertisements and catalogues. There are so many things to choose and we can never be really sure that we have made the right choice.

Lots of people are concerned with what to give. Not many people think of how to give. Jesus was always more interested in the how rather than the what. He watched the rich men as they came into the temple. They poured their money into the chests, making a loud noise so that everyone would know that they were being generous. The little widow had only two very small coins, but Jesus noticed how she gave them. "She has given more than them all," He said.

The children of Israel were very concerned with giving in the wilderness. In Exodus we read how they gave. They gave so willingly and so well that they had to be restrained from giving. There were silver and gold and blue and scarlet and purple and fine linen pure and white. How wonderful it must have been to see them all bringing their gifts. Everyone was encouraged to give.

I thought of those curtains of blue when I visited Aunty Grace this week. The blue curtains she was making for our church. You remember that we had renovated and painted it. Aunty Grace was not able to help with this part of the work. She has to care for Aunty Harriet, a much-loved member of our church, who is ninety years of age. She still comes to church when she can and she loves to sing the old hymns. Aunty Grace finds it very hard sometimes, and very lonely too. Aunty Harriet needs lots of care and attention.

When everyone was helping to renovate the church

Aunty Grace didn't want to be left out. Like Dorcas, she loves to sew. When new curtains were needed Aunty Grace knew that was just right for her. She could make the curtains, and she did. They were made with such care and such love. Everything had to be just perfect because they were her special gift.

When we give to God we must always remember to give our very best. Like the women in the Bible, we must give willingly and with a wise heart. Aunty Grace did her part of the work quietly and secretly as to the Lord. There was no great display. It was enough to see the finished curtains. Their workmanship spoke for itself.

We may have very much to give, but it is how we give that really counts.

'Bye now, sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

COLOSSIANS (*continued*)

it would be better for all concerned if what our forefathers called "The crown rights of the Redeemer" were taken more seriously into account in all the talks relative to Church unity. And from an individual standpoint who can doubt that the Rev. Duncan Campbell is right when he insists so frequently on the need of being "rightly related to God"? Which brings us to one more matter.

The position Christ demands within the Church

Still in verse 18, "that in all things He might have the pre-eminence." Handley Moule has it "that He might become in all things the holder of the primacy," and he wrote that long before all this unhealthy running to Rome! The primacy of the Church is vested not in an old man in Rome but in the Lord of glory in heaven. Over 100 years ago Charles Simeon preached on this verse, and said "He must have it, and He will have it, and He shall have it."

Look at it churchwise, and as we do so let us keep in mind also the words "that no flesh should glory in His presence." In 1909 Dr. Inwood preached a powerful sermon in Keswick on "The unveiling of the carnal." "I think that our very ideals are more intellectual than spiritual. You can see the same thing when I remind you that there is many a minister of the gospel who is being tested by this one single test—can he draw the crowds? Then we lean so much, in our work, upon cleverness, ingenuity, shrewdness, clever advertising, and upon ceaseless posing for photographs. How we depend upon the world and worldly methods for raising for the Lord's work. . . . Label your pageant a theatrical performance and seven-tenths of the Lord's people will not go. But call it a pageant . . . and then they flock to see it!" What far-seeing words of nigh sixty years ago!

Finally, look at this individually, personally: "that in all things He might have the pre-eminence," in us, in me. Pre-eminent, vital, central. Is He that? He ought to be, for is He not our Lord and our God, our Saviour and our Strength? He "is our life," both in salvation and in sustenance. In fact, such is His relation to the Church that He Himself reminded her "Without Me ye can do nothing." We are only in a place of safety as Christ is accorded the place of pre-eminence.

THE HAND OF THE POTTER

Stay still in the hand of the Potter,
Lie low 'neath His wonderful touch;
He shapeth and mouldeth in mercy
The day that He loveth so much:
Surrender thyself to His working,
The curve and the hollow He wills,
Nor shrink from the pain and the pressure,
For the vessel He fashions He fills.

BEATRICE CLELAND.

Prayer and Praise

by F. H. COLEMAN

It has often been said of adult Christian believers that if only they had simple childlike faith they would receive more from God in answer to prayer than they do.

A few weeks ago a Lutheran pastor told from the platform of my church how he had received the baptism of the Spirit. He came into contact with Pentecostal people, and as a result saw the need of power in his life and ministry. He began to seek God earnestly, but did not get the b'essing he desired. This continued for a long time, then one day he received, and it was like this. He had been out visiting one afternoon, and on returning home took off his overcoat and put it on the hall stand. His small son ran to the stand and put his hand into one of the overcoat pockets. Father asked his son what he was doing, and the boy replied that as his father always brought home sweets for him on that afternoon of the week he had gone to get them. Like a flash the pastor saw that the baptism of the Spirit was God's gift to him. He had asked and sought for a gift that God was offering to him all the time. Hurrying to his study, he fell on his knees and prayed that God would forgive him his ignorance, and taking by faith the gift he was soon filled with the Spirit.

Very soon after this blessing he was arrested and flung into a Communist prison for fourteen years. Enduring torture and solitary confinement, he had grace and the power of God to endure. Why not take the promises of God and trust Him as a child does his father?

COMING EVENTS

BARKING. December 3. Elim Pentecostal Church, Ripple Road. At 2. North London Presbytery business meeting. Youth outreach in the evening.

BIRMINGHAM. December 3. Friends Meeting House, Bull Street. At 7, Presbytery youth rally. Billy Graham film: "The Restless Ones." Late-night special at 8.45 conducted by youth commissioner Frank Shadlock.

BOLTON. December 5, 6. Elim Pentecostal Church, Platt Street. At 7.30. Crusade preparation classes conducted by F. Lavender. December 10. Y.M.C.A. Hall, Deansgate. Evangelical Outreach. At 7. Preacher: R. Hughes, supported by team from Macclesfield.

HANLEY. November 26—December 11. Elim Pentecostal Church, Bucknall Old Road. Sundays at 6.30. Weeknights at 7.30 (not Mondays or Saturday, December 10). Crusade by A. H. Townsend and family (Canada). Convener: J. G. Cooper.

HARLOW. British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m.

KINGSTON-ON-THAMES. December 17, 18. Elim Pentecostal Church, Thames Street. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: A. Tee.

LONDON. December 11. Lambeth Town Hall. At 8. Civic carol service conducted by D. B. Gray and the London Crusader Choir.

LUTON. Every Sunday at 10.30 and 6.30. Elim Church, 123 Dallow Road.

NEWHAVEN. December 10. Elim Pentecostal Church, Meeching Rise. At 7. Monthly evangelistic rally. Preacher: D. Ayling (Brighton). Convener: H. W. Holdstock.

PONTYPRIDD. December 3-8. Elim Pentecostal Church, Thurston Road. Bible studies by Rev. J. Dart, M.A. Weeknights at 7.30. Sunday at 11 and 6.

ROMFORD. December 4. Elim Pentecostal Church, Wheatsheaf Road. At 6.30. London Crusader Choir.

ROMFORD. December 18. Elim Pentecostal Church, Wheatsheaf Road. At 6.30. Carol service. Preacher: G. Wesley Gilpin. Convener: A. W. Leavesley.

STOCKPORT. December 3. Elim Church, Bamford Street. Revival and divine healing campaign begins, conducted by Charles Brookes. Sundays at 6.30. Weeknights at 7.30.

WELLS. December 4. Elim Pentecostal Church, Chamberlain Street. At 11 and 6.30. Resident pastor's anniversary. Preacher: Mr. Tucker. Soloist: Mrs. Tucker.

WHITEHAVEN. December 10, 11. The Civic Hall. Saturday at 7 and Sunday at 8. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Preacher: A. Tee.

WIGAN. December 3-5. Elim Pentecostal Church, Station Road. Saturday at 7, Presbytery rally. Sunday at 11 and 6.30 and Monday at 7.15, Church anniversary services. Preacher at all services: A. O. Johnson (Longton).

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YOUTH PAGE

GIVE GOD HIS PLACE

"Prove Me now herewith" (Malachi 3:10)

by D. M. Chuter

HOW often do we give God a chance really to prove His power and supremacy? We so often try to organise our lives, work out our problems and even promote our ideas; we try to be in control of everything, yet it is God alone who should be the beginning and end of everything in our lives.

We live in days of greed and unhappiness; many homes are broken and many hearts embittered by life's problems. Yet there is a grand way of understanding through Jesus, and it is for us to show these frustrated souls that as we have given God a chance in our lives and have proved that He does undertake for us so He will do for them if they will do the same.

Give God His place in your life

God understands every problem and can help in every circumstance. He can enhance your joys, undertake in adversity, comfort in sorrow; in fact He is just perfect in everything. Remember what He did for Moses at the Red Sea, for Joshua at Jordan and for Gideon at Harod. For you He is waiting, listening for the feeblest cry and ready to answer every prayer.

When we ride on a bus we have confidence in the driver. If we are in hospital we again have confidence that doctors and nurses will do what is best for us. How much more should we trust God, since He is the almighty Ruler and Creator of all things. How can we then help trusting in Him. I am confident, young people, that if you just give God His place in your lives you will be joyfully surprised.

Give God His place at work

It is essential to bring God into your thoughts, ideas and actions, even at work. He is interested in every activity, however practical it is; yes, even your everyday work is of interest to Him. Every situation that confronts you is seen by God, and what an opportunity for witness you have when God undertakes for you at work. He will help you if you will just give Him His place.

Give God His place at home

"Christ is the Head of this house, and the unseen Guest at every meal." These words, often displayed in Christian homes, should, I believe, be accepted to the letter. If you have unsaved loved ones in your family, even if you are the only one saved, you can be certain that if you really give God His place He can make your home alive with joy and happiness. Just as we let the expert deal with our everyday technical problems—as we take a watch to the watchmaker for repair—so in the intangible field of the everyday problems of living God is our Helper, and to Him we should go for help and guidance; we must give Him His place.

Give God His place in your spiritual life

You want to do something for God and yet you feel so incapable! Perhaps you feel that the personality or talents of others overshadow your own. Why not give God His proper place? If we really cast ourselves on God we will find that He will work wonders. Remember, you and I are the instruments He can use to resolve His purposes. Perhaps you want to be a missionary, or an evangelist. Do not dream and do nothing; give God His place and you will find that He has just the right work for you.

In conclusion

Give God His place in all things, for every occurrence, however trivial it may seem, is seen and known by God. Do not think for one moment that God is uninterested in your seemingly small world. He is with you all the way. All God asks is for the opportunity to prove to you just what He can do. If you want the best out of life just give God His place; you'll need nothing else.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, December 5th — Isaiah 54:1-17

" No weapon that is formed against thee shall prosper " (v. 17).

Mark carefully that the prophet does not say that **no** weapon shall be used against God's people. In fact he implies the reverse, and of course this is borne out not merely by our own experience but by the Word of God. For a time we may be despondent, being tempted to think that the promise has not been honoured when the battle goes against us; but there can be no ultimate victory for those who afflict God's people in any way, for ultimate victory belongs to the redeemed. Turn to the book of the Revelation and inscribe this text across its pages, for despite all the troubles of God's people they are seen at last free from all pain and sorrow, dwelling in the new Jerusalem.

Tuesday, December 6th — Isaiah 55:1-13

" So shall My word be that goeth forth out of My mouth: it shall not return unto Me void " (v. 11).

That the Word of God is a most powerful instrument for the accomplishing of God's purposes is stated over and over again in the Bible. It is a hammer that breaks the rock in pieces, it is a sharp two-edged sword. These inevitably spring to mind, but there are other qualities of the Word equally important. It is a creative word: God spoke and it was done. It conveys health to the afflicted: " He sent His word, and healed them." It is the seed of the gospel, which brings forth a harvest of righteousness. It sustains and strengthens the Christian who feeds upon it. It sanctifies us, as Paul pointed out to the Ephesians, even as water cleanses the body. It can never be ineffective.

Wednesday, December 7th — Isaiah 57:1-21

" I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners " (v. 18).

This promise is full of comfort and hope for those who have strayed from the Lord but have now returned to Him. It overflows with mercy and grace. God has seen his ways, that he was set on his sinful path despite the admonitions of God, yet God will gladly heal him—that is forgive his sins—now that he is contrite. God reaffirms His offer of guidance. " I will lead him," He says, so that the restored will be able to say afresh " He leadeth me in the paths of righteousness." He will know now that his folly lay in refusing that guidance by turning aside from righteousness. The sequence to being forgiven and to the acceptance of the rule of God as the order of life is comfort: joy, peace, security, satisfaction—that contented feeling that you are on the right road.

Thursday, December 8th — Isaiah 58:1-14

" Thou shalt be like a watered garden, and like a spring of water, whose waters fail not " (v. 11).

This passage teems with promises that we are eager to receive—promises of healing, of a holy life, of the glory of God, of answered prayer, of light instead of darkness, of understanding instead of mystery, of guidance, of satisfaction, of prosperity, the sum total of which will make our life like a watered garden, a joy and inspiration not only to ourselves but to all who stumble across it. This is what we want to be, but how can our life become so beautiful? Quite simply. By living as a Christian should: by being sincere in our worship (vv. 1, 2) and by seeking to help others according to their need rather than being self-centred (vv. 6, 7, 10).

Friday, December 9th — Isaiah 59:1-11

" Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear " (v. 1).

It is an eternal truth that God is able to save from the uttermost to the uttermost. Then why was Israel not saved? It appeared on the surface that God's hand could not reach to the depths of her need. Are we to think this of God in relation to our own generation, that He cannot reach them because learning and scientific advance have put them beyond His reach? " Your iniquities have separated between you and your God, and your sins have hid His face from you " thundered the prophet. Not learning but sin, and sin only, keeps this generation from God. God can reach man in every stage of his development if he will but turn from his sin.

Saturday, December 10th — Isaiah 59:12-21

" And He saw that there was no man, and wondered that there was no intercessor " (v. 16).

No one to pray! That was a grim outlook for Israel. If ever there was a time when she needed somebody to pray for her it was then. She followed her own desires and stumbled on into the darkness like a drunken man, she roared like bears and mourned like doves (vv. 10, 11). Her iniquities so increased that truth was disregarded—yet there was no intercessor and God wondered at such a tragic state of affairs. History is repeating itself on a larger scale. Are we concerned enough to pray, to become one of the Lord's intercessors, or is God to look at us and wonder at our indifference? Let us not fail our generation, let us not grieve the heart of God.

Sunday, December 11th — Isaiah 60:1-14

" Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee " (v. 1).

What an enviable experience! Does that not suggest that we are failing to enter into our inheritance? The primary application, of course, is to Israel, but it is equally true of all who are saved. We are no longer in darkness caused by sin, our Light has come. The Lord Jesus is the Light not only of Israel but of the world. He is the Light and Life of men, of all men who believe. Furthermore, He is the " express image of the Father " and " the brightness of His glory " (Hebrews 1:3). " We beheld His glory," wrote John, " the glory as of the only begotten of the Father " (John 1:14), therefore to live in His presence is to be enveloped in the glory of God. It is always there for faith's discerning eye. Let us stir ourselves and reflect that glory.

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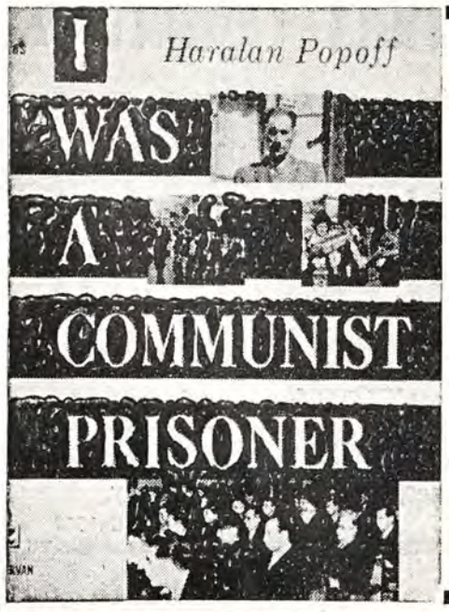

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII No. 50 DECEMBER 10th, 1966 6d

The National Youth Rally conducted by the Youth Director, A. Tee (see page 794)

WORLD EVANGELISATION NUMBER

WORLD MISSIONARY ITINERARY

By G. H. THOMAS

AFRICA

THE North Africa Mission, still praying that the Holy Spirit will burden Christians everywhere for the world of Islam, reports wonderful results through its correspondence courses and a new venture of having study groups for teenage girls. These latter are in Algeria. Who would have dreamt to see the day when Islam would lower the bars that enslaved women and girls and permit them to study, let alone study the Bible? These winds of change are sweeping the Muslim world, and the same winds should carry the news "Jesus saves."

In Tunisia the North Africa Mission reports excellent response to the radio and correspondence Bible studies, particularly in Sfax, where one young man has gathered some friends for regular study.

Liberia. E.L.W.A. reports that while Russia beams broadcasts for 126 hours a week to Africa, and Red China seventy hours, this missionary radio station is sending out 500 hours of broadcasts.

Congo. A new missionary radio station has been inaugurated in Leopoldville to serve the Protestant churches of the Congo. French and several Congolese languages are being used at present.

Independence. Africa has gone through a period of great turbulence accompanying the continent-wide wave of independence of the past decade. With independence has come self-government in the churches —in some instances, even where there was a lack of mature spiritual leadership, some missionaries questioned whether they were welcome to remain, particularly where the policy of their mission limited their service to the vision of an immature church.

Where the efforts of the church and mission were not yet closely interwoven the mission continued to make missionaries available to help the churches as needed. For those missionaries who had gained acceptance because of language ability, a demonstrated love for the people and effectiveness in ministry there were increasing opportunities in evangelism and Bible teaching. Medical work, literature and schools continue to provide other open doors. Independence, then, has not reduced the need for missionaries (*The Evangelical Christian*).

ASIA

With the heartland of Asia closed to missionary entry, it might seem that there is no present challenge there. It is true that China is closed, but radio represents one means of reaching the Chinese with the gospel. Regular gospel broadcasts are beamed from HLKX in South Korea and the F.E.B.C. stations in Okinawa and Manila. Other programmes originate in Taiwan. Chinese who dare to tune in Christian broadcasts can hear the gospel many hours each day. This opportunity needs much greater exploitation.

Japan. Japan places no restrictions on missionary entry, but all of the many mission boards report a shortage of evangelistic and church-planting missionaries. One field leader has stated that 1,000 such missionaries could be placed in Japan. Japan has the necessary auxiliary ministries of literature, audio-visual helps and Bible training schools to assist in getting the job done. It is front-line workers that are needed.

Hong Kong. Pastor Ng Heung Wing has recently returned to Hong Kong after twelve years in Communist China. Asked whether he was persecuted for preaching the gospel, he said: "I went everywhere preaching the gospel. This resulted in interrogation by authorities as well as my being jailed on three occasions. They consider religion a tool for imperialistic invasion, and a preacher of no help or value to society. However, after careful interrogation they would release me when they realised I had no political connections." He also reported that in the area where he worked most of the churches had been taken over by the government and were being used as meeting halls for the farmers. Others were still being used by the Church. The congregations were permitted to have services within the buildings, but not outside, and no tracts could be distributed. He also declared: "I was not shaken by any other philosophy because my faith was in the true and living God and not in man."

Burma. Missionaries who arrived in Burma after independence in 1948 have been asked to leave by the end of 1966. This affects both Protestant and

Roman Catholic missionaries. Since this will almost completely deplete the missionary force as it is today, the national church will need the prayers and interest of God's people during their difficult days. Much preparation for this day has been made, many church leaders have been able to assume more and more responsibility, but the missionary contribution has been considerable and its loss will be keenly felt. Pray for the Burmese national church.

The men we need. " In encouraging young men to come out as missionaries, do use the greatest caution. One strong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men ; men of sound sterling talents, of decent accomplishments and some natural aptitude to acquire a language ; men of amiable, yielding temper, willing to take the lowest place, to be least of all, and servant of all ; men who enjoy much prayer, who live near to God and are willing to suffer all things for Christ's sake without being proud of it—these are the men we need " (Anne Judson, pioneer missionary to Burma, in a letter written in 1843).

LATIN AMERICA

Evangelism-in-depth, which originated through the Latin American Mission in this great continent, has spread through the Far East. Rev. Ruben Lores, director of evangelism for the Latin American Mission, has been touring the Far East to share know-how and experiences with the churches there.

Ecuador. The work among Auca Indians continues to be an item for praise. Four Auca Indians, now saved and rejoicing in Christ, have set out to contact their relatives among the savage down-river Aucas. They cannot rest until all their people have heard the gospel message. Word has already come

(*continued on page 796*)

THE WORLD EVANGELICAL CONGRESS, BERLIN, 1966

by P. S. Brewster (*a delegate to the conference*)

ONE of the greatest events of this generation was the gathering in Berlin of 1,250 evangelists, missionaries and world leaders from over 100 countries, from all denominations. The sponsoring committee was the board of the magazine *Christianity Today* and the editor, Dr. Carl Henry. The honorary chairman was Dr. Billy Graham. The congress lasted for ten days and was held in the Congress Hall, West Berlin. Every delegate received a personal invitation from the committee, not on the basis of denomination but in the interest of evangelism.

Every delegate wore a badge with name and country only, with the result that no one knew the denomination or the official position of the delegate. This situation resulted in evangelists, bishops, missionaries, editors, world leaders and scientists not knowing whom they were sitting next to, unless conversation was engaged in. The common ground was the great commission for evangelism. Everyone, irrespective of country, language or denomination, was allowed to take full part in the discussions and prayer.

The agenda and the topics for the panel and discussion groups covered almost every possible angle on evangelism and the salvation of souls.

The half-night of prayer and the regular times of prayer for revival and the salvation of souls in our generation were humbling and yet exhilarating.

Leaders from four nations at the World Congress on Evangelism. Left to right: Pastor Miningou Lébendé, from Upper Volta; Bishop Alexander Mar Theophilus, of the Mar Thoma Church, India; His Imperial Majesty Haile Selassie I of Ethiopia; and Dr. Billy Graham, honorary chairman of the congress.

The register of those who attended was revealing—men who held high positions in their country and men who had left their mark on church life and

The march of Christian witness by the World Congress on Evangelism. Leading the parade are, from the left, congress chairman Carl Henry; the Rt. Rev. Chander Ray, Bishop of the Anglican Church in Karachi, Pakistan; Bishop Alexander Mar Theophilus; Professor J. W. Winterhanger, of the Berlin Ecumenical Seminary; Dr. Billy Graham; and Supt. E. M. Helbick, of the church of Berlin-Brandenberg.

evangelism, pastors and missionaries, bishops and scientists.

Dr. Charles Fuller, well-known speaker of Bible broadcasts; Rev. Oral Roberts; Dr. Thomas Zimmerman, superintendent of the Assemblies of God in America; Dr. Stephen Olford, Baptist Church, New York; Rev. P. Hogan; Rev. John Stott, London; Mr. Cliff Burrows; Dr. Corvin, U.S.A.; Dr. Carl Henry, editor of *Christianity Today*; Rev. Nicholas Benghu, of South Africa; Dr. Sneider, the great theologian of Germany; Bishop Goodwin Hudson, of London; Rev. Harold Ockenga; the Bishop of Tanzania; the Bishop of Jamaica; the Bishop of Berlin—these are but a few of the names of delegates who attended.

The days were full, commencing with a 7 a.m. prayer meeting, then from 9 a.m. to 12.30 p.m. messages on theology and "Windows of the world." In the afternoon there were panel discussions; in the evening from 7 to 10 there were further delegate meetings.

The hunger and the obvious passion for revival and soul-saving had to be seen and heard to be really understood and accepted. Some of the stories and the privations of missionaries were pitiful to listen to. What men and women have had to suffer for the cause of evangelism will only be revealed in eternity.

The highlight of the congress was when two Indians who had been specially flown from Ecuador came to the platform. They had previously murdered a missionary, then had become converted through the ministry of the sister of the murdered missionary, and then they in turn had commenced evangelism in their tribes, and multiplied thousands have now been converted through their ministry.

A Pakistani minister described how they had written by hand, word for word, the translation of the Bible in their own language. It took them five and a half years to accomplish this. A broadcasting company reported that with seventeen transmitters they had poured the gospel to the Far East, including Russia, China and Japan, resulting in 10,000 letters pouring in per month, at a cost of $2,000,000.

The slogan on the wall in four languages was "One race, one task, one gospel."

LETTER FROM BRENDA THOMAS
RHODESIA

"But God, who always causeth us to triumph."

WE were on the road at last from Inyanga to Penhalonga for brother Gumedi's visit the following weekend, a special period for the teachers. After a breakdown, and a hectic ride in a garage jeep, we arrived at Penhalonga minus the car, only to find more problems.

In spite of lack of transport and failure in the water supply, however, by Saturday all the teachers had arrived and the baptismal tank was full. It was to be a special baptismal service. Two teacher-evangelists and one or two women who had been in the church a long time and had been baptised by sprinkling in other denominations but now desired to be baptised the Bible way were to be baptised by immersion. Our joy was completed on Sunday morning when four of our teachers, who have been in the church a long time and are well known in the district, requested baptism. This decision was a big one for them. We were rejoicing with them, for we knew that such a step of obedi-

(*continued on page 797*)

"YOU ARE WELCOME!"

by Gerald L. W. Ladlow

ELIM CHURCH, ACCRA, GHANA

IT was the typical Ghana greeting. I had heard it so many times already—from the enthusiastic group that met me at Accra airport, the children who swarmed around my car at Mamprobi, the street traders with their tables of fresh fruit, the women carrying their wares in huge baskets balanced on their heads, and even the policeman on traffic duty of whom I had asked my way. I had begun to regard it as meaning little more than the polite "good-day" from folk in my own country. However, there was something different about the greeting this Sunday afternoon. The speaker was a tall, finely built jet-black African with a shining face and a bright red Kente cloth draped across his left shoulder and girt around his waist. "You are welcome!" It was almost all the English that he could speak, but it was said with an emphasis that made one feel its deep sincerity and somehow touched the heart. Standing by his side were another African similarly clad and the wife of each of them. On the floor grouped around their feet was what looked to me like a veritable harvest festival: two large branches of banana loaded with great bunches of fruit, a large basket full of oranges (more than 100 in all, I later discovered), a pile of yams, a large bundle of cocoayam leaves (African cabbage), a bowl filled with fresh eggs, a pile of tomatoes and some large ripe paw-paws. I crossed the room and shook hands with the little group and looked wonderingly at the produce displayed around them.

The man spoke again, in a language that I could not understand but with a fervour that was unmistakable, while the other members of the party smiled and nodded and murmured in agreement. The pastor who was with me gave me the interpretation and explained the meaning of this little scene which had taken me so completely by surprise.

They had come from the first Elim church to be established in Ghana, at Nkurakan. The speaker explained that the believers had waited long for the arrival of an Elim missionary and prayed much for the coming of this day. "You have been three weeks in our country," he said, "and we have not yet had the opportunity to welcome you. The members therefore decided we must make this journey and let you know that we welcome you. To assure you of their sincerity they have sent you these gifts." At the end of his little speech the four of them enthusiastically chorused "You are welcome, you are welcome, you are welcome." Realising that to give me this welcome they had travelled more than fifty miles in a crowded "mammy truck" over bumpy mountain roads under the scorching heat of the midday sun, there was no doubting the sincerity of their purpose.

A few hours earlier I had locked the door of my room and fallen on my knees and cried to God from a heart that felt its utter loneliness. I had just passed through a most unexpected and most bitter experience. The evil one had been at work, with the result that what had promised to be a flourishing work for God was threatened with complete disruption. I had tried to "pour oil on troubled waters," and relying alone on His Word and His wisdom had sought to bring about an amicable solution. Alas, all my efforts appeared only to bring resentment from all parties at my intrusion into what was considered to be a purely African affair. It seemed as I closed my door that I was entirely unwanted. I felt completely alone and was tempted to ask why the Lord had permitted me to come here at all. With such thoughts still uppermost in my mind I answered the knock on my door, and there facing me in the adjoining room was the little scene I have described. Can you wonder that my heart was strangely moved and the tears came unbidden to my eyes as I listened to that chorus "You are welcome, you are welcome, you are welcome"? After shaking hands we stood in prayer together. I, in my English tongue, thanked God for the love expressed by these dear folk whom I had never met before, and for the encouragement He had sent to a lonely heart, while the bright-faced leader, in the Twi language, poured out his soul in thanksgiving

(*continued on page 798*)

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, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

CONTENTS

World missionary itinerary *G. H. Thomas*
World evangelical conference *P. S. Brewster*
Letter from Rhodesia *Brenda Thomas*
"You are welcome !" *G. L. W. Ladlow*
Letters to the editor
The Man born King *E. E. Green*
Elim church reports
Arrival of Pastor and Mrs. D. Lewis *Hilda M. Hawes*
Sunshine corner *Aunty Dorothy*
Family altar *Gordon Wright*

EDITORIAL

AS a nation we would reject the idea that having been conquered by Spain in the sixteenth century or by Germany in the twentieth century that defeat should be celebrated as if it were a victory. Yet this year of grace 1966 has seen us doing this very thing.

The detachment of Britain from Scandinavian countries by the Norman conquest in 1066 and our consequent attachment to the southern European confederacy was a great national disaster. It brought progress to a standstill for more than five centuries. It was as great a disaster as would have been conquest by Spain or Germany.

But what tragedy results when directors of national and international policy are blind to history, destiny and divine purpose ! Twice in our history have we become enmeshed in the southern European net, now for the third time we are in grave danger of a like fate. Alas that religiously as well as commercially we are being wooed, led, cajoled into association with that evil power that brings poverty and superstition wherever its priestcraft holds sway. The history of all Roman-controlled countries in the last 1,200 years and their contemporary poverty-stricken condition should warn us off from being controlled by Rome commercial as we have been controlled by Rome political and Rome religious.

If the Common Market countries woo Britain it is not for any advantage that will accrue to us. The current *Times* supplement on Britain and the Common Market lists Europe's top 200 companies headed by Royal Dutch (capital employed £2,062,885,000), Shell Transport (£1,375,257,000), I.C.I. (£1,058,900,000), and British Petroleum (£1,033,600,000). *Of these 120 are based in Britain alone.* It would seem from these facts and figures that Britain has much to lose but little to gain by joining the Common Market.

In view of the religious, commercial and political tide that seems slowly bearing us into southern Europe all who value religious and political freedom should unite in prayer that for a third time we shall be saved from being enmeshed by southern European influence.

As we write this we have turned up a cartoon in Ian R. K. Paisley's *The Revivalist,* February 1963, the official organ of the Free Presbyterian Church of Ulster, showing Harold Macmillan lassoed by the European countries of the Common Market, with the caption "The papal conspiracy which failed." It failed then ; its success now may result from failure in watchfulness, prayer and dissemination of truth about Rome by those who value our Protestant heritage.

We were unaware when the above was written of Geoffrey Barraclough's talk last week on the B.B.C., "A brutal conquest," but quote him as follows:

"There is no doubt, I am afraid, that a great deal of humbug is talked about the Norman Conquest. . . .

"We look back on 1066 through a haze of medievalism, *and do not realise that what we are witnessing is really a brutal conquest, every bit as brutal in its way as Hitler's conquest of Poland or the Nazi occupation of Russia.*

Letters to the Editor

Dear Sir,

With reference to Mr. Alex Tee's article in the ELIM EVANGEL of November 5th, I am frankly puzzled about the matter of men's hair and its length. Are the traditional pictures of our Lord and His apostles misleading, and did not men wear long hair in those days? I do not wish to be facetious, but how "long" must it be to be "long"? Today's youthful hair styles seem to be similar to those of Victorian men. Were they also wrong? Does the men's "long" hair of 1 Corinthians 11 compare with the women's "long" hair of the same chapter, as I think it does, or was it that these men, like modern youth, appeared merely to be in need of a haircut?

His second point about women wearing trousers is also puzzling. What place would the writer give to the Scottish male kilt, which would seem to be the masculine mini-skirt, or to the male national dress of Greece?

As to his third point, would Mr. Tee say that the modern woman's hat adequately meets the requirements of the apostle? Is not the stress there on the covering of the head, and could anyone say that the modern woman's hat really covers the head? Did not the covering of the head include the covering of the face by the veil?

Mr. Tee would do a great service to Elim youth if he were more explicit on these matters.

Southend-on-Sea. (MISS) LUCILLE WRIGHT.

Dear Sir,

In the ELIM EVANGEL for November 5th under the heading "I must protest," by Alex Tee, there is a paragraph dealing with men and long hair styles.

Most of what Mr. Tee says in this respect I heartily agree with. The majority of young men affecting this hair style generally look most untidy, rather dirty, inefficient and not very intelligent.

I was surprised, however, to find that this wearing of long hair contravenes the teaching of the New Testament. Fashions and ideas change, as we know, but surely in New Testament times it was fashionable to wear the hair long (the Romans excepted). Christ apparently wore His hair long, as did the disciples, and no doubt the people among whom He lived and preached also wore long hair. Hence my surprise at finding that the New Testament condemns such a fashion.

Yours faithfully,

Carlisle. B. E. CLARKE.

Dear Sir,

My wife and I have for a long time been much concerned about the use of television by the Elim family. As far as we can tell it seems to be an accepted thing in the house of pastor and people alike. We feel that both spiritually and in other ways it is wiser not to have it—or are we being narrow-minded?

It is very puzzling when the pastors and leaders of our movement have it in their homes. Are we right or they? Could not someone in a responsible position in Elim give us a lead concerning this thing?

We have heard it said by those who have television "Well, it has a knob, and it is up to the individual to use the knob," but if one switches off every time the programme is not edifying to the Christian how much will it be used? One would need a lot of grace and self-control to use the knob when necessary.

Also there is the question of our children. They will not always be at an age when we can choose their viewing, and with older children parents are not always there to do so.

How many Christians watch "Coronation Street" and bring the atmosphere of the public-house into their homes?

We have written this letter with a genuine desire for help and a lead from those whom we seek to look up to.

Yours sincerely,

Hull. R. AND A. TRAIN.

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Christ—th

"Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him"

(Matthew 2:1, 2)

THE KING HERALDED

"His star" (v. 2)

THIS second chapter of Matthew's gospel, together with the third, constitutes a microcosm of the message of the four gospels and the apostolic epistles concerning the person and purpose of Christ, the Father's Representative sent to this world to redeem sinful, needy, mortal man.

"Now when Jesus was born . . . in the days of Herod the king." Did you notice the end of that first clause? Herod the king! When God sent His only begotten Son, His King, into the world to deliver mankind from sin and its fearful consequences there was already a king occupying the throne in Jerusalem—a hateful man, powerful and cruel, a fitting symbol of Satan, the god of this world, to whom sinful mankind is subservient, even as then were the ancient people of God to the wicked tyrant who ruled them.

But see! The wise men, for all their wisdom and will to worship the King when they should find Him, looked for Him in the wrong place. They went to Jerusalem, but He was in Bethlehem. It would seem that these reverent seekers followed the dictates of human logic rather than the heavenly light, and so lost their way. The Holy Scriptures, however, directed them to the right path. The lowly Bethlehem was where the long-promised King was to be found; not in Jerusalem, the seat of corrupt religion and equally corrupt temporal administration. Why Bethlehem? To show every soul that sincerely seeks the Deliverer that not in creeds and ceremonies, not amid pomp and pageantry, is He to be found, but wherever there is a humble, questing heart responsive to the clear direction of the holy Word of God, there may He be found.

Now see this most significant statement: "He that is *born* King." Not "*made* King," as was Herod by the senate of Rome; nor "He that shall *become*," as though He, following the death of another, would accede to the throne. No! "*Born* King." When God sent, as a little baby, His redeeming Son into the world to save sinners He sent the Sovereign Lord of heaven. Jesus was King before He left the presence of the Father. The immortal King took upon Himself our mortal flesh; was born, lived and died as a mortal man. "Art Thou King?" asked Pilate in the judgment hall when Christ, shortly before His death, stood trial on a trumped-up charge. "To this end was I born," said Christ, "and for this cause came I into the world" (John 18:28-37). What cause? To establish the kingdom of God in men's hearts.

And His coming was herald by His, the Creator's, own lovely handiwork (Colossians 1:16): one of the heavenly constellations proclaimed the advent of Him who was born King. Heaven gave earth notice of His arrival.

THE KING HONOURED

"They saw the young child . . . and fell down, and worshipped Him . . . and presented unto Him gifts" (v. 11)

Leaving the city of Jerusalem, with its disquieted ruler and residents (troubled by the news of the King's arrival—possibly because they were not ready to acknowledge Him), the wise men made their way to Bethlehem, the star going before them, leading the way; and when they entered the house over which the star halted, and saw the young Christ, they fell down and worshipped Him and, opening their treasures, presented Him with gifts of gold, frankincense and myrrh: gold, the symbol of His sovereignty; frankincense, the emblem of the sweet savour of His character and holy life before God and men; myrrh, signifying His later sufferings as the substitutionary Sacrifice to God in atonement for mankind's sin.

"They fell down." This implies an involuntary act of self-abasement. There was that about the young Christ, a splendour not of this world, which evoked from the reverent beholders a spontaneous response. "They worshipped Him." This is the oriental act of kissing the hand toward another, signifying a deliberate recognition of that person. "They presented gifts." No empty gesture their recognition of Him as King; it was substantiated by their gifts, by tangible things of considerable significance.

This, during Christ's earthly ministry, was the pattern of human attitude and action. From sincere, needy, seeking souls who, looking upon Him, "beheld His glory" (John 1:14) there sprang

nan born King

by Evelyn E. Green

Rochford, Essex

that inner, spontaneous response, followed by an outward act of recognition which was backed up by a renunciation of self and a dedication of themselves and their substance to Him and His service.

Levi, the tax collector, gave up a lucrative job to become His follower; Zacchæus was prepared to relinquish half his goods to feed the poor and to make fourfold restitution to anyone whom he might have defrauded; one woman expended upon His person a fragrant and very costly ointment; Peter, His disciple, said "Lo, we have left all, and have followed Thee" (Mark 10:28); the wealthy Joseph of Arimathæa housed in his own new tomb the then dead Christ.

THE KING HATED

"Herod will seek to destroy Him" (v. 13)

Upon learning of the birth of Christ, Herod, an incongruous person to rule Israel seeing that he was no Jew but an alien, a man of mixed parentage, with no right to the throne of David, seems to have adjudged his position as ruler to be dangerously threatened. It is passing strange that he, backed by the power and authority of imperial Rome, should have been so disturbed by the advent of the Babe of Bethlehem. Common sense should have told Herod that years must pass before this most significant Child would arrive at man's estate and be able to affect in any way Herod's position as head of the realm. Why was Herod so greatly and illogically alarmed? Because, alien though he was, he knew that God was now visiting His wayward people with a view to blessing them, and that the decisions and dispensations of the almighty God of Jacob would not be deflected even by the power of mighty Rome.

As inexorable as the flow of a great river, the good will and determination of God would not be gainsaid by mortal man. Let who would curse His beloved people, the Eternal had sent His Son to bless them, and none could change His design or reverse His decision (Acts 3:25, 26).

Herod's fear of the infant King eventually turned to murderous hatred and he planned to destroy Him.

THE KING HIDDEN

"Take the young child . . . and flee into Egypt, and be thou there until I bring thee word" (v. 13)

The wise men, being warned of God, returned not to the city of Jerusalem to divulge to Herod the infant King's whereabouts but to their own country by another route. After this, Joseph was warned to flee into Egypt until he should receive intimation that it was safe for them to emerge, so by night they departed into Egypt, where they remained until Herod's death.

For many years Christ lived in obscurity in Galilee; even during His earthly ministry He was to some degree "hidden." We read: "After these things Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him" (John 7:1). His brethren, plainly doubting His mission and His identity as the Son of God, gibed at Him for the partial secrecy that attended His ministry (vv. 3-5). Nevertheless, "He went about doing good, and healing all that were oppressed of the devil, for God was with Him" (Acts 10:38). Though not publicly displayed as we think of publicity, to the honest seeker He was available. All this foreshadowed the period between His resurrection and ascension, and the day of His return to this earth. In His taking leave of His disciples before returning to His Father He bade them not to grieve because He would no longer be *visibly* present with them. "A little while, and the *world* seeth Me no more, but *ye* see Me" (John 14:19). Though absent in body He would be with them in spirit, blessedly available to every heart that honestly reached out unto Him.

THE KING AT HAND

"Then cometh Jesus to Jordan . . . and lo, a voice from heaven [was heard] saying, This is My beloved Son, in whom I am well pleased" (Matthew 3:13-17)

Time had passed. The King was at hand! One day, the day that marked the opening of Christ's ministry to and for man, His cousin and forerunner, John the Baptist, seeing Jesus coming toward him, proclaimed Him as the One sent by the Father to bear away the sin of the world. There on Jordan's bank the King who was to suffer for the transgressions of all mankind stood revealed.

There is coming another day, a glorious day, when no longer will our King be hidden; He shall be at hand. He shall descend from heaven to take from the world those who by His cleansing blood have been made ready for the Father's house above.

Elim Pentecostal Churches Reports

THE NATIONAL YOUTH RALLY

Report by David B. Hall

TWO thousand five hundred people packed the Westminster Chapel, London, at the 1966 youth rally. The President of the movement, G. Wesley Gilpin, gave a word of welcome to everyone.

Dr. Derek Sadler told of his conversion and healing as a child from polio; Dr. Claude Scott told how he was healed from blackwater fever, contracted in Africa, where his parents took him as a child when they went as missionaries; and Dr. Brian Wigglesworth, son of Pastor Leslie Wigglesworth, Elim's Missionary Secretary, thrilled the congregation with two solos. Mair Jones-Perkins sang twice, and after her second solo Mr. Tee led the congregation in prayer for the relations of those who had died in the Aberfan disaster. The Yeovil youth group and the Birmingham youth choir played and sang to us.

The climax of the rally came with Ron Jones's message that youth today needs to give up selling God "down the line" for a "mere morsel." Speaking from Esau and Jacob and Esau's selling of his birthright, Mr. Jones sounded out the message; "For one morsel," he cried, pointing almost individually to each member of the congregation. And the conclusion: "Don't renounce God for one moment of sinful pleasure, a morsel of money, or a degree of honour."

Many showed that they were prepared to take God at His word and signified that they were taking Christ into their lives. A triumphant ending to a rally that was so glorious to attend.

KINGSTON-ON-THAMES **Pastor: A. P. Thomas**

Once again we are thankful to report blessing in the church during the last year. Financially it has been the best ever; all debt on the church has been cleared and our objective for 1967 is a mini-bus for church and Sunday school work. A number of candidates were baptised in water, conversions have taken place and believers have been baptised in the Spirit. Also, three outstanding healings of church members have greatly encouraged us with the realisation that God's power to heal is the same today.

A.P.T.

CROYDON **Pastor: W. J. Maybin**

During this year there has been a "moving of the waters" at Croydon church. Three baptismal services have been held, the last one on the last Sunday in October, and all the candidates have been young people.

This time three young people answered to their faith in and allegiance to Christ, and Pastor Maybin baptised them before a goodly congregation.

It is encouraging to note that the weekly open-air witness, under the leadership of Mr. G. Winrow, is being blessed of God. This effort, of long standing in the Croydon church, is supported mainly by the youth of the church.

LEICESTER **Pastor: R. R. Taylor**

NEW SUNDAY SCHOOL OF OVER 100

FOR some years the harvest of children has been ripe in the housing estates on Leicester's outskirts.

After much prayer and with the enthusiasm of our minister, Pastor R. R. Taylor, plans were laid. Special meetings were arranged, with film-strips, and with the co-operation of head teachers of nearby schools the result surpassed all expectations.

At least 400 children attended the first meeting, and attendances never fell below 200. The result: a new Elim Sunday school with over 100 children on the register. At last Sunday's meeting 106 children were present. And the problem? Sunday school staff to cope.

This outreach in Leicester has tremendous potential. There are at least three other estates with a similar harvest. We reiterate the Master's words, "The fields are white . . . but the labourers are few."

We solicit your prayers.

G. W. TATE.

COULSDON **Pastor: J. Shellard**

PASTOR Jack Shellard was inducted as minister of the Elim church, Coulsdon, on Wednesday, October 19th.

Mr. Shellard will combine the ministerial duties of the church with his full-time work as secretary of the Victory Tract Club. For the last few years he has been a member of the Elim church in Croydon, and the minister there, Pastor W. Maybin, conducted the service of induction at Coulsdon.

Also present were Pastor A. P. Thomas, of Kingston, who gave the message, and former Elim Mis-

sionary Secretary Pastor G. H. Thomas and his wife, who are Mrs. Shellard's parents.

For Mrs. Shellard returning to Coulsdon was a happy coincidence, as her parents were in charge of the church some years ago.

Pastor and Mrs. Shellard have had four years doing missionary work in Africa and returned to

The induction, showing (left to right) Pastors W. J. and Mrs. Maybin, J. and Mrs. Shellard, G. H. and Mrs. Thomas and A. P. Thomas.

Croydon about three years ago. For the past eighteen months Mr. Shellard has been leading the Bible class at the Croydon church, and some of his scholars, with Crusaders from Croydon, were at the induction service.

D. B. HALL.

ANNUAL SCOTTISH YOUTH RALLY

Report by Arthur Anstey

THE assembly hall of the new High School, Coatbridge, the venue for this year's rally, rang with the sound of gospel music from visiting instrumentalists and congregation singing in true Elim fashion. Pastor Lighton (Youth Commissioner) led the rally sessions and introduced a new youth group, the Gospelairs, of Greenock, and they with the Scottish Jubilee Choir, now firm favourites, brought much blessing to our hearts. The preacher, our beloved President, and Principal of Elim Bible College, G. W. Gilpin, introduced us to several college students, who gave a good account of themselves in song, music and testimony. He then brought us a timely word from Nehemiah, giving us the key to Nehemiah's success in his great task by keeping a true conception of the Lord, a true conception of his work, and a true conception of himself.

We were happy to have Elim missionary F. Newey with us at the evening rally. The vocal and instrumental groups of the afternoon were supplemented by the students' quartet and sister N. Anderson, of Dundee. Her singing of the hymn "He could have called ten thousand angels" brought a hush to us all. Some highlights of the Scottish camp were brought to us by camp commandant P. Smith. The President preached from Romans 12 : 1, and his message, based on an amplified version of the text, brought new illumination to this well-known portion. We thank God for a day of great blessing.

PLYMOUTH **Pastor: L. P. Cowdery**

On October 11th a fellowship meeting was arranged to mark the celebration of Pastor and Mrs. L. P. Cowdery's twenty-one years in the Elim ministry.

During the evening recorded greetings were received from churches where Pastor and Mrs. Cowdery had ministered, followed by a message from the Secretary-General of Elim, who, after expressing his congratulations, spoke in appreciation of Pastor Cowdery's ministry. Our local church secretary also

thanked Pastor and Mrs. Cowdery for their work among us and their loyalty to the Plymouth church. Telegrams of congratulations were received from Pastors T. A. Carver and A. Nicolson, and a letter from the assembly at Banbridge (Ireland) was also read to us.

The church secretary then presented Pastor Cowdery with a typewriter as a token of appreciation from the Plymouth and Blackheath churches. Mrs. Cowdery received a bouquet of flowers and a gift of fruit.

The meeting then closed with refreshments served by members of the Sisterhood.

MRS. A. PEARSON.

The arrival of Pastor and Mrs. David Lewis from India

by HILDA M. HAWES

THE *Orsova* docked at Tilbury in the early hours of Sunday, November 13th, bringing home on furlough Pastor and Mrs. David Lewis and their daughter Gwyneth. It was a cold, dreary day, with drizzling rain. Passengers began to alight soon after 9 a.m. Crowds were there to meet relatives and friends, and there was quite a jostling near the Customs exit doors. Several Elim pastors and their wives and families had come to give the Lewis family a real welcome home. Pastor Leslie Wigglesworth and members of the Missionary Council were the first to greet them when, after a long time, they finally emerged from the Customs. Up till then we had been waving and gesticulating through doorways and windows. How good it was to see our dear friends at last and to hear how God had undertaken for them in all their need.

The children of various Elim families were so pleased to see Gwyneth again, and there was much discussion about schools, examinations, the voyage, etc. It was a very happy reunion.

After all the luggage had been put together our friends were off to enjoy their furlough. May God bless them and make them a blessing.

WORLD MISSIONARY ITINERARY (*continued*)

back that killers are at work among the relatives of these faithful Indian Christians.

Exploding population. Latin America presents another area of great promise. There are strong evangelical churches in most countries of South America, many of which have reached maturity and are able to govern their own affairs, support their own work, and take responsibility for the propagation of the gospel. They do, however, need help of the right kind and welcome participation of foreign missionaries in opening up new areas of work and in undertaking special ministries, such as radio, literature, Bible training and camp work. More than half of the people are under twenty-one, and it is these youth who are the target of the subversive movements. How urgent it is that they be reached for Christ! Latin America could also be a source of many missionary candidates in future years. (T.E.A.M.).

The challenge of Islam. "No area of the world has escaped the challenge of Islam. Its symbol—the crescent, usually solid green or white on a green background—flies over mosques and minarets on every continent. The word 'Islam' means 'submission to God.' This monotheistic religion was founded in Arabia by Mohammed (A.D. 570-632), the 'prophet of Allah [God].'

"After Mohammed's death Islam quickly spread across Arabia and overran the areas of present-day Iran, Syria, Lebanon, Turkey and contiguous territories. Within a century it had conquered all of northern Africa and spilled over into Europe and Asia. Today it is estimated that Islam has a total of 475,000,000 followers, found in almost every country in the world. Many governments have established Islam as their national religion, including Pakistan, the United Arab Republic (Egypt), Libya, Tunisia, Algeria, Morocco, Sudan, Mali, Somalia and Malaysia. Though its constitution allows freedom of religion, Indonesia is virtually a Muslim land.

"The challenge of Islam must be met—by a fresh realisation that every Muslim is a precious soul for whom Christ died; by a fervent ministry of prayer for a mighty movement by the people of God to reach every Islamic country for Christ; by a renewed effort to get the gospel message to every

(*continued on facing page*)

COMING EVENTS

BOLTON. December 10. Y.M.C.A. Hall, Deansgate. Evangelical Outreach. At 7. Preacher : R. Hughes, supported by team from Macclesfield.

CHELMSFORD. December 10. Elim Pentecostal Church, Mildmay Road. Sixth Christmas Music Festival presented by the choir at 7. Chairman : W. Plowright.

EAST HAM. December 18. Elim Pentecostal Church, Central Park Road. Carol service at 6.30 with the London Crusader Choir.

HARLOW. British Legion Hall, Three Horse Shoes Lane, Harlow. Sundays 11 a.m. and 6.30 p.m. Tuesdays 7.30 p.m.

HASTINGS. December 17. Elim Central Hall, Station Road. Monthly rally at 7. Film : "Something to die for," presented by Elim Evangelistic Film Unit.

HULL. December 18 at 8.20 p.m. Combined carol concert in the City Hall, with a combined choir from the Methodist, Salvation Army, undenominational and Pentecostal churches.

KINGSTON-ON-THAMES. December 17, 18. Elim Pentecostal Church, Thames Street. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : A. Tee.

LONDON. December 11. Lambeth Town Hall. At 8. Civic carol service conducted by D. B. Gray and the London Crusader Choir.

LUTON. Every Sunday at 10.30 and 6.30. Elim Church, 123 Dallow Road.

MACCLESFIELD. December 17. Elim Pentecostal Church, Mill Lane. At 7.30. Visit of J. G. Cooper and Hanley Elim Church group.

NEWHAVEN. December 10. Elim Pentecostal Church, Meeching Rise. At 7. Monthly evangelistic rally. Preacher : D. Ayling (Brighton). Convener : H. W. Holdstock.

ROMFORD. December 18. Elim Pentecostal Church, Wheatsheaf Road. At 6.30. Carol service. Preacher : G. Wesley Gilpin. Convener : A. W. Leavesley.

SOUTHPORT. December 10, 11. Evangel Temple, Manchester Road. Saturday at 7. Sunday at 10.45, 2.30 and 6.30. Preacher : T. W. Walker. Convener : L. N. Knipe.

STEVENAGE. Every Sunday at 11 and 6.30. Elim Pentecostal Church, Fairlands Community Centre, Archer Road.

SWANSEA. December 31. Brangwyn Hall. Festival of Praise and Annual Convention at 7. London Crusader Choir, supporting choirs and guests from the Welsh churches.

WHITEHAVEN. December 10, 11. The Civic Hall. Saturday at 7 and Sunday at 8. Elim Pentecostal Church, George Street. Sunday at 10.45 and 6.30. Preacher : A. Tee.

LETTER FROM BRENDA THOMAS *(continued)*

ence could be a prelude to greater things not only in their own lives but in the Church as a whole. Our joy at the end of the day was full.

That evening we set out for Umtali. It was already dark, and as we passed a stationary vehicle a man stepped out from behind it, and even though John braked hard an accident was unavoidable. The man, alas, has a broken leg, but none of us was badly hurt, but we were all shocked, particularly Miss Garbutt.

The battle of spiritual forces still continues and the enemy tries to hinder, but God gives the victory through our Lord Jesus Christ.

BRENDA THOMAS.

WORLD MISSIONARY ITINERARY *(continued)*

Muslim ; by a wholehearted resolve that more and more Spirit-filled workers will be prayed forth to Muslim lands in these days of open doors" (Committee of Evangelical Missionaries to Islam).

Here are some startling statistics showing the comparative neglect of the Muslim world by Christian missions : Near East—total population 45,271,000, total foreign missionaries 389 ; Egypt and Sudan—total population 27,167,000, total foreign missionaries 490 ; North Africa — total population 22,838,000, total foreign missionaries 252.

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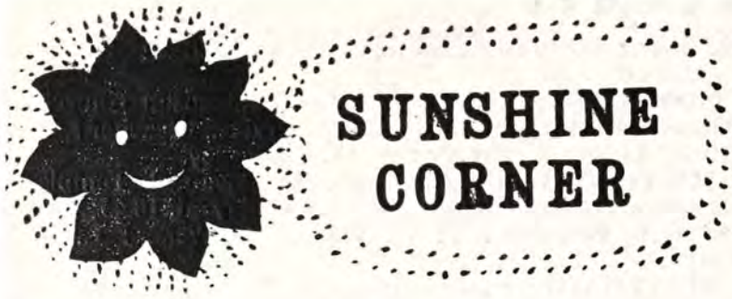

HELLO SUNBEAMS.

As the Sunday evening service proceeds we are often very amused by the comments of Stuart and Ian, especially during the sermon. Stuart, who is nearly a year old, always has a cheeky grin for pastor when he sees him. They seem to have quite an understanding. While pastor is preaching Stuart will add a few comments as if to cheer him on. We love to see his happy little face and his very cheeky grin.

Adrian is quite different. He seems to be the strong, silent type (just like daddy!). In any case, he is an older brother and he has to set a good example. When he is with uncle Peter playing with his cars at home he will chatter away, but in church he says very little, though he notices all that goes on. On Sunday daddy told us that his favourite chorus is "Running over." He doesn't sing it like we do. If a cup is full it must have something in it. Adrian sings "My cup of tea is full." This is much better than Michael's idea. When he was small he would sing, "My cup's full, so run him over." His cup didn't have tea in it quite obviously!

Often it is very hard work for mummy in church on Sunday night. Stuart is quite a heavy weight and he doesn't like sitting still for very long. Sometimes daddy has to take Stuart out for a little while. Adrian doesn't have to go out at all; He is so quiet you hardly know he is there.

Aunty Kate reminded daddy that she used to nurse him when he was small. His mummy would take him and uncle Peter to church each Sunday. Now that they are grown up they still go. That is why it is so important for boys and girls to start going to church very early. There are two verses in Proverbs that are very important. Chapter 22, verse 6, says "Train up a child in the way he should go, and when he is old he will not depart from it"; chapter 20, verse 11, is "Even a child is known by his doings, whether his work be pure and whether it be right."

Adrian and Stuart and their cousins have started on the right way. We love to see them in God's house, and they have a very special place there. Do you follow their example? Do ask mummy and daddy to take you, won't you?

'Bye now. God bless you all.

Lots of love, AUNTY DOROTHY.

LETTER FROM GHANA (*continued*)

to God for the arrival of His servant.

Almost 2,000 years ago there was One who came to a world where He was unwanted. There was no room for Him in the inn, and the king on the throne sought to destroy Him. Throughout His life He met a hostile reception from those whom He came to save and trod a lonely path which led eventually to Calvary, where in loneliness upon the cross He cried "My God, My God, why hast Thou forsaken Me?" Few though their number was, praise God there were some, like the shepherds on the first Christmas morn, or the wise men with their gifts, or Mary with her alabaster box, who came with loving adoration to express their joy at His coming and to say to Him "You are welcome." Shall we with grateful hearts this Christmastime swell their number and, offering our gifts to Him, bring gladness to His heart as we swell the chorus "You are welcome, You are welcome, You are welcome"?

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, December 12th — Isaiah 60:15-22

" Whereas thou hast been forsaken and hated . . . I will make thee an eternal excellency, a joy of many generations " (v. 15).

What amazing grace ! Had God promised to do this for Barnabas it would have been reasonably credible, but to lavish such blessing on a repentant backslider is amazing indeed; but then God is an amazing God ! He staggers us by His acts of grace and works of mercy. He kills the fatted calf for the returned prodigal. He makes Thomas the bearer of the news of the resurrection. He commissions Peter to feed His lambs. He heals Namaan. He makes Jacob a prince. He adopts us as sons, and acknowledges us as joint heirs with Christ, " that in the ages to come He might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus "—in other words, He makes us an eternal excellency.

Tuesday, December 13th — Isaiah 61:1-11

" I will greatly rejoice in the Lord, my soul shall be joyful in my God " (v. 10).

Though we may have many causes for distress, towering above them all is cause for rejoicing. As we saw yesterday, the Lord will make us an eternal excellency. Today's reading tells us how He will accomplish it. Yes, it is **His** work, not ours. He will heal our broken hearts and free us from the slavery of sin (v. 1), He will give joy in place of mourning, He will enable us to build again all that sin has ruined (v. 4), He will make us priests who once were rebels (v. 6), He will bless us to such a degree that others will take notice (v. 9). We must stop there; it is not the end of the list, but it is more than sufficient to inspire us to " greatly rejoice in the Lord."

Wednesday, December 14th — Isaiah 62:1-12

" Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth " (vv. 6, 7).

Why should we keep worrying God to do what we know He intends doing ? I suppose that is one way of looking at importunate prayer, but it would hardly encourage it. Perhaps one reason for our difficulty here is that we tend to think of prayer as a formal exercise rather than as a conversation with God. Friends do not limit the discussion of a project to one occasion; they talk about it frequently according to its importance to them and the interest they feel in it. When we are planning some new venture how disappointed we would be if our friends failed to ask often how things were shaping. As the friends of God, we should show an interest in what God is planning to do. As far as the great world issues are concerned God has made His intentions clear in His Word; other matters such as His purpose for our local church at a given time or for a friend's future will be revealed to us by the Spirit. Having been made aware of His purposes we should talk to Him about them frequently.

Thursday, December 15th — Isaiah 63:1-19

" Mighty to save " (v. 1).

These words find an echo in our hearts as we recall our conversion. Of course we were not all drunkards, gamblers and such-like, but we were all sinners, and nothing but the mighty power of the gospel could have saved us. In fact, it is often more difficult for the " respectable " to feel a sense of need, which is the indispensable prerequisite for conversion. Only God can impress upon us the heinous nature of sin, especially of those sins that are accepted by the majority as an inevitable part of life; only God can convict of sin and induce confession. It took the same omnipotent power to save the religious and self-righteous Paul as it did to save the dying thief. Both were snatched as brands from the burning. Both were snatched from the jaws of hell. So were we. He is " mighty to save."

Friday, December 16th — Isaiah 64:1-12

" But now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we are all the work of Thy hand " (v. 8).

Though we are likened to clay we are by no means as easy to mould. We have our own ideas of what we want to be and how we wish to live; but the Potter is our Father, who patiently and lovingly works on us until we settle down to be what He wants us to be, which indeed is the best that we can be. God works to a general pattern, but adds infinite variations. He is fashioning every one of us into the image of Christ without destroying our individuality. Peter is made like Christ, but is still Peter. We are not machine made, we are all hand moulded, hence the variations. " We are His workmanship." The stamp of the Master Potter is on every one of us.

Saturday, December 17th — Isaiah 65:1-12

" Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so I will do for My servants' sake, that I may not destroy them all " (v. 8).

If the cluster of grapes is destroyed the potential wine is destroyed at the same time. Had God destroyed the whole nation of Israel He would have destroyed at the same time the promises of blessing which He had made to Abraham, Isaac and Jacob. Salvation was to come to the whole world through Israel in fulfilment of those promises. God would not allow Israel's failure to prevent the accomplishment of His eternal purposes in Christ. Surely this calls for thanksgiving on our part.

Sunday, December 18th — Isaiah 65:13-25

" And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear " (v. 24).

The classic example of the fulfilment of this promise in the New Testament is that of Peter's deliverance from prison while the Church was still praying for him (Acts 12:1-17). It is usually taken for granted that they were praying for his deliverance, but were they ? All the evidence is against such an assumption. No doubt this was their desire, but it is not unreasonable to suggest that they refrained from voicing it because of the tragic murder of James. How could they expect better treatment for Peter at the hand of the same villain, and why should Peter be delivered and not James ? When prayer is the habit of life because of our devotion to the Lord, God will sometimes amaze us by granting our desires that we feel we cannot voice in prayer. God is our Father and, true to that image, He does not always wait to be asked before supplying His children's needs.

NEWS FLASH

MACCLESFIELD. Thirteen decisions at youth outreach ; Wynne Lewis spoke to over 300 teenagers.

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London Crusader Choir:
December 10, Croydon (Fairfield Halls); 11, Maidstone prison and Lambeth Town Hall; 18, Wormwood Scrubs prison and East Ham; 25, Wandsworth prison.

Elim Missionary Society
Pastor and Mrs. Griffith and Miss Hopper sail from Southampton on December 30th in the "Oranje."

Joseph Smith:
December 6-11, Govan; 13-18, Greenock.

Elim Evangelistic Film Unit:
December 7, Croydon ("Martyred men"); 17, Hastings ("Something to die for"); 31, Aldershot ("The big blast").

BIRTH

FIELD. On November 12th, to Trevor and Audrey Field the gift of a son, Julian Mervyn, brother to Adrian and Collete.

WITH CHRIST

RELF. On September 18th, Daisy Elizabeth Relf, aged 72, member of Elim Church, Croydon. "Till He come." Officiating minister at funeral: W. J. Maybin.

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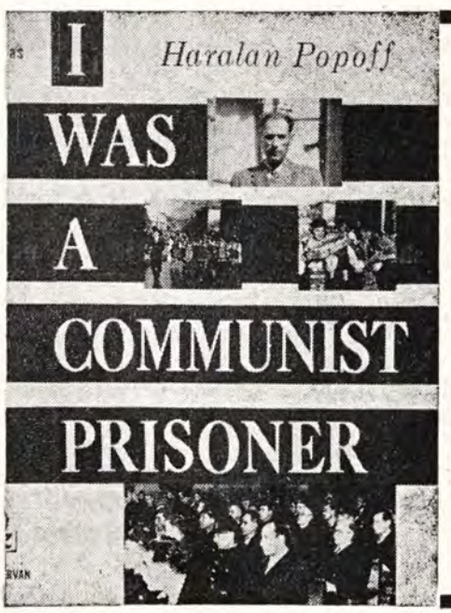

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLVII Nos. 51 and 52 DECEMBER 25th, 1966 One Shilling

Christmas Double Number

"A chil

YES, that was how it happened. That night in Bethlehem Ephratah, a little town of Judah in Israel's occupied land, while Roman census officials were asleep, tired out with a busy day's enrolment duties, a young woman, a virgin, gave birth to a boy child in the stable of an already overcrowded inn.

Mighty conquerors planning the conquest of continents so as to enslave their fellow men marshal vast armies to ensure their success. Explorers search for the sturdiest of the sturdy for their teams to withstand the rigours of their expeditions. Mariners enlist their highly skilled crews before they weigh anchor and move out to the ocean main. But when God planned to rescue a delinquent dominion enslaved and enmeshed in the bondage of sin He started with a Baby.

Earlier, when He planned the deliverance of Israel from the slavery of Egypt, He began with the birth of Moses. Now, in His own set time for redemption in its fulness to be ushered in and the tyranny of sin and Satan to be broken, He began with this frail form of humanity nestled in His mother's arms. Promised by God away back in Eden, predicted by the prophets of Israel, the long-looked-for Messiah, the Star of Jacob, the Lion of the tribe of Judah, the Lamb of God, was destined by His sacrificial death on a Roman cross to atone for the sin of the whole human race and to be the Saviour of all who truly believe on Him. Here, of lowly birth, mystery of mysteries, is God incarnate, manifested in this manner to us mortals.

The birth of the Christ-child not only displays the majesty and glory of the Eternal Himself, it also expands the field of human vision to behold the deepest devotion in the Fatherhood of God for our poor fallen race—a compassion that not only feels for us but acts to save and deliver us. Contemplating the divine purpose behind this birth, this incarnation, we are amazed at the unfolding plan, conceived in eternity before the world was, now visibly displayed to human view.

Five vital factors in the incarnation range themselves before our eyes as we gaze upon the scene:

1. The Son of God stepped out of His eternity into time to become one of us.

Stepping down from the highest heaven, from His exalted seat of regal authority as Creator and Sustainer of all things, He became a child of earth, to be born as men are born, to live as men live, and then to die as men die in order that He might become our Redeemer.

His own eternal deity was veiled by the frame of His humanity so that He might enter into every temptation and trial, into every pang of pain that is mortal, into every sting of suffering, for our sakes.

He stepped down into time that on our level, in our form, with our limitations, He might walk in our world and so bring to us out of His eternity the knowledge of the immeasurable love, the unfathomable compassion, the infinite mercy of God.

2. Only by becoming a mortal could He reveal God to mortals.

There was no other way by which God could reveal Himself to men but by Himself becoming a man. Only thus could He communicate Himself to mortals so that they might discover the otherwise undiscoverable attributes of the Eternal. In answer to Philip's question Jesus replied "He that hath seen Me hath seen the Father." Only by being "the express image of His Person" could He make Him known to men.

Here God speaks to us by His Son. He is the *logos*, the Word, made flesh, the Word clothed in the form of Jesus of Nazareth that we might hear Him and see Him, that He might convey as the

s born"

Christmas meditation

by W. G. Hathaway

Bournemouth

Word of God the thoughts of God towards us—His thoughts of love and mercy.

3. He was born in human generation that we might be reborn in spiritual regeneration.

Only by entering into our lowly plane, living our life, enduring our sorrows, suffering our temptations yet without sin, could He make atonement for us. Only by offering Himself to God through the aid of eternal Spirit without spot or stain of sin on our behalf could we have imputed to us the righteousness of Christ and have standing to our credit the value of His own sinless life. Only thus was it possible for us to be accepted by God and to be reborn by the Spirit into His kingdom.

4. Through this birth alone could Israel finally be reborn.

The beloved Kinsman-Redeemer was destined to redeem the lost inheritance of His now subject people; great David's greater Son, coming in this lowly garb to fulfil God's covenant with David; here, of royal birth, to claim His own right as King of Israel, to sit upon the throne of David in the kingly city of David; born to raise again the broken-down tabernacle of David and to regather, finally, all the scattered tribes of Israel in the land of promise; born to usher in the final and glorious fulfilment of all the promises to Abraham, Isaac and Jacob and to their seed for ever, to usher in Israel's greatest dominion under its greatest Prince, whose reign will extend to the uttermost parts of the earth.

But the most wonderful thing as far as we are concerned in this Christmas story is that

5. He was born to become the first of the Immortals.

In the person of Jesus, eternal Son of the eternal God, there is a full and complete restoration of our lost estate. Made mortal because of the entry of sin into the world, Jesus by His atonement has liquidated the curse for us by His death and resurrection—yes, and by His human, yet now immortal, status become the first of the immortals who will share with Him His earthly reign and with Him become the inhabiters of eternity, restored to the conditions of paradise again. He is "the firstborn from the dead; that in all things He might have the pre-eminence."

The final consummation for the saints at His coming will be the marriage of the Lamb with His bride, the company of the redeemed. This *marriage* indicates the integration of the redeemed, now made like Him in His immortal image, with the Redeemer Himself. Did He not pray before His passion: "The glory which Thou gavest Me, I have given them; *that they may be one, even as we are one*"?

So "a Child is born." Only thus could the fulness of the divine plan of redemption be brought about. This Child is none other than "The Mighty God, The everlasting Father, The Prince of Peace." Let this be your joyous and holy contemplation this Christmastide.

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THE FIELD SUPERINTENDENT REVIEWS THE YEAR

The interior of the new Elim Pentecostal church, Jersey.

THE year began with Pastor and Mrs. R. A. Gull sailing for South Africa on January 7th. On the same day Pastor Joseph Smith shared his seventy-sixth birthday with the church at Armagh. The London Crusader Choir celebrated its thirty-seventh anniversary, Pastor and Mrs. R. J. Morrison their fifteenth at Kingstanding, and Caerphilly the fifteenth anniversary of the opening of its church. Alexandra Park Avenue, Belfast, Sunday school was announced as winner of the shield and Langley Green, Birmingham, of the diploma of merit in the 1965 Scripture competition.

February saw our headquarters move from the old familiar 20 Clarence Avenue to Cheltenham. Mrs. Hilda Johnston spoke on Voice of Kenya radio.

The Welsh District Presbytery, with P. S. Brewster, centre, and Ramon Hunston (district superintendent) on his right.

Later in the year Pastor Tom Johnston presented a cheque for £200 to President Jomo Kenyatta for famine relief, a gift from Elim.

Our Youth Committee visited Bath in March, and later Colchester. We always rejoice to see new centres of witness, and reports have come of developments at Harlow, Luton, Stevenage, Uckfield and Crawley.

The redoubtable Pastor A. J. K. Magee had his thirty-fifth anniversary, Pastor F. Lavender completed twenty years and Pastor and Mrs. Arnold Brooks celebrated their twenty-first anniversary and silver wedding in their fine church at Southampton. Pastor A. Tee led a television service from Paisley. After twenty-five years in office, Pastor P. S. Brewster withdrew as district superintendent in Wales. This fine presbytery is a tribute to his leadership and evangelism. Pastors G. L. W. Ladlow, W. T. H. Richards, F. F. L. Frost and P. Griffiths shared in the annual Scottish evangelistic rally at Govan Town Hall, Glasgow.

After Easter, with its wonderful Trafalgar Square and Royal Albert Hall memories, Rayleigh celebrated its fortieth anniversary, Pastor Ron Jones campaigned at Liverpool, where Pastor E. J. Thomas was inducted as minister, and Pastor A. J. Chuter crusaded at Swadlincote. The year has also seen Pastor A. Tee evangelising at, among other places, Norwich, Blackpool and Portsmouth.

May began with the united Bible colleges' demonstration in Birmingham. Our Conference was held for the first time in a holiday camp. Pontin's, Bracklesham Bay, became a hallowed, happy place. The best comment is *Be there in '67!* Fellowship and services were splendid. Pastor G. W. Gilpin was inducted as President. Pastor R. B. Chapman's thirtieth anniversary in the Elim ministry came at the end of the week, during which he was elected Vice-President. Our beloved brother Pastor J. J. Morgan relinquished office as Field Superintendent and became pastor of Elim Central Church, Clapham. One conference decision was to adopt the name "Elim Pentecostal Church." Pastor J. Tetchner became "actively retired" after thirty-six years as an Elim minister. Missionary Peter Griffiths's ordination was the climax of a great missionary rally.

East Ham passed its fortieth milestone in years of service. Former minister Pastor L. C. Quest was a guest speaker. June was dominated by the Billy Graham crusade, Pastor J. H. Davies being prominent in its vast organisational activities.

A wedding in Guyana. Photograph sent by John McInnes.

Elim Bible College held a challenging college weekend in June and the college was the venue for the missionary conference in July.

August is holiday month by tradition, but, as ever, our workers were busy at our youth camps at Dunblane, Felixstowe, Fraisthorpe, the Isle of Wight and Swanage. Young people were saved and some were filled with the Spirit. Pastors Nelson Parr, G. Stormont and O. G. Miles spoke to crowded meetings at the Bristol convention. Among others, Hereford, Romsey and Pontypridd conventions were well blessed. Pastor G. L. W. Ladlow went to Ghana, missionary Frank Newey deputising as pastor at Motherwell during his absence.

Autumn always sees a quickening of activity. A fine audience at Kensington Temple witnessed the ordination of Pastors D. L. Mills, R. Mackenzie, T. Partington, P. Quest, I. S. Rickard, R. C. Stacey,

(*continued on page 828*)

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Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

COVER PICTURE
by Raymond Irons

FROM THE EDITOR

THE Bible being the Word of God makes its every incidental allusion and phrase a gem of wisdom for our guidance who believe in its divine inspiration. The story of the incarnation is replete with such allusions and phrases.

In days when the techniques of mass publicity boost into importance the non-important event and person, the incarnation reminds us of the value of what we might normally consider to be the commonplace. In a period of self-expression—which is really self-exposure, both of the physical person and the mind—the incarnation reminds us of the importance in God's sight of decorum, modesty, understanding and self-restraint.

The modesty of Mary and her cousin, Elisabeth, though not affording an example to unbelievers, is an example to Christian women, and the restraint of Joseph is an example to Christian men.

It is well to remind ourselves, amid the current phase of exhibitionism, that studies in human nature, whether Biblical or non-Biblical, show that human nature is not always worthy of exhibition ; they indicate the opposite. Only a revelation from God can show us what we really are ; men who have had such a revelation cried out in horror at the depth of infamy in their personality. "Woe is me," exclaimed Isaiah, "for I am undone." The current trends in art and literature, let their exponents and creators claim for them what they will, reveal how ludicrous and discordant their minds really are. We Christians do well to shun them.

Mary, Joseph, Zacharias and Elisabeth were not blasé, shameless, bold or sophisticated. Spontaneous modesty, restraint, self-abnegation and humility reveal possession of true insight, the insight that Mary and Joseph had. Mary's maidenly graces were acceptable to God.

While the court of Herod and the palace of the high priest were honeycombed with intrigue as the affairs of state and empire were directed, those whom F. B. Meyer calls "the quiet in this land" were listening for the voice of God ; they were the people of destiny, whose obscure lives and, at the time, unpublicised actions were determining the destinies of nations, empires and the world.

THE WORLD'S WORST-KEPT SECRET

By George Canty

PABLO CASALS, a countrified lad from a Spanish village, was an immediate joke when he arrived at the élite French *conservatoire de music*. Surrounded by more elegant musical aspirants, the principal's eye fastened upon Pablo with supercilious surprise. " And what can our friend at the back do, we wonder?" " Tout ce qu'il vous plait " was the Spanish-accented reply.

" Our friend says he can play anything. He must be quite clever, Let us see! Can he play (so and so)?"

" Yes, sir."

" Oh, he can, can he? Perhaps he can also play (so and so)."

" Yes, sir."

" Really! Why, he will tell us that he can even play (so and so) next."

" Yes, sir. I can play anything."

The elegants giggled as mockingly he was invited to demonstrate. Then the rich Casals tone throbbed from his 'cello, and the grins gave way to gapes. They were hearing genius, the genius of the greatest 'cellist of all time. Only a few bars were needed to reveal it and Pablo was taken swiftly into the office and offered an immediate place if only he would honour the academy by studying there.

Greatness provides its own crown. It must be gall to a man who is identified only by reference to his wife. " You know Mr. B——, you must do. He is the husband of that Mrs. B——." The cultists devoted to " our Lady " give Jesus the title " Son of Mary." They do Him no honour. He has His own glory, " the Son of God."

If a man cannot recognize the greatness of Christ without having it proved to him there is nothing you can do for that man. You cannot explain the self-evident. Those who do not respond to the peerless qualities of Jesus fail because they lack any trace of such qualities themselves. Even a coward can appreciate a brave man, and a fool a wise one, but sin has so negated the divinity in men that we can look on God and not know it.

Jesus was God's greatest secret—the secret He could not keep. One sees that the charm of the child comes from God, because just as children want everybody to guess their surprise so God cannot refrain from dropping heavy hints about what He is scheming. " Shall I hide from Abraham the thing which I do?" When angels appeared at the birth of Jesus, Mary " treasured all these things in her heart " and appears to have said little of them until she talked to Luke. Despite cruel misunderstanding she kept it all to herself about her wonderful Son. God could not. From the beginning He seems bursting to tell. Keep quiet? What—about Jesus?

As soon as there is anybody to talk to, Adam and Eve, and at the very first opportunity, He lets it out about this Son, whom He still half-conceals as " the seed of the woman."

He promises a son to Abraham, and later to David, but all the time the Lord waits for this real thought to be plainly written by Matthew, " Jesus Christ, the son of David, the son of Abraham," for neither Isaac nor Solomon was more than a temporary and technical fulfilment of the promises. " Unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful." Again and again the Spirit of God grasps at the words of David the king, and gives them the shape of a new royalty that was never carried on the shoulders of their author. " The Lord said unto my Lord, Sit thou on my right hand "; and in Psalm 2, " Yet have I set my king upon my holy hill of Zion. . . . Kiss the Son . . ."

In every book in all the Scriptures the world's

worst-kept secret keeps spilling out. He, the Prophet like unto Moses, the Branch, the Servant, the Messenger of the covenant, One like unto the son of man, Shiloh, the Beloved, the Ancient of Days—so He is named. Pictures of Him abound. His beauty is seen reflected in the temple laver, at the altar, in the showbread, the lamps, the gold, the coverings, the design and many another aspect of the temple and tabernacle. His work is excitingly anticipated in the festivals of the religious year—Passover, Tabernacles, all of them. Somehow even the guided lives of men of God are curiously wrought to suggest Jesus, such as Joseph and David, imperfect though they were.

Finally He came, and half heaven came with Him to set Him on His terrible journey on earth into man's lostness. Angels invaded the Syrian night, for the One in Bethlehem was their own joy and delight. When, having proved His impeccable purity for thirty years in a dirty little town, he stands for the first time in public, God with great delight and divine pride is thrilled to tell the world "This is My beloved son, in whom I am well pleased."

Truth will out, and the Truth came, preceded by a thousand irrepressible and eager indications, as if God was saying "I have a wonderful gift for you—guess what." "Gold and silver?" "Better than that!" "Happiness? Peace? Health? Provisions?" "No, try again, better than that!" "Heaven on earth?" "Better than that!" "A son?" "Ye-es, but better than you mean." "A king?" "Look, you must wait and see! You could never guess!"

Nobody ever did guess either. Who could have anticipated that "God so loved the world that He gave His only begotten Son"? When the gift was given, all heaven I think burst into wondering gladness.

Despite the ancestral tables in Matthew and Luke, our Son strode into His place entirely on His own rights. For example, the rights of the royal kings of David had lapsed centuries before. He came of that line but possessed no legal claim to the throne. He needed none, for His claim did not rest on birth, but on Himself. He was the King and the line of David and all its kings had been mere vice-regents.

Nothing could mutilate His royalty, for He was the author of all authority. It would have been a bad thing to read in any human pedigree what we read in Matthew's genealogy. Women are mentioned—an unusual thing for a Jewish pedigree—and they seem to have been named originally as a reproach, but become Christ's glory. They were such women—Thamar, who played the harlot with her own father-in-law; Rachab the harlot; Ruth the non-Jewess; Bathsheba, the adulterous wife of a man murdered for her stolen love. The table does not even end with a man begetting Jesus, but, having no father, it reads "Joseph the husband of Mary, of whom was born Jesus." The seed of the woman.

"Do you believe the story of Jesus?" asked a little girl of a visitor.

"Yes, I do."

"Well," came the direct response, "you don't look as if you do."

Perhaps I have a hopelessly anthropomorphic viewpoint, but for the life of me I cannot help but see God as possessed with a delightful, almost wistful, longing to talk to everybody about His wonderful Son, His Beloved, and to share with all and sundry the pleasure which that same Son has given Him. The Son is everything to God, and He gave that everthing for us. The Son satisfied the infinite heart of God from eternity, and rendered that ineffable Being "blessed."

Our Christmas folly is to cram on to the table every gift except the one Gift that God Almighty was most excited about. To be Christless is like possessing a gallery of treasures with no light by which to see them, and then in the darkness we wish one another a happy Christmas! However, it is no secret now what God has done. Do we look as if we know?

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Was Jesus born of the Virgin?

Charles J. E. Kingston

THE greatest mystery of the universe is not how it came into being: the Bible states quite categorically that God created everything. "In the beginning God created the heaven and the earth" by Jesus Christ, the Word, who was with God and was God so that "all things were made by Him" (Genesis 1:1; John 1:1-3).

When we consider the immensity of this universe, the variety and beauty of the works of creation, we see how great are God and God's Son. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained; what is man, that Thou art mindful of him? and the Son of man, that Thou visitest him?" asks the psalmist (Psalm 8:3, 4).

It is a mystery far greater than the wonder of the works of creation that God should visit man, that the Creator should so humble Himself as to come to this earth as a Baby. "Great is the mystery of godliness: God was manifest in the flesh . . ." (1 Timothy 3:16). It was real flesh and blood that Christ took; He was made of a woman; His body was part of the flesh and substance of the virgin. "In the creation man was made in God's image; in the incarnation God was made in man's image."

It is especially on the miraculous conception and birth of Jesus that the modern liberal theologians make their attack. Not able to believe or admit in their philosophy the possibility of a miracle viewed as a supernatural event, all miracles, to their thinking, become impossibilities. Indeed, to many God is "dead"; by which presumably they imply that they personally have had no experience of God, a fact which reveals too clearly the poverty of their own spiritual life.

Jesus stated that to know the truth of the doctrine of God the seeker must first be willing to do the will of God (John 7:17). The first step, therefore, in our search after God (and indeed in any research) is to believe in the possibility of attaining it. Thus "he that cometh to Him must believe that He is, and that He is the rewarder of them that diligently seek Him" (Hebrews 11:6).

But to return to our immediate subject, the miracle of the virgin birth.

1. Why, in the first instance, was it necessary for Jesus Christ to come into this human world at all?

The answer to this question lies in the eternal councils of God. Mankind fell into sin in the person and under the headship of Adam and has continued in sin and to sin ever since. When the angels sinned through rebellious pride God made no provision to recover them, but cast them down to the pit, reserving them in everlasting chains to the final judgment (Jude 6).

But when Adam sinned God reckoned all born of Adam as sinners so that He might have mercy upon

all who would be second-born under the headship of the second Adam, Christ. Thus the imputed sin of the first Adam may be counteracted by the imputed righteousness of Christ on all those who believe (Romans 3:22).

2. Was there no other way for the restoration of fallen mankind than that God should take flesh and become man?

Again the answer lies in God's eternal purposes. Job cried out in his misery, seeking an answer to his problems: "He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:32, 33). If the great Creator and His creature, man, are to be brought together a mediator is necessary, one who can "lay his hand upon us both."

In other words he must be God to be acceptable to God, and man to be acceptable to man. Thus the Mediator must be God-man, an event that could be achieved only by the virgin birth of our Lord.

3. Why was Christ born of a woman?

Firstly, that the promise made to Eve that the seed of the woman should bruise the serpent's head (Genesis 3:15) might be fulfilled. In normal human conception it is the seed of the male that impregnates the female ovum. But here, in the beginning of history, is the divine intimation that when the Deliverer shall appear He will be born of the woman's seed without the intervention of man.

This gives point to Mary's wondering question, "How shall this be, seeing I know not a man?" and the angel's answer, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:34, 35).

Secondly, that Christ might roll away the reproach that the woman had contracted by being first seduced by Satan. As the first woman made man a sinner, so now she brings him a Saviour.

4. Why was Christ born of a virgin?

The answer to this question has already been suggested: in no other way could the Mediator be both God and man.

But further, as Thomas Watson puts it, it was for decency's sake. "It became not God to have any other mother but a maid, and it became not a maid to have any other son but a God."

Had Christ been born in the ordinary course of nature He would have partaken of Adam's sin, for all born of Adam's race are "by nature the children of wrath" (Ephesians 2:3). Thus, so that Christ's "substance might remain pure and immaculate" He was born of a virgin.

5. This raises a further question: How could Christ be made of the flesh and blood of the Virgin Mary and yet be without sin?

The purest virgin is stained by sin, and we are not to suppose Mary was sinless, since "all have sinned and come short of the glory of God" (Romans 3:23). The answer to this problem is given by the angel: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that which is to be born of thee shall be called holy, Son of God" (Luke 1:35, margin).

As the chemist refines the gold of its dross, so the Holy Spirit refined and cleansed that part of the Virgin's nature of which Christ was born, separating it from sin. Otherwise Christ would not have been "holy, harmless, undefiled, separate from sinners" as indeed He was (Hebrews 7:26).

6. When was the deity of Christ united with the humanity of man?

There was a day when Christ Jesus was begotten, the day when the Holy Ghost overshadowed the Virgin Mary, thus fulfilling the prophecy of Psalm 2:7: "Thou art My Son, this day have I begotten thee."

"There is a further mystery in it," Thomas Watson says. "The Holy Ghost having framed Christ in the Virgin's womb did in a wonderful manner unite Christ's human nature to His divine, and so of both made one person."

But as the world was not created by the Holy Ghost but by the Son, so the Lord Jesus was not begotten by the Holy Ghost but by the Father, and that before the creation of the universe. Christ is eternally the Son of God the Father, the "first begotten" and the "only begotten" (Hebrews 1:6; John 3:16). All that is intended by the work of the

Holy Spirit in the conception of Jesus is that the Spirit did all that was "necessary to cause the Virgin Mary to perform the actions of a mother" (Pearson, quoted by Alford).

7. Why did God give His Son to be made flesh?

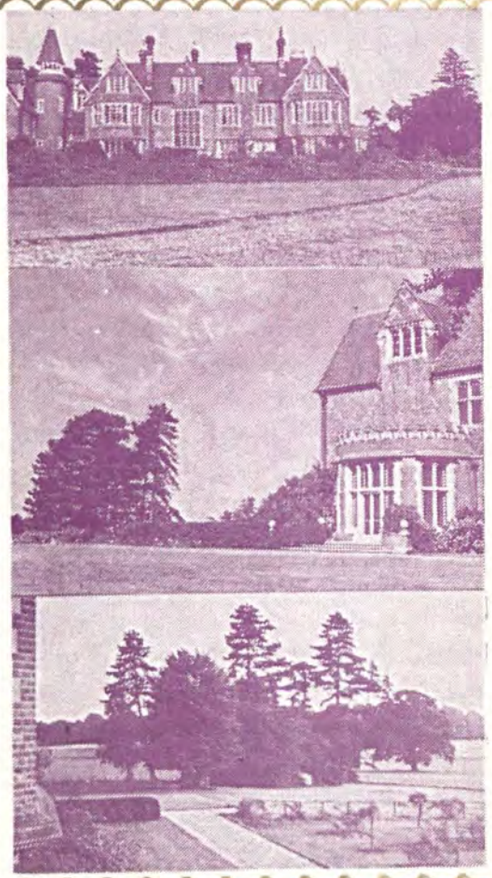
The prime reason was because of His grace. It was love in the Father to send Jesus; it was love in Christ to be willing to be made flesh. "Christ incarnate is nothing but love covered with flesh. As Christ's assuming our human nature was a masterpiece of wisdom, so it was a monument of free grace."

God's willingness to become man was a greater humility than even His death on the cross. By humbling Himself to take "the form of a servant" and to be made "in the likeness of men" (Philippians 2:7) Jesus will to all eternity bear the marks of His humility, carrying the print of the nails in a resurrected and glorified human body. His manhood is permanent. Though now exalted, He "continueth to be God and man in two distinct natures, and one person, for ever" (Westminster Shorter Catechism). "Oh, the depth of the riches both of the wisdom and knowledge of God!"

Another reason was, as Thomas Watson says, that He might make human nature to be lovely to God and divine nature to be lovely to man. When our nature became sinful we were like a diseased person, with "wounds, and bruises, and putrifying sores" (Isaiah 1:6). But Christ taking our "sinful flesh and for sin, condemned sin in the flesh" (Romans 8:3), thus making redeemed human nature lovely again in the eyes of God.

He also makes divine nature lovely to man. The almighty God is terrible to behold; we could not look upon Him and live. But Christ by uniting Himself with man has come to reveal God, to put His hand on us both and bring us together in love and fellowship. We need not fear to look upon God through Christ's human nature. "He was born of a virgin that we might be born of God. He took our flesh that He might give us His Spirit. He lay in a manger that we might be in paradise. He came down from heaven that He might bring us to heaven. And what was all this but love? If our hearts be not rocks, this love of Christ should affect us."

Thank you, Thomas Watson, and "thanks be unto God for His unspeakable gift!"



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"NO ROOM I

(Tyr

THERE is much that appeals most powerfully to the sympathies of the human heart in the simple narrative of the birth of the all-glorious Christ of a poor mother. A decree of imperial Cæsar had brought Joseph and Mary to Bethlehem, but I believe it was also a higher will that had directed them thither. God in His great wisdom had chosen to use that imperial edict as the means by which should be brought about the fulfilment of His own words that Bethlehem should be the birthplace of the world's Redeemer.

On arrival Joseph and Mary found the village full; earlier comers filled every lodging place. During their sojourn this virgin mother brought forth her firstborn Son, and with her own weak hands she wrapped Him in swaddling bands and laid Him in a cattle trough. The first event of His life was one of exclusion from the company of men. "There was no room for them in the inn," so the Monarch and Saviour of all was born in a stable and cradled in a manger.

I. Let us consider these words as suggesting some striking contrasts

Go out from the humble birthplace and, in the silent, starry night, walk over the plains of Bethlehem. It was there that David tended his flock and sang of his Shepherd Lord (Psalm 23). Now almost in the same place other shepherds are watching over their flocks by night. Like all lonely watchers in the silent night, they had learned to keep company with the stars, but never in all their watches saw they such a sight as was revealed that night. A sudden mysterious splendour paled the brightness of the stars. The heavens were riven asunder, and a burst of dazzling glory shone upon them. With fear and wonder they hardly dared look up, but an angelic voice sounded from the midst of the glory: "Fear not." (Read verses 10-14.) How marvellous the scene!

Now go with the shepherds and bend with them over Him of whom the angel told them "Ye shall find the babe wrapped in swaddling clothes and lying in a manger." What a contrast! "A Saviour, which is Christ the Lord." "A babe wrapped round and lying in a cattle trough" (Dr. Schonfield). The explanation, at least in part, is in the words "there was no room for them at the inn."

In the east dwelt certain learned men who appear to have combined a belief in astrology with devout fear of the Lord, and the Lord rewarded their reverence for Himself. Led by an inward prompting, as well as being guided by a miraculous appearance in the heavens, these men came into Judæa inquiring "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."

King of the Jews! Where is He? Is He wrapped in purple and fine linen? Behold, they that wear soft clothing are in kings' houses! Surely He is cradled in Herod's palace! Such were their thoughts, for it was to Herod that they went with their inquiry "Where is He that is born King of the Jews?" But He was not there. No crowd of earth's great ones stood adoringly round; no kingly home was His; "His own received Him not." We must go to the manger, see Him lying in His swaddling bands, sur-

HE HOSTELRY" (Luke 2:7)

by A. S. F. HORNE
(MINISTER OF HASTINGS ELIM CHURCH)

rounded by the beasts of the stall. This is "the King of the Jews." Strange though it may seem, and different from all ordinary ideas of what befits a kingly birth, here is the great fact, the King of the Jews is lying in a manger. And the reason? "There was no room for them at the inn."

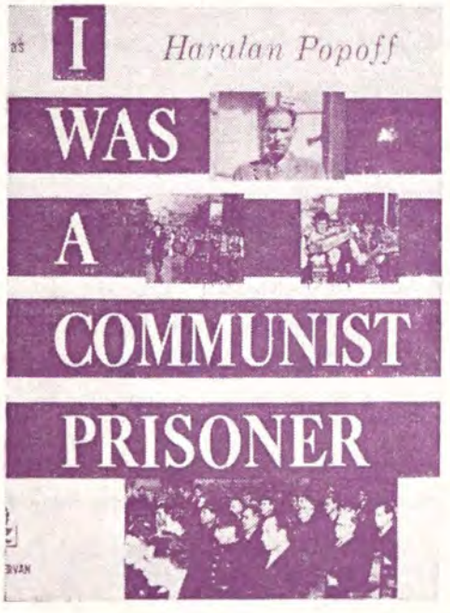
Mark a third contrast. Read the prophetic descriptions of the hope and consolation of Israel. Page after page in the Old Testament is full of them. What majestic names! What wealth of prophetic scenes! What glories are foretold concerning the Messiah! Foretold by prophets, prophesied in type and sacrifice for 4,000 years, all that is great and glorious clusters around His name, all hopes and promises centre in Him. And lo, He comes, at the appointed time and in the appointed place. But He must needs be laid in a manger, "because there was no room for them at the inn."

Now read John 1:1-14. He has arrived. "The Word became flesh and dwelt among us." Foretold by prophets, announced by angels, but where is the eternal Word? Again the contrast; in a manger lies the infant. Substance of all the old shadows, antitype of all types, polestar of all the great and glorious hopes, the eternal Word, and Lord of all, He lies in a manger, "because there was no room at the inn." So much for the contrasts.

II. My text affords a striking illustration of the Saviour's mission

We must not attribute it altogether to man's exclusion that the Redeemer was born in a stable and had a manger for His cradle; it was also by the overruling wisdom of Almighty God. He came to sanctify all human life; infancy, childhood and the cradle have all been sanctified by the fact that He has passed through them all. The great and the learned may look to the greatness of His wisdom and glory, and may feel that Jesus is a sharer of their honours and can take Him as a sympathetic companion and brother. Had our Saviour been born in luxury, and surrounded by the splendour and dignity of royalty, the degraded and outcast might have attributed to Him the same character as they often too truly attribute to the rich and mighty among men. Christ came to show the sanctity of all grades and conditions of life, so my text is something for the lowest of the low. In that rejection is the badge of poverty.

Had Joseph and Mary come in state, arrayed in



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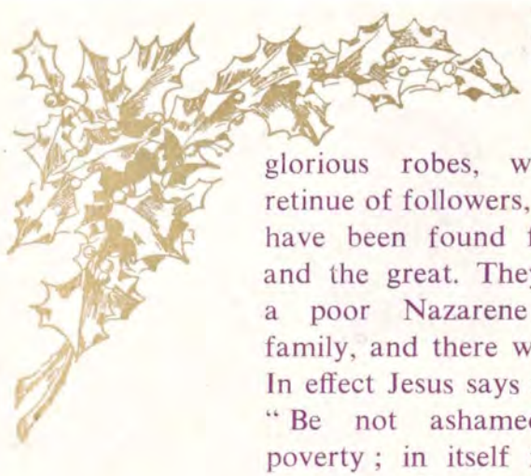

glorious robes, with a long retinue of followers, room would have been found for the rich and the great. They were only a poor Nazarene carpenter's family, and there was no room. In effect Jesus says to the poor: "Be not ashamed of your poverty; in itself it is neither crime nor disgrace, for I had to wear the badge of poverty from My birth." He says to the outcast: "Be of good cheer; I am your friend and brother, for I was an outcast from birth." He also came to raise the suffering and the sinful. From the first He suffered. From the first He had to bear the effects of sin. As a certain philanthropist sold himself for a slave that by a personal experience of their sufferings he might be better able to comfort and help those who were so bound, so Jesus gave Himself to suffer as we suffer, to bear reproach, shame, poverty and pain that as a true friend in adversity He might deliver us. It is here that we begin to learn the great lesson that is fully taught at Calvary.

III. These words "no room" afford a striking illustration of man's treatment of the Redeemer

Though they knew it not, they rejected the world's Saviour. Other guests there were, comfortably housed in that inn, but there was no room for her who was so shortly to bring forth the great Immanuel. They excluded Him unawares, but alas, how many who have known His worth have nevertheless found no room for Him?

Let us in closing look at some of these communities of men. Here is a nation. Royal guests are expected, and high and low wait to receive them with such honour as they think their due. But the peasant of Nazareth comes in the person of His missionary, His word, His principles, and is not appreciated. There is no room.

Here are the House of Commons and the House of Lords. Party strife runs high, professional honour is maintained, selfish ends are sought. But how seldom is He thought of whose one great political role is higher than all others. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." When, I ask, will one of the church leaders in either House tell the nation and the world that the cause of all the trouble is sin? "There is no room." There is no room for Jesus in the great houses of learning or business.

Here is a home. There is room for diligent work, anxious thought, eating and drinking and reception of friends. But when He comes who alone can bring true happiness there is no room.

God help us to look into our own hearts this Christmas time and ask if we have room for Jesus. As we give our gifts one to another, what are we going to give to Him? Will Christmas Day and Christmas time be a season when in the home, at church, at business, we shall lower our principles and tell the world there is little room even in our hearts? Or will it be a time when Jesus Christ is given the first place and brought into the living room of our lives?

O dearest Lord, Thy sacred head
was pierced with thorns for me;
Pour, Lord, Thy blessing on my head
and make me think of Thee.

O dearest Lord, Thy sacred hands with
nails were pierced for me;
Pour, Lord, Thy blessing on my hands
and let them work for Thee.

O dearest Lord, Thy sacred heart was
pierced with spear for me;
Pour Thy Spirit on my heart
and let me live for Thee.

O dearest Lord, Thy sacred feet
were pierced with nails for me;
Pour Thy blessing on my feet
and let me follow Thee.

ANON.

Christmas greetings from the President and his wife

ON behalf of all of us who share in the responsibilities and privileges of this Pentecostal movement we send good wishes. This is a time of thanksgiving and we are grateful to God for the leadership given by heads of departments, for the faithful day-by-day service of those engaged in administration, and for the time and talent rendered by the lay and ministerial members of committees. In the churches, as we have moved from centre to centre during this year, we have been humbled and inspired by the dogged and patient pastoral care of ministers, the loyalty and co-operation of diaconates, and the week-by-week service of youth leaders, Sunday school teachers, box secretaries and women's auxiliares. Our contact with missionaries on furlough has impressed on us the debt we owe to all members of our gallant band of overseas workers.

May this Christmas 1966 be a happy one for all of you, and may the future bring a realisation of all our hopes for success and blessing in the work we love.

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by F.

Minister

" Let us now go even unto

Bethlehem

BETHLEHEM! So small a place, in all its long history never large or populous, and yet Bethlehem is known to all peoples of all races the world over because Jesus Christ, the Son of God, was born there.

It was the northernmost city of the tribe of Judah at the time when Jerusalem and district were still in Canaanite hands. If you began to travel from Jerusalem on the road to Gaza, about six miles along the way you would come to Bethlehem. Somewhere in this neighbourhood Jacob buried his beloved wife, a great monumental pillar being erected to mark her grave.

What do we recall about Bethlehem? From 2 Chronicles 11:6 we learn that it was fortified by Rehoboam. We know that David was born in Bethlehem; it was where he spent his early days, and that is the reason we speak of Bethlehem as "the city of David." David's father, Jesse, was its chief citizen at the time Saul was made king. Saul was a Benjamite, and he recognised the importance of the position held by Jesse in the counsels of Judah, and he appointed David as his armour-bearer (1 Samuel 18:5).

David became very popular, and as his popularity grew so did Saul's hatred of him; he saw David as the likely successor to the throne and he both envied and hated him. However, David did become king, and as king David he did more to unite the tribes and to create a real Israel than anyone else had done. About 1,000 years later, in this same city of David, there was born of David's line a Saviour which is Christ the Lord. This is the fact of history that has made Bethlehem so much more than a place on the map, and today Bethlehem is still a centre of interest and is visited each year by an increasing number of people.

It was of Bethlehem and this important birth that the prophet Micah wrote some 700 years before the birth of Jesus Christ: "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).

In outward appearance the little town of Bethlehem has little that is worthy of notice. It stands on a hill, and from a city has dwindled to a small village. The hill on which it stands is arranged in a series of terraces on which are grown olives, figs and pomegranates, and its valleys are covered with verdure and beautifully picked out with flowers like some dainty enamel work. Corn is also grown and the bread made from the corn is reputed to be of excellent quality. The name Bethlehem signifies "house of bread."

Bethlehem of the past

What memories are conjured up as we think of the little town of Bethlehem. Here we have the scene and setting of the beautiful story of Ruth; here was the ancestral home of the shepherd boy David. Somewhere around here David's mighty men broke through the ranks of the Philistines, and these men of valour obtained water from the well of Bethlehem and with pride and love presented it to David, who in turn, in humility and gratitude, presented it to God. The action had been so fraught with danger to the men who completed such an errand that David felt unworthy to drink the water and he poured it out as an offering to

BLE LESSONS

SLEMMING

Pentecostal Church, Oxford

lehem (Luke 2: 15)

God, who alone is worthy of such selfless, costly offerings. Such are the scenes that come to us as we think of the history of Bethlehem the city of David.

Bethlehem of the present

It is still a peaceful town, quite attractive with its white, flat-roofed houses nestled side by side, with its narrow streets, so narrow that the modern motor-car cannot travel them and so disturb its peace. The traveller can move freely and fearlessly about its streets, even at night, and I am told that this is by no means true of some eastern towns, but Bethlehem is so peaceful and friendly. In other parts of Palestine Mohammedanism is dominant; in Bethlehem there is a greater proportion of Christians than is generally to be found in the towns and cities of the East. Does that account for its peace and friendliness? The only building in Bethlehem that strikes the eye is the church of the Holy Nativity. It is situated at the east end of the town and is built in the form of a cross and, being surrounded by high hills, has something of a fortress-like appearance. It was erected by Queen Helena, the mother of Constantine, the first emperor of Rome (A.D. 330 or 326). It claims to be the oldest Christian church in the world.

Its preservation

Queen Helena believed it to be the site of the stable in which Jesus Christ was born. The building has wonderfully survived the numerous invasions of Palestine. Amazingly, it is a fact that in 1611 the Persians destroyed every church in Palestine save this one, and so it would seem that the preservation of this site is, to say the least, remarkable. Hadrian, determined to stamp out Christianity, set about destroying and profaning the sacred sites, and he built a temple to Jupiter over the spot revered by Christians as that near which Jesus Christ was born, but all it really accomplished was to mark the spot more definitely than the Christians could possibly have done.

The stable

I suppose most of the visitors to Bethlehem have a sense of disappointment when they fail to find the stable and the manger as they have pictured them in their minds as they existed that night when Mary brought forth her firstborn Son and laid Him in a manger. We have all adorned our minds with pictures of that event, when it would seem that the heavens were bursting with splendour and glory and song; we have even invested the sheep and the ordinary shepherds tending those sheep with the brilliant colours of heaven.

The song of the angels ceased, and in the ensuing silence the shepherds said "Let us go into Bethlehem and see this thing which has come to pass, which the Lord made known to us"; and they made their way up the terraced slopes and through the moonlit gardens of Bethlehem and on to the village inn. If it was like the usual eastern inn it would be a low building of rough stones, most likely one story in height, a square enclosure in which the cattle could be tied for the night, and an arched recess for the accommodation of the travellers. This recess would have a raised floor a foot or two above the level of the courtyard. It would be barren of any kind of furniture; the traveller would have his own carpet and would sit cross-legged upon it for his meals and at night lie upon it for his sleeping; he would bring his own food and would attend to his own cattle. The place provided safety and shelter, and for that he would pay the merest trifle. In some parts of Palestine the portion of the inn, or the khan, in which the animals are housed is one of the caves in the limestone rock of the hills, and some claim that this was the case here in Bethlehem when Jesus was born.

The church

Justin Martyr was very familiar with Palestine, where he lived less than a century after the time of our Lord, and tells us that the scene of our Lord's birth was a cave. It is over a cave that the church of the Nativity stands.

What a contrast we have here! In this church of the Nativity we have marble, silver and rich tapestries, the wealth of princes

lavished in abundance to mark out the spot where "He who was rich for our sakes became poor, that we through His poverty might become rich."

The visitor enters the church through a low door. There are at least three reasons given to account for this low door: the first, so that you are forced to bow your head in adoration; the second, to prevent Moslems riding in on horseback and slaying the worshippers; the third, to prevent travellers taking their beasts within and making the place a camping place.

Having entered through this low door you find yourself in a magnificent chapel. On either side are double rows of marble columns, white marble with veins of red. The floor upon which you walk and stand is marble, on the walls gold mosaics are to be seen. You descend by a flight of steps into another chapel hewn out of rock; tapestries, rich and gorgeous, drape the walls; the air is heavy and sickly from the burning incense; the illumination comes from fifty-three lamps that are tended by the priest; and set in the floor, and upon which your attention is focused, is a silver star, and dramatically you hear the voice of the priest as he says *"This is where Jesus Christ was born."*

Look around you. The chamber is thirty-seven feet long and eleven feet wide. At one time fourteen lamps shed their light on the scene, each lamp, of silver, the gift from a king. Look at the star, not in the sky but set in the floor, a silver star adorned with precious stones of various colours, and one hears again and catches afresh the thrill of excitement and drama as the voice of the guide is heard: "This is the spot where Jesus Christ was born."

The mind rushes on, memories flood in like a tidal wave; we think of the coming to earth of the Prince of Peace, of the angel's word, "Peace on earth, good will toward men," and as we still gaze upon the star set in the floor it comes to mind that the Crimean war, the outcome of a quarrel between France and Russia, was provoked by a quarrel brought about by the removal of this star.

Still the memories come, and we remember the bitter quarrelling between Greeks, Armenians and Roman Catholics about the sacred privileges, so called, within this edifice.

Then again I am reminded by three nails in one column, that on one the Latins may hang a tapestry or a picture, on another the Greeks may do the same, but anyone daring to hang anything on the third, which is called a neutral nail, could bring about a crisis that would be world-wide in its effects. And all this in the place where one remembers the coming to earth of the Prince of Peace! I suppose for many visitors it is a pleasure to come out of the church of the Nativity and breathe afresh God's clean air, endeavour to break away from the commercialism of it all and tear away the trappings of men, and seek to sort out the genuine from the false and truth from legend.

Meditation

The shepherds made their way to the inn at Bethlehem and "found Mary, and Joseph, and the babe lying in a manger." We will leave the bright-harnessed angels and glittering lingering stars, the saintly-faced cattle and the radiation of light illuminating the place till the bystanders must shade their eyes from the heavenly splendours to the poet and the painter and the producer of Christmas cards, because I feel that the glories the shepherds saw were visible only to the eye of faith, and what men actually saw that night some 2,000 years ago was a peasant of Galilee, and a young mother (who they could not know was a wedded maid and a virgin wife) and an infant Child that, with her own hands, she had wrapped in swaddling clothes.

How few then knew that the Dayspring from on high was now visiting them! To think of Bethlehem is to think of the incarnation, and it is with joy that we turn to the gospel record. How honestly it all reads, and how credible it all is when we compare it with the spurious stories of the early centuries, and place it beside the imaginative legends that have obscured so much of its simple truth. Dean Farrar in his writings quotes from an old writing known as the Gospel of St. James, and it describes how "at the awful moment of the nativity, the pole of the heaven stood motionless, and the birds were still, and there were workmen lying on the earth with their hands in a vessel, and those who handled did

not handle it, and those who took did not lift, and those who presented it to their mouth did not present it, but the faces of all were looking up; and I saw the sheep scattered, and the sheep stood, and the shepherd lifted up his hand to strike, and his hand remained up; and I looked at the stream of the river and the mouths of the kids were down and were not drinking, and everything which was being propelled forward was intercepted in its course." But of all this, the perpetual virginity, and the ox and the ass kneeling to worship, none is found in the gospel records of the New Testament.

"O little town of Bethlehem,
How still we see thee lie."

To us the thing that matters and is of such tremendous importance, the thing that makes Bethlehem so precious in our memory, is that here the Son of God became the Son of man that we the sons of men might become the sons of God. Here Jesus was born of the virgin Mary. Here the angels sang, the shepherds worshipped, the wise men gave their gifts. Here the eternal God became incarnate; here He stepped down from glory and dwelt among us.

Bethlehem has changed everything, the solid foundations of our Christian faith lie immovable here. This is a fact of history that is undeniable, accepted by historians such as Trajan, Pliny, Tacitus and Josephus, for they add their testimony to this truth about Bethlehem: *here the Son of God was born.* Here at Bethlehem a life came into visibility which changed all lives, and has changed the face of the world and will yet change it again.

At Bethlehem there came into the world the one who holds the key to all the problems and art of living; here Jesus Christ came into the world; born to die; "born to raise the sons of earth, born to give them second birth."

Bethlehem—the place of beginnings. I will conclude as I commenced, "Come now, let us go even unto Bethlehem."

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D.1375

Sunshine Corner

Hello Sunbeams

A very happy Christmas to you all.

Have you finished the decorations? Are your cards all posted? Boys and girls overseas, and all our missionaries, will be eagerly awaiting their Christmas mail. We can send them all our very special greetings and let them know we shall be thinking of them especially just now.

Thinking of decorations reminds me of sisters and nurses who will be very busy decorating the wards. We once chose "Silent Night" as our theme. The curtains were crepe paper in dark blue covered all over in sequins. I had to stick them on, and it was quite hard to do. I had sequins sticking to me instead of to the paper. They looked lovely when they were finished. When we had finished the curtains we made lots of stars in varying sizes. They hung from the ceiling and swayed gently to and fro. One very big star was hung in the middle of the ward. Sister was very proud when lots of visitors came to see our ward.

When the wise men were on their way to Bethlehem there was quite a stir. Visitors arriving in Bethlehem could talk of nothing else. They had passed them on their way and they told of the commotion in Jerusalem. Herod had not been prepared. Those who knew him well could tell how very angry he was. Some said that if there was indeed a king Herod should go with them and find him. Others declared that there couldn't possibly be a king, in Bethlehem of all places. The chief priests and the scribes looked up the records and argued with one another. The travellers passed on the information and could talk of nothing but the rich robes and the beautiful camels. No wonder Herod was so envious. The palace had never seen such riches before.

Simeon hurried to call his friend. "Come quickly," he said, "we are going to meet the travellers. It will be quite a sight to see, and if we hurry we'll get a good view." John would have loved to go with him, but he thought of his promise. His father had been very strict about keeping promises when he was alive. The carpenter reminded him of his father somehow. "I'm sorry, Simeon," he said, "I have promised to help the carpenter and he certainly needs my help. It hasn't been easy for him since the baby arrived."

Simeon looked very cross. "Oh, you and your promises," he said. "I can't see why you have to bother about the carpenter; he's not very important." John was sorry to see his friend go off alone, but he soon forgot him and the travellers. He loved working with tools and the carpenter was a good teacher. There was something satisfying about the smooth wood and the job well done. It was quite late when they had finished.

The little home was very peaceful with Mary and the baby and his kindly friend. Suddenly its peace was disturbed. The travellers were coming here. Mary looked anxiously toward the baby as Joseph welcomed the visitors. John was never to forget the wonder of that moment. He gazed in astonishment at the glittering gold and the costly robes. He smelt the perfume that filled the house. Mary told of the visit of the angel and his promises concerning the child. As they knelt in worship Joseph spoke of the words of the angel to him. "Thou shalt call His name Jesus; for He shall save His people from

their sins." The wise men spoke of the glory of the star that had led them to this place.

Later he tried to explain it all to Simeon. His friend had been able to see very little, and he was so envious. How could he have known ? How he wished he had stayed to help too. John tried to describe the splendour and the glory, but one thing he couldn't explain. This was something Simeon must discover for himself. The Baby was the Saviour of the world ; he could explain that. As he had knelt with the wise men he had discovered something that overwhelmed him. There just weren't enough words to describe his joy. This was *his* Saviour. He had come to save the wise men, rich though they were. If only his friend could realize this too, but John could only say " Come and see."

The boys were there to say goodbye as the little family went in haste to Egypt. The carpenter explained that he must go for a time. The wise men returned another way to their own country. Often they talked of the wonderful happenings. John was sure that some day the child would return and he would see Him again. He longed for that hour with all his heart. " I will be waiting when he comes " he said to Simeon. Simeon waited too.

'Bye now. God bless you all,
Lots of love,
AUNTY DOROTHY.

At Sunday morning junior church, Croydon. Photo: D. Hall.

DIARY NOTES 1967

ROYAL ALBERT HALL - March 27

YOUR ANNUAL CONFERENCE - May 13 - 20

BIRMINGHAM TOWN HALL - September 9

Women's Page

by Gladys Gorton

(Author of "Polish your silver" and "From the kitchen window")

A STRONG RESEMBLANCE

WINDSOR on a superb summer's day ! Windsor, with its strong patriotic appeal, its unique, ancient grey castle dominating the town and flanked by a sward of green and forest. Windsor, with its magic, old-world atmosphere, magnetising people from the four corners of the earth. There is that about this picturesque town in Berkshire, by the River Thames, which is different from any other place in Britain or in the world. The castle for instance ; on this particular summer's afternoon a friend and I wandered through it fascinated, delighted and thrilled. We mingled with people of all nations.

Looking at the paintings by famous artists I was greatly impressed with the features of the royal ladies of the past, who bore a strong resemblance to our present Queen, Elizabeth II. Our gracious Queen is very like one of her ancestors, Queen Charlotte. This strong resemblance between those of past and present generations is often noticed among families.

Upon the stage of time there comes the King of kings, the very Son of God.

Writes the prince of preachers, Charles Haddon Spurgeon: "Mary sings. Her subject is a Saviour ; she hails the incarnate God. The long-expected Messiah is about to appear. He for whom prophets and princes waited long is now about to come, to be born of the virgin of Nazareth. Truly there was never a subject of sweeter song than this—the stooping down of Godhead to the feebleness of mankind. When God manifested His power in the works of His hands, the morning stars sang together, and the sons of God shouted for joy; but when God manifests *Himself,* what music shall suffice for the grand psalm of adoring wonder ? When wisdom and power are seen, these are but attributes ; but in the incarnation it is the divine Person which is revealed wrapt in a veil of our inferior clay: well might Mary sing, when earth and heaven even now are wondering at the condescending grace."

Gazing enraptured at her baby, Jesus, as He lay close in her arms, did Mary ponder that he bore a strong resemblance to her or to her forebears ? Matthew and Luke take pains to give His royal lineage, showing that He was the son of David, of Abraham, of Adam and, finally, of God.

According to Colossians 1:15 He was made in the exact likeness of the unseen God—the visible representation of the invisible. Unmistakably, Jesus Christ was in the likeness of God because He was God. "Hail the incarnate Deity ! " "And the Word [Christ] was made flesh [human, incarnate], and dwelt among us, and we beheld His glory . . . full of grace and truth " (John 1 : 14).

" Like God He walked,
Like man he talked."

There is no longer a great gulf fixed between God and mankind ; the humanity of Jesus has bridged it.

" For there is one God, and one mediator between God and man, the man Christ Jesus " (1 Timothy 2 : 5). No more need we think of God as only a supreme being sitting on His eternal throne, utterly indifferent to the woes, wants and weeping of mankind ; no longer need we fear that we can never approach Him or participate in any of His blessings, or reach His heavenly abode. Jesus *was* born. He became Son of man, bone of our bone, flesh of our flesh, living as we live, that we might become the sons of God. He died that we might live eternally ; His blood was shed as a remission for our sins ; through the great plan of redemption accomplished by the death of the Son of God every repentant sinner becomes a child of God, and He has destined that every one born of the Spirit shall be conformed to the image of His Son (see Romans 8 : 28).

" Beloved, now are we the sons of God . . ." (1 John 3 : 2). Meditate ! We are born of God—Christ is formed in us, " Christ in you the hope of glory." Do we bear a strong resemblance to Him ?

" From scheme and creed the light goes out,
The blessed Master none can doubt
Revealed in holy lives."

WHITTIER.

Henry Ward Beecher once said in one of his outstanding sermons that if you wanted your neighbour to know what the spirit of Christ will do for him let him see what it has done for you.

One night while Gipsy Smith was holding a campaign in Paris a lady came to him with tears streaming down her face. Wringing her hands in distress and with heart-hunger in her countenance, she cried " Oh, Gipsy Smith, man of God, I want your Jesus. I can love your Jesus. I cannot love a priest's Jesus. I want your Jesus."

What kind of Jesus do we reveal to those with whom we come into contact day by day.

Prayer. " Make me more like Thee Lord. Let me bear a strong resemblance to Thee. May my soul be as a looking-glass in which Thou canst see Thine own image.

" O to be like Thee, Blessed Redeemer
pure as Thou art ;
Come in Thy sweetness, come in Thy fulness :
Stamp Thine own image deep on my heart."
(*Redemption Hymnal* 412).

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PRAYER AND PRAISE

by F. H. COLEMAN

" Though it tarry— "

The elderly priest Zacharias walked with slow and stately pace as he moved into the holy place to put incense on the altar at the hour of prayer. He did not know another was in that wonderful place standing right by the altar.

Zacharias was of the tribe of Levi and he married a daughter of the same tribe, so endeavouring to keep the priestly line pure. He served in the course of Abia, which was the eighth course of some twenty-four instituted by David, king of Israel. He was a righteous man, and with his wife kept all the commandments diligently, but there was one flaw in their otherwise happy life: Elisabeth his wife was childless. This matter had been taken to God in prayer, and although many years had passed by faith still burned in their hearts that God would grant them a son.

As Zacharias stood alone at the altar his mind must have gone back over the years he had been praying for a son, and now as he stood at the altar what a privilege was his to lead the nation in prayer before God this very day. The censer with the burning coals was placed upon the altar, incense was thrown upon it and a cloud of sweet perfume arose. Suddenly Zacharias was conscious that he was not alone. He saw an angel at the right side of the altar. Fear seized him. Was this his last moment on earth? No. " Fear not," said the angel, " for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."

His work completed, Zacharias went home and in due time there was great rejoicing when John was born. God answered prayer when all natural hope had passed away.

Friends, are you still praying for someone or something and have been praying a long time? Does all hope seem to have disappeared? God does answer prayer, though the answer waits long to come to you.

George Muller prayed every day for an unsaved friend and he did not see the answer. The man was saved after the death of the great man of faith.

A Christian widow had an only son for whose salvation she had long prayed. She spoke to him about Christ, and with this he left home. Years later he came to see her on her death-bed and she made one request. He promised he would carry it out if it was not connected with religion. When the funeral service was over the son retired to an upstairs room and locked the door, for he was now to carry out his mother's request—to seat himself in a chair and remain there for thirty minutes without thinking. Such a thing is not possible, and the son was soon thinking about his mother and her prayers for him. Remorse and later conviction of sin gripped him and, falling on his knees, he received Christ as his personal Saviour.

Though the answer to your prayer tarry long, wait for it, for it will surely come.

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By prayer,

by booking your coaches,

by making it known

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THE KING IN MUFTI

By JAMES McAVOY
Minister of the Elim Church, Hereford

"The world knew Him not . . . His own received Him not. . . . But . . . the sons of God" (John 1:10-12).

JESUS lay at the world's back door when He was born in a stable at Bethlehem; He came to us as one poor and lowly; He purposely renounced all royal pomp and show because He desired to be brother to all mankind and in this way show us His great love and redeeming grace. "We love you," says one, "because you are one of us." The infinite became the Infant.

The Lord Jesus Christ's body was a real human one, only without the corruptions of the sinner's body. He was the Creator-King in human mufti. "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God" (Psalm 40: 7, 8). So sang the prophetic singer of Israel.

THE UNRECOGNISED KING

"The world knew Him not." Dense, impenetrable darkness pervaded the minds of men before the true Light came. This tells the tragic story of the departure of all mankind from God. "The world by wisdom knew not God." Even Israel did not recognise Him, or even know the scriptures that declared His coming. "Their rulers, because they knew Him not, nor yet the voices of the prophets . . . they have fulfilled them in condemning Him" (Acts 13: 27). The latter part of Romans chapter one gives a dark picture of the state of this world into which the Child-King came.

THE UNWANTED KING

"He came unto His own . . . His own received Him not." "And did not welcome Him," adds the Amplified New Testament. The strange and inconceivable rejection of the incarnate Word resulted in damning this privileged religious race. Their ancestors were God's "peculiar treasure . . . above all people" (Exodus 19: 5). Jewish writers of the New Testament testify to the cruel, cold-shouldered reception of the anointed One; their negative attitude to Him who said "I am not sent . . . but unto the lost sheep of the house of Israel" was not only at His birth, it persisted throughout His ministry.

"They were looking for a king
To slay their foes and lift them high.
Christ came—a little baby thing
That made a woman cry."

The stiff-necked rejection received from the children of Abraham was lamentable. Jesus, like Joseph and Moses, was refused and set at naught by His brethren. "We will not have this man to reign over us" was their cry. The sum total of their subsequent history is a repudiation of Him. "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13: 46) was Paul's heart-broken comment. This awful attitude is still, in this the twentieth century, true with refence to the great majority of men. Without Christ, without God, and without hope is their bitter plight.

THE UNPARALLELED KING

"He gave them power to become the sons of God." Though the world as a whole, and the Jews as a favoured and select theocracy, refused to know and confess His supreme claims there was always an election of grace. John, the same writer, near the close of His earthly life, surveyed a glorious company, "a great multitude which no man could number," who, believing on His name, were received as sons into the family of God. The apostle's theme was that simple believers are now the sons of God. They too became alive to the blissful fact that they were the offspring of God by their acceptance of Jesus as Saviour. They are begotten into a new family, not by human generation but by the Spirit;

(*continued on page 827*)

WE WILL BE GLA

"And it shall be said in that day, Lo, this is our God . . . we will be glad and rejoice in his salvation" (Isaiah 25:9).

CHRISTMAS last year was experienced and shared by us with friends in Canada. While snow fell gently outside, we sat around a roaring fire and talked of the advent of the Saviour. For believers everywhere Christmas has a sacred charm, a heart-warming joy and a soul-inspiring wonder. Indeed, it does something to us whenever we read the gospel story of that eventful night in ancient Bethlehem.

This year, for us, it will be spent in New Zealand. Snow gently falling? Oh no! Roaring fires? Indeed not! It will be summer time, but we shall talk again of the One who came to save us from our sins and again something will happen to us as we read the story from the hallowed pages of God's book. Geographical position cannot change it. Time cannot alter it. Conditions cannot affect it. For us, as for you all, the sacred charm, the heart-warming joy and the soul-inspiring wonder will be there still.

At Christmas time we seem instinctively to go to the gospels for our inspiration, yet in some ways the most profound announcement of our Lord's first advent was made by the apostle Paul in his letter to the Galatians. There he declares: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4, 5). In other words, the coming of Jesus was neither an accident nor an incident; it was neither a convenience nor an expedient; it was a heavenly intrusion, a divine break-through into human affairs in full accord with a sovereign will and an eternal purpose. Whatever may be said about the faults and failings of the Church, the influence and impact of its Christ can no more be taken out of the affairs of men than salt out of the sea. And once again, in a variety of ways, we bow in wonder at the pronouncement of Paul, for here we discover an event that gives meaning to history, past and yet to be. Here is a heart-message, not of opinion but of heaven-born fact. The Saviour has come. He has come decisively, conquering and to conquer. The story bears all the marks of God's finger. The Christmas message tells us that God has entered our world. Heaven has broken the silence of centuries when there was no voice, and the world hears the glad sound—the Saviour is come. Jesus makes a difference, Jesus makes all the difference, and we give ourselves to rejoicing as we proclaim the fact that by sovereign grace God has provided eternal salvation for all men.

All this came about without pomp and splendour and earthly glory. There were no fanfares of trumpets or brilliant spectacles of courtly pageantry. The Bible says "The Word was made flesh, and dwelt among us" (John 1:14). "Made of a woman" (Galatians 4:4). What does this mean to us in this hard-boiled age? It means that God has come to us where we are because we could not go to Him where He was. He "made Himself of no reputation, and took upon Himself 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 2:7, 8). In plain words, He became one of us, with us, Emmanuel. He asked for no advantage of rank or wealth. He asked for no exceptions from life's hard demands. He put His back to the burdens that ordinary men carry. He entered into the full fury of the battle with temptation common to every man.

"Lo, this is our God," made flesh to dwell among us. Here is the touch of a divine understanding. God impersonal, aloof, remote? How could that ever be when once you have been to Bethlehem? No longer can we ever be troubled as to how and where God comes in life's picture. He has come. "He was made flesh." He did not put on flesh as we would a garment to wear, He was "made" flesh. Oh, the eternal

...ND REJOICE

By G. S. Dunk

Superintendent of the Elim Pentecostal churches, New Zealand.

wonder of it all. He " made Himself of no reputation, and took upon Himself the form of a servant . . . He humbled Himself, and became obedient unto death, even the death of the cross." Now we can say

" Yes, He understands, all His ways are best.
Hear ! He calls to you, ' Come to Me and rest.'
Leave the unknown future in the Master's hands ;
Whether sad or joyful, Jesus understands."

Of course He does. The message of Bethlehem has already forestalled the soul who would say " God cannot reach down to where I am ; He cannot meet me in this situation." Jesus was born for just this—to save you and me from our sins ; yes, from all things.

" Lo, this is our God," made flesh to dwell among us. Here is the touch of a transforming grace. The life of Jesus is the thrilling story of a transforming power. He touched the sick and they were made whole. He touched the blind and they were made to see. He touched the leper and he was made clean. He touched the fallen and they rose up to follow Him in the way. He touched the sinner and he found redemption rich and free. He touched death, " He tasted it for every man," and changed it for ever. How true the words of Isaac Watts—

" Blessings abound where'er He reigns,
The prisoner leaps to lose his chains,
The weary find eternal rest
And all the sons of want are blest."

" Lo, this is our God," made flesh to dwell among us. Here is the touch of sanctifying love. Till the story of Bethlehem was inscribed upon the page of human history things sacred and things secular were " things apart." To those of old time certain times were sacred, such as great festival occasions ; certain men were sacred, such as priests and Levites ; certain places were sacred, such as the temple with its most sacred of all, the holy of holies. The Word made flesh has wrought a wonderful change. Bethlehem's story tells us that. Redeemed hearts mean redeemed hands ; souls saved and sanctified mean whole lives saved and sanctified. Jesus was concerned for man where he was and is: the shepherd with his flock ; the fisherman in his boat with his nets ; the farmer on his land and with his cattle ; the office worker at his desk and with his papers ; the housewife in her home and with her family. Bethlehem's song is for the street as well as the sanctuary. The Christian's work and worship are one. Glory has come to the commonplace for all who know Him.

" Lo, this is our God ; we have waited for Him, and He will save us : this is the Lord ; we have waited for Him, we will be glad and rejoice in His salvation."

D 613

THE KING IN MUFTI *(continued)*

royal blood brothers, whose names are written in heaven. Those who really welcome Him are given the power and privilege to call God " Abba, Father," and heaven their happy home. " Behold . . . the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew Him not " (1 John 3 : 1). Selah ! Yes indeed, think of that. Union with the Son has brought the realisation of divine Fatherhood.

As we contemplate afresh this Christmas season the mystery, meaning and purpose of the marvellous event at Bethlehem let us be so deeply stirred that by His help, through our inspired activity and zeal, there may be a supernal population explosion ; that others may be introduced and elevated to this new divine-human family through the Creator, Redeemer-King.

" Tread in His steps, assisted by His grace,
Till man's first heavenly state again takes place."

FIELD SUPERINTENDENT'S SURVEY (*cont.*)

Pastor F. G. Evans with a group of young baptismal candidates at Scunthorpe. His son Peter (standing) and daughter, Barbara, are among the candidates.

P. Stormont and W. R. Thornton. Pastors I. Nicklin and W. A. R. Williams were ordained at a united rally in Leeds. Pastor P. S. Brewster represented Elim at the World Congress on Evangelism in Berlin. Pastor J. Lancaster's address to the conference of evangelicals in London was outstanding. The national youth rally packed Westminster Chapel, London. Pastor Ron Jones spoke and Mrs. Mair Jones Perkins and the Yeovil youth group sang. Pastor J. J. Way's thirtieth and Pastor F. Shadlock's thirty-fifth anniversary services were convened in their churches. The Secretary-General opened new buildings in Ryde and Wrenthorpe. Pastor C. J. E. Kingston opened a new church at Ashingdon, Essex. The President spoke at the Scottish youth rally at Coatbridge, Pastor R. Lighton convening. Southend-on-Sea, Bermondsey, Ilford and Springbourne celebrated their fortieth anniversaries.

What more can I get in? I really need the whole EVANGEL! Pastor J. Woodhead still actively campaigns. Pastor Joseph Smith strengthens our churches with his happy visits. The L.C.C. and D.B.G. continue their unique ministries. Ten young men entered our ministerial ranks last summer from our college. The E.W.M.A. is very much alive! Our magazine sees steady increase in its circulation. So we could continue, but we end 1966 with a great, longing cry, "Britain needs revival!" Pray!

T. W. WALKER.

Members of the church in Tanzania whose building was paid for by the Swansea Sunday school.

Flashback. Elim forty years ahead of its time. The orchestra in the Plymouth church about 1926.

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COMING EVENTS

BELFAST. Ulster Temple. December 26, 27. Christmas Convention. Monday at 6.30. Tuesday at 3 and 6.30. Preachers: G. Wesley Gilpin (President), B. A. Barnett (Watford) and W. Mullan (Belfast).

BELFAST. Melbourne Street. December 28. Induction of Pastor W. Mullan at 7.30.

DAGENHAM. December 31. Elim Pentecostal Church, Green Lane, Dagenham. Revival rendezvous from 2 p.m. through watch-night service. Tea, films. Preachers: David Morgan and James Patterson. Convener: F. A. Hodge.

ILFORD. December 18. Elim Pentecostal Church, Clements Road. Valedictory service for Miss M. N. Hopper (Rhodesia). At 6.30 p.m. Carol support from children's departments.

MOTHERWELL. December 31—January 3. Elim Pentecostal Church, Airbles Road. New Year Convention. Saturday at 11 p.m. Sunday at 11.15 and 6.30. Monday and Tuesday at 7. Preacher: D. W. Anthony (Chelmsford). Convener: F. W. Newey.

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* * *

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Scripture Union Portions — **Notes by Gordon Wright**

Monday, December 19th — Isaiah 66:1-11

" To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word " (v. 2).

God accepts the humble, repentant man who takes the Word of God seriously. Is this why David was accepted even after committing adultery with Bathsheba and virtually murdering her husband? From a deeply repentant heart David cried out: " The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise " (Psalm 51:17). Such is the mercy of God to fallen man who genuinely turns from his sin and accepts God's Word as the standard for his life. The mind reels at the wonder of it. " Who is a pardoning God like Thee?"

Tuesday, December 20th — Isaiah 66:12-24

" Behold, I will extend peace to her like a river " (v. 12).

Israel discovered that there is no peace in wickedness. Her sins had brought nothing but sorrow, sufferings, tragedy, destruction. The way of righteousness is the only way of peace, though this does not mean that righteousness exempts us from the customary trials of life; we may still be subjected to suffering, sorrow, perhaps even tragedy, but the difference will be in their cause. Because they are not the consequences of sin the challenge to peace will be absent, for there will be no accusing conscience; so when we walk in God's ways we can have peace even when these overtake us.

" Hidden in the hollow
Of His blessed hand,
Never foe can follow,
Never traitor stand;
Not a surge of worry,
Not a shade of care,
Not a blast of hurry
Touch the spirit there.
Stayed upon Jehovah,
Hearts are fully blest;
Finding, as He promised,
Perfect peace and rest."

Wednesday, December 21st — Luke 1:1-20

" To make ready a people prepared for the Lord " (v. 17).

That was to be John's mission, and how well he fulfilled it. The people flocked to him from all quarters, being baptised by him in confession of their sin and in expectation of the coming of the Lord. In a sense we can all share in the ministry of preparing people to meet the Lord either when He returns or when they are called home to Him. We need a love for souls and a love for the Saviour that will give us a sense of mission. The work involved is not only that of helping people to face the initial crisis of turning from their sin to the Lord, but that of encouraging them to grow spiritually by " walking worthy of the Lord."

Thursday, December 22nd — Luke 1:21-38

" Fear, not, Mary: for thou hast found favour with God " (v. 30).

Though the choice of Mary was of necessity the choice of grace, for no human being, tainted as we are by sin, could merit such an honour, such a choice must have been governed by divine wisdom. The mother of our Lord had to be fitted as far as it is possible for a human being to be fitted for such a responsibility. She had to be of such sterling character as to enable her to face the misunderstandings, the ridicule, the sorrows that would inevitably accompany the honour. Furthermore, she had to be able to withstand the temptation to pride on account of the honour. The Saviour could not be born at the expense of the corruption of His mother's life by pride and conceit. However, subsequent events showed that there was no cause for concern. God's choice was a wise choice. How could it be otherwise?

Friday, December 23rd — Luke 1:39-56

" And Mary said, My soul doth magnify the Lord " (v. 46).

Mary could not keep the good news of the angel's pronouncement to herself; she wished to share it with a woman who, like herself, was spiritually minded, so she **hurried** to visit Elisabeth (v. 39). What a visit it was—one never to be forgotten! Elisabeth was filled with the Holy Ghost and acknowledged with a loud voice that Mary had been blessed of God by being chosen as the mother of our Lord. The anointing rested on Mary also, who burst forth in praise: " My soul doth magnify the Lord." We too gladly take up the strain and give thanks to God for the gift of His Son to be our Saviour. May our praise be inspired by the Holy Spirit as we meditate on the promise of His coming.

Saturday, December 24th — Luke 1:57-80

" And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her " (v. 58).

Elisabeth had suffered greatly during her married life on account of having no children. Both Elisabeth and Zacharias were subjected to this great trial though they lived exemplary lives (vv. 6, 7). Their godliness did not exempt them. It is more than likely that the trial was permitted **because** of their godliness, for the trial contributed to the circumstances of John's birth that arrested attention, circumstances that were never forgotten and that doubtless helped to create an interest in his message when he commenced preaching; so when John was born there was great rejoicing. His birth was a miracle. It ended the long, long trial of these godly people. Looking back, they must have marvelled at God's dealings with them.

Sunday, December 25th — Luke 2:1-20

" And all they that heard it wondered at those things which were told them by the shepherds " (v. 18).

The shepherds could not keep silent. They felt compelled to tell others what they had seen and heard. They had been startled by the appearance of the angel of the Lord, who told them the good news that the Saviour, **their** Saviour, had been born in Bethlehem and that they would find the Babe in a manger. The announcement was followed by the appearance of a multitude of angels praising God. Heaven was evidently astir with excitement. So the shepherds hurried to Bethlehem and found everything exactly as the angel had said. The Saviour had come; they felt an inner compulsion

to spread the news. Their enthusiasm in communication matched their wonder. May our contemplation of the miracle of the incarnation this Christmas enthuse us to equal their earnestness in spreading the good news.

Monday, December 26th Luke 2:21-39

" Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation " (vv. 29, 30).

It is often said that Christmas is the children's time, as though it has little to offer adults, which goes to show how far we have drifted from the true meaning of Christmas. As we listen again to the prayer of the saintly Simeon we are deeply moved. God had revealed to him by the Spirit that he would not die until he had seen the Saviour, and now with that holy Babe in his arms death held no terror for him: he could die in peace, the Saviour had come. " Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me " had a richer meaning. If the events of that first Christmas brought such comfort and assurance to Simeon, may they not similarly bless the aged as they ponder them today ?

Tuesday, December 27th Luke 2:40-52

" How is it that ye sought Me ? Wist ye not that I must be about My Father's business ? " (v. 49).

Even at the age of twelve our Lord is our exemplar. He had come to do the will of God, as He so frequently stated later. To Him life was a mission of the highest order. At the age of twelve He challenges us: " What are you doing with your life ? Are you aimlessly running to and fro ? Is your chief end in life personal pleasure ? Are you motivated by selfish aims ? Is your horizon bounded by the earth, or are you seeking to please God ? " Coming as we are to the end of the year, when it is customary for us to survey the past, it is a suitable moment to listen carefully to our Lord's gentle rebuke to Mary and Joseph, allowing it to stimulate the inquiry " Have we been doing our Father's business ? "

Wednesday, December 28th Jonah 1:1-17

" What meanest thou, O sleeper ? Arise, call upon thy God, if so be that God will think upon us, that we perish not " (v. 6).

Jonah was unequal to the crisis. He lay asleep, utterly unconcerned, though the mariners feared disaster. They were panic-stricken as the relentless waves pounded the vessel, and they cried to their gods for deliverance, but it was all in vain. What an opportunity for Jonah to press home the necessity of preparing to meet God. How could he do it ? He had deliberately turned aside from God's will. Disobedience had robbed him of power. How could he pray ? How could he expect an answer ? How could he honour God in this situation ? He knew, as we do, that maximum usefulness is dependent on our walking with God, that only the life of obedience can make us equal to the crises of life.

Thursday, December 29th Jonah 2:1-10

" When my soul fainted within me I remembered the Lord: and my prayer came in unto Thee, into Thine holy temple " (v. 7).

A vivid imagination is hardly necessary to make us shudder at Jonah's horrifying experience, yet it saved his life. But for the great fish he would have perished in the turbulent waters. By the one act God saved him from drowning and induced him to renew his vows of obedience. It was a drastic rebuke, but the alternative was the termination of service by death. His work had not been completed, and God wanted to give him every opportunity to be able to say, as Paul said later, " I have finished my course." God's fish are everywhere, so let us keep at the task God has appointed us.

Friday, December 30th Jonah 3:1-10

" Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee " (v. 2).

God sent him back to the task he had previously refused to do. Here was the test of his repentance. Had he merely renewed his vows because he was scared out of his wits, or had he been sincere ? Jonah passed the test. He went back to Nineveh and systematically reached all the inhabitants with his message. He was the man for the task, as God so well knew and as subsequent events proved. Strange that Jonah was so reluctant to do what he was ably fitted for. So God pressed him into it. Doubtless later, as Jonah looked back, he was grateful for God's patience and firmness in sending him back to his neglected task. " There's a work for Jesus none but you can do." Are we doing it or are we running away from it ? Remember Jonah ! Remember the great fish !

Saturday, December 31st Jonah 4:1-11

" But it displeased Jonah exceedingly, and he was very angry " (v. 1).

What did ? Believe it or not, he was very angry because his preaching had been a great success; the whole city of Nineveh had repented of its sin. He had delivered the message that God had given him that Nineveh would be overthrown in forty days. The preaching had had the desired effect; the king put on sackcloth and sat in ashes and ordered all his subjects and even the animals to be covered with sackcloth as the sign of repentance. Because God did not wipe out those repentant people Jonah was very angry. He should have been rejoicing that his preaching had been so effective, and that God had been so gracious in sparing judgment; and he should have decided in his heart always to say what God commanded whatever he thought about it. Anyway, let us make that decision.

Sunday, January 1st John 1:1-18

" In Him was life; and the life was the light of men " (v. 4).

We step out into the new year with the assurance that Christ is with us as our light. " He that followeth Me shall not walk in darkness, but shall have the light of life " (John 8:12). This does not mean that we shall see the whole of the path ahead, or even know where the path is leading to, but it does mean that we shall see at least one step ahead and shall be aware of any obstacle in our path. Therefore we shall not stumble and fall unless we close our eyes to the light. The light gives peace in place of fear, confidence in place of trepidation, courage in place of cowardice, knowledge in place of doubt.

" Lead, kindly Light . . .
Lead Thou me on."

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THE ELIM

EVANGEL

Vol. XLVII No. 53 DECEMBER 31st, 1966 6d

The successful children's rally in the Bristol City Temple

(see page 842)

ELIM EVANGEL BIBLE SCHOOL

"HIS FULNESS — AND OURS"

Studies in Paul's letter to the Colossians (No. 6)

by H. Palliser *(Minister of Dundee Elim Church and member of Elim Bible College Faculty)*

AS we come to verses 20-23 in this first chapter we are still dealing with the theme "The greatness of Christ," and are still involved in one of the greatest passages in all Scripture on this vast subject. Up to now we have seen His greatness in relation to the Father—their absolute oneness in every way; we have seen His greatness in relation to creation—creating and upholding all things; we have seen His greatness in relation to the Church—He is her Life and her Lord. But Paul leads us on into yet another vast field for thought—Christ's greatness in relation to His reconciling work. Our attention is directed to Christ's "cross-work" so that we might dwell upon the sweep and scope of what He did there.

Now the great word Paul uses here regarding that "cross-work" is "reconcile." A dictionary definition of the word is "to restore to friendship after an estrangement"—and some of us know what that means. Or again, an instrument is out of tune, and produces discords; the retuning is a reconciling work. And Paul is telling us that in the universe the fall produced discord, but Christ went to the cross to effect reconciliation.

One thing to note, however, before we go into this work of reconciliation is the use of the phrase "all things" in verses 16 and 20. There is an "all things" of creation and there is an "all things" of reconciliation.

The reconciling of man to God

In verse 22 Paul says "You hath He reconciled," and in that great passage 2 Corinthians 5:17-21 he makes repeated use of the word. At this point a comment: the Bible emphasis is on *our* being reconciled to God and not vice versa. As Dr. Campbell Morgan said, "Wherever this word is used in the New Testament in regard to man's relation to God it indicates a change in man and not in God. '*We* were reconciled to God,' 'God, who hath reconciled us to Himself,' 'Be ye reconciled to God.' Man has turned his back upon God; man has set his face to the far country and it is for him to turn his face towards God. It is man who needs reconciliation to God." Having said that, what does reconciliation to God mean? Very, very much, and only two factors can be mentioned here:

1. There is the blessing of pardon

As already said, the word implies a broken friendship, a quarrel, a rift. In this case, at the root of the trouble is sin—our sin. The fault is in us, but if the fault is in us the grace is in Him, and to the penitent the words are still spoken, "Thy sins are forgiven thee." "He delighteth in mercy."

2. There is the blessing of peace

Pardon is followed by peace—peace because the estrangement is ended and the sins are forgiven; peace because "we are accepted in the Beloved"; peace because we have been "justified by faith."

> *"I hear the words of love; I gaze upon the blood; I see the mighty Sacrifice, and I have peace with God."*

The reconciling of man to man

Now in the very nature of things this must follow. For one thing, if it is God's intention to eliminate every jarring note from His universe this must be; again, if at salvation we become children of God and members of the one family this must be. And just here is one of the glories of the gospel, for Chris-

tian history has a long record of man being reconciled to man. A Christian lawyer once told me that more than once he had seen a marriage rescued from break-up as he and the estranged pair had knelt in his office and known the blessing of reconciliation first with God and then with each other. How often in days of revival have men and women, having found peace with God, sought and found peace with each other; homes have become habitations of peace and unity; and a new atmosphere has pervaded industrial relations. Even nationally this boon of reconciliation has been experienced, though maybe not perfectly and completely. J. R. Green wrote of the evangelical awakening under Wesley: "A religious revival burst forth . . . which changed in a few years the whole temper of English society. . . . Religion carried to the hearts of the poor a fresh spirit of moral zeal, while it purified our literature and manners." Scotland's bard sang that "man to man the wide world o'er shall brithers be for a' that," but all our human ingenuity will not bring it about—only the cross can do that, and it will.

The reconciling of nature

But the cross's sweep of influence goes still wider. Adam's sin had far-reaching consequences (Genesis 3:17-19). There would be unnatural growth, "thorns, briars"; undependable growth, "sorrow, sweat"; unproductive soil, also implied by the word "sweat" and suggesting areas of deserts, wilderness, and wastes. What, too, of the animal creation? Does not Isaiah 11:6-9 suggest a restoration to their original and intended condition? (In passing, do we not in

(*continued on page 839*)

The kind of revival we need in 1967

by W. Ron Jones
(Bristol)

IF you asked me what I thought was the particular feature of the present day I would answer, without hesitation, "*restlessness.*" Every department of life seems to be as unstable as water. The political world is like a boiling cauldron. Look at any section of it and the most prominent feature is restlessness. Look at the commercial and financial world! All around us there is a feverishness and excitability which tells us that things are off balance. Restlessness! The religious world is in the grip of this restlessness as much as any. The Church does not even seem to know where it stands on the important issue of evangelism, and so it produces clever slogans and phrases: "old type evangelism," "evangelism in depth," "evangelism with the intellectual approach." I trust for the sake of our generation that we have the right answer.

And so it goes on. There is a craving for and a rush after every new thing. No advertisement is more popular than that which announces a change of programme every evening. The spice box, inside as well as outside church life, has to be kept full and lavishly used. The first item on the agenda of the religious world seems to be "*What will catch on?*" May God help us! We are fast becoming like "the Athenians and strangers sojourning there, who spent their time in nothing else but either to tell or hear some new thing."

Let us face facts! Are we not also in danger of slipping into this stream of restlessness? We are inclined to be like the Israelites in the wilderness, tired of the manna which comes down from heaven and crying for quails and garlic and onions. There is a tendency to move the old landmarks and break down the protecting fences which our fathers set up in their blood.

We all agree that we need revival, but we do not all agree as to what kind of revival we need. I believe we need a revival of steadfastness, the antidote to restlessness.

Let us look at our New Testaments. Over and over again the apostle Paul told his readers "*Stand fast.*" "Be ye stedfast and unmoveable," "stand fast in the Lord," and in 1 Corinthians 16:13 he writes "Stand fast in the faith, quit you like men, be strong." Here is the antidote to restlessness.

The apostle is telling us to stand fast that we may be strong. *It is by being constant that we become strong.* It is the man who is constant in business who builds up a strong concern. The student who is constant in his studies is the one who becomes strong in learning. All this is so perfectly

clear to us in earthly things; it ought to be equally clear in spiritual things. To be spiritually strong we must stand fast in the faith.

I am sure we can recall the words of the Master right now: "Abide in Me." Abiding—not just visiting; for it is by being rooted in Him that we will draw into ourselves of His abounding strength.

If we fail to abide there will be no vitality or strength. The first storm that comes will blow us down; the new-fangled "doctrinal" notion will captivate our thinking; the new "stunt" will fill our imagination.

We must have our roots deep down in Christ and then nothing will carry us away. This is the revival we need. This very day the Church, your church, the movement, your movement, needs strong men; men of spiritual calibre; men upon whose shoulders the ark of God will be safe; men who will be pillars, who can be relied upon. We need, in this age of restlessness, men and women who will stand fast, who will not allow anything to break the continuity of their service—men who will be men and quit themselves like men; who will not flinch in the face of difficulties or be swept away by the mounting waves of restlessness. How about you?

The Church and the millennium

By J. T. Bradley

This short article concludes our series on A-millennialism by pointing out that Augustine formulated that doctrine of the millennium which finds its fulfilment in the Church in this dispensation. Our Elim fundamentals reject this idea. We believe that our Lord will set up His millennial kingdom at His second coming.

"THE main idea [concerning the millennium] in the early Church was that there will be a kingdom of peace and joy in which Christ, after His second coming, will gather all the saints around Him, and personally rule over them. It includes the visible appearance again of Christ on the earth to establish His kingdom, the destruction of Antichrist, the distinction of two resurrections—one of the saints, for the kingdom of a thousand years; and one of the rest of the dead, for the general judgment—perfection of happiness, and the dominion of the righteous over the unrighteous portion of the earth. It places a period of a thousand years between the second coming of Christ and the termination of this era. The duration of the thousand years was a subordinate question. This kingdom is not the consummation of a process of evolution and development of the Church, but a special implanting of the glory of the hereafter in the imperfection of this world" (*Schaff-Herzog Encyclopedia of Religious Knowledge*; article: "Millennium").

During the early centuries of the Church, the centuries when it was contending for the truth against a world arrayed against it, belief in the millennium ran high. For example, we read: "Irenæus and Papias based their expectation of the kingdom of a thousand years on the assertion of those who had seen the apostles." But exaggeratedly sensual and gross descriptions of what the millennium would be checked the tide of its adoption.

It was Augustine who, in his *City of God,* decided the fate of the doctrine until the time of the reformers. He declared that the Church was the kingdom of God on earth. "The new relations of the State to the Church had contributed to the downfall of millenarianism. The protection the Church won for itself from the State deprived the doctrine of its vitality. In the Middle Ages, neither catastrophes in nature nor degeneracy within the Church excited millennial expectations. The clergy possessed the kingdom of the thousand years in the glory of a Church triumphant over emperor and princes. The circles which were prophetic of the Reformation looked for the regeneration of the Church not from the visible coming of Christ but in a return to apostolic poverty and piety, or the enthronement of a righteous Pope. Peter de Oliva explained the second coming by the operation of the Holy Ghost in the heart" (same book and article).

Acquaintance with the history of the vicissitudes doctrinal views have undergone through the centuries helps us to assess present-day interpretations and enables us, relying, of course, as we do on Scripture alone for our doctrines, to place the various emphases on certain aspects of truth in their appropriate setting.

Elim Pentecostal church reports

BIRMINGHAM PRESBYTERY YOUTH BARBECUE

The recent barbecue held at the Log Cabin camp, Earlswood, Birmingham, was a spectacular occasion. Preparations had been going on for weeks, and early on the big day youth workers were making the final preparations. Soon after darkness had fallen young people from all over the Midlands began to gather, with the fire of God already burning in their hearts. Very soon nearly 300 young people's voices were praising God in song.

There could be no doubt in the minds of unsaved onlookers, faithfully brought by keen Crusaders, that Jesus Christ can meet and is meeting the need of young people today. They sang heartily, obviously meaning every word and enjoying every moment.

John Cooper, of Hanley, led in prayer and then preached on the signs of the times and the second coming of Christ. He told us that those who loved the Lord and had accepted Him into their hearts and lives, and who looked forward to His appearing, would receive the "Well done, good and faithful servant," but that for those who continued to live in their sin, those who refused to open their hearts to the King of Life, there would be from Christ "Depart from me ; I never knew you." Many there knew not Christ, and while the words of "Steal away to Jesus" rang across the night many were praying that some might find Christ as the answer to their every need.

CLACTON-ON-SEA **Pastor: H. Burton-Haynes**

The secretary of our Clacton church, Mr. C. G. Armstrong, writes of blessing during 1966 and comments on the joy of fellowship with many visitors and the uplift of their varied ministry. Souls have been saved and new members received into fellowship. Reporting on the annual business meeting, he tells of the appreciation expressed to Pastor H. Burton-Haynes and his wife for their loving shepherding of the flock during the year. We rejoice that the assembly reveals a record of progress and anticipates its continuance in the year ahead.

FELIXSTOWE **Pastor: I. Potts**

The first Sunday school anniversary weekend services of the Felixstowe Elim church were a time of great blessing to all. Saturday night was a revelation and a challenge as the need of India was shown by slides and story, resulting in the rededication of one young lady for missionary service. Marion Paint from India ministered the Word to us all day on the Sunday and was blessed of the Lord. In the evening the Sunday school scholars gathered for their first anniversary and prizegiving. The message was given by Miss Paint with picture illustrations, and gripped the hearts and minds of the children and adults alike. One precious soul yielded to the Lord. The children collected ship halfpennies during the year and so £5 was presented to Miss Paint for her work among the children in India.

MRS. A. WHEATLEY.

NEWHAVEN **Pastor: H. W. Holdstock**

At Newhaven in November we celebrated the second anniversary of the opening of our new church building.

This has not been an easy year, for the enemy has been busy, directing his attacks at body, mind and spirit. However, as our pastor pointed out, without these times of deep testing no individual or church ever grew into mature stature. Looking around our people we also found abundant cause for praise and rejoicing in the evidences of answered prayer.

On Saturday evening Pastor L. Lambert preached and two souls were saved. On Sunday we were privileged to have the ministry of Pastor L. Tranter, from Worthing. A great blessing of the weekend was the presence of our pastor's wife. Only a matter of weeks previously we had despaired of her life, but the Lord answered prayer and effected in her a wonderful recovery ; so it is in the light of this assurance of God's supremacy that we face all the diverse experiences of yet another year in His service.

JOHN M. REEVE-BAKER.

HULL, CITY TEMPLE **Pastor: I. R. Moore**

For the third year running the harvest festival at the City Temple, Hessle Road, Hull, took the form of an offering for famine relief and £162 was given, of which £20 came from the Sunday schools held at the church and in the Boothferry High School.

The money given by the children had been collected over the past three months in ship halfpennies.

(*continued on page 839*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

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, 297/299 High Street, Cheltenham, Gloucestershire, 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, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. Tulse Hill 4084.

CONTENTS

His fulness—and ours Studies in Colossians *H. Palliser*

The kind of revival we need *W. Ron Jones*

The Church and the millennium *J. T. Bradley*

Church reports

Sanctions against Rhodesia *Editorial*

All prayer *D. M. Panton*

The weak and the strong *Gladys Gorton*

Sunshine corner *Aunty Dorothy*

Vacation venture *A. Tee*

The family altar *The Editor*

EDITORIAL

IN this last issue of the ELIM EVANGEL for 1966 we wish to express to all contributors the appreciation of our readers as well as our own for their so willingly and freely giving of their time and talent in this important field of literature. Thanks also to our ministers for their enthusiasm in bringing the EVANGEL before the attention of our members and to our EVANGEL secretaries for seeing to its regular distribution.

As our circulation comes near to what publicity experts call saturation point in our own denomination we feel the time has come to create a wider appeal. Many who have received the Pentecostal blessing would be helped by the EVANGEL from the Pentecostal, evangelical, expository and topical points of view.

Christians of your acquaintance who have received the baptism in the Holy Spirit with signs following may wish to get to know our magazine. Please send us their addresses. We shall then forward to them, free, current copies of the ELIM EVANGEL for a period of one month. By this means the truths of the Foursquare Gospel can be still more widely spread abroad.

As we go to press news is to hand that Britain has agreed to oil sanctions against Rhodesia. What a tragedy that a minority of 200,000 should endanger the peace of southern Africa. A letter appeared in *The Times* of December 15th, the day before the above news broke, from a tribal chief, Rekany Tawangwena, seeking the support of the people of England to ensure justice for his people, who are threatened with the loss of their homelands. He states: "Our land is regarded by European law as part of a vast European-owned mountain ranch, so that we are 'squatters' in that country which our forefathers occupied since before man can remember. Our ancestors are buried here." He goes on to tell of how space is being offered in a distant and alien part of the country, and states: "We will never voluntarily leave our country, but the might of their arms is irresistible, and as a peaceful people we do not want to fight."

It is as if 2,000,000 Chinese were to infiltrate into Great Britain, tell us that their way of life is better than ours, take over our country, and say to the people of Surrey "We are going to develop your lovely county, so we are going to take you all from your homes and resettle you in the Scottish Highlands."

STUDIES IN COLOSSIANS (*continued*)

Mark 1:13 see a "restoration" in miniature?) Now, with this in mind, we move over to Romans 8:18-23, noting that the word "creature" is translated "creation" in the R.V. and other translations. Nature, says Paul, is vocal in its misery and longing. But—and here is the vital, focal point of his argument—the release of nature from this bondage is linked up with Christ's work on the cross, and it is as we enter into *our* full deliverance that nature will enter into hers. In view of this there may be significance in the remark made by a Christian that the sounds of nature are, in the main, in the minor key. Be this as it may, what a revelation is here of the great sweep and compass there is in the rays of healing which flow from the cross.

The reconciling of the universe

Just one step farther, and let me say at once that it is a step into the field of reverent speculation suggested by verse 20—"by Him, I say, whether they be things in earth, or things in heaven." We know that the word "heaven" included the realm of the stars as part of His creative activity. But here is a speculative question: has sin in some way beyond our knowing penetrated into the universe? And again, to what extent, and how far, has sin taken discord into the universe? A stone hits the water in a pool at point A, but the effect of the impact spreads infinitely farther. But of this we can be sure, the healing rays of His "cross-work" will reach as far into the universe as may be needed to accomplish the divine purpose.

But we must go just one step farther. "In heaven" covers the angelic world also, and somehow it is involved in this reconciliation, but the immediate question is in what way? Dr. Campbell Morgan wrote: "At least we may remember that the reconciliation may be more than a moral one; it may be an intellectual one. It is conceivable that among the heavenly orders questions would arise in view of the failure of the human race. Through Him all things will be reconciled, interpreted, explained." With that observation in mind consider 1 Peter 1:12: "which things [Christ's passion] angels desire to look into [peer into, study closely, examine]." They had seen the whole problem of human sin, with the image of God in man marred and human nature depraved; they were aware of the holiness, justice and righteousness of God, upholding law and order; and they were aware also of His love for man, despite man's sin. And there might have been the point of reasoning which needed reconciling in their minds and they saw the answer on Calvary. Or perhaps we should say they saw the *beginning* of the answer then, for we must also look at those tremendous words in Ephesians 3:10 where Paul tells us that through the Church (composed of redeemed, forgiven people) the manifold wisdom of God is shown to the principalities and powers in the heavenly places. And even that is still the beginning, for as we conclude we must do so with words that are still future in their fulfilment: Revelation 5:11, 12, where we read of the angels uniting in praise and worship as they behold the full company of the redeemed standing before the throne and before the Lamb; and the theme of their worship is the reconciling work of Christ. "Worthy is the Lamb was that slain." And back comes the answer, "Worthy the Lamb, our lips reply, for He was slain for us."

CHURCH REPORTS (*continued*)

All the money will be distributed in famine-affected areas by Elim missionaries.

This harvest offering is additional to £128 already given by the young people of the church in three of the quarterly missionary meetings so far held this year.

Hull Daily Mail.

BARNSTAPLE **Pastor: A. Nicolson**

CHILDREN'S CAMPAIGN

Report from the *North Devon Journal and Herald.*

"Barnstaple children are having a taste of religion with an up-to-date flavour at the Elim church this week.

"Two touring evangelists, Mr. Francis Lamming and Mr. David Tate, are holding classes for children up to eleven years every evening, and such has been the response—123 attended the first night and 250 the second—that Rev. A. Nicolson, the church pastor, plans to continue the classes.

"Ventriloquism, bright songs and quizzes are used to sustain the children's interest in the teachings. Their lessons included general knowledge topics, with a heavy emphasis on the importance of road safety."

Pastor Nicolson adds: "Our Sunday school has increased and creates a staffing problem, but we trust that this will be solved soon. I am more convinced than ever that television and all the other modern attractions have not killed the child's love for the gospel story presented in a way that the child understands."

GOD'S battle was fought desperately on the plains of Rephidim (Exodus 17:11), but it was only as hands remained lifted aloft on the heights that the enemy broke and fled; exactly so as we face today an enemy whose legions are well-nigh countless, whose strategy is born of an experience thousands of years old, before whom millions have gone down. Paul supplements six weapons with a seventh higher and holier — dare we say? — than them all. For our desperate battle with the powers of darkness he gives as pregnant and comprehensive a summary of prayer as the whole Bible contains (Ephesians 6:18): all prayer; at all seasons; in all perseverance; for all saints.

ALL

All prayer

This tremendous demand of God opens at once into a limitless reach: "all prayer and supplication." If any believer asks "Am I holy enough to pray?" the answer is that not only prayer but *all* prayer—prayer in its entirety, every kind of prayer—is a trust committed to every child of God without exception. In Scripture we have prayer kneeling, standing, walking, sitting (1 Kings 18:42), and on the face before God. There is confession, supplication, intercession, thanksgiving. There is prayer in the bedroom, in the family, in the prayer meeting, in the church; prayer audible and prayer silent; prayer in companies or alone; exceptional prayers; prayer of set purpose, or in sudden ejaculation, or the continued, all-suffusing atmosphere of prayer. It is all so gloriously varied. The minister and evangelist pray over their subjects; the Sunday school teacher prays over every scholar in his or her class, the mother over her child, the business man over his engagements, the youth and maiden over marriage, the ageing over the last lap. It is prayer in every employment, every recreation, every undertaking; in joys, in trials, in sudden temptations; in personal life, in family life, in church life. What visions we have seen in prayer! Chas. H. Spurgeon says: "Our seasons of fasting and prayer at the tabernacle have been high-days indeed; never has heaven's gate stood wider; never have our hearts been nearer the central glory."

All seasons

Next the apostle deals with the calendar of prayer: "praying at all seasons in the Spirit." This in itself is a beautiful revelation of a child of God's spiritual character. It means that to us prayer is to be utterly natural; that we live in the same room with God; that it is never a violent transition, an impossible break, to pray. It was Fletcher of Madeley who whenever he met a friend would say "Do I meet you praying?" The early Christians never met without invoking a benediction, and never parted without a prayer; and to the saints of the Middle Ages each passing incident summoned to intercession—the shadow on the dial, a tolling bell, the flight of a swallow, the setting sun. Sir Thomas Browne, the author of *Religio Medici,* covenanted with himself "to pray in all places where quietness inviteth; in any house, highway or street; and to know no street in this city that may not witness that I have not forgotten God my Saviour in it." All life is to be an unbroken litany of prayer: the maturest saint will never grow independent of it, and the smallest child that believes is not too small to prevail with God in prayer.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death:
He enters heaven with prayer."

All perseverance

Paul's third point is a critical warning for the undying life of prayer: "watching thereunto [alert in regard to prayer] in all perseverance." Natural impulse, even the spiritual instinct of the regenerate, must be reinforced by vigilance and systematic discipline: "watching thereunto"—watching against forgetfulness and sloth, watching against neglect, watching against formality and unreal prayers, watching for occasions, watching for answers, watching for deepening power in prayer, so watching that we successfully persevere. Stop praying and there is no disaster too tragic to overwhelm us at any moment. "Storm the throne of grace," says John Wesley, "*and persevere therein,* and blessing *will* come." "The power of prayer," Bishop Westcott says, "is gained by systematic discipline." Let us never forget Archbishop Trench's familiar couplet:

"When prayer delights thee least, then learn to say,
'Soul, now is greatest need that thou should'st pray.'"

Andrew Bonar says: "I see that unless I keep up short prayer every day throughout the whole day, at intervals, I lose the spirit of prayer." Paul prayed

PRAYER

by D. M. PANTON, B.A.

" day and night exceedingly " (1 Thessalonians 3 : 10). We are the more likely to persevere if we remember its extraordinary fruitfulness. Dr. Adoniram Judson says: " I never prayed sincerely and earnestly for anything but it came at some time ; no matter at how distant a day, somehow, in some shape, probably the last I should have devised, it came." Or in the words of William Wilberforce: " All may be done through prayer—almighty power, I am ready to say, and why not ? For that it is almighty is only through the gracious ordination of the God of love and truth. O then, pray, pray, pray ! "

All saints

Paul now unrolls the map over which prayer is to travel: " supplication for all saints." What catholicity of prayer: all saints, of every degree of holiness, of every theological group ; all saints, in all tribes and nations and peoples and tongues ; in all churches, institutions, homes. Paul did not know the thousands then existent in God's Church personally, and much less could he suppose that we should know the millions of a later, larger Church ; yet our prayer is to be as ample, as catholic, as the Church itself. It is most comforting to learn from these words that prayer in the mass is effectual ; that the Church throughout the world is a better, holier, lovelier Church because you and I pray for it. " The weakest and simplest Christian can take part in the efforts of the strongest " (Westcott), and can mightily help believers whom he has never seen. Every moment some saint is tempted, or falling, or dying ; every moment some saint somewhere is being tortured, or shot, or fiercely tempted ; or is torn with anxiety, or racked with disease, or has denied Christ, or has lapsed into the world—and your prayer and mine can be like an angel descending on him through an open window. " Some Christian brother under the stress of bad trade and unexpected losses almost driven to dishonesty will preserve his integrity. Some young man no longer sheltered in a religious home, and all but dragged down into vice, will stand firm in his fidelity to Christ. Some poor woman harassed by anxiety, worn down by unkindness, will receive strength and lofty faith. The feverish passion for wealth will be cooled in some Christian merchant. Saintly souls will become more saintly. New fervour will kindle in hearts already glowing with apostolic zeal. New gifts of wisdom and of utterance will be given to souls already conspicuous for their spiritual power. So those living in quiet and obscure places may share the honours and victories of all their comrades, and have part in their final reward " (R. W. Dale, D.D.).

For me also

So Paul closes this epitome of prayer with the sharply pointed petition which we love to offer for some one soul only: " and on my behalf." The " ambassador in chains " stands for any and every soul whom we may know plunged in exceptional difficulty or distress. " An immense number," says Dr. Francis Underhill, " of good and kind persons wear themselves out with worry about their friends instead of praying for them." Prayer (as someone has said) is not a sentiment or a theory but a working instrument which is to do certain things, just as a pen is to write, or a knife to cut. " I fear the prayers of John Knox," said Mary, Queen of Scots, " more than I do an army." An influential lawyer once rose in a meeting of Mr. Earle, the evangelist, and said: " I have often heard of the power of prayer, but I don't believe a word of it: if you want to test it, take me." The evangelist invited him to come to the front. He replied: " I will do nothing of the kind ; but if you have ' power in prayer ' try it on me." In closing the meeting Mr. Earle invited all present to pray for the lawyer at an hour he named, and asked the lawyer to note the fact. *On the third day that man was crying to God for mercy* ; and, selling his law books, he became an eminent minister of Christ.

ALDERSHOT **Pastor: Mervyn J. Tilley**

Aldershot Crusader branch has just concluded a successful series of coffee-bar evangelism meetings. In the public library hall musical groups provided music while Crusaders made contacts and engaged in discussions with teenagers and servicemen.

Ninety-eight per cent of the congregation who viewed the David Wilkerson film " Teen Revolt " were the direct result of intense personal work prior to the meeting.

Many decisions have been made, and the Crusaders are encouraged to attempt greater projects in God's work.

L. H. GRAHAM.

Successful children's rally at Bristol

Report by the Secretary-General, H. W. GREENWAY

THEY came in coaches, cars and buses and on foot; in all shapes and sizes; and in all colours and styles. There was no Pied Piper to draw them—this was a Sunday school session, they were coming to the great children's rally at the City Temple, Bristol, organised by the West of England Presbytery. And what a happy crowd of boys and girls they proved to be—singing, clapping, listening with enraptured attention, taking an active part in every event throughout the meeting.

The venture was certainly a great success, and many folk were of the opinion that this was the best children's rally they had ever attended.

We were off to a good start under the direction of Pastor Ron Jones, who has his own friendly and disarming way with children; and with Pastor A. Tee introducing Archie Tee, the ventriloquist doll, there was spontaneous co-operation from the delighted young members of the audience. An apple at each meeting for the best boy or girl, plus a number of consolation prizes, was adequate inducement to ensure good behaviour, but how Pastor W. Allen and Mr. Teague managed to choose the winners is beyond our comprehension, for there must have been at least 250 contestants all making every effort their exuberant natures would allow to be very good in meetings packed with thrills.

The semi-finals of the Bible knowledge competition were held in the afternoon and the final took place in the evening. Among the schools taking part narrow margins separated the winners from the losers, and indeed when Bridgwater managed to get to the top they only managed to snatch their victory from Bristol by one point. It was all very thrilling, and most heartening for those who had put in so much work to train the children in Bible knowledge.

When it came to the march of witness round the hall we had so many children that we hardly knew what to do, for the head of the procession caught up with the tail, and it looked like a permanent march around for the rest of the evening had not some discerning helper managed to direct the first group out of the circle and back to their seats. It was all good fun and the children enjoyed the exercise.

There were times of hilarity when the Youth Director brought his unique illustrations home to us, and there was deep solemnity when he pointed to the Lamb of God who takes away the sin of the world. At the appeal about forty boys and girls stood to receive Christ as a personal Saviour and then came forward to the front of the church to receive literature.

The cup winners from Bridgwater.

A vociferous "Yes" came like a volley of gunfire as the district superintendent asked the children if they would like to have another such rally in about a year's time. The problem for the organisers is going to be how to get them all in next time. It is a venture that has proved its worth in these initial meetings, and we recommend other presbyteries to promote more of these splendid rallies for the boys and girls. Tribute is due to Pastor A. C. Jarvis and other helpers who put in so much hard work to prepare for this wonderful event.

There were, of course, the usual items by choir, soloists and instrumentalists; chorus singing and Bible reading; and the usual eats between the services.

We made our way home tired but supremely happy. The days to come will register the amount of blessing imparted to our younger generation.

H. W. GREENWAY.

Book Reviews

MELANCHTHON, by Robert Stupperich, translated from the German by Robert H. Fischer (Lutterworth Press, 25/-).

The general reader will find this book a little heavy, but for the student of the Reformation it is of great interest, providing as it does some of the background history of the struggles between the great reformers and the papal theologians.

The name of Luther is no doubt the most outstanding of all those associated with the events of the sixteenth century; not so well known is that of Melanchthon the humanist, described on the jacket of this book as " the enigma of the Reformation." Yet this student, who came from the little town of Bretton, exercised a powerful influence over the thought and activities of the great reformer whose name has become a household word. He found great delight in theological study, accepting the Scriptures as the " sole norm of Christian knowledge," a touchstone of belief that brought him into conflict with the Roman Church. " It was he who influenced Luther to draw the conclusions which he did at the Leipzig Debate: that there is no authority except Holy Scripture; that neither popes nor councils have any importance in comparison with the Word of God." It was this clarity of perception that gave this daring student some measure of ascendancy over his friend Luther: " Precisely in view of these writings it must be emphasised that Melanchthon drew conclusions from the Scriptures with greater consistency than Luther." The testimony of the latter is evidence of the esteem in which the scholar was held: " He will become the mightiest enemy of the Devil and of scholastic theology."

The support Melanchthon gave to Luther was absolute: " He deplored Luther's vehemence and expressed the wish that he would temper his speech. Melanchthon, however, upheld Luther completely. ' I know,' he said, ' that some regard him as a bad man and others as a foolish one, but I am convinced that he pursues his work not merely with wisdom but also with the best possible conscience.' "

As a pedagogue Master Philip's success is proved by the students who streamed to his lectures. In 1520, Spalatin counted over 500 students in his theological lectures alone, and in all his lectures together over 1,500. The writer adds that in 1524 " his prestige in the university was incomparably great. As for breadth and comprehensiveness of his knowledge, no man was his equal. Not only was he an expert on antiquity and theology; there was no realm in which he did not possess extensive knowledge, from jurisprudence through mathematics and natural sciences to medicine."

The death of Luther in February 1546 was a heavy blow to Melanchthon. In the Latin memorial address which he delivered at the funeral he placed Luther beside Paul and Augustine as a hero of the faith. When his own time came to lay down the sword of conflict in April 1560 it is significant that the burden of his last prayer was for the unity of the Church. When his friends asked whether he desired anything else he replied " Nothing but heaven." And so passed peacefully the life of the man who became known to his contemporaries as " the teacher of Germany."

The book is an interesting addition to the literature which abounds on a subject so important to the Protestant cause.

H. W. GREENWAY.

Crusade '66. Britain hears Billy Graham, by John Pollock (Hodder and Stoughton, 5/-).

This book is a report. The author rightly states that no full assessment can be made for a long time, yet here is the story of how it began, the preparation, and the crusade with the possibilities it has opened up. It is a small book of only ninety-eight pages, but it is well written and is full of material that will be new to most readers.

The first steps which led to the crusade and that final service on that perfect summer evening will surprise you. God does move in a mysterious way His wonders to perform.

Was the crusade a financial loss, as some newspapers seemed to think it would be? Such predictions proved wrong.

This is a book which will be read by thousands, who will find in it a great spiritual tonic. With so much discouragement and failure in the Christian Church these days, a success story is bound to be a good seller.

Read this report. It will do you good, for Mr. Pollock has packed so much into it. He has done a great service to us all in giving us " Crusade '66."

F. H. COLEMAN.

Letter to the Editor

Dear Sir,

Regarding Alex Tee's article in the November 5th issue entitled " I must protest," Mr. Tee points to the hat as a covering. The covering according to 1 Corinthians 11 is to cover her glory (v. 15). The modern hat is certainly more glorious than many heads of hair, and so instead of a prideful competition to wear a more glorious covering, i.e. hat, I recommend that we learn from the Roman Catholic Church, which provides a mantilla, i.e. " a kind of scarf worn on a head-dress," to cover even the hat when in the act of worship.

Yours sincerely,

R. HUGHES.

A TRIBUTE TO TWO PIONEERS

THE loss of our dear brother and sister Balls will be greatly felt in the Elim church, Beccles. They were the first converts in this church and have faithfully attended every meeting during the past three and a half years. They were known to all the members as aunty and uncle Balls and their dearest wish was realised when they were both called to be with the Lord at the same time. A joint funeral was held in the Elim church. Although they have gone to be with the Lord there was still a great sense of loss as these two dear " soldiers of the cross " were laid to rest. They saw the church commence with only themselves in the congregation for three weeks; but three and a half years later, at their last gospel service, they had the joy of seeing every seat filled with people praising God. Aunty Balls was wonderfully healed of diabetes and heart trouble and was constantly witnessing to God's healing power.

D. M. CHUTER.

Women's column

By GLADYS GORTON

THE WEAK AND THE STRONG

SITTING in mid-morning drinking coffee, I picked up the daily paper and noted with pleasure two pictures. One was of a group of children who would not be alive but for the medical profession; they were all born "blue babies," with defects in their hearts that meant that their bodies were starved of the life-giving oxygenated blood. They had attended a party, twenty-six of them. Every one would have died had it not been for an operation that was a break-through in British surgery.

A heartening picture indeed. Praise must be given to this team of doctors. That picture must have stirred every woman's heart as it did mine.

The other picture was a World Cup footballer scoring a goal—a big, strong, healthy-looking fellow. "What must it be like to be as strong and healthy as he looks?" I asked my husband, who was doing something or other. With that I took a swift flight of imagination, enjoying the momentary thrill of masculine strength and vitality. The strong cannot understand weakness, and the weak cannot *feel* the glory and power of such physical strength. Not being a robust woman with a great store of physical energy, I secretly admire—or is it envy?—those who are blessed in this way. But the Word of God states: "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength" (Isaiah 40:30, 31).

These two pictures: the weak and the strong! "The race is not to the swift, nor the battle to the strong" (Ecclesiastes 9:11). Do you remember the fable of the tortoise and the hare?

God has frequently singled out weak vessels to use for His specific purpose; take for example the apostle Paul and William Wilberforce. "He has chosen the weak things of the world to confound the mighty" (1 Corinthians 1:27). The weak learn *how to take* the strength from God for their necessary tasks. "I can do all things through Christ which strengtheneth me" (Philippians 4:13). "I am ready for anything through the strength of the one who lives within me" (J. B. Phillips). "I am self-sufficient in Christ's sufficiency" (A.N.T.).

HELLO SUNBEAMS.

We saw it quite plainly as we passed through the town when going on holiday, but later, when we were on our way to visit the church, we had quite a time finding it. This time, however, we were quite sure that we should find it easily; we knew exactly where it should be. But it just wasn't there! When uncle Cyril inquired we were told that it had been pulled down.

We had to ask two or three times, and we travelled up and down searching for the elusive church. There were builders' huts and signs of builders' activity, but we just couldn't find the church that should have been there. Uncle Ray got out of the car to scout round and finally he saw it, lighted, and ready for the service. He was to be the preacher, but he just couldn't find how to get in.

I was reminded of the chorus about Moses. How did He get across? The church had moved; it was the same building but it wasn't in the same place. Did it run? Did it walk? Did it swim? We investigated further and then someone came to direct us. There was a road, but it couldn't be seen easily. The church was ready and welcoming but the road to it wasn't clear. It reminded me that we should make the way very plain if we wanted folk to come to our churches. There was quite a sermon in that experience.

The Hadley folk welcomed us and we were glad to be inside the church at last. The mystery was explained to us. The church had been pulled down and re-erected in its new place. Where the church had once stood there were to be blocks of flats. Children who live in them will be very near for Sunday school and Sunshine Corner. No busy roads to cross. A church almost on their doorstep!

After all the excitement we really enjoyed our visit. I hope they enjoyed it too. There were boys and girls in the service and we enjoyed singing with them. We heard that they have great plans ahead. As we left I wondered what would happen the next time. You can never tell when you have a church on the move. By the time we go again the flats will be built and there will many more people to wel-

(*continued on facing page*)

COMING EVENTS

BOLTON. New Year Convention. Elim Church, Platt Street, off Bridgeman Street. Saturday at 7. Sunday at 11 and 6.30. Preacher: L. Wigglesworth (Elim Missionary Society secretary). Convener: K. Smith. Crusade preparation classes every Tuesday in January at 7.30. Speakers: S. Beresford, F. Day, A. Morgan, J. Tetchner and G. Stormont. Convener: K. Smith.

DAGENHAM. December 31. Elim Pentecostal Church, Green Lane, Dagenham. Revival rendezvous from 2 p.m. through watch-night service. Tea, films. Preachers: David Morgan and James Patterson. Convener: F. A. Hodge.

GREENOCK. December 31—January 5. Elim Church, Belville Street. New Year Convention. Saturday at 7.30, Sunday at 11, weeknights at 7.30. Speakers: Wesley Gilpin (President) and Alec Wright (Essex). Convener: W. J. Patterson.

MOTHERWELL. December 31—January 3. Elim Pentecostal Church, Airbles Road. New Year Convention. Saturday at 11 p.m. Sunday at 11.15 and 6.30. Monday and Tuesday at 7. Preacher: D. W. Anthony (Chelmsford). Convener: F. W. Newey.

SWANSEA. December 31. Brangwyn Hall. Festival of Praise and Annual Convention at 7. London Crusader Choir, supporting choirs and guests from the Welsh churches.

SUNSHINE CORNER *(continued)*

come us. We can pray for them, especially for the boys and girls who are coming to live near the church.

Churches really shouldn't stay still. It is a good thing to be on the move. In the Old Testament they had to have a church that could be moved with them as they travelled through the wilderness. See how many things you can find about it. What was it called? What was it like? You can read about it in Exodus.

'Bye now sunbeams. God bless you all.

Lots of love,

AUNTY DOROTHY.

VACATION VENTURE *(continued)*

single or double room it will be £9/19/6 per week. The dates: Saturday, August 19th, to Saturday, September 2nd.

Each morning we will meet in the church for times of prayer, discussion on vital youth topics and a short crusade choir rehearsal, then some will go for an open-air witness or Sunshine Corner on the beach while others go with literature spreading the gospel. Every afternoon will be entirely free. In the evening it will be all hands on deck as we launch the crusade in the Elim church and do all in our power to bring people in to get them saved. There is a splendid team of ministers coming to lead this great venture for God: Pastor L. Lambert, Pastor T. Partington, Pastor Alan Caple and Pastor Brian Edwards, as well as myself. This team includes soloists, song-leaders, evangelists and coffee-bar specialists of no mean ability. We would like *you* to come and enjoy Vacation Venture. It is a venture sponsored by Elim to help Elim and to help *you* to have a happy, healthy holiday.

For any further details please write to me here at Headquarters, 297/299 High Street, Cheltenham.

Evangelicals unite in a world-wide week of prayer

JANUARY 2nd to 8th

MONDAY
That the Holy Spirit may lead us into all truth.

TUESDAY
That God will preserve His people in days of apostasy.

WEDNESDAY
That we may be more effective witnesses for our Lord.

THURSDAY
For those who minister to the distressed in body and mind.

FRIDAY
That God will send forth labourers to His harvest.

SATURDAY
That all the nations may be evangelised and a world-wide revival result.

SUNDAY
For the fulfilment of God's promise to pour out His Spirit upon all flesh.

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From **Elim Church Headquarters, 297/299 High Street, Cheltenham, Glos.**

D.1064h

NEWS FLASH

Thirty decisions during last three weeks. Four baptised in the Holy Spirit, twelve baptised in water yesterday and thirteen received into church membership in the City Temple, Cardiff.

YOUTH PAGE

E.Y.M. PRESENTS VACATION VENTURE

by A. Tee

WOULD you like a wonderful holiday down by the sea which is full of adventure, excitement, fellowship, soul-winning and Christian education at a specially reduced rate? This is what the National Youth Committee has been able to organise for its members during the last two weeks in August. Only after much negotiation and hard work are we able to present a holiday which is tailor-made for every pocket and filled with the unparalleled purpose of winning precious souls.

Prayerfully and carefully we have selected the seaside town of Weymouth for this the first Vacation Venture. The reasons are many. One is that our church there is in need of a full-scale crusade and this seemed an excellent way of doing it. We will form a choir from all the Crusaders who attend. We will be able to give out ample literature, get together for times of concentrated prayer, invite the holiday-makers to come to the services and run a late-night special as well as a weekly bonfire, etc.

Another reason why we have selected Weymouth is that the golden sands will make it possible for us to have ample games together on the beach; another is that the sea is very safe there for bathing; and yet another is that the camp which has been to Swanage for the last few years is going to be transferred to coincide with this new venture and thus help to ensure a maximum of young people joining in this idea. About 100 campers usually attend this camp, and this in itself makes it a thrill for others to come and meet so many fine young people.

THREE KINDS OF ACCOMMODATION

Many young people do not like to spend their holiday under canvas. We have looked around in order to find alternative accommodation and we are able to offer something to suit all tastes. First of all there is a splendid camp site which will accommodate all who like this type of holiday. Pastor L. Lambert is in charge of it and all who want to apply for camp accommodation are asked to contact him at 20 Highfield Road, Yeovil. We have been able to secure two splendid hostels, one of which is only two years old and has amazing facilities. We are going to give this one to the girls. Camp beds will be provided in the main hall. The hostel has a lovely reading room and a coffee bar, which will be ours exclusively during the two weeks. The Weymouth youth centre has also offered us the exclusive use of its building for the same period. Upstairs will be the sleeping accommodation, while the main hall will be used as a coffee bar for the late-night specials. We hope to invite young people to it to hear the Elim Crusaders sing in groups and give their testimonies, etc. This hall is already used as a coffee bar and is near to the sea front, making it easy to invite holiday-makers to it.

A large Pentecostal hotel has just opened in Weymouth, and we can have the exclusive use of this seventeen-bedroomed Georgian building with its spacious apartments. It overlooks the Weymouth bay and has lovely lawns, etc. The lady who is in charge of the hotel feels that it will be a real ministry to accommodate Christian young people who are willing to take part in a soul-winning holiday. She is prepared to give a reduced rate to all who will use the hotel, even though it is at the height of the season. Actually this could be used for any older people and parents who would like to come and enjoy this great adventure for the Master. It will be snapped up quickly, so if you prefer hotel accommodation with three meals a day and tea and biscuits at night we advise you to write at once.

For those who prefer hostel accommodation we have arranged for three meals per day in the new sailors' rest, which is run by a fine Christian worker. This beautifully clean building is right near the sea front and is only five minutes' walk from the Elim church and from the boys' hostel.

For all accommodation other than camp please write to Pastor T. Partington, 27 Rodwell Avenue, Weymouth. The cost of the camp is £5 per week; the cost in the hostels is £6/10/- per week; and the cost at the hotel with three or four sharing a room is £9/9/- per week. If you desire a private

(*continued on page 845*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by the Editor**

Monday, January 2nd — John 1:19-34

" Behold the Lamb of God " (v. 29).

Here and in verse 36 are the only occasions in the Bible where Jesus is given the title Lamb of God. John's purpose in writing this gospel is to set forth Christ as the eternal Son of God; it is significant that he shows the eternal Son of God to be the Lamb of God. The title needed no explaining to John the Baptist's hearers. Right from the beginning of the human race the message of the Lamb had been declared, faithfully recorded for Israel all through their sacred Scriptures. Whether they believed the message was another matter; at least they could not fail to understand it.

To us also the message comes with clarity: God accepted Abel's offering; in Egypt He accepted a lamb for each family in Israel in the blood-sprinkled home; each year He accepted the Passover lambs for the nation. Today's reading records that He sent His Lamb for the world.

The circumstances were auspicious. John the Baptist was the messenger of Malachi 3:1; also he said himself that he was the voice of Isaiah 40:3; he declared on the day before he baptised Jesus that the prophesied One stood unrecognised among them.

Jesus, called the Lamb, recognised as the Messiah, proclaimed from heaven as the beloved Son, anointed with the Holy Spirit as He stood in Jordan! The watchers stood at a point in time where the Trinity, long foreshadowed, was now revealed for mankind's redemption.

Tuesday, January 3rd — John 1:35-51

" We have found the Messias " (v. 41).

Before Jesus wrought any miracles there were those who recognised Him by His word, five of whom are referred to in today's reading. Later we find the woman of Samaria believing in Him, as did many others in Samaria, not because they saw any miracle but because of His word: " We have heard Him ourselves " (John 4:42). This is a remarkable tribute to the power of Christ's word, set as it is in a book that was built up intentionally around certain miracles of Jesus to demonstrate His eternal Sonship (John 20:30, 31).

The power of His word is not only mighty in the realm of creation, it is mighty in the realm of revelation.

Jesus was able to reveal His true self to Spirit-enlightened men without any outward demonstration of His miraculous power. The need of the Church and the world today is a similar revelation of Himself, through His Word, by the Holy Spirit, as the Saviour of mankind.

Wednesday, January 4th — John 2:1-12

" Manifested forth His glory " (v. 11).

The glory of His being was veiled in a vessel of clay, nevertheless it was there. In like manner the glory of our sonship is hidden in the earthen vessel. Yet it is present and we and the world await its unveiling. " The . . . creation waiteth for the unveiling of the sons of God " (Romans 8:19). The glory of our Lord's Deity was unveiled to human eye on the mount of transfiguration, a foretaste of His unveiling, and ours, at His second coming.

But His glory is equally manifested in His word, in His miracles and in His disciples. " The glory which Thou gavest Me I have given them " (John 17:22). Even now to the principalities and powers in the heavenly places is being made known **by the church** the manifold wisdom of God (Ephesians 3:10), and upon earth to mankind is being manifested, through you and me, the glory of Jesus our Lord.

Thursday, January 5th — John 2:13-25

" Many believed . . . when they saw the miracles " (v. 23).

The same word is used for " believed " in verse 23 and for " commit " in verse 24. " Many committed themselves to Him. . . . But Jesus did not commit Himself to them." We have a responsibility that God acknowledges and responds to. To some our Lord committed Himself wholeheartedly, but to others He did not. Is our faith of such a character, does it rest on so secure a foundation, that the Lord Jesus can commit Himself to us? Our Lord taught that shallowness of nature, persecution or riches can make us undependable (Matthew 13:19-22). Later in this gospel (John 6:66) we read of those who, when they heard Jesus describe what it meant to follow Him, " walked no more with Him."

Friday, January 6th — John 3:1-15

" Born from above " (v. 3, margin).

Concerning our coming into the world we had no choice, but concerning our entering into God's kingdom we have power of choice. We could not decide our birth in the flesh; we can decide our birth in the Spirit. This is a privilege given to everyone who hears the gospel; it is the opportunity for which we have been born once. If a person is born again he has achieved the supreme purpose of his earthly life. For this he will praise God through all eternity.

How we are born from above we may never understand, but how to experience it Jesus clearly revealed in verses 14 and 15. Perishing bodies were healed by a look in faith at the serpent of brass; perishing souls receive life from above by looking in faith to the crucified Redeemer.

Saturday, January 7th — John 3:16-21

" Light is come into the world " (v. 19).

Christ Jesus is the Light of the world, the Word of God is light, the Holy Spirit brings light, and even our conscience can be a light to us. Men give many reasons for rejecting the light, but the real reason is that their deeds are evil. We believers know, even better than unbelievers, how the light of God exposes sin; but, praise God, we know also the way of cleansing. Therefore we do not deny our sin but confess it, for " if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin " (1 John 1:7). Jesus says that our willingness to come to the light is evidence that we practise the truth (v. 21).

Sunday, January 8th — John 3:22-36

" He must increase, but I must decrease " (v. 30).

Little did John the Baptist know to what extent these words were to be true. It is comparatively easy to be magnanimous in the flow of the tide of popular favour. But John the Baptist had yet to feel chill loneliness and doubt and then to pay the price of faithfulness with martyrdom.

Yet each witness for our Lord must have as his guiding light these same words, " He must increase." Only our Lord must be seen. John the Baptist was never privileged on earth to know what Jesus thought about him. How encouraged he would have been had he heard the words of praise spoken about him by Jesus! But he lived in faith and died in faith, witnessing consistently to his Lord.

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ITINERARIES

Elim Evangelistic Film Unit:
December 31, Aldershot ("The big blast").

London Crusader Choir:
January 8, Maidstone; 15, Broadmoor; 21, Kensington Temple, London, thirty-eighth anniversary.

BIRTHS

JONES. On November 27th, to Ross and Ruth (*née* Campbell), late of the London Crusader Chor, the gift of a daughter, Kimberley Ruth.

YORKE. To Ron and Ann, of Elim Church, Gloucester, the gift of a daughter, Joanna Ruth, a sister for Clive, Jeremey and James.

ENGAGEMENT

PIKE—HARDMAN. Rev. and Mrs. James Hardman have pleasure in announcing the engagement of their daughter, Pamela, to Geoffrey, only son of Mr. and Mrs. A. W. Pike, of Coombe Bissett, Salisbury.

WITH CHRIST

COWPER. On November 9th, James Cowper, aged 69 years, beloved husband of Mrs. N. Cowper, and esteemed treasurer, deacon and faithful member of the Elim Church, Aberdeen. "Faithful unto death." Officiating minister at funeral: James C. Quinn.

HUNTER. On November 28th, Winifred E. Hunter, following months of intense suffering borne with God-given patience and fortitude. Officiating ministers at funeral: R. C. Redding and W. Swinburne-Smith.

THORPE. On December 2nd, Mrs. May Thorpe (*née* Roberts), of Burton. Officiating minister at funeral: R. Morrell.

TURNER. On December 2nd, George Turner, aged 56 years, beloved member and secretary of Westcliff Elim Church. Officiating minister at funeral: George Backhouse. "Only till He come."

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Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.