THE ELIM
EVANGEL

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New Year greetings to all our readers

Big Ben may stop, but time . . .

Photograph by Raymond Irons

ELIM IN THE PRESENT PENTECOSTAL EMERGENCE

A new year message from the President

G. WESLEY GILPIN

BY the time this issue of the EVANGEL comes into your hands you will have made your vows and started on the new year. It is good then that I should come to you not with a request for more vows but with a call to reflect again on the requirements of this present hour with regard to our movement. The early days of Israel's life in Jerusalem following their return from Babylon was marked by a mixture of success and failure. To them, through the prophet Haggai, God came with an arresting word: "Consider your ways." It may be that, having passed beyond the first flush of success belonging to the first half-century of our history, it is now time for us, as a movement, to take stock so that we may move out into the future with our priorities right, a recognition of our place in the ecclesiastical cosmos and a correct sense of obligation to our age. To do this I recommend that

I. WE SHOULD PUT OUR OWN HOUSE IN ORDER

The heritage of revival is to take divine visitations and spiritual experiences for granted. To a second generation there is the danger that these may become secondhand. There is a sense today in which we are living on our capital. It is imperative that leaders not only know God in a day-to-day experience but that emphasis in leadership lies on leading people to personal faith and a genuine knowledge of God and His power in human experience. The secret of success in first-century Christianity lay in vivid testimony and up-to-date consciousness of God.

John opened his first epistle by declaring: "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . declare we unto you . . ." There was reproach in the words of Jesus to Philip: "Have I been so long time with you and yet hast thou not known Me?"

Formulæ for blessing and habitual acquaintance with spiritual phenomena give rise to mechanical exercise of spiritual gifts, so that God may not be in it all. It need not be "anti" but it can be "pseudo." The need then is great, both in private and in public, to put ourselves deliberately and consciously over to the control of the Holy Spirit. Better one divine manifestation by sovereign control than a host of human utterances. Courageous leadership is called for, that discerning the false we may "prove all things, and hold fast that which is good."

The church is a storehouse of power, and we may be content to revel in this and to make church life an end in itself. It is vital to see the church as a base for operation and not simply as a place to be proud of, or as a retreat where all activities are ends in themselves. It would be a happy enough situation if a congregation did not meet in its church building from one Sunday to another if, in the meantime, it reached to the surrounding area in house meetings and spiritual raiding parties on enemy strongholds. On the other hand, it might be necessary to forfeit the quiet order of weekly spiritual suppers to provide a home for homeless young Christians or a training centre for cadets in the army of the Lord.

We must look *in,* but we should also look *out* and

II. TAKE STOCK OF OUR NEIGHBOURS

The days for any form of insular denominational activities for their own sake are long since past. Every fundamentalist fellowship occupies a place in

the divine economy. God, in His sovereign purpose, brought them there and has allowed them to stay. We, eleventh-hour workers earning our pennyworth, have no right to be either snobbish or exclusive. Certainly we Pentecostalists should not think that we have been raised up to replace them. The Church in every age and as manifested in different localities meets the need of both a type and a generation. We are not called to supplant but to supplement.

It is none the less true that our neighbours need our message, and many of them have come round to freely admitting this. This is evidenced by the world-wide interest in the teaching and experience of Spirit fullness. Everywhere today there are Pentecostal Anglicans, Pentecostal Methodists, Pentecostal Baptists, etc., and the need still exists and the hunger is still there. What shall we say "if we have eaten our morsel alone," or deliberately put ourselves outside the gates of ecclesiastical fellowship? "We do not well, this is a day of good tidings"; let us tell it in the gates of the city!

We are not, however, the givers all the time or all the way round by any means. The older denominations have much to offer by way of education, tradition, mature theological thought, organisation and forms of worship. By deference and study, by co-operation and humility let us be willing to sit at the feet of any man or movement that can show conclusively that by revelation and experience they are walking in the light. In the last analysis we are committed to each other. "We being many are one bread and one body." "God hath set the members every one of them in the body as it hath pleased Him." ". . . till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man . . ." True ecumenicity exists already wherever men acknowledge the Lordship of Jesus Christ. It does not await organising or engineering; it needs only to be recognised and fostered. Let us play our part here and together.

III. LOOK OUT ON THE WORLD

It is a scene of confusion where materialism in daily life and humanism in the realm of religion have sought to replace spiritual values and a true experience of God's grace. An atmosphere of indifference has resulted from "never having had it so good" and the Church finds itself in difficulty trying to relate its message to the current situation. One unalterable fact emerges: there is an abiding need of God. Creation and the cosmos are unexplained and meaningless without Him. The Church has the answer. It must show that it has the answer, not only by preaching but by living it out in industry, in social service, in public relations and in bona-fide neighbourliness. Jesus not only paid a compliment but stated a fact when he said to His followers "Ye are the salt of the earth." It is as Christians become involved, and lose themselves in living and serving, that the potency of their personal lives and the life of the Spirit will be felt by others. It is here that the Pentecostal experience has meaning and relevance. The Spirit came to take the things of God and make them real to men. We hold in our hands the remedy to the human situation when we acknowledge the Spirit's presence, commit ourselves to His control and, without exception, reckon on Him to make God known to those who worship an "unknown God" or who feel that God is "dead." No religious experience should be an end in itself; the objective should be that God may be made manifest. "This is life eternal, that they might know . . . the only true God and Jesus Christ . . ."

A NEW YEAR RESOLUTION you will find it a delight to keep

Pastor D. B. Gray takes the choirs through their rehearsals at the 1966 Easter festival.

Plan to join us in the

Royal Albert Hall

on

EASTER MONDAY, MARCH 27th

at 3 p.m. and 6.30 p.m.

Guest speaker:

Rev. Tom Johnstone

(General superintendent of Pentecostal Assemblies of Canada)

Theme:

"The Baptism in the Holy Spirit"

Massed and special choirs

Thrilling community singing

Elim Church Reports

The flourishing Sunday school at Wrenthorpe outside the new extension.

UNITED ABERDEEN MISSIONARY CONVENTION

THE city of Aberdeen has just witnessed the third of its annual missionary conventions and exhibitions, held in the Y.M.C.A., Union Street. Services were conducted each evening under the theme " Jesus shall reign," and subjects such as " The whole man," " The body," " The mind," " The spirit " and " The whole world " were discussed. Gifted and noted speakers highlighted the various aims of missionary endeavour.

In addition to the convention services there was an exhibition opened daily to the public. Over thirty missionary societies were represented by missionaries, who spoke at church services, schools and factories in Aberdeen.

Our own society was represented for the first time, and Miss Vera McGillivray, our missionary to Hong Kong, was a splendid ambassador, who earned the admiration of all she met and spoke to.

We in Aberdeen are already looking forward to the next missionary convention, when the Elim Missionary Society will demonstrate its endeavours to make the hope that " Jesus shall reign " a glorious reality.

JAMES C. QUINN.

LINCOLN **Pastor: B. J. Epton**

DURING the past six months Pastors J. T. Bradley (with his dear wife), John Smyth and T. J. Broomhall have visited us. We praise God for the blessing received from these men of God. Great blessing was received at the harvest festival under the ministry of Pastor F. Waite (Ilkeston). His wife spoke to the children on Sunday afternoon.

There have been four baptised in water, three baptised in the Holy Spirit and fifteen souls saved in the last few months. We are now embarking on the building of a baptismal font. This is being done by our own members. We praise God for all His blessing in Lincoln and are praying that more souls will be saved in our church and district.

M. EPTON (*secretary*).

LONG EATON **Pastor: A. I. MacInnes**

MISSIONARY work to the people of Long Eaton is now a lot more than working and speaking to people in grass skirts. This is the outcome of a missionary week which was held recently. We heard of new fields being opened and the Bible being translated and taught to the unreached tribes who had not had their language on paper before. We were amazed when we saw the " thirst for ink " among the literate. How our hearts were thrilled as we heard of the Holy Spirit being outpoured on the field, and challenged as an ex-missionary told of his feelings when he returned from a so-called " heathen " country to meet " Christian " Britain.

EXETER **Pastor: T. E. Francis**

PERRY ELLIS, singing evangelist and member of the Billy Graham crusade team, conducted a campaign in our Exeter church in November. All who came were challenged by the deep love and passion for

souls that seemed to radiate from him. Although we rejoice that there were those who entered into new life during this time, primarily during this campaign God dealt with the church. Again and again it was stressed that God would not bring new life to those who were outside until His children were revived.

All too frequently God sends a servant to stir up His people to face the challenge of true discipleship, only to find that as soon as the servant has gone the fresh commitments are laid aside and the challenge is forgotten. We pray that the impact made by Perry Ellis's visit to Exeter will have really lasting effects on God's work here in the south-west.

ROGER MULLIS.

PLYMOUTH **Pastor: L. P. Cowdery**

THE recent Sisterhood weekend proved a time of spiritual refreshment to us all. The speaker, Mrs. J. Morrison, Birmingham, preached under the anointing of the Holy Spirit at each service.

At the special women's rally on Monday afternoon about twenty churches were represented, and each contributed to the service. About 150 women attended, and Mrs. Morrison was presented with a lovely bouquet of flowers. Mrs. M. Cowdery convened the meeting.

A public service was held in the evening, when Mrs. Morrison again preached with much blessing to a large congregation. Musical items were rendered by a ladies' group, the New Messenger Youth Group, and by the Plymouth Evangelistic Male Choir.

(MRS.) A. PEARSON.

Book Reviews

A Christian's Guide to Growing Old. The Christian Guide Series No. 11. (Hodder and Stoughton, 3/6 net.)

This book is designed to help Christians plan for the future. Old age must be faced by many and needs to be planned in advance. It deals with investing our lives for God, and points out middle-age dangers and the need to set our house in order by making a will. It makes the way of salvation clear as well as offering practical help and advice.

To be commended to all.

J. J. MORGAN.

Victory in the Christian Life, by Herbert W. Cragg. (A Victory Press paperback, 4/6; by post 5/-.)

Here is a book that will give help to Christians who are conscious of defeat and failure, by leading them first to a better understanding of themselves and the inward conflict, then to the scriptures which assure of triumph by the grace of God and the power of the Holy Spirit.

The book is in two parts, giving the theory of the victorious life and then the practice of it. Just the book to put in the hands of young Christians, and older ones too, whose lives need strengthening in God.

J. J. MORGAN.

Letters to the Editor

Dear Sir,

I feel I must write in full support of the letter you published in the ELIM EVANGEL on December 10th signed by R. and A. Train.

Coming into the Elim and other Pentecostal fellowships from the Brethren about six years ago, my wife and I were astonished that both *pastors* and people had television in their homes.

Having young people of our own, we yielded to the prevailing " wind of change " under some pressure, and had the square thing in our home for a full year, and proved its demoralising and damaging effect on our lives.

When the loose and degenerate talk of the world, with frequent bad language, comes right into the homes of the saints (Bible word !) sanctification and the heavenly peace it brings fly away.

As someone has said, " You shut the Devil out of the door and let him in through the window."

It is high time that a clear spiritual lead was given about this urgent matter.

Someone in the lead should cry " There is death in the pot " (2 Kings 4 : 40).

Yours sincerely,

BROTHER AND SISTER P. AND E. LEVERMORE.

Dear Sir,

As a pastor's wife I feel I must reply to the letter from Mr. and Mrs. Train regarding television in the Elim home (ELIM EVANGEL December 10th).

We have no television as yet, and are fully aware of its dangers, nevertheless when our son is old enough to appreciate it we hope to have one. This may sound strange, but we have good reasons. We would rather have our child grow up accustomed to television in the home than have him think of it as " forbidden fruit." We also feel that controlled viewing in a Christian home is far better than indiscriminate viewing in the non-Christian homes of school friends. Television will not cease to exist because we choose to ignore it ; therefore surely it is better to train our children in its correct use. The discipline of parents should lead to self-discipline when a child is older. We believe in the truth of the text " Train up a child in the way he should go . . ." and know that early Christian teaching bears fruit in later years.

This, of course, is our personal view, but perhaps it may be of some help to your correspondents.

Yours sincerely,

Portadown. BARBARA M. JACOBS.

THE ELIM
EVANGEL

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EDITORIAL

AN almost incidental remark on "Any Questions" this week highlights once again that as a nation we stand poised, unawares, on the brink of a most colossal precipice. Speaking of exploding—population-wise—countries, the speaker stated that they should do as we do in Britain and balance their population and food production. It would have been easy to hoist the speaker with his own petard, for this is the very thing Britain has not done for a century or more.

At the present time, according to George Houston, senior lecturer in agricultural economics at Glasgow University, nearly half our food is imported and costs us £1,500,000,000 a year. In other words, if we could not outbid other countries in the world food market we in this country would be in much the same plight as the people in India. A sobering thought! But as a little lesson in economics consider next time you visit the grocer's and the butcher's and glance along his shelves just how much of their contents comes from abroad. Or better, jot down all that your family has eaten during the past week that has come from abroad. Again it is a sobering experience. But let us go farther and suppose that India, for example, had been able to outbid us in the world's food market for these foods; this would mean that none of it could have come here. A more sobering thought!

This is the situation now. But population statisticians point out what we Britishers persist in overlooking, that there is a population explosion in Britain as well as in Asia: 20,000,000 more people in Britain before A.D. 2000 they tell us. Twenty new cities the size of Birmingham must be built, with all their ancillaries of road complexes, factories, etc., within the next thirty years to accommodate them. What a subject for planning!

Viewers were horrified at the recent revelations of the conditions in which many families exist in Britain today, though every minister and social worker with his eyes open knew of these conditions; but they will not improve if we continue to approach the problem they present in our present attitudes.

The population explodes but the amount of land does not increase; in fact the amount of land available for agriculture decreases, for twenty new cities with their road systems will occupy a lot of agricultural land.

Question: where will the food come from to feed these extra 20,000,000 in a more competitive market as poorer nations become wealthier?

The problem will not be solved, because only a beneficent dictator could solve it, and him we would not tolerate; but that it will not be solved does not mean it could not be solved.

Our beneficent dictator would, of course, be aware of the problem. Then he would recognise the necessity of a colossal redeployment of national energy. All non-productive work would be stopped. For

(*continued on page 13*)

from my diary

By T. H. STEVENSON
MINISTER, WORCESTER ELIM CHURCH

Readers will be glad to see again Pastor T. H. Stevenson's "from my diary." After his serious illness our brother is able to take up his pen again, and we hope to have his diary as a regular monthly feature.

I ATTENDED a magistrates' court with a friend who was witness in a motoring case, and listened to the previous case. The lad being tried seemed quite lost in giving evidence, but a smart-looking young man stepped forward requesting to speak. He was the accused's brother and, addressing the court, said: "My brother pleads guilty to all the charges, and I wish to say that we have smashed his scooter with a sledge-hammer and that my invalid father begs you to take my brother's driving licence from him until he is twenty-one." There was no plea for leniency or mercy, and soon the chairman of the magistrates gave his verdict, which meant a few years' driving ban and fines totalling £40. The youth was in a difficult financial position, but again his brother stepped forward, saying that he would there and then pay all the fines. It was quite moving, and his request was accepted with the reminder that the court wished to punish the guilty brother, not the innocent one, and that he must see that he would be repaid. When I related this story to my congregation and applied it to Christ, a "Brother born for adversity," many were visibly moved. But we can never repay our Saviour.

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My son also recently attended court, though his evidence was not called. The youth of seventeen was sent to an approved school. Walking along the High Street, my son heard a woman cry "Stop the thief; he's snatched my purse." She was an elderly woman and the youth had wrenched the purse from her. As the young fellow was running past my son caught him, and soon all concerned were at the police office. I mention this incident because, though quite a worthy action, my son's one concern was to feel sorry for the lad he caught, and the woman in her calmer moment was worried about the lad more than about her purse and contents. How difficult the path can be when duty and feelings clash.

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No doubt it was the Christmas season that reminded me how much thought and money are spent on advertising and attractively presenting goods for sale. The selling appeal today seems to concentrate on display and design—often, we may think, even more than on quality. Certainly the genuine article is enhanced by these considerations. In this the children of the world seem wiser than the children of light. In the Lord's business we know we have the message to meet man's need, though also aware that "except the Lord build the house, they labour in vain that build it." But we are increasingly compelled to consider our presentation and communication of God's Word. If anything is attractive it is entitled to be put across attractively, the gospel included.

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The chief snag about the above reflection is that not only the good but the shoddy and the shady are presented in an enticing manner. The brightest lights and the biggest advertisements are more often than not preoccupied with the least beneficial things. Not only in entertainment and commerce is it so; the same outlook pervades the social and political structure. Evils are wrapped up in the covers of respectability, and a revolution continues unabated in our country with little opposition, certainly with ineffective protest. The Premium Bond gamble, or luck of the draw, was government sponsored. The obscure street-corner bookmaker was got rid of by legislation, to be replaced by the legal betting shops that are found even in villages, with their air of respectability encouraging the gambling fever in Britain. Members of Parliament and House of Commons committees seek to introduce and amend Bills on divorce, abortion, homosexuality and Sunday entertainments—with a plea not for sympathy, or understanding of individual or exceptional cases, but for an acceptance of such things because of the fact that they exist among us. Their prevalance is made the argument for their responsibility, and the acceptable is soon advocated as commendable. A leading journalist pleading that where a broken marriage is admitted it should be made easy to bury it then pleaded that if it be buried it should be done with decency and dignity. She only stopped short of asking for a funeral with full honours.

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Studies in Paul's lette

by H. Palliser (Minist

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WE have spent some time on Paul's great statement on the greatness of the person of Christ, and now we are able to move farther into this letter and see how Paul brings together into a vital relationship Christ in His greatness and the Christian in his need. The verses for consideration in this meditation are 1:23-29.

It will be remembered that in our last study we saw how Christ's greatness was set forth in His reconciling work (vv. 20-23) and how we have been reconciled and brought back into God's favour. Now, in verse 23, we are shown *how* we were brought to that place of reconciliation: it was through "the gospel, which ye have heard." We are in this place of reconciliation because we heard the gospel message, and accepted and believed it.

Now "gospel" is an old English word meaning "good news," but do we really understand how good that good news is, or is our thinking limited and circumscribed because we have been infected by so much talk about "a simple gospel"? Have we evangelicals (no matter how unconsciously) lost sight of its greatness, magnitude and splendour? These questions are asked because in these verses Paul reveals something of the greatness of the gospel of which he was so proud as he links together in that gospel message the need of man and the greatness of Christ.

The minister of the gospel

(vv. 23-25)

Two things only shall we mention concerning these verses which are so autobiographical and so full of meaning.

1. His wonder

Catch the sense of wonder as he says twice over "*I* was made a minister" (vv. 23-25). This was always a wonder to Paul, and he never referred to his ministerial status without making this plain (1 Corinthians 15:9; Ephesians 3:8; 1 Timothy 1:12-16). We readily grant that Paul is in some ways in a different category from the rest of us, but even so let us remember that common ground upon which we all—including Paul—stand, and that is this: God uses sinners to reach sinners! The gospel ministry has not been given to angels, but to those who have known both the grip of sin and the delivering power of the Saviour.

In this age of crusades and campaigns there is a danger of the Church's members assuming that soul-winning is the work of the evangelist and/or minister, but it must be clearly understood that the activities of these God-given men do not absolve the rest of the Church from responsibility. Dr. Sangster tells of an investigation into Methodist statistics for the years 1766-1859, and thereafter for each tenth year to 1899, and this startling discovery: the Church had grown most rapidly during 1779-1819, and those were the years of "personal evangelism." Thereafter the work was left more and more to "those with special **gifts.**"

2. His sufferings (v. 24)

One thing we can dismiss from our minds concerning these strange words: he is *not* referring to Calvary. He is not saying his sufferings made good some deficiency *there*! As Augustine put it, "Though we brethren die for the brethren, yet there is no blood of any martyr that is poured out for the remission of sins. *That Jesus did for us!*" Then what does he mean? Some thirty years before Paul heard Jesus say to him "Saul, why persecutest thou *Me*?" There on the human level the Church was suffering, but on the spiritual level Christ was suffering too, and the sufferings blended. Here in this verse we have Paul's afflictions and Christ's afflictions, and again they blend. Paul is so sharing his Master's passion to "by all means save some" that, like his Master, he is willing to be despised and rejected, and to suffer, if need be, for the gospel's sake; and as he suffers, Christ suffers with him.

The message of the gospel

(vv. 25-27)

Not only does Paul refer to his position as a preacher of the gospel with a sense of wonder, but he nearly always gives a definition of the message he has to preach. He does so here.

1. His commission to preach the gospel (v. 25), **"to fulfil."**

What does that mean? "Present it in its fulness"

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(Moule), "deliver His message in full" (N.E.B.), "a full presentation of God's message" (Moffatt). And that was Paul's method: to preach the full message, which is far from much of today's preaching.

2. His conception of the gospel (v. 27), **"Christ in you, the hope of glory."**

Now what a definition of the gospel that is! And it was because of these words that I asked earlier if we were in danger of losing sight of the greatness and magnitude of the gospel, even if unconsciously. What happens when persons are saved? Ah, we say, their sins are forgiven, their names are in the book of life, etc.—all of which is true, but *that is not all!* There is this: "Christ in you, the hope of glory." The Christ of the earlier verses, the Christ who is one with the Father, who created the universe, who made this earth of ours, He enters our hearts.

Christ in you. There was a day when the completed tabernacle was filled with the glory of God, and centuries later Paul wrote of God's new temple in significant words (1 Corinthians 3:16, 17; Ephesians 2:19-22), God's new temple, made up of "living stones" and occupied by the living Christ. "He is in the midst of them, God's own Jerusalem." Very ordinary people, with ordinary homes, and having sorrows and joys, heartaches and pleasures, and yet going about rejoicing in the wonder of this: "Christ in us, the hope of glory."

Again, as Rev. J. Philip pointed out, "in you" can also be rendered "among you." "Where two or three are gathered together . . ." and in this age of rush and distraction we need to be reminded that there are blessings in fellowship which will never be found in solitude. The Bible emphasises the importance of fellowship.

And once more, ". . . the hope of glory." "Christ in you" covers the present, this covers the future. His resurrection guarantees ours. Jesus has promised that "where I am, there shall also My servant be." And in a magnificent sentence Dr. J. R. Glover summed up the contrast between those early Christians and the heathens: "The Christian 'outlived,' 'out-thought' and 'out-died' the pagan." In Him is our sure and certain "hope of glory."

The challenge of the gospel

(vv. 28, 29)

These two verses bring before us a line of thought which, for the sake of space, will have to be dealt with briefly. This great master preacher reveals the deep concern he has regarding the reception of the message of the gospel. Do we ask what is his concern? And do we answer our own question by saying that he is anxious that men shall be saved, make a decision, etc.? This is true—the words "warning every man" indicate that. But his concern is far, far greater: "that we may present every man perfect in Christ Jesus; towards which I am actually toiling to my uttermost, striving according to all the energy and power of Christ in me."

Do you now see his concern? It is for maturity, development and progress in the Christian life; it is a desire to see Christians "going on unto perfection." No blessing spells finality, and no experience, however wonderful, is meant to be lived upon. "Christ in you, the hope of glory" means that there will be no perfection, no finality, until we arrive in glory.

EALING **Pastor: A. J. K. Magee**

THE annual fellowship meeting has recently been held and reports from all departments of the church showed advance. The offerings again showed an increase and we look back to another year's blessing under the ministry of Pastor and Mrs. A. J. K. Magee.

It was a pleasure to welcome Mr. and Mrs. English, of the London Crusader Choir, on one of the rare occasions when the choir had a free weekend. Their duets in song and Mr. English's ministry brought times of refreshing.

Lack of a minor hall and ante-rooms has always been a problem for our church. As there is no space surrounding the church building to expand territorially provisional plans have been drawn up to build an upper story over the front portion of the church. We value your prayers for this project.

H. J. SILLENCE.

The Pastor of Surrey Chapel

by A. S. F. HORNE (Hastings)

AFTER the death of Rowland Hill, a Reading minister, who was busily engaged in the evangelisation of the villages around the town, received an invitation to become the pastor of Surrey Chapel. At first he declined, but eighteen months after he received another invitation, backed by the signatures of 1,200 seat holders and communicants. The year as far as I can tell was 1837. To accept this call would mean a great sacrifice. I would have liked to have been able to tell the story in Mr. Sherman's own words, but space will not allow.

Two sisters, who possessed a private fortune, had come to Reading, and had shown Mr. Sherman and his family great kindness. The youngest sister died and the elder came to live next door to Mr. Sherman. A private entrance permitted both families to meet at morning and evening prayer. For this "she gave me £100 per annum, a very valuable addition to my income." He goes on to say that she had "conceived the idea that I had promised not to leave Reading as long as she lived and for that had bequeathed £1,500 to each of my three children and £2,000 to myself, besides making me residuary legatee, which would have put into my possession much more than that sum. She was eighty-two, and affected with a disease which meant she could not live long." He told her of his call, but any plea or argument resulted in her taking her will out of her pocket and saying "You are interested in this document; the moment you decide to leave Reading I will cancel this will." On one hand was the call of God, but relatives and friends urged him to remain, pointing out that he was doing a good work and Surrey was untried ground. The struggle was great—wealth or God's will, which? Sherman said "As far as I could judge, the voice of God called me to Surrey and I dared not hesitate. After commending the whole case to God I went to see the sister, to show the reason why I must leave Reading. She heard me for a little while and then said 'Then I am to understand you have made up your mind to go to Surrey; here is my will, I have no further use for it,' and putting it into the fire she added 'There, now I do not wish to see your face any more until the day of judgment.'"

When Mr. Sherman became the pastor of Surrey Chapel all the machinery of the church had fallen into disorder, but he went ahead and set to work to bring souls to Christ. His congregation numbered 2,000, with 1,400 communicants. His usefulness at Surrey cannot be estimated. On his first Sunday several precious souls were saved. In 1838 250 were added to the church, and this was not the largest number in one year. Souls, my dear friends, have to be paid for, and not only by Jesus. Would I be prepared to make such a sacrifice as Mr. Sherman? Would you? This is the challenge we fundamentally have to face: our loyalty to Christ or self. Upon our answer depends the progress of God's work.

ONE SPIRIT—OR AN OPEN LETTER TO THE PENTECOSTAL MOVEMENT

By D. MELLOR

(SPARKBROOK)

THERE is no gainsaying the importance of the Holy Spirit in the life of the Church. The Holy Spirit glorifies Christ, His cross and resurrection, and His exaltation to the right hand of the Majesty on high. The holy Spirit illumines, convicts, converts, and draws men into fellowship with the Godhead. We pray through the Spirit, for the Spirit makes intercession for us according to the will of God. Through the Spirit we cast all our care upon God, recognise the answers of God to our prayers, and know the keeping power of our Father. The Spirit keeps alive the vital communication between God and the believer. The apostle Paul succinctly and emphatically stated that "if any man hath not the Spirit of Christ he is none of His." "If you and we belong to Christ . . . it is God also who has set His seal upon us, and as a pledge of what is to come has given the Spirit to dwell in our hearts" (2 Corinthians chapter 1, N.E.B.). The forgiveness of sins, the gift of the Holy Spirit and the sure hope of glory are the three essentials of the gospel, and without any one of these there is no experience of the full gospel.

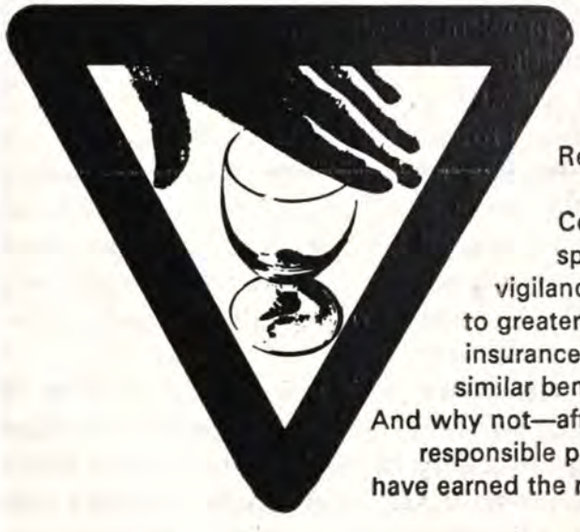
Our justifiable aversion to the ecumenicity sponsored by the World Council of Churches should not preclude our considering the Christian faith and the Christian Church in their broad issues. There is one Godhead, one Saviour, one world, one gospel,

one faith, one Church, one baptism by water and by Spirit, and one kingdom of God. Opposition to its inception caused the Pentecostal movement to thrive initially by its emphasing those aspects of Christian truth that gave it impetus and that give it incentive. It grew by its difference from, rather than by its affinity with, the other parts of Christ's body set within denominational limits. Christian truth demands not only the dogmatic statement of facts but also the holding of its constituent parts in harmony and in the proper order of their relative importance.

There are diversities of gifts operating within the Christian Church, but it is the same Spirit who is available to each member, both individual and corporate. The Spirit is one, as God is one. It is one and the selfsame Spirit who divides severally as He will. We err if, comparing ourselves with the professedly non-Pentecostal denominations, we boast "But we have the Holy Spirit." So have they in a measure, for there is no true Church of Jesus Christ without the visible and audible manifestations and tokens of the presence and the power of the Holy Ghost. The Spirit both confirms and enlarges the forgiveness secured by faith in the merits of Calvary. Pentecost is for the whole Church.

Much depends, survival may depend, upon the recognition and freedom of action accorded to the Holy Spirit. There are emerging two ecumenical movements. With one we can have little to do—the historical succession and guarantee of a continual bestowal of grace that is allegedly preserved by a supposedly apostolic and episcopal ordination. No ordinance, however venerable and sacrosanct, is able to confirm a faith that is lacking. It is the Spirit that quickens and that gives to life enduring form. Without the Spirit human energy may maintain an ecclesiastical form, but in course of time that form will become an anachronism and a showpiece and will cease to be a true representation of the body of Christ. The true guarantee of the efficacy of the cross renewed to each generation is derived only from the continual manifestation of the Holy Spirit's witness to the exaltation of the Saviour, both Lord and Christ. The discontent and darkness of the times, afflicting both the Church and the world, may well cause the evangelical parts of the Church to come together, not necessarily in an organic union but in a sympathetic unity expressed in, and conserved by, a form of federation.

We may inquire whether or not the time is ripe for the Pentecostal movement to expect to flourish and to extend itself not in contrast to other denominations but as the vanguard of the army of the Lord, whose various regiments look for direction to the same High Command. We may need the corrective of responsibility for service and leadership in the Church, lest like Samson we become careless and isolated in our strength. The whole truth alone will sustain and justify. The Spirit of Christ is the life of the Church. One Spirit unites in one fellowship.



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Women's column

E.W.M.A. NEWS

Dear Sister,

Although a women's column appears weekly in the ELIM EVANGEL, do think of this as a very warm personal letter conveying my prayers and sincere wishes for God's richest blessings throughout this new year.

Together we praise God for His continued blessing upon us during the past year, especially as we remember with great joy the introduction of the Elim Women's Missionary Auxiliary. Its healthy progress has far exceeded our expectations. Women in all parts of Great Britain and Northern Ireland have responded with keen interest and enthusiasm, and are now asking "What is our next objective?" Before I give you details of this I must mention that I received a very encouraging letter from Pastor and Mrs. Lewis, who recently came home on furlough from India, thanking you for your wonderful, speedy gift of a jeep for India. May the Lord abundantly strengthen them, meeting every need.

The Missionary Council requests that the E.W.M.A. give Ghana and its urgent needs priority. The establishment of a Bible school and a missionary residence is an immediate need. There are fine young men waiting admission to Bible school. Now what about it? Why not set a target for your group for May? The amount could then be given to the Missionary Secretary at our annual conference.

I am sure you will agree that it is best to have a definite objective. This will mean, of course, that all our mission stations in turn will benefit. Still continue, however, what you are doing for those missionaries in whom you are particularly interested. We would not neglect or fail them. Incidentally, regarding Ghana, Pastor Ladlow writes of the expensiveness of food and accommodation, stating regarding the latter that the cheapest unfurnished house in Accra is £50 a month, cheaper in Koforidua.

The Lord's blessing and guidance rest upon us as we combine to reach our targets by the beginning of May.

With Christian love,

Yours in Him,

GLADYS M. GORTON.

PS. THOUGHT. "I find life an exciting business, and most exciting when it is lived for others."—HELEN KELLER.

Sunshine Corner

HELLO SUNBEAMS.

He was there, on the front of the EVANGEL. You just can't mistake him if you turn back to November 26th issue. His hand was held high, and if I know anything about little boys he was bobbing up and down with excitement. He is "the boy with the answers."

You won't find him only in the EVANGEL. Every schoolmaster can recognise him instantly. Bakers, milkmen and road workers will all know him well. In some places he's a Michael (a regular archangel), in others a William, or maybe a Peter, or a Robert. He's there all the time either asking or answering questions. "Why dad? How dad?" Fathers try hard to cope with the various questions and fly secretly to their bookcases for the thickest and heaviest books to swot up things they have forgotten.

You'll find him in every Sunday school and junior Crusaders and Sunshine Corner too. Before you have even asked the question he'll be trying to answer it, and his hand will be raised before anyone else. He'll follow you round, asking the most impossible questions and smile cheerfully while you grope for the answers. He will be the despair of his mother, problem number one for his father, and a mixed blessing to his teacher. He's that delightful creature a typical boy.

When they brought the children to Jesus I am sure that he was among them. He was certainly there at the feeding of the 5,000. With supreme confidence he handed his five loaves and two fishes to Jesus, quite sure that He would manage with his help. No doubt Jesus ruffled his curls and smiled at him.

He was first to wave his palm branch and shout "Hosannah," and was reprimanded by the Pharisees for singing too loudly in the temple. It didn't worry him at all, for wherever Jesus was he was, and with Jesus in the midst there was nothing to worry about. Jesus loved answering his many questions and would never send him away.

The only record of the boy Jesus is so typical. When Mary and Joseph missed Him they found Him doing what all boys have done since time began. He was "the boy with the answers." Every

COMING EVENTS

HALIFAX. January 18. Elim Pentecostal Church, Hopwood Lane. District Presbytery youth rally at 7.30. Preacher: Edmund P. Ackerman (California). Convener: Graham Knight. Soloist: Mrs. Ian Hall.

HASTINGS. January 21, 22. Elim Central Hall, Station Road. Minister's third anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley.

IPSWICH. January 21, 22. Elim Pentecostal Church, Vernon Street. New Year Convention. Saturday at 7. Sunday at 10.45 and 6.30. Preacher: T. W. Walker (Field Superintendent). Convener: A. J. Chuter.

NEWHAVEN. January 14. Elim Pentecostal Church, Meeching Rise. Monthly rally at 7. Preacher: L. Tranter (Worthing).

LONDON, Kensington Temple. January 21, 22. London Crusader Choir thirty-eighth anniversary. Saturday: Symphony of thanksgiving. Guests: Southsea S.A. band, Emry Davies (organ) and Derek Frost (tenor). Sunday: L.C.C. members, past and present, take part.

EDITORIAL (*continued*)

example, all the man-hours now dissipated in various forms of gambling would be used in constructive work. The fantastic proportion of agricultural land and man-hours used by the brewers in growing hops and barley would be cut to a minimum. The mile after mile of golden barley in Yorkshire, stretching on either side of the road as far as the eye could see, with only here and there a field of oats or wheat, would at least not find its way to the brewing industry. These are but examples of the colossal waste of energy in Britain today. Truly, as Nero is reputed to have fiddled while Rome burned so Britons drink and smoke and gamble while Britain sinks.

ELIM EVANGEL CIRCULATION

Since our last report, on December 3rd, the following churches have indicated increased circulation: Andover, Bangor, Ballymoney, Barking, Burton-on-Trent, Colchester, Cheltenham, Croydon, Gosport, Holyhead, Leigh-on-Sea, Plymouth, Portsmouth, Romford, St. Helens, Southampton, Yeovil.

SUNSHINE CORNER (*continued*)

mother will know the look that He gave His parents—a look of pained surprise. He had completely forgotten time and place and all else in the sheer delight of being a boy. Where? What? How? He was in the midst of an admiring audience, hearing and asking, and answering too.

We may shake our heads in despair at the mention of Michael, William, Tommy or Nicky. We can be very sure of one thing: no one can understand them like Jesus, for He was one of them. His love for them is very great. We need have no fear that our prayers for them will be unanswered. They are very precious to Him.

'Bye now, and God bless you all.

Lots of love, AUNTY DOROTHY.

Attention all Crusaders (and soul-winners)

Book an exciting holiday and win souls with our new

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August 19th—September 2nd, 1967

ACCOMMODATION

1. **CAMP : £5 per week.**
2. **HOSTEL : £6/10/- (with three cooked meals per day in the new "Sailors' Rest.")**
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3. **PENTECOSTAL HOTEL (seventeen bedrooms), set in three acres of ground overlooking the sea.**
   8½ guineas per week (three or four in one room)
   9 guineas per week (private single or double room)
   (This has been reduced from 12 guineas per week to accommodate this E.Y.M. venture and is open to all ages)

BOOK EARLY — BE ADVISED

PROGRAMME

Mornings : Specialised lectures on youth evangelism and soul-winning, followed by literature distribution, Sunshine Corner and open-air meetings on the sands, or crusade choir rehearsal.

Afternoons : Free for swimming, rambles, games, etc.

Evenings : Crusade in the Elim church (YOUTH CHOIR, TESTIMONIES, etc.)

LATE NIGHT SPECIAL : Coffee bar evangelism and weekly bonfire service at the camp.

For camp accommodation write :
Pastor L. Lambert, 20 Highfield Road, Yeovil.

For all other accommodation :
Pastor T. Partington, 27 Rodwell Avenue, Weymouth.

Leading the venture and crusade :
Pastor Alex Tee (NATIONAL YOUTH DIRECTOR)
Pastor Alan Caple (Barnsley)
Pastor Brian Edwards (Thornton Heath)
Pastor L. Lambert (Yeovil)
Pastor Trevor Partington (Weymouth)

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D.1375

YOUTH PAGE

What is putting the E.Y.M. away out in front?

by ALEX TEE

EVENTS in the ranks of the Elim Youth Movement are making many outsiders sit up and take notice. At one of our recent rallies the caretaker remarked: "You certainly have got hundreds of young people present. This is a real youth rally." In another E.Y.M. rally, held in a non-Elim church, one of its members remarked: "Now we know where all the young people are." Yes, Elim is on the way up. As well as the prayers of our people, which have been rising as a mighty force before God, other factors have contributed to this exciting situation. Praise God the tide has turned, and I would like you to rejoice with me as we see just what is happening in Elim. It will inspire you as we step into this new year.

SUNDAY SCHOOL RECRUITING

During the last few years much stress has been laid upon the idea of recruiting new boys and girls during the month of October. Special literature has been prepared and sold at very low cost from Headquarters, and tens of thousands of homes have been visited in order to seek out boys and girls who do not attend Sunday school. Buses have been booked to bring in children from housing estates; lists of ideas to make Sunday school more attractive have been circulated free of charge from Headquarters; colourful teaching aids and top-quality handbooks have all contributed to help defy the national trend in Sunday school statistics. Our latest figures show that our Sunday school numbers are now higher than they have ever been in the history of our movement. Next week you can read of one school which has doubled in size during 1966. Well done, Sunday school workers; you are helping to put the E.Y.M. out in front.

CHILDREN'S CRUSADES

Another aspect of our work which is paying big dividends is the conducting of children's crusades. Television has lost its initial impact upon our children, and it is a joy for them to come and enjoy all the modern equipment that is now available to make a children's crusade an attractive success. Ealing, Barnstaple, Croydon, Whitehaven, Thornton Heath and Norwich are but a few of our churches that come to mind among the many which have been successful with these crusades. Literally hundreds of boys and girls have given their hearts to Christ, and no one should underestimate the importance of moulding these young people for the Lord in their early years. One of the important aspects of this work is to ask the older young people to remain behind and form both a choir and a branch of

JUNIOR CRUSADERS

One of the most encouraging features of the whole Elim movement at the moment is the number of teenagers in our congregations on Sunday evenings. There are literally hundreds of them. This is the harvest from all the hard work put into junior Crusader work week by week. An annual harvest requires an annual sowing, and we would like to encourage every Elim church to start junior Crusaders even though it be only in a small way.

SCHOOL FOR SOUL-WINNERS

Here is another contribution to our success. Over 800 young people are taking this correspondence course. They are expected to witness to at least three people during each of the seven lessons. Many are witnessing to many more each month. If every student keeps only to three it means that 2,400 efforts are being made to win souls to Christ each month. Already we have received reports of backsliders being restored and of people being brought to the Lord by those who are doing this splendid work. *You* are not too late in to join the course!

THE BAPTISM IN THE HOLY SPIRIT

We are thrilled to hear of Crusaders receiving a personal baptism in the Spirit. We want to encourage this more and more. If you have not been filled with the Spirit, why not ask your pastor to hold a special meeting for this purpose?

THE FAMILY ALTAR

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

Monday, January 9th — John 4:1-15

The manner in which our Lord drew from the woman of Samaria—so knowledgeable as she was about matters of religion and yet so ignorant in heart about her real need—the recognition and concession of her true state is worthy of our consideration and imitation. His gentleness, graciousness and uncritical spirit betokened the true love of His heart. " That I should know how to speak a word in season to him that is weary " (Isaiah 50:4); a capacity to be coveted indeed ! With the utmost courtesy He used the circumstance of her being at the well as a parable that led her to the truth.

Tuesday, January 10th — John 4:16-30

" Is not this the Christ? " (v. 29).

One newly converted sinner, in her new-found love for the Lord Jesus, did more that day in the city to win souls for Him than did the disciples who had gone there to buy food. New-found enthusiasm, new-found love for Jesus, new power, constant inflow of heavenly life—these are the sources of spontaneous witness. But these same disciples received, on the day of Pentecost, Him who ever after kept the sacred fire burning on the altar of their hearts. He was the secret of their maintaining the first glow, keeping the first love, enjoying continuous renewal in God. A sister in the Elim ministry testifies that after receiving the baptism in the Holy Spirit she " walked on air for four years." The present continuous filling with the Holy Spirit is God's answer to the ever-present danger of coldness in heart.

Wednesday, January 11th — John 4:31-42

" The fields . . . are white already to harvest " (v. 35).

There are three metaphors in our chapter: the water of life, the meat of God's will (v. 34) and the harvest. " The fields are white unto harvest ! " Was there in this statement of our Lord an implied rebuke? The woman of Samaria, in her new-found zeal, had seen the harvest and reaped; the disciples had not been sufficiently on the alert to see the harvest.

To win souls is the primary purpose of our service. We should be ever watchful, in every circumstance, to say " Lord, what wilt Thou have me to do? Hast Thou some souls here to whom Thou wouldest have me speak the word of life?" The well-known chorus " Lead me to some soul today " aptly sums up what should be our attitude.

Thursday, January 12th — John 4:43-54

" And the man believed the word that Jesus had spoken to him " (v. 50).

Though we have pointed out in previous notes this week that many believed in Jesus because of His word, the miraculous element in our Lord's ministry caused many to recognise Him as the Messiah, or at least as One sent from God, and to believe in Him. As Nicodemus said: " No man can do these miracles that Thou doest except God be with Him " (John 3:2).

The ministry of the miraculous in the Pentecostal movement throughout the world is demonstrating to millions that " God is just the same today," and many are believing in Jesus because of the miracles they are witnessing. Maybe if we spent more time with God, rather than in organising revival, we should see more of the miraculous in operation.

Friday, January 13th — John 5:1-18

" Sin no more " (v. 14).

In our eagerness to assure people that their sickness is not due to their own sin we sometimes go to the other extreme and give the impression that no sickness is ever the result of personal sin. Yet there are two things to be said here: that if all sickness due to sin were removed from the world little sickness would remain, and that there can be no doubt that some people's sickness results from their sin. Our Lord clearly implies that this was so in the case of the man in our reading. A study of sickness in the Bible reveals a close connection between sin and sickness (see James 5:15, the last part of the verse).

Saturday, January 14th — John 5:19-29

" The Son can do nothing of Himself, but what He seeth the Father do " (v. 19).

What results would come if we could be as completely dependent upon God as Jesus was ! How spontaneous would be our Christian living ! This spontaneity marks the whole of our Lord's life and the work of the apostles after Pentecost. Yet it can be our day-to-day experience too that in the course of our daily activities, which may vary little from day to day, there arise those God-given opportunities where He has operated to arrange the circumstances where we can witness for Him. " We can do nothing of ourselves," we may say, like Jesus, but when we have seen Him work to enable us to witness then is our opportunity to work.

Sunday, January 15th — John 5:30-47

" There is another that beareth witness of Me " (v. 32).

In our reading today we have the four witnesses to Himself referred to by our Lord: the Father, John the Baptist, the works (v. 36), and the Scriptures. His hearers had heard the Father speak from heaven at His baptism; they had listened to the ministry of John the Baptist; they saw the miracles Jesus was doing and they had their own scriptures; yet Jesus had to say to them " And ye will not come to Me, that ye might have life." Alas, privilege may serve only to generate prejudice and intensify the critical spirit, a situation we face in our own land today. A study of the four witnesses, however, brings blessing to the soul.

PRAYER AND PRAISE
by F. H. Coleman

HOLDING THE ROPE

Saul of Tarsus had entered Damascus in a very different manner from that which he imagined he would do. He had been converted by the way, and after a brief spell in the city must needs leave it hurriedly because of persecution.

One night, when Damascus had retired to sleep, a few men went down the street leading to an uninhabited spot on the city wall with a rope and a basket. At the wall rope and basket were tied together and, assuring the little man who got in that they could easily lower him down, the men prayed God to bless him and protect him. Little by little the basket went down until it gently touched the ground. The little man hurried into the darkness of the night, safe because some unknown Christians had held the rope. We know the name of the little man, but the others we will never know until that day when all will receive their reward.

Someone held the rope. That, prayer warrior, is what you are doing for some people you have never seen or whose names you have never known. Unknown men held the rope for the man who was to become the great apostle Paul, the man to take the gospel to continents. Who knows when you make some prayer request what God is going to do with that individual you prayed for? You hold the rope for some young convert whom God will bless, strengthen and perfect in grace. That young person could, in the plan and purpose of God, be another Wesley, Spurgeon, Booth or Moody. Hold on firmly to the rope. Do not let go until you know God has truly answered prayer.

Prayer request

For a young man who is a backslider, that he may be restored.

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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

ELIM EVENTIDE HOME

VACANCIES. There are a few vacancies for aged sisters at the Elim Eventide Home, Eastbourne. Applications should be sent to the Secretary, Elim Eventide Home, 12 College Road, Eastbourne, Sussex.

SITUATION VACANT

DEDICATED sister required as assistant at Eventide Home. Nursing experience an advantage. Apply to the Secretary, Elim Church Headquarters, 297/299 High Street, Cheltenham, Glos.

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BIRTH

LOCKE. On December 15th, to David (son of late Pastor R. J. Locke) and Christine, both of City Temple, Bristol, God's gift of a daughter, Sarah Louise.

WITH CHRIST

BENNETT. On December 14th, Mr. John Bennett, aged 67, late member of the Foursquare Gospel Church, Leeds. Funeral service in Elim Church, Scarborough. Officiating ministers at funeral: J. Hyde, O. G. Miles, J. E. Moore. " For ever with the Lord."

HOLLEBON. On November 17th, Miss Phyllis Hollebon, one-time member of Elim Church, Watford, then resident at Basingstoke. Officiating ministers at funeral: D. J. Ayling and B. Barnett.

PHILIPS. On November 22nd, Miss Victoria Beatrice Philips, faithful member of Elim Central Church, passed into the presence of the Lord. Officiating minister at funeral: J. J. Morgan.

TATT. On November 26th, Amos Tatt, aged 99 years, one of Letchworth Elim Church's earliest members. Officiating minister at funeral: George Hillman.

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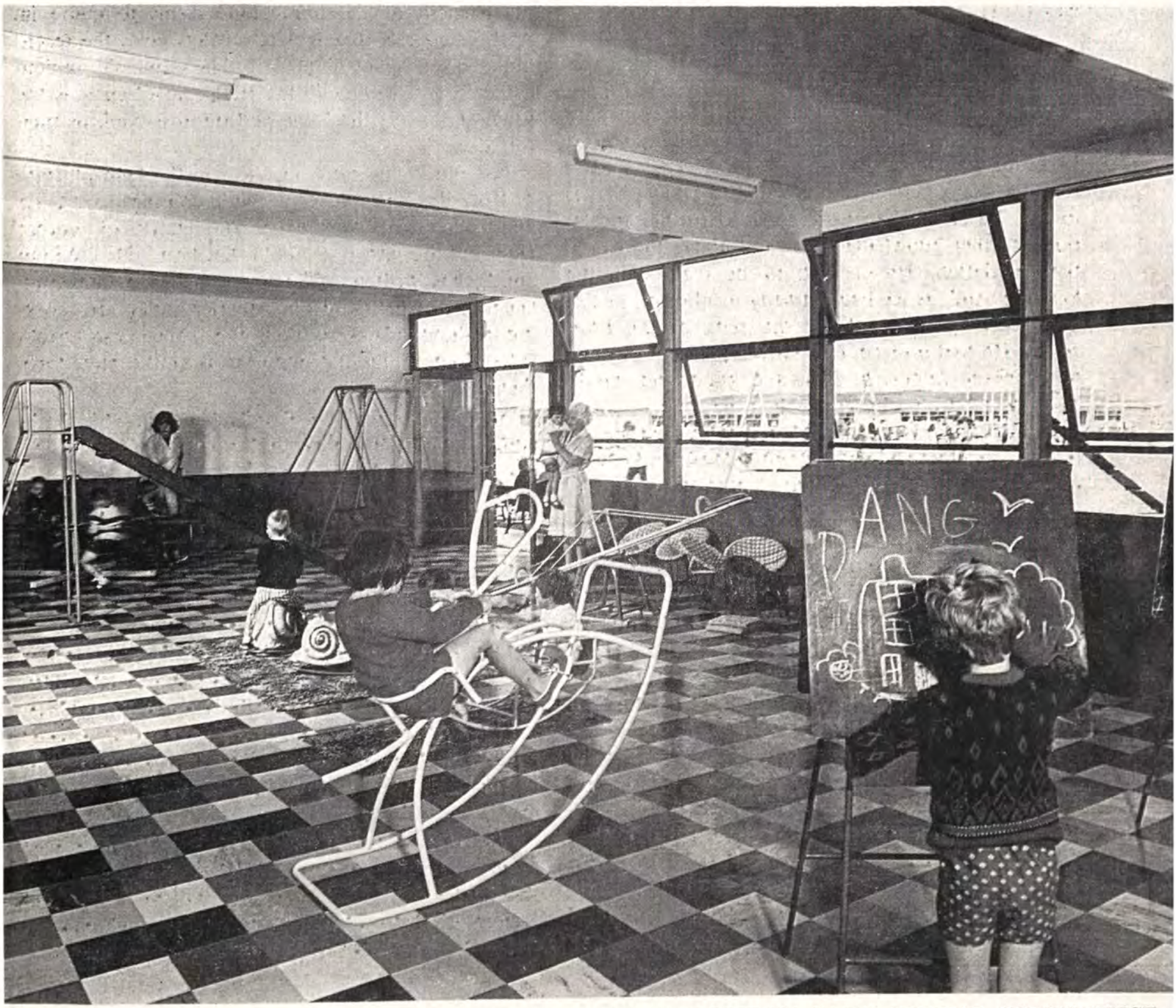

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ELIM EVANGEL BIBLE SCHOOL

"HIS FULNESS – AND OURS"

Studies in Paul's letter to the Colossians (No. 8)

by H. Palliser *(Minister of Dundee Elim Church and member of Elim Bible College Faculty)*

WHAT a great-hearted, warm-hearted man Paul was! Epaphras came to him because of the false teaching that was disturbing the Colossian church, and though Paul, apparently, did not found the church he never hesitated to be of assistance to it; on the contrary, he took their trouble to his heart in a tremendous way (2:1).

The concern of Paul
(2:1)

What was the trouble that gave Paul such concern? It was the teaching of the Gnostics. *Gnosis* is a Greek word meaning "knowledge," and a Gnostic was a person who claimed to know; that is to say, he claimed to have received further revelations, further knowledge, over and above the Christian revelation. He claimed to be really "in the know"! And, as we have already mentioned, in this new teaching they reduced the rank of the Lord Jesus; He had *a* place, but not *the* place. According to them the fulness of light and knowledge would be discovered only by going their way.

Now why do we stress this? For the simple reason that this is precisely what is being done by the cults of today. Here is the deadliness of their methods—they do not deny Christ, but they down-grade Him. They deny His virgin birth, or His deity, or His atoning death, or His resurrection, and as they do this they make much of *their* greater light, *their* new revelations, and so forth. How well has Dr. Martyn Lloyd Jones dealt with this! In preaching on "cults" he said: "The claim is [made] that suddenly at a given point this person [the founder] was given a direct revelation from God, and the whole movement and cult has arisen as a result of that. So the person of the founder is very important, the person to whom the revelation came. . . . Sometimes, in addition, you will find that they claim not only that the founder had a revelation but that he even discovered in a marvellous manner various documents which they claim have been written either by God Himself or by angels. The founder of Mormon, for instance, claimed that he had found documents written on pages of gold! . . . In the case of the cult it is always this dramatic, unusual element of a divine revelation. This is really important because it is a part of the exaggerated claims that the cults always make. . . . It is unusual, it is extraordinary, the element of the miraculous seems to come in. And, of course, that is what always gives the teaching such a great impetus." These people seldom come to you with *only* the Bible. So often it is the Bible and . . .; the Bible and the text-book of their founder.

Just one thing more, and this in the light of verse 4. How these people come with polished, courteous approach, great vocabulary and choice of words! One of the greatest Bible teachers, Dr. Wilbur Smith, has written: "Some of the most dangerous enemies of Christianity in America today are speaking to thousands every week in a language so beautiful and appealing that many of us almost envy them their use of words."

And it was this kind of false teaching, with all its cunning and plausibility, that so concerned Paul, and should concern us.

The completeness of Christ
(2:2-5)

Paul had concern, but he also had an answer, and he prefaces his answer by leaving on record how he wrestled in prayer for them. He prayed:

That they might be strengthened. They are under the strain incurred by the pressure of these false teachers; then what a necessity spiritual strength is!

That they might be knit together. Once error gains a foothold it causes division. "Unity is strength," and nowhere is strength more needed than in resisting error.

That they might know the richness of assurance. That is to enjoy such a fellowship with Christ, and to be so sure of Him, that they will be able to say "None of these things moves me." In that place of assurance they will "be rooted and grounded in

Him," and " no more children tossed to and fro, and carried about with every wind of doctrine."

There is the burden of his prayer; but he also tells them that the answer to their problems is in one word, Christ. " Christ, in whom are hid all the treasures of wisdom and knowledge." Here is a sentence of unfathomable depths, and we can only hint at their full meaning.

All the wisdom and knowledge of God rests only in Christ

As Handley Moule expressed it, " He is the Father's glorious casket, in which are shut up all the mysteries and treasures of grace "; and Dr. A. MacLaren, " In Christ, as in a great storehouse, lie all the riches of spiritual wisdom, the massive ingots of solid gold which, when coined into creeds and doctrines, are the wealth of the Church." Christ, casket and storehouse!

All the wisdom and knowledge of God is revealed only through Christ

Christ is " God's last word to man." Through Christ God has revealed His boundless grace; through Christ He has revealed His method whereby He can take sinners out of sin and " conform them to the image of His Son."

Christ will impart wisdom and knowledge to any and all of His as they seek Him, and desire it

And this wisdom is not imparted to a chosen few only (as Gnostics in their day claimed). " The secret of the Lord is with them that fear Him."

The continuance of the Christian

(vv. 6, 7)

The concern of Paul; the completeness of Christ; but now the continuance of the Christian. Remember the position of these Colossians! They are assailed by false teachings craftily presented, and their continuance in the Christian faith is vital. To this end Paul gives two words of advice.

Watch the relationship to the Lord (v. 6)

Notice here two tiny words " As . . . so . . ." How did we receive Christ? By faith! And the way by which we are to continue. " We walk by faith, not by sight." But that word " walk " suggests movement, action. Paul chooses his words carefully and says " walk," not " stand." Even then the word is deliberate; it is " walk," not " ramble "! In other words, the suggestion is that of progress and development in the Christian life. The same thought is found in John 15, where Jesus uses the word " abide " and does so in the active sense, with the thought that having entered into Christ one goes on pressing farther in.

Watch the relationship to the Word (v. 7)

About two years ago Dr. D. P. Thomson, Church of Scotland evangelist, had two articles in *Life and Work* (the Church of Scotland periodical) dealing with the Mormon impact in Scotland. He made this point: one reason for Mormon inroads was ignorance of the Bible; and this for two reasons, pulpit inefficiency and private neglect. And let us fact this fact, that in evangelical circles there is the danger of neglect of the Word. There is little point in our glibly claiming " we believe the Bible from cover to cover " if we are ignorant of what is there between those covers.

Time and again the apostles made it plain that only by grounding ourselves in the Word could we find safety against subtle false teaching (Acts 20:29, 30, 32; Ephesians 4:11-14; 2 Peter 3:1-3). So if false teachers pay their visits, and boast of their " new light," remember that God has said all He has to say in His Son, and that *in Him alone* are hidden all the treasures of wisdom and knowledge.

The exhibition provides interest and instruction.

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Elim Church News

Pastor and Mrs. A. Lambie celebrate twenty-one years in the Elim ministry

The Salford Elim church secretary reports that the church's annual business meeting was made the occasion of celebrating Pastor and Mrs. A. Lambie's twenty-one years in the Elim ministry. The top photograph shows the presentation of a bouquet to Mrs. Lambie by Mrs. Tomlinson, one of the oldest church members. The photograph below shows the cutting of the birthday cake by Pastor and Mrs. Lambie. A cheque was presented to Pastor Lambie. Mr. L. Hough states that during the ten months of their ministry in Salford new members have been added to the church, and many have found the Saviour.

FAREWELL AT DUNDEE

A WELL-PACKED church met recently to bid farewell to Pastor and Mrs. F. F. L. Frost after seven years of loyal labour in our midst for the Master. They had endeared themselves to many in the church and our hearts were heavy at the thought of losing such dear friends. Several ministers from neighbouring churches attended the farewell service and spoke appreciatively of the fellowship they had enjoyed over the years with these children of God. Members of the local church also spoke with warm hearts of the rich blessings they had experienced under their ministry in the various branches of the church. The Crusader secretary then presented a tea trolley and tea set to Pastor and Mrs. Frost and spoke appreciatively of the help they had been to the young people.

The secretary, speaking on behalf of the church, paid high tribute to Mrs. Frost for her ministry of friendship to all the church. In referring to Pastor Frost, he continued by expressing appreciation of the worthy manner in which he had always given the church and its people his undivided attention both in spiritual and material matters, particularly in the way in which he had preached the Word in and out of season. The treasurer then presented them with a cheque to mark the warm affection of us all in this parting from our midst.

SALISBURY **Pastor: J. F. Hardman**

Pastor and Mrs. J. F. Hardman recently celebrated their sixth anniversary in Salisbury Elim church. Pastor W. G. Hathaway was with us for this special occasion and much blessing was experienced, as on other occasions when we have had Mr. Hathaway with us.

During Pastor Hardman's ministry the church has been much blessed and new members have been received in. The liberty of the Spirit has been maintained, the young people experiencing the baptism of the Holy Spirit. A number have also been baptised in water. The Crusader band is at its largest for many years and its members' fine testimony has found avenues of service in many churches. Our Sunday school is well maintained under the superintendent, Mr. F. Jeffries.

Bible study series on such themes as "The ancient celebrities of faith," "The epistle to the Romans," "The miracles of our Lord" and now the very

(*continued on facing page*)

THE BIBLE IN ITS COMPLETENESS

by A. S. F. HORNE (Hastings)

THE question of the inspiration of the Bible is today's great question. It is the question on which every Christian ought to be established and every minister and church united.

"If the trumpet give an uncertain sound who shall gird himself to battle?" If we read the Word of God with a doubting mind we shall preach with a faltering tongue and the Spirit of God will not witness to the doubtful sound. I believe the Bible does not only contain the Word of God, it *is* the Word of God. Old Testament and New Testament stand or fall together and cannot be severed. The New Testament stands on the shoulders of the Old Testament and if you strike down the Old Testament you bring down the New. It is vain to talk of the difficulties in Moses and the prophets and say we hold to Christ and the apostles. You cannot hold to the latter unless you hold to the former—a man cannot enter the temple except he enters by the door. The Old Testament scriptures are today more intelligible, more impressive, more vital than they ever were; now we see them in the full light of the Sun of righteousness. If we stand outside a cathedral and look at its beautiful stained-glass windows all is dark and unmeaning; but just step inside and now look at them, and see the light of the rising sun illuminating them; what fine and beautiful figures are developed! So it is with the Old Testament! Look at the prophets and priests from without and they are without glory; but stand within that temple of glories which are here in Christ Jesus, Him who is the Sun and Soul of all, the Centre of all, and the King of all, then what beautiful glories are developed in the Old Testament; then the ciphers that were before indecipherable become intelligible; the castings of the New Testament are beautiful to us and we embrace them in the moulds of the Old Testament, and see that the whole structure of the temple of inspiration is complete; the Testaments are tied together, so that it is impossible for man to shake one without dislocating the other.

Then let "The Bible, the whole Bible, and nothing but the Bible" be our watchword.

To know and understand the Bible we need to know and understand the Author, and this is possible only through Jesus Christ becoming our Saviour.

While many are endeavouring to meet objections, often quarrelling, and one theory is used to knock down another and one system is overrunning another, let us stand by in calm confidence, assured that we stand on the rock that can never be moved.

Mrs. Herman beautifully said of the Almighty "Patient, because almighty." They that rest on the rock of truth should be patient because they are sustained by Omnipotence. They should not be thrown into confusion and alarmed or disturbed by the vain objections of modern sceptics, because they know in whom they believe and are persuaded that He will keep that which has been committed to them.

Trust in the Bible, rest in the Bible, live in the Bible, die in the faith of the Bible and it will carry you safe to a land where there is no more doubt and shadow, but life and truth in Christ Jesus.

CHURCH NEWS (*continued*)

recent "Things that must shortly come to pass in relation to prophecy and the second advent of Christ" have done much to give the fellowship greater understanding of the Scriptures.

We were again privileged to have Pastor Joseph Smith with us for special revival services, when the membership was deeply stirred by his live ministry. Numbers were very encouraging and much support was given from churches in the area.

Pastor Hardman was recently elected president of the Salisbury Free Church Federal Council, the first occasion on which a Pentecostal minister has filled this office in Salisbury.

A. J. COLEMAN.

Now is the time to prepare

By prayer

by booking your coaches

by making it known

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EVANGEL

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EDITORIAL

"THE Form choc-a-bloc with the Spirit." The phrase comes from Bruce Marshall. The Form is the visible Church. He makes the point that, whatever men's attitude may be to the Form, if the Form is "choc-a-bloc with the Spirit" it will be an effective force for God. The Form "choc-a-bloc with the Spirit" will be victorious in times of persecution; it will be kept from formalism; it will always represent the mind of God to the generation to which it belongs and the community among which it ministers. The Form "choc-a-bloc with the Spirit" will be infinitely adaptable to every circumstance, and by an infinite variety of presentation represent God to the world. Spontaneity, not rigidity, will characterise the Form when it is "choc-a-bloc with the Spirit."

The Form is represented in the final analysis by the local church and the members who compose it. Such generalisations as "the organisation must be filled with the Spirit" or "the local church must be filled with the Spirit" are too vague to be effective. Each individual, you and I, must be, to return to Bruce Marshall's phrase "choc-a-bloc with the Spirit." Dare we use this colloquialism to translate the Holy Spirit's own commandment? "Be 'choc-a-bloc' with the Spirit."

The idea presents vistas of liberty, spontaneity, buoyancy, joy and communication both with God and with men.

Each individual must have and maintain this experience for himself. It must be our first concern. *Everything else* must be sacrificed to it. Our preaching, teaching, theology and witnessing must be choc-a-bloc with the Holy Spirit. All the time possible must be devoted to this end; not simply a formal acknowledgment of our dependence upon God when all our plans have been laid, before we proceed to the platform to carry them into execution, but an abandonment of self in all its forms, to be first and foremost and all the time, each and all of us, "choc-a-bloc with the Holy Spirit."

The question as to why we condemn certain sins severely and condone other sins, apparently equally reprehensible, demands the attention of thinking Christian people. The present emphasis in Christian circles on drug-addiction is a case in point; 2,000,000 copies of *The Cross and the Switchblade* have been purchased, presumably mainly by Christians. One wonders if a book *The Cross and the Napalm Bomb* would have been read so avidly. Yet it is hard to imagine that the dropping of napalm on children is less criminal than drug-taking.

The Church's condemnation of fornication is in our judgment absolutely justified. The Bible condemns it out of hand, but for deeper reasons than those usually adduced by those who support the Biblical condemnation. In evangelical circles some kind of penalty is usually imposed on those guilty of fornication.

(*continued on page 27*)

COMMENT, OPINION AND REVIEW

PAUL v. COMPUTER

by J. T. Bradley

READERS will have seen the marvellous photograph of part of the moon's surface, well described as the photograph of the century, relayed from Lunar Orbiter 2. It illustrates at once the possibilities and limitations of computers. Some knowledge of the composition of the moon's surface must be secured before men can land there, but though computers may make the necessary calculations for a successful landing on the moon they can tell us nothing about the character of its surface. In other words, they cannot answer a question outside the range of the information supplied to them. Men themselves must see for themselves, by television, photography or direct vision, what its surface is like.

This limitation has a bearing on the claim that it has been established by computer that Paul wrote only Romans, 1 and 2 Corinthians and Galatians of the epistles attributed to him. The computer employed, however, gave, and could only give, an answer within the range of the information supplied to it. This reminder of the limitations of computers is salutary, because we tend to regard any new discoveries or inventions as the solution to all problems in the sphere of their operation. We may think, for example, of antibiotic drugs.

Young Christians in particular may be disturbed by the claim that computers have established that Paul wrote only Romans, Galatians and 1 and 2 Corinthians. But they need not worry. Computers echo their operators. They deliver what is fed into them; they turn out no new concepts.

For example, if we can assume that there were no alphabet but that we had the signs W X Y Z and fed these, or problems based on them, into a computer the computer would deliver its results in terms of W X Y Z—in different relationships maybe, but still inside those terms. If a computer multiplies 12 by 12 it will give the answer 144, or 9 by 16, or 3 by 48, etc., but the answer will be within the limits of the original information; **no new concepts would be delivered.** If the computer, having received a problem in terms of W X Y Z, assuming that no other letters were known, were to deliver a factor P the computer boffins might spend a lifetime seeking this factor they had never experienced, and even then never discover it. In fact the computer operator, spending a lifetime seeking to experience this factor P and not doing so, might take refuge in agnosticism, or denial of P's existence, or even become a logical positivist.

Another aspect of computer limitation presents itself in this connection. We may presume that the surface of the moon is similar to some mountainous desert regions on earth, but were we to feed into a computer all the facts we know about every region upon the earth which we assume to be similar to the moon's surface the computer would tell us only what earth is like; it would give us no more knowledge of the moon's surface than we possess by observation, illustrating the fact that a computer only reflects our thinking. The Bible lover, therefore, need not worry. The computer simply reflects the ideas of the programmer.

As touching literary style and computers, the latter can take no account of the imponderables in personality, circumstances of the writers, the theme written about, and so on. For example, take Paul's first letter that has come down to us, that to the Galatians, written in the fierce heat of controversy, in anxiety about the welfare of his converts, about the most important doctrine as to whether salvation is by law or grace. Contrast with this his letter to the Philippians, a letter of thanks for their kindness to him. It was written in prison; the shadow of possible martyrdom hung over him. Is it likely that this letter would be in the same style as that to the Galatians? Again, is it surprising that a letter written to the apparently spiritual Ephesians should differ in style from the letters to the Corinthians?

Was the following fact fed into the computer: that when writing to churches Paul introduces his letters with "Grace to you and peace," but when writing

(continued on page 26)

Are you witnessing?

I WAS THERE — I AM A WITNESS

by W. T. LASKOWSKI, Bellevue, Washington

WHEN the angry mob led Jesus to be crucified I was there; I took part in the whole wicked scheme; I helped to nail Him to the cross; my sin was involved in the sin that sent Him there. "He was made sin for us, who knew no sin" (2 Corinthians 5 : 21). In a very real sense I, also, am a witness to the death and resurrection of Jesus Christ, for this reason: when He commissioned those who had witnessed His death and resurrection He was commissioning me.

History records many examples of witnessing. Martin Luther and not Martin of Basle should be our example. The former said "Here I stand, I can do no other," but the latter kept quiet; at the beginning of the Reformation he came to the knowledge of Christ as his Saviour, but was afraid to make a public confession of "justification by faith." Instead, he wrote his confession on parchment: "O most merciful Christ, I know that I can be saved only by the merit of Thy blood; holy Jesus, I acknowledge Thy sufferings for me. I love Thee! I love Thee!" Loosening a stone from the wall of his cloister, he carefully hid it, and there it remained a whole century before it was discovered by accident!

Meanwhile Martin Luther had engaged in an active and dangerous life of public witness. "I will not shrink from confessing Him before kings," he said. As a result, the preaching of salvation by faith brought millions to Christ in his and succeeding centuries.

One word of witness can begin a chain reaction of soul-winning. Joel Stratton was a restaurant waiter through whose witness John B. Gough came to the Lord. Gough brought scores to Christ. A Sunday school teacher named Ezra Kimball led D. L. Moody to Christ, and Moody brought thousands to Christ.

A Danish Christian witnessed to Dr. T. J. Bach on the streets of Copenhagen. Bach followed in the steps of Frederick Franson, founder of the Evangelical Alliance Mission, and became director of its worldwide witness.

In "When you take the stand," an article in the February 1963 issue of *Reader's Digest,* Don Murray wrote: "You can have an experienced judge, an intelligent jury, and two able attorneys, but justice will not be produced unless at least one truthful—and believable—witness takes the stand." In the world's judgment hall the Saviour stands condemned as a fake, an ordinary man, a moral teacher, but not recognised as the Son of God with power to save from sin. Unless we stand up and say "I was there when it happened, I *know* His claims are true," judgment cannot be made in favour of Jesus Christ.

Witnesses often impede the course of justice. One of the worst mistakes is to attempt to impress the court and "wander from the truth, usually because of ego," Mr. Murray said. When we stand before the court of the world—and we are there as long as we are Christians—we must stick to the simple facts of what happened to us when we accepted Christ. The man who was born blind and was healed by Jesus said "One thing I know, that, whereas I was blind, now I see" (John 9 : 25). When a witness attempts to sermonise he may sometimes confuse the issue and negate his testimony about Jesus Christ.

The article also points out that the witness should be well briefed by a lawyer. The lawyer knows best how to convince the judge and the jury. He will tell the witness how much to say and how to say it. In the same manner, every Christian witness ought to be "briefed" every day in the Word of God by his Advocate, the Holy Spirit. The Holy Spirit knows exactly how to convict the world of sin.

The author advised that the witness should not tell the entire story, just the part necessary to the point in question. Only the Christian prepared by the Holy Spirit will be able to co-operate with Him to convince a sinner in favour of Jesus Christ.

Author Murray recalled an incident from his own experience. "Being a witness can be time-consuming, exasperating, and exhausting. On one occasion, in order to testify I lost time from work, had to re-

schedule a business trip, and sat for hours before I reached the stand. Nevertheless, I was the only witness in the case, the only person who had been willing to give his name to the police. Because of my appearance a man was not unjustly punished. . . . I wasn't much help, but I was all that justice had."

In every situation where the claims of Christ have been called into question and He is being judged in the minds of men He is counting on us to take the stand. We may feel we are not much help, but we must take the stand as His witness.

Remember, *we are all He has!*

The Pentecostal Evangel.

THAT CHRIST MAY BE ALL

by ANDREW MURRAY

WHY are so many Christians wasting their lives in terrible bondage to the world instead of living in the manifestation and privilege and glory of the child of God?

And another question comes to us: What can be the reason that when we see a thing is wrong and strive against it we cannot conquer it? To those questions there is one answer: self is the root of the whole trouble. A new life from above, the life of Christ, must take the place of the self-life; only then can we be conquerors.

But it is only as we learn to know what self is that we really know what is at the root of all our failure and are prepared to go to Christ for deliverance. Self-will, pleasing self, is the great sin of man and is at the root of all that compromising with the world which is the ruin of so many.

We find Christians pleasing themselves in a thousand ways, and yet trying to be happy, good and useful. They do not know that self-will is robbing them of the blessing.

Self-confidence or trusting in oneself brings failure. Peter was confident in his love for Christ even though Christ warned him, but his trusting in self led him to deny the One he loved. Self-exaltation, pride, jealousy, sensitiveness to what men say of us, and the desire for human praise separate us from God.

Jesus answered the question of how to be free from the self-life: "If any man will come after Me, let him take up his cross, and follow Me." We must deny ourselves and take Jesus Himself as our life.

You know the parable: the strong man kept his house until one stronger than he came in and cast him out. Only Christ Himself coming in can cast out self and keep out self. Only He is able to prevent the power of self from gaining the upper hand. Jesus is willing to teach us to follow Him, that He shall ever and always be the Light of our souls.

Look at Peter. Christ led him even though he failed. He led him to Gethsemane, and there Peter failed, for he slept when he ought to have been awake. He led him to Calvary, and Peter denied Him. The Holy Spirit had not yet come in His power; Peter was yet a carnal man. Christ led him on until he was broken down in utter self-abasement. And still Christ led him past the grave, through the resurrection, up to Pentecost, and the Holy Spirit's coming. Then it was "Christ liveth in me."

What a contrast there was between that self-willed Peter and Jesus giving up His will to God! What a contrast between the self-exaltation of Peter and the deep humility of the Lamb of God. What a contrast between that self-confidence of Peter and that deep dependence of Jesus upon the Father when He said: "I can do nothing of myself."

It is not an easy thing to get rid of self. It is easy to make a vow and perform an act of surrender; but as solemn as the death of Christ on Calvary, just as solemn must it be between us and our God, giving up of self to death. The power of the death of Christ must come to work in us every day. We are called upon to live His life in us. But one thing must first take place; we must learn to hate this self and to deny it that Christ may be all in all to us.

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D.1397

GHANA NEWS by G. L. W. Ladlow

Since the delegation visited Ghana a year ago and recommended that this work should be taken over by the Elim Missionary Society many changes have taken place in this land. The Nkrumah regime, which inherited a balance in hand of £60,000,000, brought the country to the verge of bankruptcy and at the time of the *coup d'état* last February had piled up debts of £400,000,000. The military government has done an excellent job in stabilising the economy of the country, but it has meant the curtailing of imports and resultant tightening of the belt. The cost of living has soared and according to the *Economist* is now the second highest in the world. In farming areas local people are managing not too badly. In the towns and non-farming areas things are different, however, and were it not for the generous help of the U.S.A. and U.N.O. in sending in essential foods in some areas there would be acute distress. Flour is now 2/6 a pound, milk 2/9 per pint, cooking oil (essential to Africans) 5/6 per pint, butter 10/- per pound and rice 2/- per pound. Because of this there is a scarcity of money.

The promised help of Ghana Christians to furnish a residence and Bible school to train their pastors has not materialised. A greater burden is now placed on the Elim Missionary Society to meet these expenses and the salaries of its workers. Your gifts will be greatly appreciated. After reading the above we feel sure that you will agree with us that we should accept the challenge and seek to train these men who are so desirous to take the gospel message to their own people.

In addition to economic changes there has been an attack of the Devil on the work here. Through the moral lapse of some who were in a position of leadership the testimony has been greatly harmed. We are now having to commence to rebuild the work and we call upon all our readers to join us in prayer in this keen battle with the forces of darkness. We must not fail the faithful ones here who are looking to us for help and leadership.

PAUL v. COMPUTER *(continued)*

to Timothy and Titus he uses the phrase "Grace, mercy and peace"? Again, could the implications of the fact that whoever wrote these epistles, which we claim were Paul's but which the critics say were not, was a liar and deceiver be fed into a computer? The writer of Ephesians, Colossians, 1 and 2 Timothy and Titus claims directly to be an apostle, quite clearly in reference to the persistent attacks made upon his apostleship by false teachers. Could a deceiver have written the letters?

But this question of argument from style is a very highly speculative one. Perhaps I may be pardoned a personal experience to illustrate. I was asked by a committee to prepare a manuscript of about 10,000 words, this manuscript to be criticised by another committee of ten of which I was a member. Although this latter committee knew of my intense interest in the subject of the manuscript only one member guessed that I was the writer and, like dad, he kept mum!

It was an interesting experience hearing one's literary efforts freely criticised, as writers can imagine. If this can happen among colleagues of long and intimate acquaintance, in their native tongue, how speculative must be the matter of identification of authorship by style alone in an unfamiliar and ancient language.

D.613

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D.1360

Book Reviews

Challenge to Pray, by Jean A. Rees. (Oliphants' Lakeland Series, 5/- net.)

The book contains thirty-two short chapters on the subject of prayer. It would be helpful for personal devotions or for a group. It is suggestive in getting something done in the prayer and work line and would be very helpful to young people. It is a challenge to all to find time and gives helpful illustrations.

J. J. MORGAN.

Mister Wilson, by Mary C. Werner. (Published by Victory Press at 4/6; by post 5/-.)

An impressive, true story revealing the deep hunger of a human heart after God.

" Oh God, send somebody to make us know the way to heaven." Such was the agonising prayer of a West Indian—and God answered.

The reality of this man's conversion, the simplicity of his faith and the results of a transformed life make most inspiring reading.

He was a humble, uneducated character, but, as a fellow West Indian described him, " his life was crystal clear, his testimony appealing, his courage unshakable, his zeal unbreakable, his joy contagious, his love overflowing."

This story, while thoroughly enjoyable and humorous in places, is challenging and serves to show readers the still desperate need of dedicated lives to contact hearts as yet unreached by the gospel.

MRS. J. E. MORRISON.

Distilled as Dew, by Elsie Milligan. (Published by Victory Press, Lottbridge Drove, Eastbourne, Sussex, at 4/6; by post 5/-.)

I gladly commend this book, in which the author unfolds some uplifting, soul-refreshing truths, designed to help and encourage the believer in Christian living and service.

It is not heavy reading and contains twelve short chapters of delightful thoughts on " the dew," " trees," " silver," " praising," " sympathy," and other themes which cannot fail to bless and inspire the reader.

MRS. J. E. MORRISON.

The Bible, Science and Creation, by S. Maxwell Coder and George F. Howe. (A Victory Press paperback, 6/-.)

There are many Christians who, though very interested, would find it difficult to plough through many ponderous lines in search of data to substantiate the veracity of the Bible. Here is a little book that brings together a surprising amount of carefully selected information and presents it to the reader in such a manner as to be readily understood. While inevitably it is not without a certain amount of technical phraseology, the language is sufficiently " down to earth " to be intelligible to the average reader.

This book will adequately answer many questions, assist in " contending for the faith," and stimulate the faith of the Lord's people.

T.J.B.

The Holy Spirit and the Christian Life, by Herbert W. Cragg. (A Victory Press paperback, 4/6; by post 5/-.

An excellent book consisting of five chapters which are addresses given at Filey Christian Holiday Crusade 1962. The book deals with various aspects of the life and ministry of the Holy Spirit. It touches such truths as regeneration, the battle between the Spirit and the old nature, the ninefold fruit of the Spirit, the office of the Comforter to the child of God, and His ministry to the Church.

Not all will accept that the baptism of the Spirit is the initial work of the Spirit uniting believers to Christ, or that this experience was not promised after Pentecost, or that we are nowhere commanded to seek this experience. On the whole, however, most will greatly profit from its pages.

J. J. MORGAN.

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AND ADOPTION SOCIETY and F. B. MEYER Children's Home, Inc.
54 Grove Avenue, Muswell Hill, London, N.10

D.1376

EDITORIAL *(continued)*

But why do we impose a penalty on a couple who may have sinned but once, or, as in Pentecostal circles, upon smokers and drinkers, but no penalty, in fact sometimes the very reverse, on persons who have burned 100 children to death by dropping napalm on their school? Surely roasting people alive is a worse crime than fornication, or smoking, or drinking!

It will not do to argue that the person who uses napalm does not see the agony of his victims; his action is probably more reprehensible because of this.

If the whole Church were to do as some sections of it do and face up to these practical problems, which are discussed by the man in the street every day, this would do more than all its publicity stunts to make the Church's message one to be listened to and heeded by him.

Women's column

By GLADYS GORTON

A MODEL DRESS

EIGHT determined women, bargain hunters, turned into Park Lane, London, to attend a jumble sale at the Grosvenor House hotel. They came out highly satisfied and exceedingly happy, for each had bought a bargain, a model dress. It was a very high-class jumble sale, the kind where the bargains include cast-offs from customers of Dior, so it was with eager eyes that these women quickly spotted these model dresses. "It fits perfectly, as if made for me" one woman may have said admiringly as she stood before her mirror when she arrived home.

But that dress was not secondhand, it was new! Instead of being delivered at the Millinery Guild fashion show at the Dorchester hotel the vanman had made a mistake, and they were signed for by an official at the Grosvenor and displayed in the jumble sale. People *do* send clothes that have never been worn to jumble sales, but usually they are secondhand. Those fortunate women must have gasped when they heard or read in the paper that their bargain was a model dress. What a "show-off" to their friends! Probably purred one: "You would think it was made to measure, so perfect."

I suggest that, metaphorically speaking, there are many who profess to be the Lord's people who are seeking only secondhand blessings. A secondhand garment bought at a jumble sale will not cover a guilty sinner—you cannot depend upon a father's or mother's salvation; you must receive it yourself. The garment of salvation is like a model dress, one that fits the individual perfectly. Yes, it was woven and made to measure by the hands of Jesus on Calvary's cross.

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

We have now in our churches the second and third generations of Pentecostals, who, although they may not be aware of it, wear the spiritual clothes of their parents and grandparents. In other words, what they know about an outpouring of the Holy Spirit and revival is not what they have experienced and seen, but only what they have heard happened thirty or more years ago. A few have determined for themselves, so they have sought until they have found "a model dress," one for themselves. Got the thought? I trust you have.

Sunshine Corner

HELLO SUNBEAMS.

We love having visitors to see us in our Sunday school and Sunshine Corner. Recently we have had a visit from the Brownie and Cub mistresses, and the vicar. He comes to see us now and again because he doesn't have a Sunshine Corner and he likes to hear our choruses. The mummies and daddies come too, and they were all there on Sunday, our prize-giving day.

Everyone was very happy and we sang well and the parents joined in. There was one visitor missing; he should have come to present the prizes, but he didn't arrive. Perhaps he was lost on the way, Fortunately there was someone to stand in for him, so we didn't mind too much. It was our very first prizegiving and the mummies loved it as much as the children.

The mummies were very curious about a visitor who was late! The children could talk of nothing else. He was late because of a traffic jam, but everyone was so glad when he did arrive. He brought Aunty Ruth with him and we had a wonderful time. The parents weren't with us that time, but when he comes again they want to be there too.

Our very special visitor was called Oscar. He came in a large black case because he belonged to Aunty Ruth. Oscar told us that he had been on the stage. He had been famous and was quite important. Aunty Ruth's mummy had found him lost and lonely in a big theatrical shop. She bought him and took him home to Aunty Ruth. Oscar hadn't heard about Jesus until Aunty Ruth had told him. Now he visits boys and girls to speak and sing to them about Jesus.

Debbie and Tommy had the great thrill of singing with Oscar. They sang "Deep and wide" and "The joy-bells" and the best chorus of all, "If you're saved and you know it, say amen." Oscar gave the boys and girls a little booklet. It had a page specially for making a decision. Some of the boys and girls filled in this page to show that they now belonged to Jesus.

The boys and girls went home to tell mummy and daddy about it all. The mummies and daddies are anxious to hear Oscar tell them about Jesus. Maybe they will come to love Jesus too. In our prizegiving we had a prize for the scholar of the year. If we gave a prize for the visitor of the year I'm sure

(*continued on facing page*)

COMING EVENTS

BIRMINGHAM. January 28, 29. Winson Green Elim Pentecostal Church, Handsworth New Road. Minister's fifth anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

BRADFORD. January 14-16. Southend Hall (off Leeds Road). Preacher: Rev. Edmund P. Ackerman (California).

HALIFAX. January 18. Elim Pentecostal Church, Hopwood Lane. District Presbytery youth rally at 7.30. Preacher: Edmund P. Ackerman (California). Convener: Graham Knight. Soloist: Mrs. Ian Hall.

HANLEY. January 21. Elim Pentecostal Church, Bucknall Old Road. Rally at 7.30. Preacher: Aaron Linford. Convener: J. G. Cooper.

HASTINGS. January 21, 22. Elim Central Hall, Station Road. Minister's third anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley.

HUDDERSFIELD. January 17. Elim Pentecostal Church, South Street. Preacher: Rev. Edmund P. Ackerman (California).

IPSWICH. January 21, 22. Elim Pentecostal Church, Vernon Street. New Year Convention. Saturday at 7. Sunday at 10.45 and 6.30. Preacher: T. W. Walker (Field Superintendent). Convener: A. J. Chuter.

LEEDS. January 25. Foursquare Gospel Church, Bridge Street, Lady Lane. Preacher: Rev. Edmund P. Ackerman (California).

NEWHAVEN. January 14. Elim Pentecostal Church, Meeching Rise. Monthly rally at 7. Preacher: L. Tranter (Worthing).

LONDON, Kensington Temple. January 21, 22. London Crusader Choir thirty-eighth anniversary. Saturday: symphony of thanksgiving. Guests: Southsea S.A. band, Emyr Davies (organ), Derek Frost (tenor) and The Joy Bells. Reserved seats for parties. Sunday: L.C.C. members, past and present, take part.

WRENTHORPE. January 21-23. Foursquare Gospel Church, School Lane. Preacher: Rev. Edmund P. Ackerman (California).

ENGAGEMENTS

BARRITT—PENDRILL. Mr. and Mrs. Charles Pendrill have pleasure in announcing the engagement of their daughter, Susan, to Michael, son of Mr. and Mrs. R. J. Barritt (all members of the Elim Church, Ilford). C.1401

BRIGGS—THOMSON. Graeme Thomson, son of Pastor and Mrs. T. W. Thomson, of Reading, to Jennifer Briggs, of Bangor, Co. Down, on November 29th.

RENOUF—BETTS. The engagement has been announced between Dasia, eldest daughter of Mr. and Mrs. V. Renouf, of Fairview, St. Peter, Jersey, and Leslie, only son of Mr. and Mrs. W. Betts, of First Tower, Jersey. Both are Jersey Elim Crusaders. C.1402

MARRIAGE

CANAVAN—LINDSAY. On Saturday, December 17th, at the Elim Pentecostal Church, Bangor, Co. Down, Evelyn Canavan to Joseph Lindsay. Officiating minister: John M. Cuthbert.

WITH CHRIST

PRIESTLEY. On December 16th, Adeline Gertrude Priestley, aged 72 years, faithful mmber of Halifax Elim Pentecostal Church. Officiating minister at funeral: W. J. Hilliard.

THORPE. On November 22nd, Mrs. Helena Thorpe, aged 73 years. For many years a member of the Elim Pentecostal Church, Nottingham. "Called, chosen and faithful." Officiating ministers at funeral: F. J. Day and P. Watson.

SUNSHINE CORNER *(continued)*

Oscar would win that. Aunty Ruth would have to have a prize too, I am sure. Oscar can't go anywhere without her. When Jesus comes to be our Saviour we can't go without Him. He speaks through us so that everyone can know of His great love.

'Bye now sunbeams. Lots of love, AUNTY DOROTHY.

ADVANCE NOTICE

BIRMINGHAM TOWN HALL

Saturday, March 4th, 1967, at 7 p.m.

MIDLANDS UNITED YOUTH RALLY

Speaker: REV. ALEX TEE
(National Youth Director)

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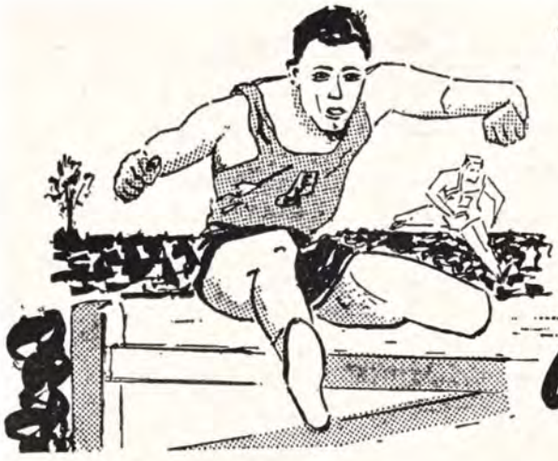

YOUTH *in action!*

How we doubled our Sunday school

by M. B. HORNE (Exeter)

THIS year our Sunday school has made tremendous progress. God has richly blessed us and His guiding hand has been felt in our midst. Truly we can say "This is the Lord's doing, and it is marvellous in our eyes."

At the beginning of the year an average of fifty-five was maintained. In May we had a Sunday school drive. With the help of the Crusaders we visited houses in the immediate vicinity and then in a large council estate. This proved to be the leading of God. From the first visit we were able to fill a mini-bus with children from twenty-six families. The Crusaders two weeks later canvassed almost the whole estate. The response was wonderful, parents and children alike being eager that God's word should be taught.

Our problem now was transport, as we had promised parents that the children would be collected and taken home, and so a double-decker bus was hired each Sunday from the end of May.

The attendance increased each month, until now we average between 115 and 130 each Sunday. Almost every child in the school has to be brought and taken home again, a feat which could not be accomplished without the cheerful, consistent help of seven drivers and their cars, as well as the mini-bus and the double-decker bus.

Due to the expansion in the school we have welcomed three new teachers and four spare teachers who so willingly bridge the gap at holiday time or in case of sickness.

We count it a privilege and great responsibility to have over 100 children for an hour each week. Also over 100 homes are reached each week with special "take home" gospel papers.

Recently over twenty children responded to the invitation given by a visiting evangelist and twelve came to the evening service to make a public confession for Christ.

There is also another side of Sunday school work: the heartaches, the discouragements, the seemingly uphill climb and, so often, the tiring regularity of teaching week after week, month after month; and whenever things seem to be going right the Devil comes with a counter attack—sometimes, alas, through God's own children. Let us pray that the Devil will never get at another worker through something I have said or done, or through some criticism I have passed. "Those who criticise never spiritualise." Sunday school work is hard and often apparently unrewarding and discouraging, but it is very, very necessary. One thing that always encourages me is that if no progress was being made, if no work was being done, Satan would not need to worry us; but when we work he worries. Praise the Lord! "We are more than conquerors through Christ."

You ask "What can I do?"

Nothing could have been achieved without everyone pulling together. We need those who give financially, we need the faithful teachers, and we need those who pray. Prayer and progress go hand in hand.

You may ask "What does Sunday school teaching involve?" To speak and hold the attention of ten or more children for thirty minutes means hours of preparation and study. Giving up every Sunday afternoon—cold, hot, rain, snow or sunshine—needs dedication.

Can you help? Yes, you can. Pray for every Sunday school this year. Our Sunday school could use a second bus; go to another housing estate. The need is great; there are hundreds of children not yet reached with the gospel, and their ignorance of the Bible is great.

Last year was a great year, and I would like to say with Fanny Crosby "To God be the glory, great things He hath done. . . . Praise the Lord! Praise the Lord! Let the people rejoice." This year we believe God has great things in store for us.

THE FAMILY ALTAR

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

Monday, January 16th — John 6:1-15

" When Jesus therefore perceived that they would . . . make Him a king " (v. 15).

Dr. Campbell Morgan makes the point regarding our Lord's refusal to yield to popular clamour that Jesus was not prepared to be made king on the basis of His being a universal bread provider. Much Biblical interpretation today in Protestantism does not go beyond this conception of Jesus' ministry; the establishing of the kingdom of God on earth is the limit of the vision of its expositors.

Jesus will establish such a kingdom at His second coming. His message, however, is not one of social reformation but of eternal salvation for all who call upon His name. He came not to supply universal natural bread but to be, Himself, the Bread of Life for all believers.

Tuesday, January 17th — John 6:16-24

" His disciples . . . entered into a ship " (vv. 16, 17).

The mental pictures are not difficult to conjure up: the disciples labouring in the storm-tortured ship; our Lord, alone in the mountain, praying; the multitudes on the shore seeking Him. Nor is the lesson of our passage difficult to present: the Church making its laboured way across the sea of time; our Lord interceding in " the mount of God " for His Church; the needy multitudes seeking Him. But in the fourth watch of the night, just as dawn was breaking, Jesus came to them. The dawn of a new millennial day is soon to break. But now, in the midst of our toil, we rejoice in an Intercessor on our behalf in the presence of the Eternal.

Wednesday, January 18th — John 6:25-40

" Labour not for the meat which perisheth " (v. 27).

Happy the person who knows that this earthly life is intended only to serve the heavenly life. Such a one does not make this life or what it offers, or even its trials, ends in themselves; he realises that this life is but the means to the true, the eternal life. The consistent exhortation of Scripture is that we set our minds on that which belongs to, and will endure for, eternity. " Seek ye first the kingdom of God " (Matthew 6:33). " Lay up for yourselves treasures in heaven " (Matthew 6:20). " Set your mind on things above " (Colossians 3:2).

Strive, said Jesus to those who sought miracle bread, for the bread that endures to life eternal. The impossibility of dissociating the partaking of the true Bread from the cross was the stumbling-block then as it is the stumbling-block today.

Thursday, January 19th — John 6:41-59

" I am that bread of life " (v. 48).

The whole of today's reading concerns the oneness of our Lord and His people—we in Him and He in us. The vine and the human body are used to illustrate this oneness. We are partakers of Christ, we appropriate Him in the spiritual part of our being when we believe in Him for salvation, just as really as the bread that we eat becomes part of our physical make-up.

The woman of Samaria could not understand this at first, nor could the Jews whom our Lord was teaching in the synagogue (v. 59); but the heart understands and faith appropriates when Christ is accepted as Saviour, and the Holy Spirit dwells within us.

Friday, January 20th — John 6:50-71

" The words that I speak unto you, they are spirit, and they are life " (v. 63).

Here our Lord shows that His previous conversation has a spiritual application, revealed only to those who are taught by the Holy Spirit. In verses 51 and 62 our Lord shows how the cross and His possible absence are linked with a real understanding of His words. The temptation to by-pass the cross is always present; to accept the cross is an indication that we are following our Lord.

Given the choice between " miracle bread " and the cross and the possible absence of the Lord, " many of His disciples went back, and walked no more with Him."

Saturday, January 21st — John 7:1-13

" I testify . . . that the works [of the world] are evil " (v. 7).

These words were spoken by Jesus to His brothers, who, we read, did not believe in Him (v. 5). The cleavage between the Church and the world could not be more complete, even within the family circle. This is a matter of urgent concern to all who have unconverted loved ones. Living for our Lord in an unconverted home is the real test, for it is there that our failures are frankly pointed out; there we are known exactly for what we are.

Doubtless many who read these notes will have unsaved loved ones; your continual prayer is for their conversion, even as Paul for his kinsmen according to the flesh. We have for our encouragement the record in Acts 1:14 that His mother and brothers were in the upper room in prayer and supplication.

Sunday, January 22nd — John 7:14-24

" If any man will do His will, he shall know . . . (v. 17).

Enlightenment by the Holy Spirit does not depend upon intellectual brilliance. Obedience to God's will brings about enlightenment of the heart. The Holy Spirit was sent in order to make revelations to us that could never have been perceived by the unaided mind. This applies to the revelations of great Bible doctrines; it also applies in our day-to-day Christian living. Three attitudes of mind are required: childlike simplicity, willingness to do God's will, and obedience. " If ye be willing and obedient ye shall eat the good of the land " (Isaiah 1:19).

PRAYER AND PRAISE
by F. H. Coleman

THE MAN WHO COULD PRAY

Samuel was called to be a prophet of the Lord when he was very young. Israel was decadent and had turned to worship other gods, especially their favourite god, Ashtaroth.

God's prophet had spent years preaching repentance and that they should turn from idols to God, but without apparent result. The ark that had been captured by the Philistines had gone from its place, but now was in the blessed house in Kiriath-Jearim. Samuel thundered his message of repentance. At last Israel listened and were commanded by Samuel to gather together at Mizpah. While there they showed evidence of repentance. Idols were destroyed, including their favourite; water was poured out and all fasted. The Philistines, thinking this was an arming for war, prepared to attack. The Israelites were seized with fear. " Pray for us " they cried to Samuel. Taking a lamb, he prayed as the animal was sacrificed. God heard and answered. The Philistines came no more in all the days of Samuel.

In the time of national need there was someone who could pray. No one could fill this gap unless he had learned to pray in the school of prayer. Samuel had learned well in that school, for while going through the laws calling for repentance he had prayed and prayed. Now when the need arose he could pray, and what a wonderful thing the Lord did.

You may be learning in that hard school, but—who knows?—in the time of crisis you may emerge to pray as Samuel did long ago.

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ITINERARIES

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London Crusader Choir :
January 15, Broadmoor ; 21, Kensington Temple, London, thirty-eighth anniversary ; 22 (at 3), Salvation Army, Regent Hall, 275 Oxford Street, London, W.1.

Elim Evangelistic Film Unit :
January 12, East Ham ; 14, Wimbledon and Romford ; 15, Carshalton (film : " In His Steps ").

Miss M. Llewellyn :
January 21, Romsey ; 22, Southampton ; 23, Canada ; 24, Sholing ; 25, Eastleigh ; 26, Petersfield 28, Portsmouth ; 29, Ryde ; 20, Gosport.

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D.1382

BIRTHS

CUTHBERT. To Pastor and Mrs J. Cuthbert, of the Elim Pentecostal Church, Bangor, Northern Ireland, on December 12, a son, Terry Michael.

JOHNSON. On December 5th, to David and Evelyn Johnson, of Rotherham, the gift of a daughter, Jennifer Kaye.

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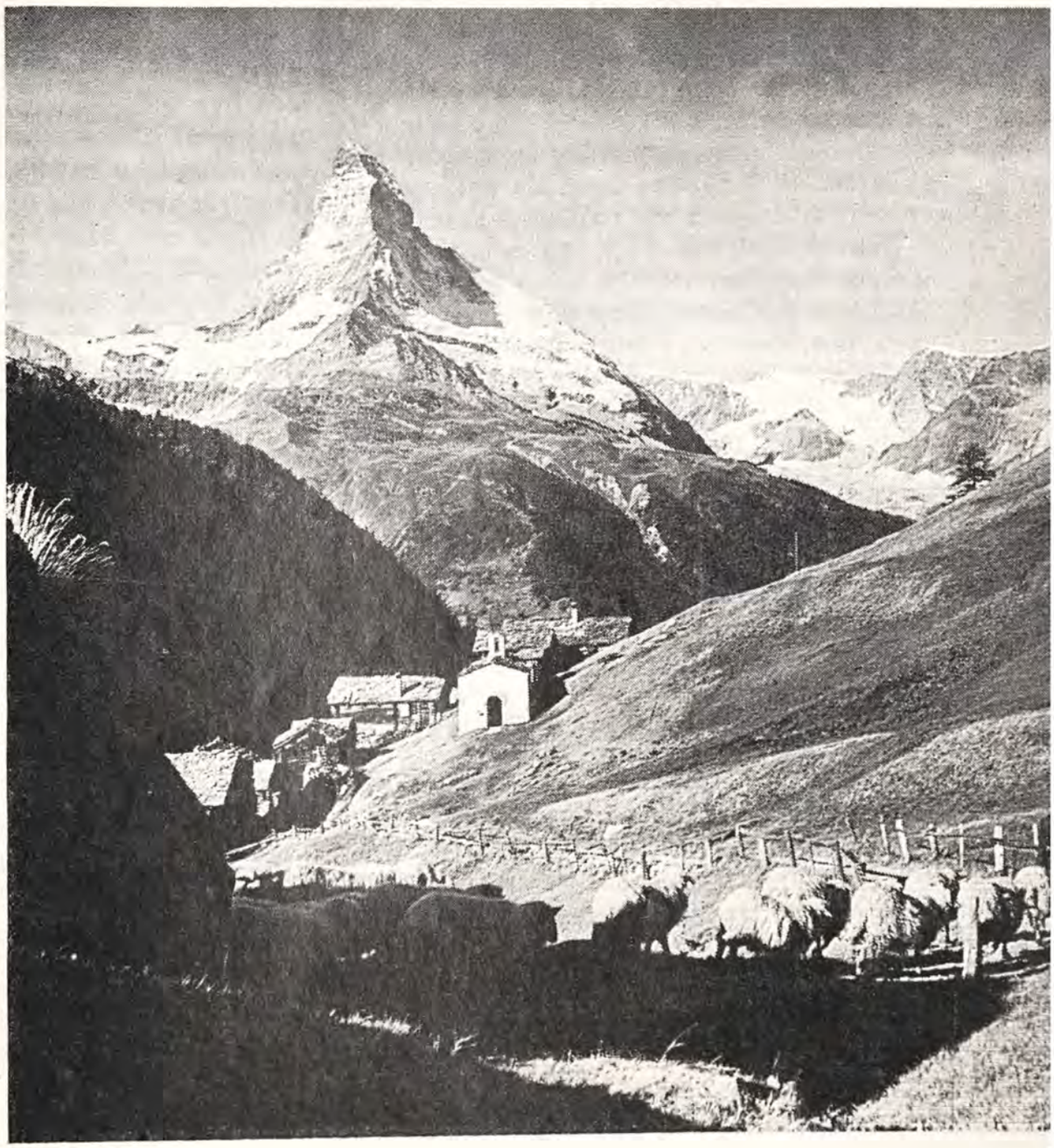

The Matterhorn with Findelen in the foreground

Photograph by courtesy of the Swiss National Tourist Office

ELIM EVANGEL BIBLE SCHOOL

"HIS FULNESS AND OURS"

Studies in Paul's letter to the Colossians (No. 9)

by H. Palliser *(Minister of Dundee Elim Church and member of Elim Bible College Faculty)*

AS we come to chapter 2:8-10 the opening words remind us again of the situation Paul was grappling with. The Colossian Christians had been happily trusting in Christ until false teachers came with their Gnosticism, boasting that they had been admitted into the knowledge of fresh secrets and mysteries and they had had a disturbing effect. Some years ago a young man came to me in great agitation. He had attended certain meetings, and had been told by the leaders of " new light, further revelations," etc., and he was all for joining them. He was reassured as I showed him there was no further light beyond the Word of God, and today he is a minister. But this shows how disturbing false teaching can be.

So it was in Colosse. They were facing " philosophy, vain deceit . . . man's traditions . . . and worldly and immature thinking and reasoning " (v. 8). But all this, said Paul, was " not after Christ." And what grieved Paul in this whole matter was that the suggestions of those teachers came down to their claim that they had found greater light, greater revelations and a greater fulness, and had done so apart from, and away from, Christ. Paul's answer to this is given in two of the most profound verses in all scripture, verses that take us to the heart of the great doctrine of " the *pleroma* " or " the fulness of Christ." " *Pleroma* " is a Greek word meaning " fulness " and, as H. Cragg pointed out in his Keswick Bible readings, " In other literature it is used to describe the crew of a ship when that ship is fully manned, or of a regiment up to full strength. It is a word which describes that indefinable something which results from the fact that the crew or regiment is complete. So here in Colossians ' fulness ' is not only that every single need of the Christian life is met in Jesus Christ, as indeed it is, but that in Jesus Christ we have ' completeness.' He creates a filled condition, which is infinitely richer than the sum total of all the gifts by which He meets our many needs." We will consider this fulness in two ways.

The fulness of Christ
(v. 9)

There were those false teachers boasting of their " greater fulness " and here is Paul's answer: " Away with such nonsense. How can you boast of such a thing apart from Christ, seeing that in Him, and in Him alone, is all the fulness of the Godhead bodily? " These are tremendous words; and, after all, how can the finite and limited grasp and comprehend the Infinite, the Unlimited? But try we must.

Let us begin by facing the fact of the Trinity: God the Father, God the Son and God the Holy Spirit. What the Father is the Son is and the Spirit is. Jesus said " I and My Father are one." " For there is one Person of the Father, another of the Son; and another of the Holy Spirit. But the Godhead of the Father, and of the Son, and of the Holy Spirit, is all one; the glory co-equal, the majesty co-eternal " (Creed of Athanasius).

All that God is in essence Christ is

Some 300 years ago the Committee of Assembly was drawing up the Shorter Catechism, and the story has been handed down that those godly men were to deal with the question " What is God? " For all their godliness they were baffled and daunted. They asked a young minister, George Gillespie, to lead in prayer for help, and he began his prayer with these words: " O God, Thou art a Spirit, infinite, eternal, and unchangeable in Thy being, wisdom, power, holiness, justice, goodness and truth . . ." and the fathers and brethren remembered those words, and set them down as answer to their own question, " What is God? " Now all that God is Christ is. " In Him dwelleth . . ."

All that God is in character Christ is

In Exodus 34 we have the magnificent story of how God revealed Himself to Moses as he stood in the cleft rock. And what Moses saw was the character of God—holiness, righteousness, mercy, grace, justice. Again, all that God is Christ is. "In Him dwelleth . . ."

All that God is in power Christ is

To appreciate this we need only go back to Colossians chapter one and read there of Christ's activity in creation, both creating and upholding all things by the word of His power. Did He not say "All power is given unto Me"? All that God is Christ is. "In Him dwelleth . . ."

All that God is in wisdom and knowledge Christ is

In Romans 11:33 Paul bursts into adoring wonder as he sings of the wisdom of God; and in 1 Corinthians 2 he writes of the wisdom of God as something so profound as to need no less than the Holy Spirit to probe its depths. But yet again all that God is Christ is, for "in Him are hid all the treasures of wisdom and knowledge" (Colossians 3).

One thing more, it is "in Him, bodily"

It is in Him as the One who "became flesh and dwelt among us." In that body He lived, suffered and died; after His resurrection He returned to heaven in that body, now glorified, and, in the words of H. M. Carson, "now in heaven still retains His glorified humanity, and in Him the very essence of deity has its eternal dwelling-place."

The fulness of the believer

(v. 10)

But verse 9 cannot be taken by itself. It was written that verse 10 might be written also. The first prepares the way for the second, as the conjunctive "and" shows. But what does this mean: "And ye are made full in Him"? In the words of Dr. A.

(*continued on page 42*)

SUSTAINED BY THE SPIRIT OF GOD

by Mrs. Max Johnson, Iowa

MAN'S continued existence on earth is as much a miracle of divine power as his first introduction into life. Only divine care keeps the delicate organism of the human mind and body from falling into disrepair and dissolution. In a meaningful but unstudied testimony a young lady said recently: "If it had not been for the Lord, I would have fallen apart." No truer words could she have spoken.

Man has many needs, and unless God waits on him daily he must deteriorate, disintegrate, and die. The psalmist declared: "Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds" (Psalm 36:5).

Job, in trouble, recalled the time when he was the object of God's concern. He lingered over sweet memories which refreshed his soul. Against the dark background of his present sorrow these tender memories touched and softened his heart. There was a deep desire in his soul for the return of the divine love that fashioned and favoured him. In recalling the old times to God, he may have thought it possible to excite some pity in the divine heart of God toward him.

Sometimes trouble comes, crash after crash, and like Job we are utterly crushed. Everything seems to go wrong. Trouble is a depressing experience. It produces fixed weariness, fixed fretfulness, and fear of some new reverse. Because nothing seems to go right, we are prone to say that nothing ever will be right. The heart is taken out of us; our troubles increase. But those troubles we make for ourselves are always the hardest to deal with. Job in the midst of his troubles knew his source of strength, and we hear him say to God "Thy visitation hath preserved my spirit."

Man lives his life surrounded by unfinished things. He is constantly saying "My purposes are broken off." We think we are almost ready to realise our ambitions, then suddenly something comes along to interrupt our plans. We have a bank account reserved for the future. Unforeseen expenses come and eliminate it. We are ready to retire and take life easy; sickness or death intervenes. Man is always attempting something he cannot finish, beginning what he cannot carry through, when he ought to be saying "Not my will, but Thine, be done."

God always has a distinct purpose in every situation. He is always active until His purpose is realised. Thoughtless action is never associated with God. People drift into things, not knowing where they are going, talk about waiting for something to turn up; but God never does. He knows the end from the beginning. There are no accidents with God; He

(*continued on page 43*)

Elim Church News

Pastor W. J. Allen with the triumphant team from Bridgwater and the Sunday school superintendent.

BRIDGWATER
Report from the *Bridgwater Mercury*

Saturday, November 19th, was a day of unique triumph for the team of Sunday school scholars of the Elim church, Bridgwater, who at the great Sunday school rallies held in the City Temple, Bristol, competed in a grand Bible quiz with scholars from the Sunday schools of Bristol, Bath, Swindon, Oxford, Keynsham and Cheltenham Elim churches, and won the new challenge cup.

Scholars forming the Bridgwater team — Susan Rayner, Susan Williams, Carol Scone and Vanessa Bigwood—had already won a victory over the Wells team on the previous Wednesday, which entitled them to proceed to Bristol for the finals. David Escott, from Wells, was also included in the winning team.

Many thanks are due to Mr. John Rayner, superintendent of the Bridgwater Sunday school, who accompanied his team to Bristol, and also to the teachers who labour so faithfully year after year.

DUNDEE **Pastor: H. Palliser**

Recently we welcomed in a real Scottish warm-hearted manner our new minister and his wife, Pastor and Mrs. H. Palliser. Miss Vera McGillivray, of Hong Kong, was also present at the services of welcome.

Mr. Anderson, the church secretary, and Mr. Robertson, the treasurer, welcomed the pastor and his wife, assuring them that there waited a people with warm hearts and a strong desire to endeavour for God under the ministry of His servants. Pastor A. Anstey gave the charge to minister and people, and as he spoke it was evident that God was dealing in a new way with His people as the word of warning and exhortation brought to us the necessity for being knit together in a bond of fellowship and understanding.

On Sunday Vera McGillivray told of her work in Hong Kong, with film and recorded testimonies from young men under her charge. These testimonies were so blessed that many spoke of a renewed interest in the work overseas.

WM. W. ANDERSON,
Church Secretary.

Wedding in New Zealand

Pastor and Mrs. Malcolm Frith

Recently in Auckland Rev. John Wood, pastor of the Assembly of God, and I conducted the wedding of Pastor Malcolm Frith and Miss Carol Evans. The day was very kind, with lovely sunshine and a pleasant breeze. The service was beautful and the occasion was graced by an awareness of the blessed presence of the Master. A very precious moment came when the bridal pair partook of the Lord's supper.

Until recently the bride was a member of the Bristol City Temple, where she was an active Elim Crusader and Sunday school teacher.

Last year Pastor Frith returned to New Zealand after training at Elim Bible College as well as holding appointments at Clapham, Portsmouth and Ryde churches. He is now the assistant pastor in Wellington.

At the reception a wedding message on tape from Ron Jones was played, together with greetings from the bride's parents and many Elim friends.

G. T. S. DUNK,
New Zealand.

Wonderful healings at Revival and Healing Campaign at Armagh

Pastor: G. H. Wallace

Night after night the largest congregations for many years listened to the message of Jesus the Saviour and Healer during the campaign conducted by Pastor Charles Brookes.

From the first Sunday morning, as hands were laid upon the sick, a woman claimed healing from a

Miss Black

kidney complaint, and nightly God moved along the lines of sick folk and healed many of them. Mrs. Griffiths came with her arm lying limply by her side as the result of a seizure, but went away waving her arm high in the air. Miss Black, who struggled into

Mrs. Griffiths

the meeting straight from the doctor's surgery, after having been told she would have to go into hospital for an operation for double rupture, was healed that same night, and on going back to her doctor and to the hospital nothing could be found. Mr. Flanagan stood for his daughter one night as the evangelist offered prayer for absent friends, as she was due to undergo surgery, and that night "God sent His Word and healed her." She testified that, at the time the evangelist was praying, some twenty miles away God was healing and all the pain ceased and no surgery was needed. These are some of the wonderful miracles of healing during the mission.

It is a thrill, too, to tell that many found salvation through the preaching of the cross. Some who had been prayed for over many years were wonderfully saved. Mr. Brookes presented the foursquare gospel fully and his clear, balanced teaching on "The baptism in the Holy Ghost" created a hunger among people of many denominations for this blessing, and some received with signs following.

History was made during the campaign as far as the Elim Pentecostal Church was concerned, for it was the privilege of Mr. Brookes and the pastor to visit the local primary school twice and conduct morning assembly, where 550 children eagerly listened as the gospel was presented in word and by music.

We in Armagh thank God for His blessing in 1966 through the ministry of our brother, and look forward to 1967, when (D.V.) he will be back again for another series of meetings. To God be all the glory.

G.H.W.

BATH **Pastor: Douglas O. Ward**

The secretary of our church in Bath, Mr. F. C. Smith, reports blessing and increasing numbers and finances during the first year of Pastor Douglas O. Ward's ministry. The preacher at Mr. Ward's first anniversary services was a former minister, Pastor E. J. Jarvis. Mr. Jarvis and his wife and their son Trevor also ministered in song.

Mr. Jarvis expressed his delight at having the opportunity to visit the scene of former labours and to renew fellowship, and that he had returned to find such warmth of welcome and to notice the love and esteem which the church had for Pastor and Mrs. Ward and their family."

At the church annual business meeting the reports showed progress in all departments. At a recent baptismal service Pastor Ward had the joy of baptising two of his family, Sharon and Peter, and at the same service a sister also received the baptism in the Holy Spirit after she had been baptised in water.

Mr. Smith also reports that the minor hall has been redecorated by the pastor and brothers of the church, thus saving the church hundreds of pounds.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

CRY HALT!

ONE aspect of mass communication—radio, television and the press—helps to offset its general inanity: no inhabitant of the civilised world can say that he, in common with his civilised co-beings, did not know that we stand on the brink of world disaster. If he fails to listen to the voice of God through the gospel he cannot avoid hearing the warning voice of science.

Scientists keep returning even now to the thalidomide disaster. But in spite of its and their warning voice we, in our millions, allow experiments to be made on us with drugs the potentialities of which, for disaster, we just do not know.

The voice of science in **CHALLENGE** on January 5th sounded with almost evangelical fervour and apocalyptic warning through the lips of Lord Ritchie-Calder, Sir John Cockcroft, F.R.S., Professor Barry Commoner, Dennis Gabor, F.R.S., Professor Seymour Melman and other distinguished contributors. How many millions listened to that programme we do not know, but not one who listened can now say that he and we have not been warned.

Perhaps the most telling contribution was that which drew our attention to the fact that we develop new entities the powers of which we have no knowledge. The speaker pointed out that we released atomic energy and developed and used the atom bomb ignorant of the biological ill consequences of our experiments; that we have developed and used detergents on a massive scale, ignorant of their biological ill consequences; that we develop and use new drugs on a massive scale, ignorant of their possible ill consequences; that we use pesticides and antibiotics on a massive scale, of whose ill consequences we remain in almost total ignorance; that we experiment in that delicate border line where life and matter integrate with a view to developing new forms of life, completely ignorant of the possible consequences of our own experiments. The consensus of their testimony was that disasters on an apocalyptic scale await mankind if we pursue our present course.

Mention was made of a scientist who had *developed a germ against which there was no antidote* and it killed him. As a colleague commented, "It's a good job he did not sneeze."

But we evangelists pin our hopes not on this world but on the life to come. We know that present trends to apocalyptic disasters confirm the Bible prophecies that these are to come upon the world, but our message is still one of individual salvation from sin and hell for all who will believe on the Lord Jesus Christ.

COMMENT, OPINION AND REVIEW

CONTINUING the theme of our editorial of December 10th, we were unaware when it was written of Geoffrey Barraclough's talk 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. We know about the Anglo-Saxons, of course, though rather dimly; but we think of them as a primitive, almost prehistoric people, cut off from the main centres of European Christendom, who needed the Normans to discipline them and civilise them and bring them into the main stream.

"This simply is not true. If anything, it was the Normans who were a primitive race, descendants of the Vikings with a good deal of the Viking marauder in their blood, while the Anglo-Saxons were the heirs of an old civilisation of remarkable force and resilience. The Anglo-Saxon contribution to learning, to art and literature was far greater than that of any other western people at the time, including the Italians. *In fact, it was the Anglo-Saxon influence, penetrating to the Continent through missionaries like St. Willibrord and St. Boniface, that brought about a revival of learning in the Frankish lands across the Channel.*

"*It was also the motive power behind the reform of the Church. All across the Continent, from St. Gallen in Switzerland and Luxeuil in Burgundy to Bobbio in Italy, Anglo-Saxon monasteries were the centres of cultural life. It was they who converted the Germans, and the great churches of Germany, like Fulda or St. Emmeram in Regensburg, are all Anglo-Saxon foundations. And in many ways Anglo-Saxon England itself was unique. The royal writ, the king's seal, an excellent coinage, a unique financial system—all these were evidence that the arts of government were far more sophisticated in England than in Normandy.* But the greatest achievement of Anglo-Saxon civilisation was its literature. No country in 1066 had anything to compare with the heroic epics or the religious prose of England.

"In 1066 this fine civilisation was crushed and killed. It was swept away not through any inherent defects but by a deliberate act of the Norman conquerors. Not, of course, at Hastings alone—that was only the start—but in the ravaging and wasting and slaughter which went on for a full six years until 1072." (Our italic.)

Let us therefore beware lest Rome commercial does for us now what Rome political and Rome papal did for us in the past.

WE confess our appreciation of Philip Toynbee's metaphor of the old school theologians being astronomers who scanned the starry heavens in their search for God, and the theologians, reflected by the writings of, among others, the Bishop of Woolwich, being earth tunnellers seeking God "down there," among the telephone ducts and electricity cables, the sewers, the water mains and gas mains ("Ah, somebody's been here before us"), and their tunnel, because of their faulty instruments, taking an unnoticed twist and their finding themselves, amid a crash of falling masonry, in the smoking room of the Atheists' Club.

The neo-modernists in theology represented by Bonhoeffer, Bultmann, Tillich, Robinson, William Hamilton and Paul van Buren are apparently considered by Ved Mehta in his *The New Theologian*, according to Philip Toynbee, "extremely muddled speculators who are strangely unaware of the fact that their 'radical' conclusions are little more than Old Atheism writ new."

The curious thing is that apparently Rosemary Haughton in *On Trying to be Human* and William Hamilton in *The New Essence of Christianity* avoid committing themselves to a belief in a "personal" God but consider "that this is an age for extreme spiritual humility combined with extreme spiritual effort."

Alas, how truly may be applied to neo-modernists in theology the words that Christ applied to the religious leaders of His day! Their application of the old terms of theology to completely new and anti-Biblical conceptions is among their chief error.

As touching the phrase "extreme spiritual

(*continued on page 43*)

" RICHER and richer I grew, more than any before me in Jerusalem, nor did my wisdom leave me. Nothing I coveted did I refuse myself; I denied my heart no joy—for my heart did feel joy in all this toil; so much did I get from all my efforts. But when I turned to look at all I had achieved and at my toil and trouble, then it was all vain and futile. Nothing in this world is worth while. . . . So I hated life; for all that goes on under the sun seemed evil to me, all of it vain and futile " (Ecclesiastes 2:9-11, 17, Moffatt).

" Thou destroyest the hope of man. . . . Thou changest his countenance, and sendest him away " (Job 14:19, 20).

THE FLAT FACE OF

by

Modern society

Our modern society has dedicated itself to material success, enjoys comfortable hours before the " telly," glamorises sex symbols, and indulges in scientific discoveries and concepts of a universe so vast that light travelling at 186,000 miles per second takes 2,000 million years to reach our tiny planet. We can glide through the upper atmosphere at twice the speed of sound, bounce messages off the moon, and circle the earth with communication satellites. Many diseases we have mastered, and the life of man on earth has been prolonged. To preserve our society and ensure a multiplication of our species we have ante-natal clinics and antibiotics. Science hastens along, the wonder of our twentieth century.

The " rat race " is on. Never was man engaged in such violent strife—this mania for advantage, for the sheer delight of being out at the front, the idol of the crowd, the star of gaping multitudes. Pleasure is our all-absorbing passion, mastery the motive that impels.

Juke-box civilisation

Everything but moral restraint seems to be thrown into the modern scene, including murder, theft, cruelty and unprecedented licence. There are " angry young men " in the " rat race," there are cynics with sneers and traditional puritans with untarnished skirts to their perfectionist garments. The pushing parson is there, acclaimed a huge success in his generation: a promoter, performer, planner, with hardly any time for the secret sanctuary of prayer, jiving along on a surge of juke-box religion; or if he be among the higher intelligentsia of the theological colleges he writes daring screeds on the non-existence of God, expressed in metaphysical jargon and calculated to chill the spine of the fundamentalist and bring a nodding assent from the folk who measure the capabilities of a minister from the chin upwards. " We must keep abreast of modern thought," he will explain, glancing over his shoulder to the competitive pedagogues.

Religious decay

There was a time when the Christian ministry was a high and noble calling, when young men abandoned themselves " for better, for worse "; they loved not their lives unto the death, sacrifice was their badge of office and no allurements of the secular world could divert them from the service to which they had given their all. But many have side-stepped from the narrow path of duty to join the giddy cowd in its scramble for possessions and privilege; like the prodigal, they note with covetous eyes the advantages of material gain, the big salary, the secure job, an easier existence, prominence, forgetting meanwhile the early call that demanded the fullest surrender.

In place of the old-fashioned faith we now have the skill of the analysing psychiatrist and the " know-how " of the scientific humanist to apply to our problems. " Be respectable and live a decent life " is their cold advice, advice purred to the alcoholic and drug addict with the passionless expression of the objective expert.

J. B. Phillips draws attention to the tragedy of the modern religious decay: " Why is there such a chronic shortage of nurses and midwives? Why such a lack of those willing to nurse the mentally ill, or care for the physically handicapped? Why indeed is there such a lamentable shortage of leaders for youth organisations, of prison visitors, of doctors willing to go to the disease-ridden parts of the world? Why are there so few volunteers in

RAT RACE

. GREENWAY
ecretary-General)

the really needy centres of human misery—why are there so few whose love extends any farther than their own circle? Why are works of human compassion nearly always left to be operated by a mere handful on a shoestring budget? Why indeed, unless there is a tragic and world-wide deficiency of outgoing love?" Calls to duty on doctrinaire principles are insufficient to stir the blood and urge the will to complete surrender in the cause of needy humanity.

We are becoming blind to the misery of human situations as they really are; the glaring lights of the city of Mansoul dazzle us; we are left groping, disappointed, bored. We get what we want and then do not want what we get; we have grasped for pleasure and found pain; we have indulged in delights and discovered dreariness. Alexander, Cæsar, Charlemagne, Napoleon and Hitler all aspired to world dominion, but pushing ahead of their contemporaries they found themselves out in the loneliness of a desert. The face of life became uninteresting—a bore. And so it is with the money-making millionaire, who confesses quite frankly that suicide is the only palliative for a meaningless existence. The brilliant industrialist crawls home to his whisky bottle for consolation after the hard batterings of his business competitors. Indeed, with all the excitement on the "broad road," we are told that in England and Wales over 5,000 people commit suicide every year, and most of these abdicate from the business of living because they are lonely. In a whirl of words and music where even the night is alive with a multitude of sounds, these folk find nothing to interest them.

And so it proves in the end, where self is the dominating factor, with every activity of mankind. We are left with our bitter frustrations among vacuous crowds, a multitude that strives for an illusion, a mob that screams with hysterical chagrin over the death sentence passed on some brutal murderer but which ignores the preparations of technicians who search among the atoms for weapons that will maim and kill millions of innocent fellow humans, including young children and expectant mothers, grandfathers and unborn babes.

Barbs of satire

Does all this sound depressingly pessimistic? The facts are vital. In a world of dwindling spiritual reserves we do well to strip away the dull mask of conformity that does service as an excuse for every form of moral perversity, the mass movement of the crowd, the "rat race" that accelerates man's journey away from truth. The world is being denuded of a vital religious faith: the population explosion increases the odds against the conquest of the Church, millions are being born into a godless society. Barbs of satire are sharpened and directed against the pure and the good. Even our blessed Lord is held to ridicule by the broadcasting corporations as their dull-faced announcers read out the witty correspondence in which our Saviour's peerless character is dragged in the slime; throwing aside responsibility, these purveyors of filth join in the mad competition for major listening audiences.

And what does the individual shouting slogans on the highway of grief and back-slapping his pals in the local on the way, the man who roars like a lion in the crowd but who bleats with self-pity in isolation, find with which to console himself when alone he has no anchorage in eternity and no explanation of the "sorry scheme of things"? Civilisation rolls on to its doom and the jolly good fellow of the frothing pint speeds it to its catastrophic end. While we rush forward with idiotic abandon in our age of discovery and power the evil propensities of the human family develop with alarming pace, we create our nuclear bombs and ignore the arrogance, callousness, selfishness, lust for power and jealousy that threaten to turn this potential of destruction into actual universal annihilation. With calm detachment or soothing forgetfulness we approach the final conflagration.

The greatest rescue operation

What are we really trying to say in this article? Nothing but the warning of the ancient Book, that those who make silver and gold the primary objective in life will never be satisfied with these earthly

values ; that those who jostle along with the pleasure-drunk multitudes will never be satisfied with these empty delights ; that those who dedicate their whole energies to material progress may find themselves going the wrong way ; that " the more you know the more you suffer ; the more you understand the more you ache " (Ecclesiastes 1 : 18, Moffatt). Our contemporaries gasp along in the crazy stampede, waving at times their non-aggression banners, but mocked by the grim facts of an insane world. One day, at the end of the track, the mask of gaiety will be torn aside to reveal the truth, and there will be exposed a look of utter despair, depths of loneliness that will find no companionship in the drug addict's lair or the prostitute's embrace, disillusionment that ends in regret and mortification.

Fulness in Christ

Jesus said " What shall it profit a man, if he gain the whole world, and lose his own soul ? " It is a simple problem in mathematics : our Lord urges us to pause awhile and take a good look at ourselves, to examine the direction of life, to take note of the fact that the wise guys and the famous and the bold and the wealthy and the regal all come at last to the terminus of physical existence, all feel the chilly summons of death's inexorable hand to the realm from which there is no recall.

Better for the clever boys to discontinue their arguments about divisions and hypocrites in the Church, about its attitude to the problems of the age, and to acknowledge their personal accountability before the Almighty. We are children of eternity, and only an eternal nature can fully satisfy the longings of the human heart ; that is why Jesus said " I am come that they might have life." His life is eternal, satisfying, as He reminded Martha when that good soul was distressed about her brother's death : " I am the resurrection and the life : he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die " (John 11 : 25, 26).

It is this fulness of life in Christ that means so much in a practical service ; it implies involvement in the world of human affairs. Adventure is always possible for the child of God, for he is engaged in the greatest of all rescue operations—the salvation of fallen men and women, the alleviation of pain, the repair of broken relationships. This is the teaching of the gospel as we find it in the Scriptures, and this must be the norm of our behaviour. The end of the road will find its ultimate satisfaction in the " Well done, good and faithful servant." Thus will the kingdom of the future complement the activity of our earthly pilgrimage. It may be a narrow and difficult road for the child of God down in this world of sin, but " the prospects opening to the Christian's view are grander as the days go by." His face is to the sunrising, it carries the glow of expectancy, a calm look of achievement.

" HIS FULNESS—AND OURS *(continued)*

MacLaren, " All the fulness of God is in Him, that from Him it may pass to us." Bishop Handley Moule paraphrases it " And you are in Him filled full of the fulness." The tremendous truth Paul is bringing out is expressed in the lines of a hymn,

> *" And His risen life and fulness*
> *All His members now may share."*

Put as simply as possible it means that you and I, with all our weakness, limitations and deficiencies, are linked up by sheer grace to One in whom is all the fulness of God so that we might in the words of Wesley say

> *" Thou, O Christ, art all I want,*
> *More than all in Thee I find."*

And if we ask " How can these things be?" Paul answers by the use of an illustration: ". . . in Him, which is the Head . . ." What the head is to the body Christ is to the Church (see Ephesians 4 : 15, 16 and then note 1 Corinthians 6 : 17, " He that is joined to the Lord is one spirit "). Think, too, of Christ's illustration in John 15, the vine and the branches ; all the fulness of the root flows into every branch, twig and leaf ; all are " made full " from the one source of supply.

From illustrations we may pass to confirmation, because Scripture supports all this in almost innumerable places. Thus Romans 8 : 32 and the " all things " there is the answer to the " these things " of verse 31. In Corinthians 3 : 21-23, in reply to carnal Christians who had argued over the merits and demerits of ministers, Paul takes them back beyond all such things to the God who gives ministers—and " all things." 2 Corinthians 3 : 5 was written against a background of the sense of inadequacy within and opposition without. 2 Corinthians 12 : 9 is a well-known story, but catch the main thought : *my* weakness, *His* strength. 1 Peter 2 : 3-7: how unworthy we are to be placed in such close relationship to Him (v. 5)! But the answer is found in verse 7, which tells us that His preciousness is made over to us. Finally 2 Peter 1 : 3 promises to cover all that we need.

And from all this emerges a challenge. Colossians 2:10 states a fact; not what might be but what is. What then? Surely this: faith must reckon on the fact. Just now reference was made to 2 Peter 1:3, which states that divine power has placed at our disposal "all things" that we need. Let us conclude by looking at verse 4 and the mention of "exceeding great and precious promises." The supply mentioned in verse 3 is covered by the promises in verse 4 and those promises will be realised as they are taken and claimed. A helpless man was let down through the roof to the feet of Jesus, and the Lord, in majestic fulness of power, said "Rise . . . walk." Faith sprang into action, the man drew upon the fulness of Christ, and rose up and walked. May we, too, enter more and more by faith into the place where this will become a wonderful reality: "we are made full in Him."

Letters to the Editor

Dear Sir,

Concerning the controversy sparked off by Mr. Tee's article in the EVANGEL of November 5th, may I make a suggestion? For years I have advocated the use of film-strips, mainly about the Bible, and one will readily see from viewing some of these on the New Testament, as well as on the Old, that men and women dressed very similarly in Bible times. In fact my little two-year-old son has difficulty in distinguishing as he looks at the pictures in his Bible! And I hardly think Mr. Tee would have evaded the difficulties he at present experiences had he lived in those times, not to mention his kilt! To view a few Bible film-strips would help resolve a few Bible problems—and would make a welcome change from television for some. I endorse the views of Mr. and Mrs. A. Train, and suggest the alternative of a few film-strips instead of television's dubious "instructive" programmes. I can assure Mr. Tee that in Bible days they all wore robes, both men and women, and both wore their hair long.

God bless you,

BERNARD H. NORRIS.

Thornton Heath.

Dear Sir,

I do feel that there are good evangelical Christian reasons for joining the Common Market.

To join will unite us with other Protestants in the existing E.E.C. countries and strengthen their position—the addition of Denmark and Norway being a further Protestant strengthening. To join will ultimately mean the abolition of frontiers, and evangelical missionaries will be able to reach places that are now very difficult to approach. To join will strengthen legal authoritative government and lessen the likelihood of right-wing dictatorships in Germany or left-wing dictatorships in Italy.

Joining the E.E.C. may well mean that the known Catholic Church in Great Britain may become endued with more liberal continental Catholic ideas rather than being dominated by a reactionary Irish hierarchy.

By joining the Common Market Anglican, Lutheran and free church ideas may become the rallying point against dogmatic catholicism rather than French and Belgian humanistic anticlericalism.

MALCOLM C. DAVEY.

SUSTAINED BY THE SPIRIT OF GOD (*cont.*)

is never surprised, never taken unawares; there is a loving purpose and meaning in all that He does.

David walked in trouble the greater part of his life; when his persecution from Saul was over, trouble with foreign enemies began; when these things were subdued, domestic troubles began. We need to remember that no trials have come upon us except those that are common to mankind; but God is faithful and He will not let us be tried beyond the limits of our endurance. By our trials He makes us to know "the exceeding greatness of His power to usward who believe." He revives us through the power of the Holy Spirit, renews our hope, our confidence and courage. Until the morning of joy which He has promised He will give us songs during the night of sorrow and trouble to sustain our spirit. We learn to glory in infirmity, because the power of Christ rests upon us.

Job of old realised that His spiritual existence depended on the visitation of the Spirit of God from time to time. May we look to Him in these perilous times for His continued visitation in our lives, that we too may be able to say "Thy visitation hath preserved my spirit."

The Pentecostal Evangel.

COMMENT, OPINION AND REVIEW (*continued*)

humility" may we be forgiven for feeling that our charge of applying old words to new conceptions applies right here. Fundamentalists are sometimes accused of presumption in the assurance with which they declare Biblical truth, but as we read the writings of the theological neo-modernists we regret that our own impression has been not that they exercised this humility but that they are arrogant in both speculation and language.

GUARDING OUR THINKING

by MRS. HILDA E. SANDERS, F.R.S.A.

I WONDER how many of us realise the importance of right thinking, and of the effect of our thinking upon our character and even our destiny. God knows our thoughts and nothing is hidden from Him. In Psalm 94:11 we read "The Lord knoweth the thoughts of man, that they are vanity." Several times we are told that Jesus knew men's thoughts, as when the Pharisees spoke "within themselves" (Matthew 9:4).

From the Word of God we learn not only that the thoughts of the heart are the real man and are known to God, but also that they bear fruit, either good or bad. God says in Jeremiah 6:19: "Hear, O earth, behold, I will bring evil on this people, even the fruit of their thoughts." When denouncing the Pharisees Jesus exclaimed: "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things" (Matthew 12:34, 35).

The wrong thinking of hearts not right with God or in tune with Him is the cause of much of today's world unrest. Thoughts reap a multifarious harvest in words, deeds, moods, attitudes and tempers; they feed the imagination, form character, leave their impress on the face and even influence our destiny.

Though our deeds may be contrary to our thoughts, their deception is only temporary; it is possible to talk pleasantly to a person while harbouring hard, critical thoughts about him; the pleasant exterior may even mask hatred. One may live an outwardly good and blameless life, yet be a whited sepulchre. In time, however, the true character manifests itself in the face, for our habitual thoughts make an impress. We speak of faces as being sensual, sly, cunning, suspicious, kind, peaceful. Yes, the creative power of thought is immense. Unkind thoughts lead to unkind words and later to unkind and hurtful deeds. Consequently it is important to guard the inner source and spring of conduct. As Christians all our springs should be in God (Psalm 87:7), and in all things Christ must have the pre-eminence (Colossians 1:18).

An old Chinese proverb goes something like this: "You cannot prevent the birds of the air flying over your head, but you can prevent them making nests in your hair." So when thoughts come to us we can either entertain them or dismiss them. That is why the heart should be right with God. It means bringing every thought into captivity to the obedience of Christ (2 Corinthians 10:5), so that the peace of God can take control (Philippians 4:7).

Therefore salvation is essential, for Christ must be Lord and Master with constant surrender to Him. The peace of God in the soul challenges every thought and every defiling imagination seeking entrance. Though it gives immunity from defeat it does not give freedom from attack. The Christian is the Devil's special target; he will suggest unworthy thoughts, but none such can enter unless we deliberately set aside the divine sentry and ourselves open the door, for God has given us intellect and will. We have to exercise discipline over our thinking, which should be positive, active and creative (Philippians 4:8). It necessitates constant choice in what we see, hear and read, where we go, friends—in everything that makes a full, godly life. It means humility towards God, a continual attitude of prayer, constant contact with the eternal God, lifting everything to Him, with ample time spent in both worship and prayer.

If we have a moment-by-moment awareness of God and keep our eyes fixed on Him, wrong thoughts will be rejected at once and only those worthy of our Lord will be welcomed. We shall find a deep peace and joy that can meet triumphantly all contingencies with a calm, trusting spirit, knowing that all things work together for good to them that love God and that even times of tragedy and bereavement God can turn to blessing to those who are wholly yielded to Him.

"Finally, brethren, 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).

COMING EVENTS

BIRMINGHAM. January 28, 29. Winson Green Elim Pentecostal Church, Handsworth New Road. Minister's fifth anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

BOLTON. February 4. Elim Church, Platt Street, off Bridgeman Street. Lancashire youth rally at 1. Youth quiz final. Preacher: Alan Rees, "Challenge" magazine. Convener: Pastor J. Noddings.

CANNING TOWN. January 21-23. Elim Hall, Bethell Avenue, London, E.16. East London revival rallies. Preachers: B. Richardson on Saturday at 3 and 6.30, A. R. T. Whittall on Monday at 7.30.

HANLEY. January 21. Elim Pentecostal Church, Bucknall Old Road. Rally at 7.30. Preacher: Aaron Linford. Convener: J. G. Cooper.

HASTINGS. January 21, 22. Elim Central Hall, Station Road. Minister's third anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley.

IPSWICH. January 21, 22. Elim Pentecostal Church, Vernon Street. New Year Convention. Saturday at 7. Sunday at 10.45 and 6.30. Preacher: T. W. Walker (Field Superintendent). Convener: A. J. Chuter.

LEEDS. January 25. Foursquare Gospel Church, Bridge Street, Lady Lane. Preacher: Rev. Edmund P. Ackerman (California).

LONDON, Kensington Temple. January 21, 22. London Crusader Choir thirty-eighth anniversary. Saturday: symphony of thanksgiving. Guests: Southsea S.A. band, Emyr Davies (organ), Derek Frost (tenor) and The Joy Bells. Reserved seats for parties. Sunday: L.C.C. members, past and present, take part.

MACCLESFIELD. January 28, 29. Elim Pentecostal Church, Mill Lane. Minister's anniversary; second in Macclesfield and tenth in the ministry. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. Shadlock.

OLD HILL, Staffs. February 4. Elim Pentecostal Church, Bearmore Road. Birmingham Presbytery rally at 7.30. Preacher: George Canty. Sparkbrook choir. Convener: J. J. Way.

WRENTHORPE. January 21-23. Foursquare Gospel Church, School Lane. Preacher: Rev. Edmund P. Ackerman (California).

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PROGRAMME

Mornings: Specialised lectures on youth evangelism and soul-winning, followed by literature distribution, Sunshine Corner and open-air meetings on the sands, or crusade choir rehearsal.
Afternoons: Free for swimming, rambles, games, etc.
Evenings: Crusade in the Elim church (YOUTH CHOIR, TESTIMONIES, etc.)
LATE NIGHT SPECIAL: Coffee bar evangelism and weekly bonfire service at the camp.

For camp accommodation write:
Pastor L. Lambert, 20 Highfield Road, Yeovil.

For all other accommodation:
Pastor T. Partington, 27 Rodwell Avenue, Weymouth.

Leading the venture and crusade:
Pastor Alex Tee (NATIONAL YOUTH DIRECTOR)
Pastor Alan Caple (Barnsley)
Pastor Brian Edwards (Thornton Heath)
Pastor L. Lambert (Yeovil)
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N.B. The hotel prices are as shown above, NOT as given in previous advertisements.

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ITINERARIES

The President:
February 5, Clapham; 14, Brighton.

London Crusader Choir:
January 21, Kensington Temple, London, thirty-eighth anniversary; 22 (at 3), Salvation Army, Regent Hall, 275 Oxford Street, London, W.1; February 5, Watford; 12, Cheam; 18, Kensington Temple.

Miss McGillivray:
February 2, Graham Street; 4, Rugby; 5, Coventry; 6, Tamworth; 7, Longton; 8, Silverdale; 9, Hanley; 10, Worcester; 11, 12, Nuneaton; 14, Blackheath; 15, Weoley Castle; 16, Stafford; 17, Langley; 18, Erdington; 19, Winson Green; 20, Old Hill; 21, Kingstanding; 22, Kidderminster; 23, Hadley; 25, Yardley; 26, Sparkbrook.

Miss M. Llewellyn:
January 21, Romsey; 22, Southampton; 23, Canada: 24, Sholing; 25, Eastleigh; 26, Petersfield; 28, Portsmouth; 29, Ryde; 20, Gosport.

Joseph Smith:
February 4-9, Hastings; 11-16, Newhaven; 18-23, Hove; 25—March 2, Brighton.

PLAN YOUR PROGRAMME

ELIM MISSIONARY SOCIETY
ANNUAL MISSIONARY CONFERENCE
Reserve September 2nd—9th for CAPEL
FURTHER ANNOUNCEMENTS LATER

LATE NEWS

The City Temple, Cardiff. The opening of the new year 1967 saw eleven precious souls decide for Jesus Christ, including five men.—P. S. Brewster.

YOUTH PAGE

John Lancaster asks... HOW'S YOUR IMAGE?

NO, not the one you bow down to. I guess you have not got any of those, although it is surprising what people do worship, even in these enlightened days. The kind of image I am referring to is the kind the politicians worry about—you know, the impression they give to the world. That is why they take such pains on television to assure us that they are such serious-minded, dependable people. Behind all the "props," the cosy background, the steady-looking pipe, the intelligent nod of the head and the "butter-won't-melt-in-my-mouth" smile is a careful attempt to create an "image" of cool, calm and collected reliability.

But what about *your* image? You have not got one? Sure? Look, try this little test. Say the word "Crusader" to yourself. Now what mental picture did it produce? No, chase that old chap in medieval armour off and try again. Better say "Elim Crusader." Right, how did it go this time? What kind of person did you picture to yourself? Let me put it another way. What does the term "Elim Crusader" really mean to you? What kind of person does it stand for? Or, if you like to put it yet another way, what is your conception of the ideal Elim Crusader?

It is strange how we attach certain "images" to certain things. Say "Ban the bomb" and most people have a mental image of long-haired, bespectacled youths in duffle coats and jeans carrying slogans on sticks. Right or wrong, that is the public image. Or again, say "teenager" and most people think in terms of pop music, mini-skirts and strange hair-dos. Of course, the trouble about these popular images is that they are usually generalisations and are often far from the truth. On the other hand, they sometimes sum up the impression made on society by certain types of people, and it is this that makes me ask about the image we present as Elim Crusaders. You see, the ideas we develop about things have a tremendous impact on the kind of people we become. So if your idea of an Elim Crusader does not amount to much you will tend to be that sort of Crusader. On the other hand, if you picture a Crusader as a first-class Christian this will become the ideal for which you will strive.

Please do not get me wrong. I am not suggesting that we go all "posh," putting on special accents and pretending to be holy. Cardboard saints never stand up to bad weather. What I am saying is that we need to be striving for the right things. When I was in my early teens the name "Elim Crusader" really meant something to me; it conjured up a picture of godly, consecrated, clean-cut Christian manliness; it embodied ideas of Christian service, but it also meant Christian character; and it was expressed in terms not merely of Christian service but also of personal cleanliness and discipline. My ideal Crusader was neat and tidy in appearance as well as eloquent in prayer. Mind you, I do not succeed in always maintaining the ideal, but at least it was there as the goal for which I strived. For me at least the term "Elim Crusader" stood for the best value in Christian character and conduct.

Now I must admit that some of the Crusaders I have met in various places have made me wonder whether we share the same ideals. Some seem to be keener on copying well-known worldlings than on imitating Jesus Christ, but on the other hand I am quite sure that the majority of Elim Crusaders are really keen to know and follow Christ. And what I want to do is to encourage you to strive for the highest and the best. Get hold of your New Testament afresh and look at the picture it paints of the Lord Jesus in His superb manhood. Look again at that solitary glimpse of Jesus in His youth (Luke 2:40-52) and note the physical, mental and spiritual development He manifested; see His firmness of purpose yet His humble submission, and take note of the full flowering of His personality. Turn up the references to His human experience in the epistles and see the grandeur of His character even amid the most difficult situations, and then say "This is what I want to be!"

And when you have said that, and when by the grace of God you are striving after that likeness to Christ in everything, you will be on the right track, for the God who called you to become a Crusader has "predestinated [you] to be conformed to the image of His Son" (Romans 8:29). There can be no finer image than that.

THE FAMILY ALTAR

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

Monday, January 23rd — John 7:25-36

" And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these . . .?" (v. 31).

The miraculous in our Lord's ministry led many to believe in Him. It was an integral part of His ministry and He intended that it should be an integral part of the ministry of His Church. This aspect of the Church's ministry we should ever keep before our minds, and if it seems to wane we should continually seek the face of God for its renewal. There is nothing more encouraging to faith than to see the miraculous power of God operating in the Church in healings, in baptising in the Holy Spirit with signs following, and in the regular exercise of the gifts of the Holy Spirit.

Tuesday, January 24th — John 7:37-53

" If any man thirst, let him come unto Me, and drink " (v. 37).

Personal experience of our Lord Jesus is the answer to every attack on the faith; He is the Water of life, the Bread of life, the Light of the world, the Way. As J. Mason wrote, " Christ is my Meat, Christ is my Drink, my Medicine and my Health . . . yea, all my boundless Wealth."

The blessing of salvation consists not in understanding how these things can be but in experiencing that they are, as a result of simple faith in Jesus Christ.

Jesus said simply to the thirsty " Let him come unto Me, and drink." We came in simple faith and found Him to be life's satisfying portion; continuing in Him, we know Him to be our life, our joy, our all.

Wednesday, January 25th — John 8:1-11

" Go, and sin no more " (v. 11).

Our Lord's forgiveness of the sin of the woman taken in adultery does not imply that He condoned her guilt or passed it lightly by. His words of forgiveness conveyed to her that she was a sinner, and His command that she sin no more showed her that He did not condone her wickedness. In these days of permissive morality this story is often used to support such so-called morality. But His command that she sin no more shows that His forgiveness was based upon her recognition that she was a sinner and must repent, and must prove her repentance by a change of conduct.

Thursday, January 26th — John 8:12-30

" He that followeth Me shall not walk in darkness " (v. 12).

In these words Jesus, the Light of the world, shows us that He also is the Light of the individual, the Light of your life. In your home, in your business, in your church, in every phrase of your life, if He is placed first you will find Him to be the Light of your life. In ways unexpected, unspectacular, step by step, day by day He will cast a light upon your way. In times of difficulty He will show the way through; in times of choice He will give guidance; in perplexing circumstances He will help you to trust Him. " He that followeth "; not he who runs ahead, makes his own decisions, fights his own way through, but " He that followeth Me . . . shall have the light of life."

Friday, January 27th — John 8:31-47

" If the Son therefore shall make you free, ye shall be free indeed " (v. 36).

The view is widely held that freedom consists in doing exactly what one wishes. However, those who practise this soon find themselves in chains they cannot break. A linking of our verse with verse 29 of yesterday's reading, " I do always those things that please Him," shows us exactly how true freedom may be obtained. All would agree that Jesus was the freest Man who ever lived; He was free just because He was perfectly yielded—to His Father. Perfect freedom results from complete subservience to a perfect master. Our perfect Master is Jesus Christ, and our freedom is " His grand control."

Saturday, January 28th — John 8:48-59

" It is My Father that honoureth Me " (v. 54).

Our Lord revealed from time to time His dependence on the Father. For example, " I do nothing of myself; but as My Father hath taught Me, I speak these things " (v. 28). Therefore He was able to say "it is My Father that honoureth Me." There are two lines of thought that present themselves for our consideration from these words. If Jesus was willing to be so completely dependent on the Father, how much more should we. We need also continually to hold before our own minds that all we are and have we owe to our heavenly Father. Perhaps a third thought also—that if God knew He could trust us always to give Him the glory He might do more through us than He does.

Sunday, January 29th — John 9:1-12

" But that the works of God should be made manifest in him " (v. 3).

It is a most wonderful thing that God desires to irradiate the darkness of this world with His light; He wants to give sight to the blind, hearing to the deaf, life to the dead, salvation to the lost; He desires that we be made partakers of the blessings of the age to come right now, and He is looking to His Church to be an instrument that He can use to this end. Would that the same impulse might possess us—" I must work the works of Him that sent Me while it is day "—that possessed our Lord. Then the adversities of life would be but opportunities whereby His Church could do the works of God.

BOOK REVIEW

SINGING SALVATION, the James McRoberts story of the festivals of male voice praise, edited by J. Erskine Tuck. Published by Victory Press, Lottbridge Drove, Eastbourne, Sussex, at 6/- (by post 6/8).

THE festivals of male voice praise founded by James McRoberts, of Glasgow, have grown from small beginnings to present-day international witness. It is a remarkable story of dedicated service and the persistent following through of vision and purpose. Mr. J. Erskine Tuck has compiled in a most captivating manner a book which all Christian musicians, singers and workers should read. These festivals have grouped together Christian brethren from all evangelical denominations and provide an avenue of service in singing salvation the impact and power of which cannot be fully assessed by human standards. So much is due to James McRoberts, president of the F.M.V.P., for his vigorous and untiring leadership in the British Isles and a number of Commonwealth countries. In his own words is expressed the quality and vocation given for so many years: " Had I my life to live over again I could not do better than choose the same vocation again—that of making much of the gift of song in presenting the Lord Jesus Christ to the people."

DOUGLAS B. GRAY.

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DEDICATIONS

HARFIELD. On December 4th, at Springbourne Elim Church, Bournemouth, Linda Joy Harfield, infant daughter of John and Mary Harfield. Officiating minister: J. Osman.

WENTWORTH. On December 25th, at Springbourne Elim Church, Bournemouth, Elizabeth Carys Wentworth, infant daughter of Stuart and Charmian Wentworth. Officiating minister: J. Osman.

GOLDEN WEDDING

SARGEANT—WOODS. On December 25th, 1916, at St. Martin's Church, Exning, Newmarket, Herbert Sargeant to Dorothy Woods (Sparkbrook, Birmingham, members). Golden wedding celebrated at Springbourne Church, Bournemouth. "Grateful thanks to God for His goodness."

WITH CHRIST

HAGUE. On December 25th, Mrs. Matilda Hague, beloved member of Sheffield Elim Church "In heavenly love abiding." Officiating minister at funeral: A. V. Gorton.

BALDOCK. On December 15th, Miss Lily Baldock, aged 64, faithful and beloved member of the Elim Church, Leyton (formerly of Canning Town), passed peacefully into the presence of her Lord. Officiating minister at funeral: G. L. Taylor.

GREEN. On December 27th, Mrs. Gertrude E. Green (stepmother of Rev. L. W. Green) passed into the presence of the Lord. Officiating minister at funeral: A. J. Edgeler, Baptist Church, Hastings.

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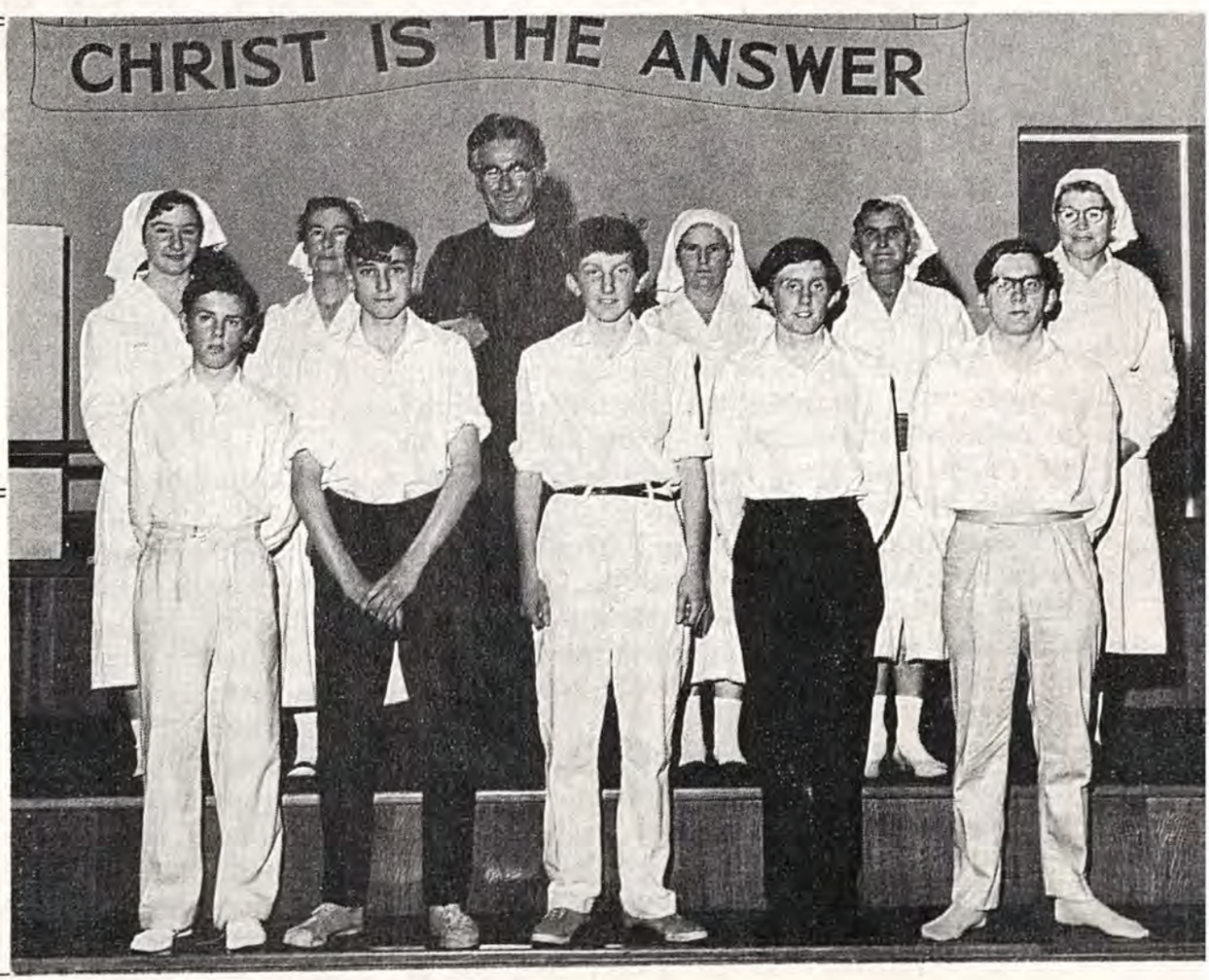

Baptismal candidates at Norwich Elim Pentecostal Church with their Pastor, L. Reeves

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IS JESUS CHRIST COMING IN OUR DAY AND GENERATION?

by JOSEPH SMITH

IT is perfectly true that our Lord said concerning His coming: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." However, when it comes to stating in what generation He would come it is a different matter. In this same Olivet discourse our Lord told us that as we could know which was the next season of the year by the signs of sprouting leaves on the trees so we could also know by evident signs what next to expect in the great plan of God in connection with the end of the age and the coming of the Son of man.

REVELATION

God revealed to Noah that the flood would come in his day and generation, but that he and his family would be saved.

God revealed to Abraham what He purposed to do concerning the wicked city of Sodom, and that very shortly before the city was destroyed.

God also revealed to Abraham that his seed would sojourn in a strange land for many years, but that in the fourth generation He would bring them out.

God revealed to Ezekiel the generation in which the children of Judah would be led into captivity, even though the people were saying (as they say today): "The vision that he seeth is for many days to come." God declared: "In your days, O rebellious house, will I say the word, and will perform it, saith the Lord God" (Ezekiel 12:25-27).

When Jesus spoke of the calamities that would come upon the Jewish people He let them know in which generation they would come. "Verily I say unto you, all these things shall come upon this generation" (Matthew 23:36). And it came to pass as He had said.

As concerning the first coming of Jesus Christ, it was revealed to the aged Simeon that the long-promised Messiah would come in his day and generation (Luke 2:26).

Jesus, in speaking of His return, said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

What do those words "for the powers of heaven shall be shaken" mean? According to Jesus this is the thing that strikes terror into the hearts of men. The Weymouth translation says: "For the forces which control the heavens will be disordered and disturbed." We know today that the force which controls the heavens is the force contained in the atom, and this force is very much disturbed every time we have a nuclear explosion. Here is a question we must ask ourselves: "Have these things that cause such distress of nations and fear in the hearts of men begun to come to pass?" But, you may say, there has always been fear in the hearts of men concerning war. Quite true, but this is different: the cause of this fear points to nuclear explosions, which of course means nuclear war.

THIS GENERATION

Our Lord then goes on to say: "Verily I say unto you, This generation shall not pass away, till all be fulfilled." Which generation—the one to which He was speaking or the one about which He was speaking? It is evident that He could not possibly be referring to the people standing before Him, therefore His words can only have reference to the people about whom He was speaking. The Amplified New Testament translates this verse as follows: "Truly, I tell you, this generation [that is, those living at that definite period of time] will not perish and pass away until all has taken place." But the New English Bible translates the verse like this: "I tell you this: the present generation will live to see it all." Our Lord then follows this profound prophecy with these words: "Heaven and earth shall pass away; but My words shall not pass away."

After these solemn words our Lord utters a word of warning to all of us, and a further prophetic statement concerning what we are to expect in the closing days of this age: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Thank God that it is possible to escape all these things.

But whatever is coming "on all them that dwell on the face of the whole earth"? What is this snare that He refers to? The reference in the margin of my Bible is Isaiah 24:17, where I read: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake." What are the nations of Europe and America doing at this very moment? They are digging pits into which they will flee "from the noise of the fear" of falling nuclear bombs and nuclear-tipped rockets when the next great world war bursts upon mankind. Sweden has enough pits prepared to accommodate millions of her people. England and America have made great preparations along this line.

A SHAKING EARTH

When "the foundations of the earth do shake" because of these powerful bombs, if the inhabitants of these pits come up out of their hiding place when the air raid is over they "shall be taken in the snare," because everything touchable will be radioactive. The deadly effects of radioactivity can catch you unawares, and you can be fatally affected without knowing it at the time. In this same chapter Isaiah goes much more fully into the effects of nuclear war. This chapter deals with events in the earth immediately preceding the coming of the Lord —when He comes to take over the government of the whole earth (Isaiah 24:23; 25:6-9). According to Daniel 2:34, 35, the setting up of Christ's kingdom upon the earth immediately follows a smashing-up time for the nations of the world. The closing verses of Isaiah 24 deal with Satan and his hosts being cast into the pit and our Lord reigning in Jerusalem.

Returning to the matter of "this generation," if it does not refer to the present generation to whom does it refer? We have seen "these things begin to come to pass." If our Lord did not intend to indicate the generation that could rightly expect to see the end of this age why did He use such descriptive language as He has here used to make clear to us the appropriate time of His coming? We must admit that all of the evidence points to the one great fact that the coming of the Lord is imminent.

Are *you* ready now? What are you doing in the matter of trying to reach others with the gospel? How much *time* do you spend in prayer? Have those words of the Master "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these thing that shall come to pass, and to stand before the Son of man" persuasive power with you? Your last chance to do something for God will come sooner than you expect. How about your loved ones, your friends and workmates? Are they all saved? If not, what are you doing to win them for Christ? How much time do you spend in prayer for them? Do you witness to them?

PROGRESS AT NORWICH **Pastor: L. Reeves**

WE at the Norwich Elim Pentecostal Church praise God for all His abundant blessing during the year that has gone. At a recent baptismal service we brought the total to over 100 who have passed through the waters in witness to the saving grace of the Lord Jesus Christ. The warm generosity of the Norwich assembly really thrills our souls. Over £500, in addition to the very generous weekly tithes and offerings, was given for the crusade conducted by Alex Tee. Over the Christmas season hampers of sweets were delivered to various hospitals as members of the church carolled. Over 400 gifts were given to the old-age pensioners, which gave great joy to many aged and needy people. On a recent Friday afternoon, in spite of ice and snow which prevented a number attending, there were seventy-seven old-age pensioners and the Women's Own enjoyed a New Year hot dinner. The Sunday school, under the very capable guidance of the teachers, gave a wonderful Nativity presentation. Our youth group coffee bar is receiving great blessing. Please pray that many unsaved will come in and find the Lord as Saviour. Pastor L. Reeves has entered into his ninth year with the Norwich Elim church, and may the Lord bless even more in the future than He has so graciously done in the past.

R. DRAKE, *church sceretary.*

Elim Church Reports

LETCHWORTH **Pastor: G. Hillman**

LETCHWORTH Crusaders, Sunday school and members took carol services at several old people's homes. The children gave a nativity scene, carols and the gospel, and to each resident a gift, with a written Christmas message from Pastor G. Hillman.

We visit these homes once every six weeks throughout the year and have been doing so for the past twelve years.

G. C. BROWN.

WINSON GREEN, BIRMINGHAM **Pastor: K. J. Marriott**

THE work at Winson Green continues to flourish, and 1966 has been a year in which we have been both blessed and used by God.

One of the last of our milestones was passed on December 10th, when nine of our members were baptised in water. This meeting took place at our

Weoley Castle church and we extend our thanks to Pastor Squire and his members for their hospitality. We rejoiced to see this act of witness and hear the testimonies of the candidates, who included young people who have grown up through our Sunday school, some newly saved, and a family of five: Mr. and Mrs. Hainge and three of their children.

We believe that God is indeed moving, and give Him the glory.

In January we hope to celebrate the fifth anniversary of the coming to Winson Green of Pastor K. J. Marriott and his wife, and look forward to further signs and wonders following the faithful preaching of the Word.

D. W. PRICE.

ULSTER TEMPLE, BELFAST **Pastor: J. Gardiner**

We have just been privileged to have an all-too-brief visit from Pastor Stanley Beresford, who ministered to us on the subject of "The tabernacle in the wilderness." As he opened the Word of God to us and illustrated his talks with a fine model of the tabernacle we can truly say that we were edified and built up in our most holy faith and that the Lord Jesus Christ Himself was glorified. We shall long cherish in our hearts those five short days when we saw, some for the first time in this fashion, the glories of our Lord and of His Christ.

R. WILLIAMS (secretary).

EALING **Pastor: A. J. K. Magee**

The Hanwell branch of the Sunday school and Sunshine Corner of the Ealing Elim church held a very successful campaign during the week commencing November 7th. A local school hall in Hanwell was hired for the campaign and the average attendance at each meeting was 150. Mr. J. Charman (superintendent) convened the campaign and guests included Mr. Bessent and Pastor and Mrs. A. J. K. Magee. The children paid great attention during the meetings, which included illustrated talks and films that presented the gospel message very clearly. As a result of the campaign the numbers at Sunshine Corner have increased by twenty-five.

J. B. SILLENCE (secretary).

PALMERS GREEN **Pastor: P. Quest**

For many weeks the members and friends of the Palmers Green Elim church had been working on the redecoration of the church building, and at last it was completed and the long-awaited weekend of the reopening arrived. What better way of reopening the church building than by a visit from the Missionary Secretary, accompanied by Mrs. D. Bull, Miss M. Llewellyn and the Missionary Exhibition? All present were greatly encouraged and challenged to hear of all that God is doing in other lands.

We look to the future with the prayerful desire that the newly redecorated building may be increasingly used for the extension of the work of the Lord in the district.

* * *

I never heard of a drunkard splitting a church, but I have heard of a hard-headed holiness person doing so.

* * *

Letter to the Editor

"THE STRIFE OF TONGUES!"

THIS pamphlet, by Dr. Kurt Koch, attacking Pentecostal truth, is now appearing on literature stalls, and we heard of it recently being recommended by a speaker at an interdenominational youth rally.

Such a mixture of absurdities, illogicalities and misquotations hardly warrants serious comment, and most of its arguments are "old hat" to experienced Pentecostals. However, it could well sow a few doubts and misgivings among those inquiring into the Pentecostal experience, and for this reason a few points are called for.

First of all, it does not require much intelligence to carry out a witch hunt and list cases where the precious gifts of the saints have been misused or fallen into the possession of the immature.

God is no respecter of persons. The baptism in the Holy Spirit is promised on the grounds of faith and given to empower and make one bold in Christian witness. There is no scriptural guarantee that the recipient will necessarily be of a wise and stable disposition, or that it is of itself a perfect safeguard against its subsequent abuse.

This is borne out by the fact that the scriptures give adequate teaching on the place, purpose and control of the manifestations of the Spirit in the church. It seems there will always be some human difficulties in the initial harnessing and channelling of power, whether it be in the natural or spiritual realm, but we would be foolish indeed to reject all resources on these grounds.

The charges that persons seeking the fullness of the Holy Spirit may lay themselves open to demonic incursions or that the promise was "dispensationally withdrawn" are well answered in the various sound publications issued by the Pentecostal movement on the lines of Matthew 7:7-11 and Romans 11:29 respectively. These and other scriptures which present a balanced presentation to the inquirer are generally avoided by our critics. But what does call for some comment is his contention that "tongues speaking" is the "predilection of those with mediumistic tendencies or hysterical personalities," and that the "tongues movement" is the expression of a "delirious condition" (p. 47).

As a trained psychiatric nurse of almost twenty years' experience among the mentally unstable on the one hand, and Pentecostal people on the other, I find no evidence of this whatsoever, and find a fair distribution of tongues speaking among all personality types. Speaking for myself, I find nothing more mentally relaxing after the stress and strain of my work than to spend a time devotionally praying and praising God through the means of "other tongues."

Now I am not prescribing the receiving of the baptism of the Holy Spirit merely as a spiritual "tranquilliser." Indeed, His effect is dynamic. He comes to awaken and spur us to bold evangelistic endeavour.

Yet I cannot altogether hold with those who suggest the term "Comforter" to be a misnomer!

I have a feeling that the strange blend of vindication of and venom towards the "tongues movement" in this booklet may even encourage some to see through the prejudices couched as "warnings" and seek for themselves a genuine experience with God.

R. BUNTING, S.R.M.N.

Mickleover, Derby.

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EDITORIAL

HELL A REALITY

"WHY has God made the world appear just as it would have done if religion hadn't been true?" The question is Bruce Marshall's. Of course, if evangelists ran the world they would ensure its being a very different place from what it is. There would be no need to ask questions about the suffering of the innocent and kindred problems; the good would always prosper, babies would never be born malformed, soldiers would never be squashed flat by armoured vehicles; Christians would prosper, non-Christians would not. This would be arranged not because, intrinsically, evangelicals wanted the good life down here but simply to make people want to be Christians. And let the critics of the Christian way of life admit that they want a world with no problems and no questions much more than Christians do.

But we live in a world that has the problems succinctly put in Bruce Marshall's question.

What we do not know is what kind of a world it would be if God were not continually intervening; firstly because we do not know to what extent He is intervening and secondly because we can say that the most progressive part of the world is that where He has intervened the most. He would be a bold man who would say that Protestant western civilisation, in spite of its defects, is not more progressive and enlightened than, say, India or South America. We know, of course, that a high degree of correlation is not final proof, but it is very strong presumptive evidence of the truth of a proposition.

But the world as we know it today is also strong presumptive evidence for the existence of hell. The person who states that he does not believe in hell is foolishly blind. This world is a hell, though not the hell of the Bible or of eternity. But let a person consider, if he dare, the real state of mankind and ask himself if the world is not a hell. Ask any observer of the members of H.M. forces impaled on barbed-wire entanglements, being shot to pieces by machine-gun fire, if that is not a hell. The evolutionist believes that this kind of world has been going on more or less for 1,000,000 years (or, we have just been reading, 2,000,000!). In other words, he is admitting his belief in a hell of this kind 1,000,000 or more years long; we limit it to 6,000 years. The blind hope of men is that death will automatically right the hell that we all observe around us. But the message of creation as we *know* it is that the death of the vehicle of life only eternalises the life itself; when a corn of wheat dies it brings forth more of its good fruit; when a noxious weed dies it brings forth more of its noxious fruit. And the Word of God confirms that the death of the vehicle of human life, the body, eternalises the state of the personality in hell or in heaven.

But the original question in this editorial is built on a false premise. It is because what we call religion is true that the world is as it is.

(*continued on page 55*)

from my diary

by T. H. STEVENSON
Minister, Worcester Elim Church

ONE of our local church members who was exceptional in her utter devotion and loyalty died very suddenly. We are the poorer for her absence, though her material contribution could only be comparatively small, akin to the widow's mite. And yet we have become enriched to the extent of £100 because of this dear sister. The local branch of the British Women's Total Abstinence Union closed, and from a special account made the gift mentioned, because "one of your members helped at the coffee stall voluntarily each Monday for many years." We are very grateful for this gift and for the recognition of our sister, but we remain more enriched by the memory of her love for the Lord and her church. In many of our Elim churches are found such faithful people who through the years quietly, but consistently, help the work of God along.

☆ ☆ ☆

Among the Lord's people, and certainly among believers in Pentecostal churches, it is common to refer to one another as brother or sister, something that we naturally do as expressing our relationship and fellowship with each other. "Brother Saul" must have sounded wonderful to the ears of the former persecutor when Ananias visited him. Personally, I seem as frequently to refer to fellow Christians in a seemingly more formal manner, using the titles by which they are commonly addressed. It is not because I feel a coldness towards such, but rather that one feels a respect and esteem which seem best expressed or conveyed in this way. In fact, I have observed that some who never vary from the term "brother" or "sister" whoever they may be addressing, or whatever the occasion, seem to do so from other than a particularly brotherly feeling. It can be used in a way that is intended to keep oneself "up" or to keep someone else "down." I have mentioned such recently in ministry upon John's epistles, where he mentions "the elect lady" and "our friends salute thee. Greet the friends by name."

☆ ☆ ☆

I have noted with personal interest the news of the death of a great man in Irish Methodism. Dr. W. L. Northridge served fifty-six years in the ministry, most of it as a tutor and principal of Edgehill College, and held office as President of the Methodist Church in Ireland. I have had occasion before to refer to a particular interview I had with Dr. Northridge and Dr. Plunkett, following an article Dr. Northridge had written decrying some aspects of Pentecostal practices. In the discussion he spoke of "holy rollers," which I reminded him was a term first used of some early Methodists. Looking back now on that meeting, I not only think of our frank discussion but acknowledge the gracious and humble manner in which he received Pastor Ladlow and me. We had met by his invitation, and during our talk he invited me to write an article about the Elim Church for the *Irish Methodist Times*. Our final moments together were spent in prayer, when, again by his invitation, I was requested to lead in audible prayer. How often on reflection matters discussed seem dimmed by the manner in which we discussed them, and we are reminded that the spirit is more important than the letter.

☆ ☆ ☆

Visiting another town, I was informed as we passed a certain parish church that the old building had a peculiarity in that the width of it was considerably greater than the length. When I inquired about the kind of Anglican church it might be, I was told its ritual was more high than low. And then a little anecdote followed. When the local grammar school held its carol service there it was held up for almost half an hour because the clergyman had omitted to bring his printed opening—or "bidding"—prayer. Someone had to go to the rectory to get the necessary manuscript before the service could begin. Carelessness or prayerlessness?

EDITORIAL (*continued*)

If the world were to be run by some of our novelists, playwrights or intellectuals no actions would be evil, and no evil consequences would follow what we call evil conduct; in other words, there would be no morality and we would be but beasts of the field. Their plays, novels and pronouncements degrade man from the glory of the image of God in which he was created to the amoral level of the animal world.

The state of mankind is a clue to the evil nature of sin, for which man, and man alone, is responsible.

The hell of unconverted mankind in this world is the vestibule to the hell of eternity; the heavenly experience of the converted is the antechamber to the heaven of eternity. The choice belongs to us.

ELIM EVANGE

"HIS FULNE

Studies in Paul's let

by H. Palliser

OUR last meditation was round the great fact of the fulness of Christ, and of our own fulness in and through Him. Maybe some Colossians asked in amazement "However can sinful men be filled with the fulness of Christ?" This Paul answers in verses 11-23 of this second chapter, and in so doing he is able once more to set forth the supreme greatness of Christ, and to expose these false teachers who would put Him on the side-lines. It seems as if he takes us up-stream along the mighty river of grace until we stand at the source of Calvary, there to show us four wonderful facts.

Through Christ we have been separated unto God
(v. 11)

The outstanding word here is an Old Testament one, "circumcision," and takes us back to Genesis 17 for its origin. Circumcision speaks of many things, but its most outstanding lesson is separation; it marked off Abraham and his descendants from other races as a separated people. When it was instituted God said to Abraham: "I am God Almighty, *walk before Me,* and be thou perfect." It was the mark of separation. As in the natural, so in the spiritual. When a person is born again a separation takes place, and in a twofold way.

There is a separation *from*—separation from the sins of the past as God casts them into the depths of the sea, and having done so (so one has said) erects a notice which says "No fishing allowed." Also there is separation from the habits of the past. I still maintain the true proof of conversion to be a changed life.

But there is also a separation *to*. In that act of circumcision God accepted Abraham to Himself, and in the hour of salvation we are "accepted in the Beloved," and from then "we are not our own, we are bought with a price." From that moment we must say "I am the Lord's," and it is on the basis of this work of grace that we are brought into the place where it is possible for us to be "made full in Him."

Through Christ we are resurrected and given new life
(v. 12)

If in verse 11 the vital word was "circumcision" here it is the New Testament word "baptism," and while the New Testament may contain some of the teaching of Old Testament circumcision it also contains more. As we, then, come to this verse we remind ourselves that the apostle is taking us up-stream along the course of this river of grace, and we mention that for this reason: one of the great spiritual lessons of baptism is resurrection. Paul emphasises this in Romans 6:4, 5, 8, as well as in this verse. At this juncture a little summing up may help. How can a person be filled with the fulness of God? Because Christ has separated us to God (typified by circumcision); but that in turn only became possible after Christ had raised us from our spiritual deadness and given us new life (typified by baptism).

Life is one of the great gospel words to be found everywhere in the New Testament. Before we were saved we were *in* sin (cf. Ephesians 2), but when we took Christ as Saviour we became dead *to* sin and alive to righteousness. Paul uses a wonderful expression in his great resurrection chapter, 1 Corinthians 15: "The first Adam is a living soul, the last Adam a quickening Spirit," showing that, whereas Adam had a life which was only his, Christ has a life which He can impart and communicate to others.

Through Christ we have been granted forgiveness of sins
(vv. 13, 14)

We go still farther up-stream in these verses. If being filled with God's fulness is possible because we have been separated to God, and that was only made possible because Christ gave us new life, then new life could be ours only on the ground of the forgiveness of sins, and this we received when we came to Him.

This time let us pay attention to the word "trespasses." Today we usually associate it with a notice board! But "trespass" in the Bible sense means more than disregarding a notice. It means "to fall when we should have stood upright." In trespassing

BLE SCHOOL
. AND OURS"
he Colossians (No. 10)

er of Dundee Elim Church and
ber of Elim Bible College Faculty)

in the sight of God we cannot say "I couldn't help it." There is a verse which reminds us that in trespassing "we have turned every one *to his own way*."

Next the word "forgiven," a word that means an act of free undeserved, unmerited grace. Never shall we be able to say our forgiveness was in the least deserved. Our salvation is all of grace.

At this point (vv. 14, 15) Paul uses an illustration. A person holds in his hands a document telling of a debt which he is quite unable to pay; moreover, it contains his admission that he recognises that he is the debtor. But as he holds this bill in his hand this day he realises that the day of settlement is closing in on him, and he must either pay the debt or face the consequences. But at this moment of crisis someone comes along, pays the debt, and in evidence thereof cancels it out with a cross. Documents so cancelled have been unearthed by archæologists. The Rev. Harrington Lees has written: "A frequent method of cancelling a bond was by drawing two diagonal lines across the document in the form of a cross. Numbers of these cancelled papyri have been recovered thus marked. One of them records the verdict of a judge, who says 'Let the handwriting be crossed out.' Now the letter was the Greek initial of the name of Christ, and St. Paul's fertile mind leaped at the coincidence. But the form was also that of one kind of cross. . . . Here, then, was a double parallel ready to hand, Christ and a cross, and a cancelled bond bearing the mark which commences Christ's name, and resembles His cross."

Christ's victory on the cross
(vv. 15-23)

Verse 15 brings us up to the very source of the river up among the hills of God, and the hill of Calvary in particular, for Calvary was the battlefield where all that we have considered was made possible. There our deliverance from the "power of darkness" (1:13) became possible. I am inclined to think that if the Devil could have avoided Calvary he would have done so, for he knew that Christ was coming into the battle there with the vital essential for victory, utter and complete sinlessness. For thirty years "tempted in all points like as we are, yet without sin," now as He comes to Calvary with its shame, mocking and jeering He knows He is coming to His victory.

What, then, have we here? This: that it is all of Christ. It is Christ who dominates everything. It is Christ who has forgiven us, Christ who has given us new life, Christ who has separated us to God and Christ who has conquered at Calvary.

In the light of all this we may glance at the remainder of the chapter. Some of the details are no longer relevant, but the false teachers are still with us to lead astray and ensnare. What is the answer to all such? It is found in a little sentence in verse 19: "Hold fast unto the Head" (Moffatt). It has been Christ up to now, let it be Christ all the rest of the way. In the face of all seducing teachers let us say with Wesley

"Thou, O Christ, art all I want;
More than all in Thee I find."

"Hold fast unto the Head." He is the centre of authority, not any false teacher, however winsome the teacher or attractive his message. "Hold fast unto the Head." He is the source and centre of life. Only as we keep in touch with Him shall we grow and develop. And so we are back to verse 10, "Ye are made full in Him." Only as we "hold fast unto the Head" shall we know true spiritual fulness.

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Curt's Text-book

CURT chewed his pencil and stared at the blank sheet of paper before him, then he wrote the title in neat, bold letters, "The origin of man, by Curt Davis." He frowned thoughtfully. Now, what would be a good opening sentence?

Curt was a good student and he knew what his text-book said about the origin of man, but he did not agree either with the text-book or with Mr. Johns, his biology teacher. Mr. Johns taught that man began as a cell and through many years that cell grew and changed form, eventually developing into a human being.

CREATED IN GOD'S IMAGE

"But Mr. Johns," Curt had cried out during one discussion, "the Bible tells us that God created man in His own image!"

"The Bible, my boy, is a fine piece of literature, and excellent as an historical reference, but it's out of date," Mr. Johns replied. "It's a book of ancient superstitions and doesn't apply to this present age."

"The Bible says 'Heaven and earth shall pass away, but My word shall not pass away,'" Curt replied. "It's God's book and I believe the Bible."

As a homework assignment Mr. Johns had asked for a composition on the origin of man, and Curt's frown deepened. Should he stick to the text-book or should he state what he believed? "Dear Lord, help me to do right," he prayed silently. Then he began to write.

"According to the text-book, man began as a cell," he wrote, "but the Bible says in Genesis 1:1: 'In the beginning God created the heaven and the earth.'" He based his theme on the first chapter of the Bible and his thoughts came almost faster than he could write. In no time at all he had written two pages. He ended with: "So God created man in His own image; male and female created He them. And God blessed them . . . and gave them dominion over every living thing upon the earth."

BIBLE THE BEST TEXT-BOOK

"There!" exclaimed Curt as he closed his note-book. "I'll probably get a low grade, but I still think that the Bible is the best text-book." It was late when he finally went to bed, but with a contented sigh he fell to sleep almost at once.

A few days later, when the themes were returned, Curt was surprised to receive an A. "I certainly didn't expect this, Mr. Johns," he exclaimed.

"I graded the theme on the basis of expression, not on the material," the teacher replied. "Your article was well written and you stated your arguments clearly. While I can't agree with you, I surely admire you for your faith." Then he sighed and his voice was almost wistful as he added: "It must be wonderful to be so very sure."

Tribute

THE Aberdeen church has sustained a sad loss with the passing of Mr. James Cowper, a faithful member and brother beloved.

From the earliest days of the Elim church in Aberdeen he maintained his loyal witness as a member, and for over thirty years rendered invaluable service as an esteemed and admirable treasurer. He commanded the respect of all who knew him, and the great number of men at his funeral service was a silent but eloquent and affectionate witness to a Christian who was consistent in life and service.

JAMES C. QUINN.

PRAYER AND PRAISE
by F. H. Coleman

THE SCHOOL OF PRAYER

We referred to the school of prayer recently, and some who have graduated have seen wonderful answers to prayer.

I would like to tell you of a woman graduate of this school and how God used her in granting great things as she prayed. Our friend has a nephew who is a fine outstanding Christian. On marrying he took rooms in a house. On returning home one evening he entered the house only to see that the landlady had committed suicide. This was a great shock, and a few weeks later his nerves completely gave way. He was admitted to hospital for a couple of weeks. Although under sedation during this time it brought no rest to his shattered nerves, and eventually he was discharged from hospital. He visited his aunt, and when about to leave they had a time of prayer together. As this woman of prayer prayed for this loved one God met him. He was exhorted to take healing in Christ's name. He did so. Peace flooded his being and he rose from his knees completely healed. From that day until now there has not been a recurrence of the nervous condition. A way was opened to serve the Lord and now this one so wonderfully healed is the superintendent of a large Sunday school.

The hard lessons we learn in the school of prayer are worth while when such results are seen. Go on, dear friend, and learn the secrets of this school, and may He use you to bless others because you prayed.

BOOK REVIEWS

The Single Woman, by Elizabeth Mitting. Published by Victory Press at 12/6 (by post 13/4).

A timely book, written with convincing clarity by a single woman. It should be an immense encouragement to all women, but as it is written for the single woman she should read it. I like the sound common sense of the author and the contributors. The Christian world may have put the spinster " on the shelf," but this book elevates the single woman, giving her the rightful place (1 Corinthians 7:38).

To those who feel that life has cheated them, or who have a real inferiority complex because they are single, or who are frustrated, resentful and depressed because of their circumstances, I recommend this book. Read it carefully and prayerfully. It presents a healthy challenge.

A quote from page 79: " Perhaps smoking is an example; can its effect on health and budget alone be justified ? (But guests should not be embarrassed by a failure to provide ashtrays !) On the other hand, whereas some parents feel that they should help their children by drinking no alcohol, I now feel it courteous to keep sherry available for visiting colleagues or to accept it when it is offered as a special gesture of friendship in someone else's house."

This is where I strongly disagree with the author. I maintain that we should shun all forms of alcoholic liquor at all times.

GLADYS M. GORTON.

FOUR NEW TITLES IN THE "ACORN BOOK" SERIES

Three—And Toni, by Christine Courtney.
(Girls 12-15 years)

Frances and her two friends are looking forward to a holiday together, but they find they have an uninvited guest. Toni has no intention of joining the girls in any of their pastimes, but hopes for some excitement with more interesting companions. As things turn out, Toni is, in the end, very glad of help and finds for herself a Friend who will always be with her. This is an exciting story for the older girl.

My Sister Paula, by O. L. Rice.
(Girls 10-14 years)

Paula seems to be able to make friends with everyone, and sometimes her sister wonders whatever she will be up to next. Her pranks often upset Cinda, but she loves her little sister Paula and together they bring happiness to many.

The House That Died, by Christine Wood.
(Girls 10-13 years)

A well-loved home has to be demolished and a very happy discovery is made in the process. Helen feels that this may be one way of starting out on a wonderful life. She does find a wonderful life, very different from what she had planned, and the joy of her discovery is well worth reading about in " The House That Died."

The Vintage Timpitters, by Christopher Wright.
(Boys 10-14 years)

Boys will enjoy the story of a vintage car and how after many adventures they find out what the mysterious stranger is looking for. It proves to be an exciting holiday for Peter and Tim and one which they will long remember.

MRS. W. TEE.

Published by Victory Press, Lottbridge Drove, Eastbourne, Sussex, at 4/6 (by post 5/2). Obtainable from Elim Church Headquarters, Cheltenham, Glos.

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HANDS

by Hilda E. Sanders, F.R.S.A.

IN the hands of the Master a Christian can be a constant channel of blessing, one through whom God may speak and work. As we truly abide in Christ the blessed Holy Spirit will use us in a variety of ways. While the Holy Spirit is the only source of power there are five outlets: life, lips, service, money and prayer. For the purpose of this article I will confine myself to one means of service, the use of our hands.

How difficult life would be without hands! They are in perpetual service from morning till night. In addition to their practical use in manual work they are a means of expression and of conveying messages to others. Artists use their skilful hands to paint lovely pictures to adorn our walls. The sculptor's art is seen in the ancient halls and cathedrals of our land. Pianists and other musicians use their hands to delight the ear with beautiful music. Think of the expressive hands of the conductor of an orchestra, and the silent messages they convey to the instrumentalists.

Most of us have experienced the gentle but firm hands of a parent, or maybe of a nurse, whose strong but soothing hand can bring relief and confidence to a nervous patient. The skilful hands of a doctor or surgeon are often the means of saving life. Some doctors impart healing through the mere *touch* of their hands. Such was the case of one who worked at the Liverpool Royal Infirmary at one time. When he resigned a cast was made of his hands and placed in Liverpool Medical Institute. Then we all recognise the gnarled hands of gardeners, some of whom have "green fingers" and insist upon setting seeds and plants with their hands. Another familiar sight is the policeman on point duty directing the traffic. His hands can be tender when rendering first aid but heavy on the shoulder of a law-breaker.

Every hand in the world *can* be a blessing even if lacking skill. Readers probably know the picture "Folded hands" often used on devotional cards. Its story is in itself a blessing. Two boys, Albrecht Durer and Franz Kingstein, were studying to be artists. The former was a genius, but the other had no power to express on canvas the vision he had. When they attempted to depict the Lord's passion, the one painting was beautiful and full of pathos and the other cold and lifeless. Franz said "Albrecht, the Lord gave me no such gift as yours. He has some homely bit of work for me," and he folded his hands in an attitude of surrender. Swiftly Albrecht sketched his hands. Franz said "Why, they are only my hands." "Yes," said Albrecht, "as you stood there so bravely making that surrender I said 'These hands may never paint a picture, but they can most certainly make one.'" Thus those hands became a benediction to the whole world.

Now consider the most wonderful hands mankind has ever known—the hands of Jesus. His hands were always doing the Father's will. They brought healing to the sick in body; the lame walked, the deaf could hear, the blind saw and the dead were raised. His tender hands blessed little children. Impetuous Peter, walking on the water at the bidding of the Lord, looked at the tempestuous waves, doubted, and began to sink, but the strong hand of Jesus saved him. In indignation and anger Christ's hands of authority overturned the tables of the money-changers in the house of God. His powerful hands controlled an unbroken mule upon which man had never sat; He, without stirrups and having no saddle but someone's cloak, rode this animal without being thrown. The mule must have felt power in Christ's hands. Lastly, He had scarred hands. Consider the effect of those nail-pierced hands when, in the upper room, Jesus showed them to the disciples. They wrought faith in Thomas the doubter, for he was constrained to declare "My Lord and my God!" We shall never fully understand what it cost God's Son to win us back from sin to sanity, from the power of Satan to God. But Jesus shows us His nail-pierced hands and says "Follow Me." The life of a true Christian is costly and will always be a sacrificial one, with persecution, misunderstanding and hatred of the world. If we follow Jesus all the way the world will do its best to crucify us.

Therefore, as we endeavour to walk with God

(*continued on facing page*)

RESULTS OF THE NATIONAL SUNDAY SCHOOL COMPETITION

SHIELD

Swansea	88.062
Silverdale	82,353
Alexander Park Avenue	76.262
Longton	69.958
Langley Green	68.520
Portadown	68.241
Rochester	67.500
Brixton	67.167
Cardiff	63.307
Bristol	63.204

DIPLOMA

Swansea (Cadle branch)	91.583
Swansea	88.062
Alexander Park Avenue	84.289
Silverdale	82.353
Ulster Temple	81.500
Erdington (Court Farm)	77.166
Leyton	75.313
Langley Green	74.478
Longton (Meir)	73.938
Greenock (Auchmountain)	73,888

NOTE. The shield is awarded to the school with the highest average mark of the eligible scholars. The diploma is awarded to the school with the highest average mark of the eligible scholars *who actually entered*. A minimum of fifteen eligible scholars is required in each case.

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HANDS (*continued*)

daily, yea, moment by moment, let us use our hands to His glory. May they never bring dishonour to His name. May we remember the scars in His dear hands and what it cost to save our never-dying souls. Our hands are His in the world today.

Christ has no body now on earth but yours,
No hands but yours, no feet but yours.
Yours are the eyes through which
He is to look out compassion to the world;
Yours are the feet with which
He is to go about doing good;
And yours are the hands with which
He is to bless us now.

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FURTHER ANNOUNCEMENTS LATER

COMING EVENTS

BERMONDSEY. February 5. Elim Church, Dunton Road. At 6.30. Visit of D. G. Hathaway with slides of Holy Land.

BIRMINGHAM. January 28, 29. Winson Green Elim Pentecostal Church, Handsworth New Road. Minister's fifth anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

BOLTON. February 4. Elim Church, Platt Street, off Bridgeman Street. Lancashire youth rally at 7. Youth quiz final. Preacher: Alan Rees, "Challenge" magazine. Convener: Pastor J. Noddings. February 12. Co-operative Hall, Bridge Street. Crusade conducted by D. G. Hathaway commences. Sundays at 8. Monday to Friday at 7.30. Saturdays at 7. Moving to Queen Street Mission, Deansgate, after first six days.

CAMBERWELL. February 4, 5. Elim Church, Benhill Road. At 7. Visit of D. G. Hathaway with slides of Holy Land. Sunday at 11. Preacher: D. G. Hathaway.

EALING. February 11, 12. Elim Pentecostal Church, Northfield Avenue. Saturday at 7.30. Elim Missionary Society film ("Transvaal"), by F. B. Phillips. Sunday at 11 and 6.30. Preacher: F. B. Phillips, followed at 8 by film, "Drs. R. C. and M. C. Brien," Elim missionaries in Rhodesia.

KINGSTANDING. February 5-7. Minister's anniversary services. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: Mervyn Lewis (subject: "The Second Coming of Christ"). Convener: R. J. Morrison.

MACCLESFIELD. January 28, 29. Elim Pentecostal Church, Mill Lane. Minister's anniversary; second in Macclesfield and tenth in the ministry. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. Shadlock.

OLD HILL, Staffs. February 4. Elim Pentecostal Church, Bearmore Road. Birmingham Presbytery rally at 7.30. Preacher: George Canty. Sparkbrook choir. Convener: J. J. Way.

OXFORD. February 19-26. Crusade conducted by Perry Ellis (America). Sundays at 6.30. Weeknights at 7.30. Final service in the Union Hall at 8.30.

YOUTH PAGE

GET INVOLVED

by MERVYN J. TILLEY (Aldershot)

SOME time ago a vicar caused a stir by refusing to marry or bury any person who did not regularly attend his church. He said that people wanted the privileges and respectability of the services of the Church without getting involved in the real work of the Church. The police frequently appeal for witnesses of accidents or crimes to help them in their investigations. Unfortunately the majority of people do not like to get involved in this sort of thing.

The Bible records that a rich young man came to Jesus seeking eternal life, but when Jesus told him what to do he made a sorrowful retreat; he was not prepared to be that much involved with Jesus. The price was too high, the sacrifice too great.

There is a phrase often used to describe the workers in a church: "the faithful few"; it means that while the few bear the burden the many are spectators who do not wish to become too involved.

BLESSINGS BUT NOT RESPONSIBILITIES

Young Christians, how involved are you in the service of Christ? The whole matter of being a Christian means involvement and identification with Christ and His teachings. When Jesus called people to be His disciples He said "Follow Me," that is My ways, My example, My teaching, or "Become involved with Me and what I stand for."

It is as true today as in Christ's day that many people want all the benefits of the Christian life but not its responsibilities. This goes right against the grain of Christ's teaching: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Following Christ is a great privilege but also a great responsibility. In following Him we bear our cross for His glory, we work for His glory, we live for His glory. This is what I mean by getting involved.

And when I speak of working for Christ I do not mean only pastors or missionaries or even Sunday school teachers. Working for Him can mean a friendly word, a kindly smile, a helping hand or a warm welcome to a newcomer in church—in fact doing all that we *do* as to the Lord, to the glory of God; maintaining a faithful witness of Christ seven days a week, fifty-two weeks in a year.

100 PER CENT INVOLVEMENT

Paul the apostle wrote: "For me to live is Christ." Obviously Paul was 100 per cent involved with Christ. Christ was his and he was Christ's. From the moment that Paul met Jesus until the day he was executed his consuming passion was Christ and those for whom He died.

The history of the Church is filled with really wonderful stories of men and women who accepted fully the call "Follow Me." To them life was at its best and richest when they were totally involved with Christ and the work of His kingdom. The Word of God had proved to them that "if you lose your life [in Christ] you will find it."

C. T. Studd turned his back on what promised to be an outstanding career because he got involved with Jesus. He could not be a spectator while souls were perishing, so he responded to the call of Christ. William Booth had a burning vision of man's desperate plight in his sin; he too could not stand and watch, so he became involved in the greatest work on earth, the saving of lost souls from destruction. Gladys Aylward, "the small woman," had no great qualifications apart from faith and the call of God, yet she ventured alone (yet not alone) to China, despite rejection by a missionary society, and did great exploits for her God. To this day she is still very much involved with her Master's work.

Of course stories of such people make for thrilling reading, but for those who will get involved with Christ it makes for thrilling living.

(*continued on facing page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. S. Brewster**

Monday, January 30th — John 9:13-23

This blind man's spiritual development was brought about by a series of testings. Immediately he was healed he faced neighbourly curiosity, and then the questioning of the prejudiced Pharisees. It must have been a great shock to him to hear the One who had healed him being spoken against. But argue as his neighbours and the Pharisees might, he was enjoying the blessing of his healing. The third test was more severe. His parents, instead of rejoicing, turned cowards. " He is of age," they said, " ask him," because they feared the Jews. We are often tested, but take courage, our Lord is with us, even in the fire.

Tuesday, January 31st — John 9:24-41

The healed man, in reply to the Pharisees, could only say " One thing I know, whereas I was blind, now I see." Never move from the facts you know to be true. From verse 33 we see that their inquisition brought the man to believe that Jesus came from God. Now comes the final test. Verse 34 says " And they cast him out." Excommunication was a severe blow to a Jew, but Jesus searched for him and found him, and asked him if he believed on the Son of God. The man asked " Who is He, that I might believe?" When Jesus revealed Himself for who He was the man worshipped Him. To see and know Jesus is worth all antagonism.

Wednesday, February 1st — John 10:1-10

" I am come that they might have life, and that they might have it more abundantly " (v. 10).

There is a great difference between life and abundant life. Not long ago I visited a young man in hospital who had broken his back in a car crash; he was barely alive and just lay on the bed unable to move. Just outside the hospital some young men were playing rugby and running all over the field. It was obvious who had the abundant life. Remember, Jesus has come to give us abundant life. This means a life of victory over self; it means loving your neighbour as yourself; it means going the extra mile. It is sometimes a good thing at the end of the day to sit down and reflect, and ask yourself if you have lived the abundant life today.

Thursday, February 2nd — John 10:11-21

Jesus says three things about His work as the good Shepherd. Firstly, in verse 11, He gives His life for the sheep; secondly, in verse 14, He knows His sheep; and thirdly, in verse 16, He cares for the other sheep. Christ had other sheep who were not of the Jewish fold. He thought about us Gentiles. Do we share His passion for the other sheep? Some might live next door to us, others are in lands across the seas. Does our Christianity go beyond the barrier of race, colour and creed to reach the other sheep?

Friday, February 3rd — John 10:22-42

Many Jews doubted that Christ was the Son of God. " Tell us plainly," they said. But there was no excuse for their lack of understanding: they had the witness of John the Baptist, of Christ and of His works. But " He came unto His own, and His own received Him not." How wonderful to be the Son of God and to have the kind of eternal life mentioned in verse 28 ! The response to Christ's message that He was the Son of God and that He and the Father were one was divided: some took up stones to kill Him (v. 31), others believed on Him (v. 42). We should not be too discouraged when people do not believe us; they did not all believe Christ.

Saturday, February 4th — John 11:1-16

" Now Jesus loved Martha, and her sister, and Lazarus . . . therefore . . . He abode two days still in the place where He was " (v. 5).

Because He loved them we should have thought He would have rushed to Bethany and healed Lazarus and saved them their grief. Instead we read that Jesus waited two days. It was a delay of love. Jesus knew that Lazarus was already dead, so His going would not have prevented the death, but it might have prevented the burial and this would certainly have robbed the miracle of its full value. The Lord did not allow the impatience of grief to run away with the patience of love. " Therefore will the Lord wait, and be gracious unto thee." Are we willing to wait for Christ to do things in His own time?

Sunday, February 5th — John 11:17-27

Not long ago I buried one of the loveliest Christians I have ever met. As I saw the mourners shedding tears of grief I, too, felt the stab of sorrow. But as I began to read the words " I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die " I experienced such joy that I could scarcely speak. We know that those Christians who have died are with the Lord. We look for the return of Christ, when the dead shall rise incorruptible and we shall be changed. Many of us, like Martha and Mary, have stood by the graveside, but, with the comfort of the Scriptures, we do not sorrow as those who have no hope.

FAMILY ALTAR NOTES

On behalf of our readers we wish to express to Pastor G. A. Wright their appreciation for his series, now concluded, of uplifting meditations on the Scripture Union portions. Pastor A. S. Brewster (Hove) begins his notes this week.

GET INVOLVED *(continued)*

Young people of Elim, will you really get involved with Christ and His work ? Don't, please don't, be spectators and say " I don't want to get involved," for while you watch many souls pass beyond our reach. You many never be a pastor or a missionary, but you *must* be at all costs a Spirit-filled witnessing Christian in word and deed if you are fully to obey Christ's call " Follow Me."

Remember the words of Jesus: " The harvest truly is great, but the labourers are few." How true. Few labourers, but an abundance of spectators who don't want to get involved ! What an impact would be made in our own areas if every Elim Crusader determined to get involved in the service of Christ.

Take my advice. From now on don't try to get out of it ; do all you can to get into it. There is joy in serving Jesus.

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VACANCIES. There are a few vacancies for aged sisters at the Elim Eventide Home, Eastbourne. Applications should be sent to the Secretary, Elim Eventide Home, 12 College Road, Eastbourne, Sussex.

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DEDICATED sister required as assistant at Eventide Home. Nursing experience an advantage. Apply to the Secretary, Elim Church Headquarters, 297/299 High Street, Cheltenham, Glos.

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SWEDISH brother planning to come to London (March-April) wishes a room for two months or less in London or near. Write Box C.1410, ELIM EVANGEL, 297/299 High Street, Cheltenham, Glos.

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London Crusader Choir :
12, Cheam ; 18, Kensington Temple.
February 5, Watford ; 12, Cheam ; 18, Kensington Temple.

Mrs. D. Bull :
February 5, Plymouth ; 6, Paignton ; 7, 8, Exeter ; 9, Barnstaple ; 11, 12, Newquay.

Miss McGillivray :
February 2, Graham Street ; 4, Rugby ; 5, Coventry ; 6, Tamworth ; 7, Longton ; 8, Silverdale ; 9, Hanley ; 10, Worcester ; 11, 12, Nuneaton ; 14, Blackheath ; 15, Weoley Castle ; 16, Stafford ; 17, Langley ; 18, Erdington ; 19, Winson Green ; 20, Old Hill ; 21, Kingstanding ; 22, Kidderminster ; 23, Hadley ; 25, Yardley ; 26, Sparkbrook.

D. C. Lewis :
February 4, Wimborne ; 5, Salisbury ; 7, Winton ; 8, Christchurch ; 9, Springbourne ; 11, 12, Yeovil ; 13, Merriott ; 14, Weymouth.

Miss M. Llewellyn :
January 28, Portsmouth ; 29, Ryde ; 20, Gosport.

Joseph Smith :
February 4-9, Hastings ; 11-16, Newhaven ; 18-23, Hove ; 25—March 2, Brighton.

MARRIAGE

TROW—BOWEN. On December 3rd, at Elim Pentecostal Church, Kidderminster, David Laurence Trow to Sonia Bowen (both Elim Crusaders). Officiating minister: G. Harpin.

WITH CHRIST

MACKENZIE. On January 6th, Mrs. Gwendoline Mary Mackenzie beloved wife of Mr. Mackenzie and mother of Malcolm and Elizabeth. " Whether we live therefore, or die, we are the Lord's." Officiating minister at funeral: G. Stormont.

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THE ELIM EVANGEL

Vol. XLVIII No. 5 FEBRUARY 4th, 1967 6d

PASTOR AND MRS. D. C. LEWIS WITH THEIR DAUGHTER, GWYNETH, WELCOMED HOME FROM INDIA

SPECIAL MISSIONARY NUMBER

A GHANAIAN MOTHER'S THANKSGIVING

by Gerald L. W. Ladlow (GHANA)

ON a rocky eminence overlooking the village with its red mud huts and concrete and corrugated-iron houses, commanding a wonderful view of the verdant valley and the mountains covered in their rich tropical greens, stands the traditional chief's court at Nkurakan. It was Sunday morning, and the valley re-echoed to the sound of the joyful singing and the beat of drums as the congregation that packed the court and overflowed all around the building sang its praises to God.

What a colourful scene it seemed to the missionaries as they surveyed the congregation, the women in their gay ankle-length dresses with the "cloth" of the same material draped around their shoulders and tucked into their waistbands in which many had their babies fastened on their backs. The children, all arrayed in their "Sunday best" clothes, some in European style and some in African, squatted on the floor on straw mats in front of the platform, and the men, with their gay cloth slung across the left shoulder and girt around their waist, sat in a solid block by themselves.

It was a joyful service right from the commencement at 10 a.m., and now almost four hours later it was drawing to its close. There had been messages of welcome from the pastor and elders, vocal items from the young people, a children's address and a sermon from the missionaries, and now the last hymn had been sung and all that remained to be done was to close in prayer—or so it seemed. However, there was a stir in the congregation and one of the women rose from her seat and made her way to the platform, and it seemed that a spirit of expectancy and excitement permeated the atmosphere.

In a voice betraying deep emotion she commenced to speak in her native tongue. "Today is one of the most wonderful days in my life," she said as she began her testimony to the goodness of God. Some thirty years ago she had given birth to a son, and from the commencement of his life it was obvious that there was something seriously wrong with him. As time went by he needed special care and was unable to play like other children. They were only a poor family, living in a small village in the bush, and could not afford to go to a town and pay for medical advice. They did the only thing that they as poor heathens felt they could do; they took him to a fetish doctor in their village. He prescribed his fetish medicines and warned that the child must never go to school, as he was too delicate to be with other children and would die. The years went by and his childhood had already passed when missionaries came to the village with the story of God's great love. Mother and father found the Saviour and learned to trust Him. All fetish medicine was thrown away, all fetish practices were abandoned, and the ailing son was committed to the care of the Lord Jesus Christ. The miracle happened; the son began to get strong and well and grew into normal manhood. He too found the Saviour and with His help had learned to read and write—and not only that; he had been able to teach others the things of God.

Then turning to the tall, handsome young man with the bright smiling face standing at her side she said "Here, friends, is my son, your pastor. During the past two years he has gathered you together and sought to lead you in the ways of the Lord. Last year a delegation from the United Kingdom visited us and promised to send missionaries to teach us and form us into an Elim church. Today they have arrived. Praise the Lord! They have come to train my son, who once was an illiterate delicate boy, and help him become an efficient minister of Jesus Christ and pastor of the first Elim church in Ghana. Hallelujah! This is a wonderful day for me as I see the marvels of what God has done"; then, turning to the table, she placed on it a gift of money as a thank-offering to God and with a curtsy to the missionaries she returned to her seat.

This was a sign for the congregation not only to praise the Lord but to come forward and add their expressions of thanksgiving. Behind the curtains on the platform all kinds of things had been concealed, and now the folk came forward and went up to the platform and brought out their gifts and, giving thanks to God for bringing the Elim Church to Ghana, laid their gifts at the feet of the missionaries. What a sight it was! Piles of bananas, oranges, tomatoes, paw-paws, pineapples, custard apples, plantains, coconuts and eggs, two freshly caught fish, and three live chickens. It was almost

4 p.m. when the missionaries reached home, having had nothing to eat or drink since 7.30 a.m. and feeling exhausted with being so many hours out in the heat of the tropical sun, but their hearts were rejoicing—not for the sake of the wonderful gifts but for the expressions of thanksgiving to God. They felt that the sacrifice entailed in sending missionaries to this new Elim field was well worth while.

Pastor H. Jeffery with Elim members building their church.

The new Elim church building at Sao Paulo, Brazil, for which many friends have contributed. The local Christians with brother and sister Jeffery have done a magnificent job and are now putting the finishing touches to their new spiritual home.

VALEDICTORY SERVICE AT ILFORD FOR MISS MAISIE HOPPER

SUNDAY evening, December 18th, saw the church almost full for a combined carol and valedictory service for one of our members, Miss Maisie Hopper, called for missionary work in Rhodesia. The meeting was convened by Pastor R. B. Chapman. Mrs. B. Griffiths (Rhodesia) and Mr. Murray (India) took part and, to the delight of the congregation, the young folk from the various departments assisted in presenting the seasonal message in verse and song.

Miss Hopper thanked the church and friends present for their prayer and practical support and then testified of the Lord's leading towards full-time service which began twenty-two years ago. While waiting she had equipped herself fully in the nursing profession and gained invaluable experience, which would now stand her in good stead at the mission hospital.

Mrs. Chapman followed with the challenging solo "What hast thou done for Me?" Pastor Wigglesworth, the Missionary Secretary, commended Miss Hopper to the Lord in prayer and then sang the moving solo "So send I you."

Pastor Chapman then gave a brief message based on the evening's theme, and in conclusion Mr. Wigglesworth expressed a bright farewell to Miss Hopper and wished her God's blessing. The best wishes and ardent prayers of the Ilford church follow Miss Hopper continuously as she labours for the Master at Inyanga North. (MISS) J. RICHES.

A GREAT WORK

WHILE nearly all other denominations of the Christian Church anxiously count heads and tighten their belts, the Pentecostals are expanding. Annually they gain more converts, and attain more assurance and influence. Annually their right to be listened to by the traditional churches grows. Annually they gain the right of respect from those other churches. Annually more and more people find a purpose in life, a faith and a Saviour through the outreach of the Pentecostal churches—and in this age of fear and insecurity that is indeed a great work.

A few discerning leaders in the historic churches, including the Roman Catholics, have recognised that this Pentecostal movement, together with those things which make it so different from other churches—its teaching on the baptism in the Holy Spirit, its speaking in tongues—this movement must now be recognised by the traditional churches, for they have much to teach us—as indeed we have them.—Editor of *Shire and Spire*, published by the Bishop of Coventry.

WORLD MISSIONARY ITINERARY

by G. H. Thomas

LIBERIA

Miss Doris Bateman, S.I.M. missionary writes: "We are 300 miles in from the coast and so are really in the "bush country." There are quite a few Pentecostal mission stations in Liberia, but this is the only one staffed by Canadians. On the station here is an elementary school, and a new Bible school building was completed just over two years ago. There are about twenty-five students attending this year. During the weekends the students go to the surrounding towns and villages and conduct services.

"In the centre of the village we have a store which is well stocked with Bibles and Christian literature, also a few school supplies. A Liberian is in charge of this store. Sometimes we make our station wagon into a 'bookmobile' and travel up the road for about fifty or sixty miles, calling in at the towns and either selling or giving away literature. When we see a young person who is learning to read and is anxious to have a Bible or New Testament of his own, but has no money to buy one, we ask him if he will read it and he says "I will try." We feel it is worth while to be able to give them the Word.

"The gospels of John and Mark, the Acts of the Apostles, the epistles of John and the epistle to the Romans have been translated into the Tchien dialect by Miss Annie Cressman, a missionary on this station. She has also translated John, Luke and Romans into simple English. English is the official language and so the Liberians are interested in speaking it and reading it, and this very simple translation is a great help to them."

CONGO

"From where I am writing I can hear the hum of the LECO printing presses turning out hundreds of thousands of gospels, tracts and other items of Christian literature. The desire for reading material seems to be growing from month to month. Literature, no doubt, is the greatest open door to reach the people with the gospel today. Our book store in Mbuji Mayi is doing very well these days. Our biggest problem is to keep supplies on hand.

"About two weeks ago, as I was returning home, I came to an intersection where an African policeman was directing traffic. As I was making a left turn he asked me to stop. I asked what I had done wrong, but he said he wanted a Bible. I asked him to come along. I drove to the side of the road and got a New Testament from the back seat and gave it to him. He thanked me and went back to directing traffic. It is not uncommon to see a soldier or a policeman in his place reading a New Testament or a gospel. We must keep sowing the seed even though much may fall on stony ground and by the wayside. Let us keep the ground well watered with our prayers." (Rev. A. Grober, C.P.R.A.)

INDIA

"Unless there is a new generation of genuine, Spirit-filled and evangelising Christians there is no future for Christianity in India. . . . The stream of converts has all but stopped; many missions and churches no longer emphasise evangelism." (HIS magazine.)

CHINA

"It has been estimated that there are three times as many people in China today as there were in the entire world during the time of Christ."

MISSIONARY AVIATION FELLOWSHIP

The Missionary Aviation Fellowship is a mission serving missions in their work of bringing the gospel to those who are beyond the bounds of civilisation, where the lack of transport by water, land or air confines them to a limited area. Peoples in many primitive areas would never hear the gospel, due to these boundaries of mountain ranges, deep gorges, vast stretches of desert and other natural phenomena, and it is here that the Missionary Aviation Fellowship operates, making it possible for pioneering missionaries to begin a work where, humanly speaking, it would otherwise not be possible.

In forest areas in Ethiopia missionaries were able to break a new trail, cutting down heavy growth as they slowly made their way to the south, because the light planes of M.A.F. dropped supplies and equipment to these valiant servants of the Lord while on their slow way to a new tribe.

Through the medium of the Missavia radio those hacking their way through the bush were able to keep contact with the outside world, and particularly with the pilot overhead, who was able to keep them supplied not only with food but with tools and equipment asked for while they were on the trail, which M.A.F. was able to drop from the plane to help them in every possible way.

Today the M.A.F. has nearly fifty aircraft operating in various parts of the world through three autonomous groups: the Americans, working mainly in Central and South America, the Philippines and Congo; the British, operating in Ethiopia, Kenya and Tanzania and soon to extend over the vast lake area of Tchad; and the Australians and New Zealanders, operating in New Guinea and Papua and extending into the Solomon Islands.

During World War II Christian pilots contemplating the marvels of flight and the use of the plane to destroy life began to get a vision for the use of planes to save life, and thus it was that using planes in missionary work stemmed, under God, from Christian men of different countries.

One term for M.A.F. is "a servant of missions" and as such the members devote their skill to assist those who are better equipped to bring the light of the gospel to the remote and primitive peoples in this modern age.

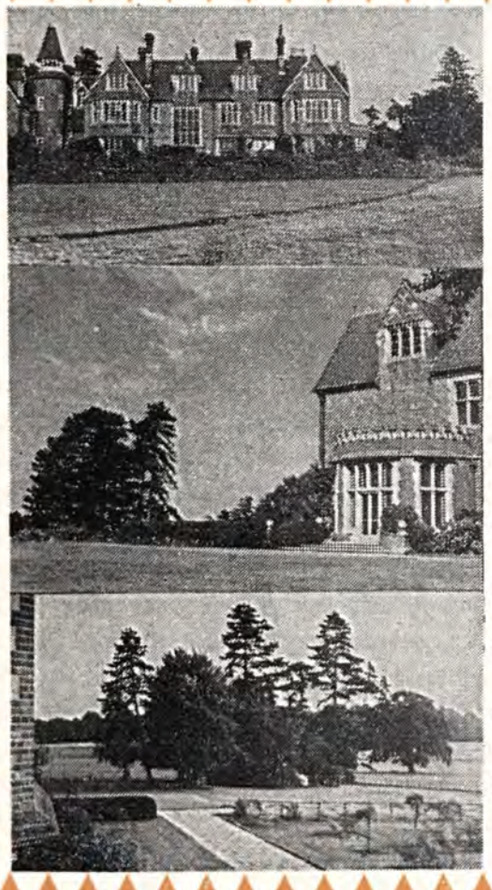
EXECUTIVE SEES MISSIONS BREAK-THROUGH NEAR

H. Franklin Paschall, president of the Southern Baptist Convention (U.S.A.), who returned recently from a round-the-world tour of Baptist mission points, says that the Baptist mission work abroad is on the verge of a break-through. "Everywhere I went," he said, "all of the missionaries I met felt they were near a break-through in mission advance, but it had not come yet." The mission executive had visited Japan, the Philippines, Hong Kong, South Vietnam, Thailand, India and Greece.

The new S.B.C. president said he did not know what would bring about such a break-through, but "we need to pray for foreign missions more than ever before."

He was particularly impressed with the enthusiasm,

(*continued on page 74*)



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EDITORIAL

WHETHER or not the Church can survive the present inclination to godlessness in this country is a question which is frankly worrying many Christians. It is also drawing comments from agnostic and atheistic sources, so that we hear discussed openly the possibility of a churchless state. Perhaps this undisguised appraisal of God's people is justified, because we must acknowledge that among our ranks there is an indifference which is encouraging mortification.

The Lord's original commission was to "preach the gospel." During periods of revival a compassion for the unbeliever has been recognisable by intense evangelism and personal witness. This energy caused expansion both at home and abroad, and a cessation of it should make us examine ourselves. Can we stand up to the measuring-line against which we are being so carefully considered?

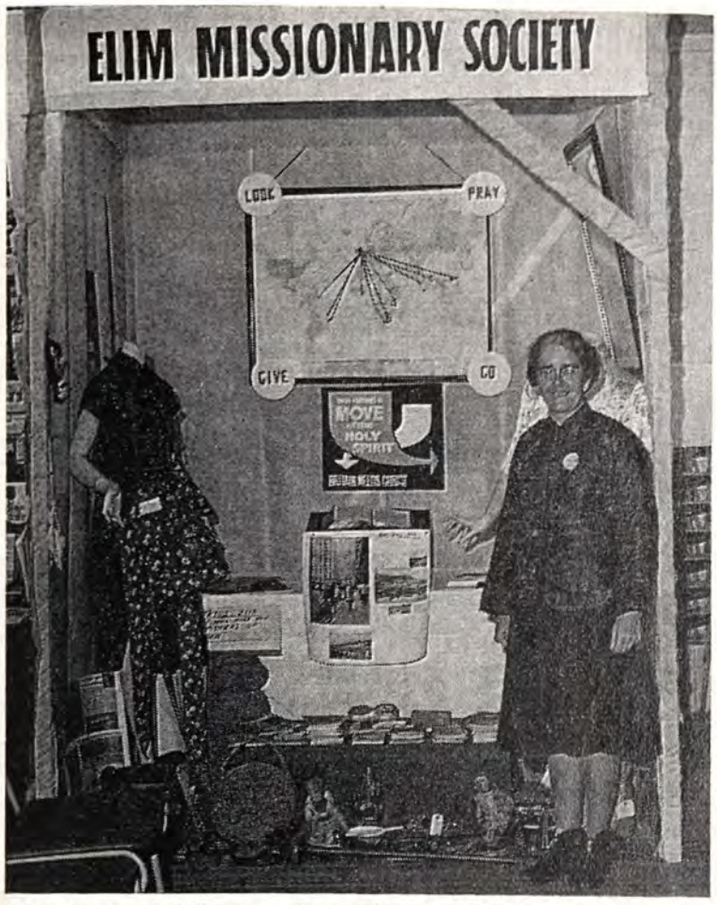
Centuries of witness have taken the gospel to millions in all parts of the earth, and this during the most difficult period of transport. The very challenge of almost impenetrable situations caused miracles to be perpetrated. Determination of pioneers took the evidence of God's love into jungle and desert by using the most primitive of aids successfully. There was time to traverse sandy wastes and to plod along bush paths until the heathen heard about Jesus Christ in the most remote hamlet.

Has the advent of speedy communications deprived us of the old urge? Because we hear so quickly about the distant habitations of man are we less conscious of their need of a Saviour? The expedition to preach often took weeks of preparation and accomplishment. Now it can be done by mechanical means in a few days. Has this change caused a certain diminishing of responsibility? We can always reach them quickly if necessary! Has the compassion for those in the uttermost parts lost some of its vigour and warmth because they can now be watched from comfortable arm-chairs on the screens in our homes? This aspect of modern interest does not depict the "I sat where they sat" attitude of the prophet who entered into the sufferings of the people.

We suggest that a new challenge is confronting the modern church. Air travel, radio, films and television can all be used to propagate a message that should be "a winner"! If these are harnessed by consecrated lives with a resurging of Holy Ghost zeal, dedicated messengers will yet again cause the highways and byways of missionary endeavour to vibrate with penetrating life, until godless forces retreat or are captivated by the Saviour.

Will the Church survive? The newer body in the mission field is very active, and is engaging the enemy by witnessing continuously. Many of the modern means are employed to great advantage, and it is gratifying to those who have laboured in "harder times" to note the growth in the number of believers. Whatever happens to the church at home, the work of the Lord will survive in our progeny of the faith overseas, but, brothers and sisters in Christ, He said "Occupy till I come." We dare not disobey!

LESLIE WIGGLESWORTH.



Miss Vera McGillivray, Hong Kong, with part of the Elim Missionary Society's exhibition at the united Aberdeen missionary convention reported in our January 7th issue.

INVEST IN SOULS

by G. L. W. Ladlow

THE school hall was crowded to capacity with eager teenagers. How lustily they sang the hymns, and how reverently they listened to the testimony of Pastor David Mills and the gospel message given by Pastor Gerald L. W. Ladlow, our missionaries in Ghana. In the solemn hush, when the appeal was made, more than twenty hands were raised in decision for Christ, and for over an hour the missionaries ministered to those who came forward for prayer. The meeting was held in the New Juaben Government Commercial College in Koforidua, with its 300 boarder students from all parts of the country. This is one of six such colleges in the area, besides several other educational and vocational training institutions, which bring thousands of young people into the town. They come from tiny villages in remote areas of the country where conditions are still primitive, as well as from the larger centres of population. What an opportunity to win youth for Christ ! Koforidua is the capital of the Eastern Region and is a thriving town with a large population. We have been offered, for a modest rental, a fine hall on the main street of the town, in which we could hold regular services. For the sum of £100 we could hold a pioneer campaign which we firmly believe would result in winning many souls for Christ and establishing the Elim Church here. Would you like to invest for eternity ?

Send your gift to Pastor L. Wigglesworth, Elim Missionary Society, 297 High Street, Cheltenham, Gloucestershire.

The Elim Missionary Society Secretary with Pastor and Mrs. D. Mills on the occasion of Mr. Mills's ordination at Kensington Temple.

A letter to the Secretary-General from a retired honorary Pastor about hiring the Royal Albert Hall.

Dear Brother Greenway,

Greetings in His name !

Having read your letter enclosed with the monthly news of our beloved movement regarding the cost of the hiring of the Royal Albert Hall for the convention, I herewith enclose £2 towards the cost.

I sincerely hope and pray that others may be moved by God and that the sum of £1,300 will be furnished before Easter, that the glory of God may be manifested in the saving of many precious souls.

Yours sincerely in Christ,

D.K.

IN PRISONS OFT

by Dorothy E. Bull, Tanzania

HER eyes were desperate, and no wonder, for the death sentence hung over her like a burdensome mantle. She alone was wearing the black gown that showed the sympathetic eyes of my husband and myself that her need of Christ was urgently imperative. "The wages of sin is death!" My lips formed the words she so well understood the meaning of, but as we continued, "But the gift of God is eternal life" and "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," hope crept in. Interrupting our speaking, she cried out, anxious to know more, "Can your God help me?" Together with five others of the eighty hardened African prisoners she found that He could as she turned her life over to the Creator's keeping. "Wherefore He is able to save them to the uttermost that come unto God by Him" (Christ Jesus). These words were to have a wonderful meaning to Jessica, the murderess, three months later.

On that first day Jessica told me her story. Her husband had taken a second wife whom he preferred above her. From that time onwards animosity entered the home, increasing until it culminated in the second wife tossing Jessica's year-old child down a deep empty well, injuring her. Angered and bitter, Jessica snatched the seven-week-old baby from her rival's back, throwing the innocent little one in also, thus killing the baby.

Comfort entered Jessica's heart when her Saviour took control. We prayed, believing that God would hear our heartfelt plea that our precious new convert be spared the gallows, and so it proved. Jessica, meanwhile, was placid as she awaited the outcome, such is the power of God to strengthen and sustain. Her appeal, brought before the High Court judges, received such a sympathetic hearing that she heard the words "This woman was goaded beyond endurance; we reduce her sentence to one year in prison." We therefore had twelve months in which to ground Jessica in the things of God and help prepare her for eventual discharge. She lived an effective life as a Christian. The other women began to respect her even while they jeered! Jessica's troubles were by no means over; word came that her husband had divorced her (this is done simply by an utterance before witnesses). As he had paid the bride price her child belonged to him and would be reared by the usurper, and she knew the child might have to bear the wrath of the second, but in spite of these anxieties her quiet witness continued, and one day the European matron asked "Mrs. Bull, have you any more women like Jessica at your mission? If so, I would like to have them as wardresses, for Jessica has been a real influence for good." "Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

Songo! The great Songo, witch-doctor of witch-doctors—a real "Harley Street specialist," in fact, who charged fees in proportion! What was to be done about Him? The police were in quite a dilemma. He was drawing people away from their work on the plantations. Five thousand had camped around the witch-doctor. Songo had his own lorry and guards. All the other witch-doctors, he announced, were number tisa (nine). He alone was number kumi (ten—i.e. greater). As time progressed Songo was to realise that there was a number kumi na mojo (eleven), and that was the prison governor!

As my husband and African pastor Yohana entered the prison courtyard word was passed to them that the great Songo was in the cell. The prisoners pointed to it with awe. Songo was there of his own free will, they said, and could levitate through the roof whenever he so desired! As Yohana preached, suddenly Songo's door opened and the witch-doctor stood there, gazing around. The prisoners fell back; slowly Yohana turned directly towards the witch-doctor, denouncing his sin in no uncertain fashion! A hush fell on the onlookers, then they whispered that surely the pastor would fall down dead! Minutes passed; the witch-doctor seemed rooted to the ground as he listened, astonished that anyone should dare to speak to him thus! Yohana continued; the prisoners retreated to the farthest wall. Still Yohana spoke forcefully on, the Holy Spirit bringing an obvious sense

of conviction ! At last Songo turned round and retreated into his cell, closing the door.

Time wore on, and my husband had heart-to-heart talks with the witch-doctor, and although I cannot report Songo's conversion he was sufficiently moved to direct that his sons be sent to our mission schools to learn of God. This took place, with a very definite conversion of one of his grandsons, who is now in high school, still keenly interested in the things of God. He told me he would like eventually to preach the gospel and become a pastor ! Songo himself died of tuberculosis while still in prison, with the words of Yohana, " Turn ye, turn ye, why will ye die ? " still pleading with him a few days before he died. The witch-doctor had accumulated riches, but the Word of God says " What shall it profit a man, if he gain the world and lose his own soul ? "

CHRISTMAS AT KATERERE

by Mrs. Dr. M. Brien
Rhodesia

CHRISTMAS DAY began for us very early in the morning when three young wives who live on this station sang a carol sweetly outside our home. They have all surrendered their lives to God. Some months ago when one of them, Rosemary, came out to the front of the church and knelt down during the singing of the last hymn I wondered why, and later asked her. She replied: " When I heard of that young girl who lives in Kenya and refused to take the Mau Mau vow by drinking blood because the previous day she had sat at the Lord's table I knew I could not have made that stand and so I have asked the Lord to take my body and make it wholly His." We do thank God for these three who are giving a good witness among their own people.

The service began at 9 a.m. and it was very nice to have Mrs. Picken, of Southend, with us and just wonderful for her daughter Catherine. The speaker this year was a young man taught by Margaret Gwynne and who, during his last year in her class, surrendered himself to the Lord. For Edgar it meant going to Bible school instead of a secondary school or teacher training college, but he knew God had called him and he never considered anything else even when an offer was made to him by a missionary. He spent three years at the Bible school and for the past two years has been a tutor for the vernacular course there. He would like to come back and help us, but in the meantime we feel he is in the right place, though we look forward to the day when the Lord brings him back to his own tribe. He is being prepared now to be a vessel meet for the Master's use.

We had not heard him speak for a year, but how we rejoiced in spirit as we heard him give the Christmas message under the anointing of the Spirit. He led us on to the second coming and left the heathen with the challenge " Will you be ready ? " and the Christians with " Will you rejoice or be ashamed on that great day ? "

Miss Picken then presented the worthy Sunday school children with prizes she had bought for them and packets of sweets, and so ended the first service at noon.

The Christmas refreshments began soon after, when crowds of people sat down in groups near our home and were served, as they sat on the grass, with mugs of sweet tea from a forty-four-gallon drum and thick slices of bread and jam. The Christian women were so pleased that they had been in the meeting instead of cooking a heavy meal. All seemed to enjoy it and took such a time eating, drinking and talking. The whole thing cost us less than £3 and yet gave us a joy we had never known when preparing a feast for those who in turn would invite us back. Three years ago a missionary spoke very strongly to a group of missionaries on Isaiah 58, we being among the number, and in the last two years we have tried to follow his advice. The happiness and enjoyment in ministering to others have been much greater than we ever knew before.

The last meeting began at 6.45 p.m. We had a most precious time in the presence of the Lord. Many were the prayers praising the Lord for the good things of the Spirit which He had given to us, one and all, that day. We were so conscious that our risen Lord had met with us in Katerere, making it one of the most precious Christmas Days ever spent here.

optimism and evangelistic purpose of the Japanese Baptist pastors. "Challenging and urgent" was his description of the Baptist mission work in Japan.

HEROISM AND COMMITMENT

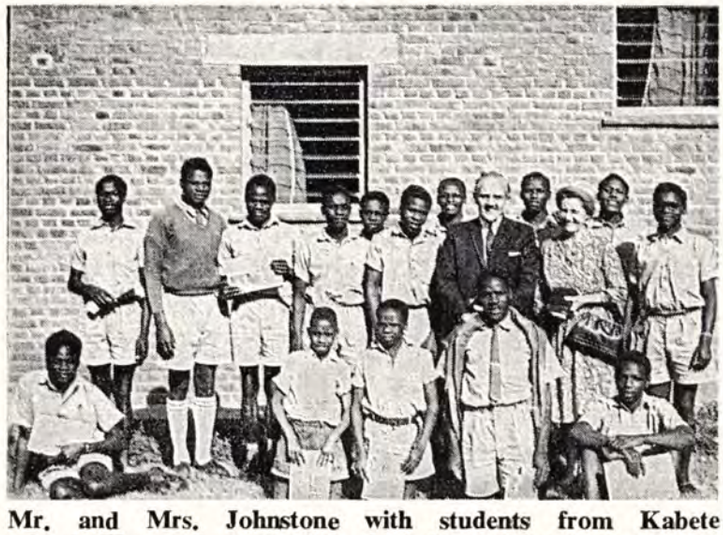
The *Arctic News,* organ of the Anglican Church diocese of the Arctic, carries news of the early work of the missionaries to the Eskimo people that has thrilled and challenged us. Here are some excerpts. "This issue of the *Arctic News* we dedicate to those workers who fifty years ago went north and, facing the unknown, sped eastward to found a mission station in the centre of the then unknown western Arctic. At this time the Canadian Arctic expedition was studying the Eskimo people, and we are grateful for the diaries and books of the "old timers," from whose records we have culled much for this issue. We are also grateful to Dr. Diamond Jenness for his permission to publish excerpts from the book, *The People of the Twilight,* that he wrote about his life and work in this area.

"These missionaries faced almost incredible hardships which make a lie of the oft-heard accusation of the present day that the Church doesn't face up to life. Hunger, shipwreck, cold and danger from all sorts of perils made their trips a saga of the Arctic.

"A glimpse of Thom Bay, sixty miles north of Spence Bay in the central Arctic, will reveal a picture of vanishing life in igloos, participated in by Eskimos who still live off the land. It was three years ago that this article was written, and it is unlikely that we shall see this way of life again in any other part of the Arctic.

"It is extraordinary that such changes have taken place in so short a time and that such parts of Canada which fifty years ago were almost unknown are being increasingly visited today, but we who live in the aeroplane age have short memories. We should be more conscious of the rapidity of change and take off our hats to those pioneers of the Church who faced the unknown purely for the love of Christ. They pioneered, they laid the foundation, and we may rightly ask 'What have those who followed built on this foundation?' . . .

"The pioneer age is not dead, as witness the following excerpt from a circular letter from the Rev. H. W. Bracewell, of Pond Inlet. Who, in these days, would wish to walk 150 miles over rough rocks and unknown country? 'Toward the end of May I left for Arctic Bay to help the Eskimos there in the building of their church. Having had little snow last winter, and being so far into the summer months, it was virtually impossible to travel by dog team, and I was fortunate enough to hitch a lift on a DC3 aircraft. Apart from the building programme, a lot of teaching was given, and ninety-two Eskimos were baptised and four couples were married. The return to Pond Inlet presented a problem, and I was aware of this before I left, but in order to build the church I had to go in the summer. Various possibilities presented themselves for the return, including two helicopters and an Otter aircraft, but one by one these backed out, and one alternative remained—to walk. And so I walked, with one Eskimo as a companion and guide. It's a long story, but, to cut out the details, we finally arrived at Pond Inlet, doing the last twenty miles by canoe in a fairly heavy sea at three o'clock in the morning, and having walked about 150 miles. It's easier by plane!'"



Mr. and Mrs. Johnstone with students from Kabete school. The student standing third from the left is showing the magazines they distribute.

Pastor and Mrs. J. McInnes with their family.

Auxiliary, for it is through this medium that means and money can be realised to build, support and maintain our missionary enterprise. Get on your knees and seek God as to what He would have you do. Time is fast running out!

The Missionary Council is expecting great things from us. This, our responsibility, we must fulfil. We dare not fail ; we will not fail ! We have heard the Macedonian call, " Come, and help us." We are requested to assist in the building of a Bible school and missionary residence in Ghana (please notice my letter to you in the EVANGEL for January 7th). Many letters have come to me asking for information as to how to go about helping and giving for missionary work. There are so many *legitimate* things that women can do, whether old or young, but each E.W.M.A. branch must be governed by local circumstances and conditions ; what suits one may not be agreeable to another, but where there are *willing-hearted* women *something* is bound to be accomplished. Effectual, efficient leadership is a tremendous asset.

It is very wise and worth while to have a target, a goal, for to sew and knit without knowing where it is going or if it will ever *get there* is so unsatisfactory, therefore I suggest that each branch sets up a target—a certain amount of money to be raised by the beginning of May so that the grand total can be presented to the Missionary Society from the E.W.M.A. at the annual conference.

Kindly notify me if you decide to do this. When sending money to the Missionary Secretary, Pastor L. Wigglesworth, or to me, please state " Ghana project."

Prayer. " 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 " (Ignatius Loyola).

Thought. " To win souls is the primary purpose of our service. We should be ever watchful, in every circumstance, to say Lord, what wilt Thou have me to do ? " (J. T. Bradley in the Family Altar).

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WOMEN'S PAGE

by

Gladys Gorton

(Author of "Polish your silver" and "From the kitchen window")

WE knocked on the door of a house which opened into the front room. "Come in" invited a woman's cheery voice, and in we went. She lay propped up in bed, knitting, but her bright, smiling face belied her suffering. Across the bed were various articles which she was making. "You *are* busy!" I exclaimed. "I do it for the missionaries" she told me. This dear sister, who is practically bedridden, knits blankets and other necessities for our missionaries, and also makes novelties for the neighbours' and friends' children and gives the money for the missionary cause.

Every missionary's heart would warm to such a scene as I witnessed on that afternoon and would thank God for her faithful service. This is her "alabaster box" which she lavishly pours out to the Saviour whom she loves. More than likely, behind many a missionary are such women, suffering in body, with limited surroundings. What *wealth* is given by so few!

"Sorry, I haven't anything smaller" said the woman sitting next to me in the bus to the conductor. "That's all right madam," he said, "you can have threepenny bits if you save them." "No, I save sixpenny pieces" she answered. Turning to me, she said "It's surprising how it mounts up. I've saved £15 in six months." I am not a mathematician, but if you work it out it means that she saved over three a day, including Sundays, roughly ten every three days.

These two incidents should be an inspiration to you and me to accept the challenge that confronts us as members of this Elim movement. For the first time in years the Missionary Society is suffering a deficit. Our missionaries are experiencing untold mental, spiritual and physical hardships in the famine-stricken areas of India and Africa. Apprehension and anxiety must afflict the minds of our missionaries in Hong Kong, Formosa and Rhodesia regarding the political unrest and upheaval. Now we have a new field, Ghana, which is wide open to the gospel. This privilege, with heavy responsibility, comes to us at the time when Ghana has overcome Communism. The eyes of all Africa are fixed on her. The people are eager for the gospel; young men are waiting to be trained in Bible school as pastors and evangelists. Elim have sent two missionaries, Pastor and Mrs. David Mills, and Pastor Ladlow is out there for a few months as superviser, adviser and administrator. He writes: "The new year convention was at Nkurakan. They commenced on Saturday night at eight o'clock and finished at twelve-thirty on Sunday morning. Sunday morning commenced at ten o'clock and finished at one-fifteen. The hall was packed, with children sitting on the floor. . . . At night we went to Apersua and had a lovely service under the 'shelter,' and there were three decisions for Christ, including an educated man who was a district commissioner in the Nkrumah régime and was imprisoned in the coup last February. He was released three weeks ago. He seems a very nice young man and his months in prison have made a great change in his outlook."

I am confident that as you read this you will respond to the work of the Elim Women's Missionary

(*continued on page 75*)

COMING EVENTS

BANBURY. February 18-26. Elim Pentecostal Church, Newlands (near Broad Street). Gospel and divine healing crusade. Sundays at 6.30. Each night at 7.30 (except Friday). Conducted by V. J. Ensor.

BERMONDSEY. February 5. Elim Church, Dunton Road. At 6.30. Visit of D. G. Hathaway with slides of Holy Land.

BIRMINGHAM. Langley. February 25, 26. Elim Pentecostal Church, Mount Pleasant, Langley Road, Langley Green. Pastor J. Nicholson's third anniversary and twenty-first in the Elim ministry. Saturday at 7.30. Preacher: Pastor G. Canty, supported by the Sparkbrook choir. Sunday at 11 and 6.30: Pastor H. W. Greenway (Secretary-General).

BOLTON. February 4. Elim Church, Platt Street, off Bridgeman Street. Lancashire youth rally at 7. Youth quiz final. Preacher: Alan Rees, "Challenge" magazine. Convener: Pastor J. Noddings. February 12. Co-operative Hall, Bridge Street. Crusade conducted by D. G. Hathaway commences. Sundays at 8. Monday to Friday at 7.30. Saturdays at 7. Moving to Queen Street Mission, Deansgate, after first six days.

CAERPHILLY. February 11-13. Elim Pentecostal Church, St. Fagan's Street, Caerphilly. Sixteenth anniversary services. Preacher: G. Ball (Kingstanding). Items by Bethel Temple Choir and Cardiff Gospel Singers. Saturday and Monday at 7.15. Sunday at 11 and 6.30.

CAMBERWELL. February 4, 5. Elim Church, Benhill Road. At 7. Visit of D. G. Hathaway with slides of Holy Land. Sunday at 11. Preacher: D. G. Hathaway.

CROYDON. February 15, 16. Elim Pentecostal Church, Stanley Road. Visit of F. B. Phillips with latest missionary films.

EALING. February 11, 12. Elim Pentecostal Church, Northfield Avenue. Saturday at 7.30. Elim Missionary Society film ("Transvaal"), by F. B. Phillips. Sunday at 11 and 6.30. Preacher: F. B. Phillips, followed at 8 by film, "Drs. R. C. and M. C. Brien," Elim missionaries in Rhodesia. February 19. Youth weekend. Visit of A. Sargent (London) at 11 and 6.30.

KINGSTANDING. February 5-7. Minister's anniversary services. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: Mervyn Lewis (subject: "The Second Coming of Christ"). Convener: R. J. Morrison.

OLD HILL, Staffs. February 4. Elim Pentecostal Church, Bearmore Road. Birmingham Presbytery rally at 7.30. Preacher: George Canty. Sparkbrook choir. Convener: J. J. Way.

OXFORD. February 19-26. Crusade conducted by Perry Ellis (America). Sundays at 6.30. Weeknights at 7.30. Final service in the Union Hall at 8.30.

SOUTHPORT. February 18. Evangel Temple, Manchester Road. Monthly rally at 7.30. Preacher: Rev. Norman Meaton (Church of England with Pentecostal experience).

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ITINERARIES

The President:
February 5, Clapham; 14, Brighton.

London Crusader Choir:
February 5, Watford; 12, Cheam; 18, Kensington Temple.

Mrs. D. Bull:
February 5, Plymouth; 6, Paignton; 7, 8, Exeter; 9, Barnstaple; 11, 12, Newquay.

Miss McGillivray:
February 2, Graham Street; 4, Rugby; 5, Coventry; 6, Tamworth; 7, Longton; 8, Silverdale; 9, Hanley; 10, Worcester; 11, 12, Nuneaton; 14, Blackheath; 15, Weoley Castle; 16, Stafford; 17, Langley; 18, Erdington; 19, Winson Green; 20, Old Hill; 21, Kingstanding; 22, Kidderminster; 23, Hadley; 25, Yardley; 26, Sparkbrook.

D. C. Lewis:
February 4, Wimborne; 5, Salisbury; 7, Winton; 8, Christchurch; 9, Springbourne; 11, 12, Yeovil; 13, Merriott; 14, Weymouth.

Joseph Smith:
February 4-9, Hastings; 11-16, Newhaven; 18-23, Hove; 25—March 2, Brighton.

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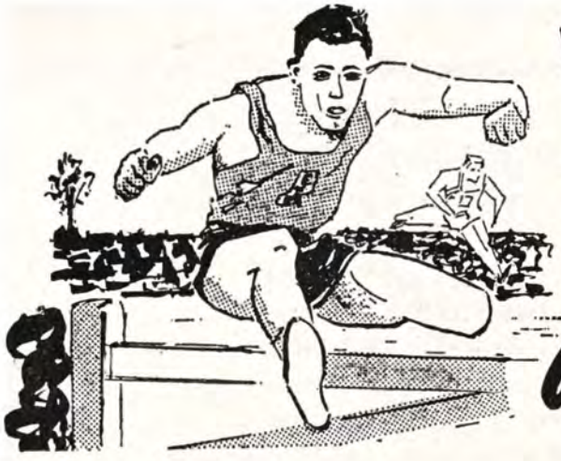

YOUTH *in action!*

WHY ME ?

A missionary challenge to every member of the E.Y.M.

by ALEX TEE

"LORD, here am I; send my sister." These words were used in an address given by one of the greatest missionary sponsors of the twentieth century. He went on to give the number of brave young women who offered themselves for missionary service in comparison with the number of young men. What a pathetic situation when doors on every hand are soon to close for the last time! Recently one of our veteran missionaries could not come home for a long-overdue furlough because Elim had no one willing to step into the gap.

This missionary challenge cannot be given to old-age pensioners or to people who are well on in middle life. Elim must look to the E.Y.M. for its missionaries of tomorrow.

THE QUESTION OF A "CALL"

Many young people feel that God must do some special miracle to prove to them that He wants them on the mission field. I for one do *not* believe this! If we knew the people next door were unconsciously in serious trouble—for instance that a fire was likely to break out at any minute, burning them to death—would we need an angel to come and give us some ecstatic revelation before we went to warn them of their plight?

Now be consistent and ask yourself where a lost soul goes when it leaves this world. The Rev. J. Oswald Smith is quoted as having said that no one deserves to hear the gospel twice until everyone has heard it once!

You cannot spend much time on your knees before God before a burden will come upon you for the souls of men. Alas, too many of us just do not spend time before God; we are all too busy with "other irons in the fire." Are you willing for "a call"? Begin to read about the need from other articles in this EVANGEL, then talk with any of our Elim missionaries, and God will very soon begin to work in your heart.

Already we have a number of missionaries on the foreign field who were once junior Crusaders and Elim Sunday school scholars. However, we have now a number of missionaries who are well on in years. If *you* were to volunteer now to go through the Elim Bible College and through either a teacher training course or nurses' training course, by the time you were ready to go a number of our missionaries would be at retiring age. Think what is going to be the sad position if you shelve the will of God! Young people, God is short-staffed and He needs you to do something very practical about the situation.

God has saved you! God can make your two talents into four if you will use them.

Everyone who used the talents he had doubled them by the time he came to give an account of his stewardship. Write today to the Elim Missionary Society, or to the Principal of the Elim Bible College, and prayerfully do something with your life.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. S. Brewster**

Monday, February 6th — John 11:28-44

" He groaned in the Spirit " (v. 33).

A. T. Robertson says that the verb used here means to snort with anger like a horse. How could Christ be angry in the presence of such grief? Was it the sight of the professional mourners with their insincere wailing? Was it the unbelief of the people? Or was it that in the presence of this grief He saw a picture of all the havoc that sin had wrought in the world? At any rate Christ was not smug and complacent about human sorrow. He was agitated; He groaned in spirit; and some of us who are His followers need more of His anger and agitation in the face of the multiplied wrongs that are in the world.

Tuesday, February 7th — John 11:45-47

The sign of the raising of Lazarus was so convincing that the Pharisees and chief priests were thrown into a panic, fearing that the whole populace would acclaim Christ as Messiah. At a confused meeting of the council, Caiaphas the high priest rose to speak, and we read in verse 53: " From that day forth they took counsel together for to put Him to death." Rival parties united in their desire to see Christ put away. The words of Caiaphas were evil, but they were prophetic; God took those wicked lips and made them speak words that summed up the mission of Christ. Caiaphas spoke of one dying for the nation, but the divine intention embraced the whole world.

Wednesday, February 8th — John 12:1-19

The woman who cheered the heart of Jesus when He was entering the shadows of His passion was a wonderful character. The first time we are introduced to her we find her sitting at Jesus' feet, learning. She next appears in the miracle of the raising of Lazarus from the dead. Here she is again at the feet of Jesus, and in this she gives evidence of a spirit of submission to the Lord's will. Now in this passage we see her again at the feet of Jesus in the attitude of worship. Life is so busy and so fast, but we will lose out if we do not make time to sit and learn, to fall and submit, to kneel and worship at Jesus' feet.

Thursday, February 9th — John 12:20-36

Certain Greeks desired to see Jesus and were brought to Christ by Andrew and Philip. What a fine personal worker Philip was (see Acts 8:35). Did these inquiring Greeks hear the prayer of Jesus and the answering voice from heaven? We read that Jesus was troubled. The cross was drawing near and momentarily He recoiled from the awful strife before Him. But He knew that for this cause He had come into the world, " and from the track He turned not back." He sought solace in prayer and there came a voice from heaven: this was the third audible utterance from heaven during the earthly ministry of Christ and all proclaimed the glory of the Son.

Friday, February 10th — John 12:37-50

Here are two sad pictures. The first is of the Jews adamant in their unbelief. The miracles should have made them believe, but they did not, and here is the inspired comment: " They believed not . . . therefore they could not believe." Unbelief has the terrible power to rob a man of the very faculty of faith. As in nature unused limbs atrophy, so every time a man says " No " to the call of faith he cripples his ability to believe until he becomes one of those who cannot believe. The second picture is of the chief rulers among the Jews, who were driven in all honesty to believe that Jesus came from God but who would not risk excommunication for Christ's sake, " for they loved the praise of men more than the praise of God." By God's grace may we never fall into this category.

Saturday, February 11th — Job 1:1-12

Many believe Job to be the oldest book in the Bible, written long before the exodus of Israel from Egypt. It deals with many topics, but its main message is the test and triumph of faith. We are told that Job was a good and prosperous man living up to the light he had received. Since Satan's fall, it would seem, he was allowed into the presence of God only by permission of God. On this occasion God challenged Satan to consider Job, a blameless upright man, who shunned evil. Satan replied that Job only feared God because He had prospered him, but if God would take away all this even Job would curse God to His face. God agreed to allow Satan to test Job in all that he possessed, but as yet the person of Job was not to be touched.

Sunday, February 12th — Job 1:13-22

In one day Job lost all his possessions, his servants and his children. To have lost all his stock and servants was bad news, but to have lost all his children at one stroke was tragedy at its most poignant. But here the character and faith of Job shone forth. Did he grumble? Did He complain? Did he ask why? Did he blame God? No! He rent his robe, shaved his head and fell upon the ground and worshipped. A sudden calamity will find us out for what we are. A shallow spiritual experience would not stand the test. Only a man who really knows God could endure such calamity and grief and then worship God.

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BIRTH

STURMAN. On November 15th, to Richard and Wenda, of Elim Church, Ipswich, God's gift of a son, Stephen Richard. Dedicated December 18th by Pastor A. Chuter

WITH CHRIST

CONNELL. On January 9th, Miss Florence Maria Connell, aged 78 years, faithful member of Elim Church, Hereford. Funeral conducted by James McAvoy and D. H. Sleigh.

GUILLE. On November 19th, Mrs. Druscille Guille, aged 73, thirty years a member of Vazon Elim Church. Officiating minister at funeral: A. J. Downes.

PALLOT. On January 11th, Mrs. Marion Pallot, aged 86, a faithful member of Vazon Elim Church. Officiating minister at funeral: A. J. Downes.

TAYNTON. On January 7th, as the result of an accident, Mrs. Mary Taynton, aged 73, faithful member of Elim Church, Cashes Green. Officiating ministers at funeral: A. C. Jarvis and Major Cowell, of Salvation Army, Stroud.

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THE ELIM EVANGEL

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A THREEFOLD INVOLVEMENT

by J. B. COLEMAN (Caerphilly)
Presbytery Missionary Secretary

IT is a great mistake to regard missionary work as an appendage to normal church life. Scripturally it is an integral part of the Church; indeed, the evangelisation of Judæa, Samaria, the neighbouring districts and lands across the seas was the commission of the risen Lord, and this still is to be the vision of His Church. The part each one plays in fulfilling the Christ-given command may be summarised as praying, giving and going.

PRAYING

Fervency in prayer is one of the noticeable marks of the Church in the Acts of the Apostles. When Peter was imprisoned they prayed; following the release of Peter and John when apprehended by the Sanhedrin they prayed; when the Holy Spirit's movings were felt in Antioch they prayed. Prayer warriors were to the forefront of the spiritual battle; perhaps this was one of the contributing factors to the swift spread of the message in those days, for our Lord had told His disciples "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest (Matthew 9:38).

We in Wales can rejoice in a degree of fervour in our prayer meetings. Many of our assemblies hold regular missionary prayer meetings at which the needs of individual missionaries and their spheres of labour are brought before the Lord. Use is made of the monthly missionary prayer letter which is sent out by Pastor L. Wigglesworth. May I encourage all churches to do this? Much time is wasted by vague "praying." It is well to remember the words of Christ to Bartimæus: "What do you want me to do for you?"

Do you have a copy of the missionary prayer list? A daily private remembrance at the throne of God is an excellent thing. Paul spoke of "making mention of you in my prayers." Why not cut out missionaries' photographs from the EVANGEL? These are a good "visual aid in prayer." Your private intercession will enliven your public participation in the missionary prayer meeting.

GIVING

I discover in God's word that He has always put His work on a firm financial basis. The Old Testament worship and priesthood drew its funds from the tithes and gifts of God's people. Our Lord's full-time ministry was sustained by wealthy people who "ministered unto Him of their substance." The twelve were sent on their mission relying on the hospitality of those in sympathy with their aims. Paul must have needed a tremendous amount of money to pay the boat fares and other expenses incurred in his world evangelistic enterprises. He was thankful for the generosity shown to him by such churches as the one at Philippi; their gifts sent with Epaphroditus were a great cause of rejoicing by him (Philippians 4:18).

Many of our Welsh churches are consistently generous in their support of the work overseas. Missionary boxes are faithfully filled, ship halfpennies are collected by Sunday schools, special offerings are taken up from time to time, and various projects are engaged in to provide for missionary needs. One church arranges for all its members to bring to the church all their Christmas cards intended for other members. These are laid out and collected by the persons concerned. The money that would have been spent in postage is given in and the missionary work benefits. Try it next Christmas.

A number of the churches in the presbytery have excellent working parties or "Dorcas guilds." One group of young people doing this work were surprised by a television team, who proceeded to make their activities known via the television screen.

GOING

There are those to whom the call has come to leave all and follow Him to some distant sphere of activity, far from their native Wales. We think of Pastor and Mrs. Mervyn Thomas in Tanga, and Miss Myra Llewellyn at present home on furlough in Neath—what a blessing she has been to our churches!

Just before Christmas the Swansea church held a valedictory service for Pastor and Mrs. Griffiths, about to return to Rhodesia. Appreciation was expressed at this service to the children of the Swansea Sunday school, who in 1966 collected £90 to pay for a refrigerator to be taken back to Africa

by Pastor and Mrs. Griffiths. Pastor L. Wigglesworth, Elim's enthusiastic Missionary Secretary, was present to bring the message for the evening. Fittingly, the benediction was pronounced by Mrs. Blodwen Bell, who, as many readers will know, laboured for the cause of Christ in India.

It is our privilege now to have in the presbytery Pastor Archie Nicolson, who formerly served the Lord in Rhodesia. It is hoped that he will be used of the Lord to stir missionary interest to a yet higher level as he preaches in our churches.

" They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
O Church of Christ, what wilt thou say
When in that awful judgment day
They charge thee with their doom ? "

(REV. A. B. SIMPSON)

THE DISASTER IN ABERFAN

by P. S. BREWSTER *(Cardiff)*

WALES is not a stranger to sorrow, sickness, unemployment and accidents. Our history records that time and time again Wales has been the sad victim of tragic, overwhelming disasters. Wherever there are mines, mountains and valleys there are obvious hazards. The bravery of the Welsh people is seen amid their tears in their endurance of hardships and losses. They are wonderful in their hospitality and gracious in their acts of kindness. The inspiration of their worship and singing is known the world over. This brave nation has made tremendous contributions to the world in leadership, culture, art and music. It has given great leaders to politics and risen to great heights in poetry, and some of the greatest preachers in the world have hailed from Wales.

Aberfan, the scene of the recent disaster in which so many children and adults lost their lives, has become one of the saddest places in our Welsh history. The fact that this disaster involved so many children and families, who became victims to the mining industry, made it very hard to accept. Much larger explosions, with even bigger death rolls, have been accepted more bravely, but the sight of over 130 children instantly killed and buried under the dreadful mud of coal waste was almost beyond what the Welsh people could take. Coal mining is always dangerous, and its hazards are accepted, but the death at Aberfan of so many innocent lives shocked and stunned the whole nation, in fact the world.

The spontaneous assistance and generosity of people from all walks of life has been wonderful, and this includes the contribution of over £1,250,000 to compensate for and help soften the tragic loss. Money, of course, can never take away the loss, but it is a tangible sign of the love, sympathy, feeling and understanding from men and women in this beloved Britain. To all our Welsh mothers and fathers, brothers and sisters, we say " May the God of all comfort be your portion."

There are many natural lessons our experts will learn from this tragedy, and there is no doubt that in our quieter moments many spiritual lessons will also be learned.

If the inquiry finds evidence that there were underground waters, and underground sources and human failure that caused this dark mass to slip, we can

quickly observe and deduce that in the spiritual realm hidden dangers and underneath sources are our constant danger, and as Christians we must trust and keep close to Jesus Christ, our Saviour, at all times. Our Lord warned us of spiritual forces and hidden dangers always at work seeking to damn the souls of men, yet in spite of this Jesus said, when talking to His Father in prayer, "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition." God has promised to sustain and keep us and enable us to stand even in the darkest and hardest hour of our temptations and troubles. He will never fail us.

Jesus used the everyday things of life to explain His Father's doctrines. The Aberfan tragedy was all so sudden and with so little warning, in fact no warning at all to some. This is so with life. People pass into eternity with little or no warning. The second coming of Jesus Christ, the Bible says, will be swift and in the twinkling of an eye. It is important to be always ready at any moment of the day and night to meet our Maker, our God and our Saviour.

The cross of Jesus Christ makes ample provision for the salvation of all children, and Jesus said "Of such is the kingdom of God."

Accent on news from Wales

TWO THOUSAND AT SYMPHONY OF PRAISE

Report from "South Wales Evening Post"

The famous Brangwyn Hall, Swansea, the venue of the New Year's Eve symphony of praise.

WALES heard and saw its first symphony of praise on New Year's Eve—and made it an unexpected success.

Over 2,000 people packed the Brangwyn Hall, Swansea, some standing in the hall and vestibule after queuing from 4.45 p.m. to take part in the service, given by Elim church, Swansea.

When the hall could hold no more the doors had to be closed on the eager crowd.

Choirs who sang at the service included the internationally known London Crusader Choir.

There also were the united bands of the Salvation Army Swansea area, the united choirs from Welsh Elim churches, and the united male voice chorus.

The guest soloist was Alan Caple, one of Britain's foremost gospel singers, who has a new record out this month.

UNIQUE

One of the leaders of the choirs was Rev. D. B. Gray, whose "prison evangelism" is unique. He has paid over 900 visits to prisons. The other was Rev. W. Llewellyn Bell.

Also taking part were Rev. P. S. Brewster and the district superintendent of the Welsh Elim churches, Rev. Ramon Hunston, who is also the resident minister of the Elim church in Swansea.

Rev. W. J. Maybin gave a sermon on "Unchanging Christ."

The symphony of praise, which went on for two hours, marked the first night of the Elim church's annual convention, which goes on until tomorrow night.

"Since New Year's Eve we have had many telephone calls asking us to make the symphony of praise an annual affair," Mr. Hunston said today.

The God of the infinite is also the God of the infinitesimal.

* * *

Opportunities are seldom lost—the other fellow takes the ones you miss.

* * *

Ordinary things have divine significance when you are in the will of God.

Young people on trial for Christ

A report of youth work in Wales

by Youth Commissioner DEREK J. GREEN (Pontypridd)

ON the first Tuesday of January this year a group of young people from the Elim church, Caerphilly, stood in the dock of the local court charged with causing an obstruction while preaching the gospel. They were found technically guilty of the offence, but after being commended by the judge for their enthusiasm and the work they were doing they were given an unconditional discharge. This is only one of the many things Elim young people are doing in Wales, and only one of the ways they are " on trial " for Christ. Often alone, in a sceptical crowd, they bravely wear their E.Y.M. badge, or the A.S.K. badge of the soul-winners' course they are studying, and they have to give evidence for Jesus Christ by their words and ways.

The year 1966 was one of progress in most of the Elim churches in Wales and all youth departments showed an increase. Every Sunday now about 2,000 scholars meet in Sunday schools in twenty-two

Witnessing at Porthcawl.

churches with about 250 teachers. To help youth workers to be more informed and efficient a retreat was arranged last spring at Barry and the effects are still with us. Further teacher-training courses have been held in some churches and others are planned for the future.

Over 1,000 boys and girls meet in their mid-week meetings. This number is almost twice as many as last year as a result of campaigns held by a number of children's evangelists.

" Outreach " includes visits to youth clubs, cafés and homes for the aged, open-air meetings, door-to-door visitation, children's campaigns, film meetings, Sunday school buses from estates, and branch youth groups.

The joys of camping

Extract from a report by ROBIN REES *(Llanelli)*

" It's all part of the joys of camping ! "

OVER seven years ago we had the idea of a camp solely for boys in the Welsh Presbytery. At that time Pastor Ken Hathaway ran a regular youth camp for Elim Crusaders in a spacious hostel near Aberdovey. There were at this establishment excellent camping facilities which provided a good start for this new venture. Right from the start the blessing of God was upon the project. It has been rewarding indeed to hear the testimonies in subsequent years of a host of fellows—some married now—who either surrendered their lives to Christ as Saviour or rededicated themselves to the Master, many of whom were also baptised in the Holy Spirit in the camps.

Eventually a move had to be made to the little village of Penally in Pembrokeshire, often called " Little England beyond Wales." Four camps have been held here, each giving a fresh challenge to untiring leaders: Mr. Bill Price, who organised the camps each year, assisted by Mr. Ted Morgan and the cook, Mr. Len Mallett. This venture, commenced in 1959 as a summer camp for the boys' club of the City Temple in Cardiff, has now grown into a pres-

(*continued on page 91*)

THE ELIM
EVANGEL

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Floods at Marlow, Bucks.
by Raymond Irons

EDITORIAL

GAMBLING

ALL the wealth in the world, whether ships, pictures, cathedrals, sculpture, corn, animals or money, is the result of human endeavour. The potential of wealth lies in the earth and atmosphere, but is valueless until worked upon by human endeavour. The priceless Michelangelo was worth nothing while it lay, a block of marble, in a quarry.

The wealth of the world therefore belongs to its inhabitants, to be wrought upon and administered by them as God's stewards for His glory and their enjoyment. The story of the Garden of Eden describes how men became no longer God's stewards but the Devil's vassals. But men still have a duty of stewardship which they can exercise toward God if they so choose.

In this context the doctrine that all men are born equal is just nonsense. But men have the duty of service to each other so that the benefits of privilege or superior skill shall not be used merely for self-gratification but for their neighbours also. This principle is contained in the commandment "Thou shalt love . . . thy neighbour as thyself." In other words, though we may not be born equal we have a duty to administer the benefits of our stewardship for the common good.

The recognition of this fact enables us to see also that personal gain is always at somebody else's expense ; it is imperative therefore if a man is to be a good steward that he administer that gain with that knowledge in mind.

A person who is guided by the Bible will not set his mind on becoming wealthy. He may be wealthy, he may become wealthy, but he will not set his mind thereon. "If riches increase, set not your heart upon them" (Psalm 62 : 10). "Those who want to be rich fall into temptations and snares and many foolish, harmful desires which plunge men into ruin and perdition" (1 Timothy 6 : 9, N.E.B.).

All this demonstrates the evil of gambling. Gambling is a means whereby one seeks to profit without putting into the common pool of human endeavour an equivalent amount of service. This applies to a flutter on the Derby, Premium Bonds, and Stock Exchange speculation. The fact that others share my gambling urge and are prepared to lose that I may gain, in the hope that they may have an even chance of their gaining, does not render the fundamental evil of gambling less culpable.

COMMENT, OPINION AND REVIEW

Is it possible for the Church today to recapture the power, simplicity, enthusiasm and God-consciousness of the Church of the first three centuries of its existence? We are reading *Christian Healing*, by Evelyn Frost, B.A., B.D., A.K.C., S.Th., a book that all Pentecostal young people should read, and are being challenged by the quotations from the early church fathers. Space does not permit even a fraction of the quotations made, but here is one example:

"One of the most valuable sources of evidence outside the New Testament is the work of Irenæus (115-190). In the treatise *Against Heresies* he is dealing with the question of the claims of the heretics, especially Gnostics, and one of his arguments directed against them is that although they may be able to produce miraculous effects from some power or sources outside the recognised natural order, a power or source less than God and sometimes opposed to Him, yet if these effects be examined it will be found that there is no evidence for their being able to perform such works of healing as there is abundant evidence that the Christians perform. These works of healing, performed by Christians and no others, include, says Irenæus: 1, giving sight to the blind; 2, giving hearing to the deaf; 3, casting out all sorts of demons; 4, curing the weak; 5, curing the lame; 6, curing the paralytic; 7, curing those distressed in any part of the body; 8, effectually remedying external accidents; 9, frequently raising the dead.

"Moreover, Irenæus shows that these miracles of healing were well known to his pagan readers, that they were performed upon non-Christians as well as upon Christians and frequently were the means of the conversion of the former.

"From this same passage of Irenæus an insight can be gained into the reason for and method of such spiritual healing. To begin with, he directly attributes it to the power of God, saying that the apostles received this power through prayer, and the Church of his day, 'receiving grace from Him,' performs the miracles 'according to the gift which each one has received from Him.' Such miracles were daily occurrences.

"The methods employed were:

1. The laying on of hands.
2. Directing prayer to the Lord, who made all things, in a pure, sincere and straightforward spirit.
3. Using 'the name of our Lord Jesus Christ'—'which name . . . cures thoroughly and effectively all who anywhere believe on Him.'
4. In raising the dead the entire Church in that particular locality prayed with much prayer and fasting. The reason for praying for the restoration of one already dead was 'on account of some necessity'; that is, the Church did not pray for the restoration unless there was good reason for so doing, but the reason being adequate the power likewise was adequate.
5. Twice Irenæus mentions that no fee was ever expected for works of healing.

"It is significant that in (3) the cure is thorough and for all believers. There is again, as was seen in *The Shepherd of Hermas*, clear evidence that Irenæus did not entertain the idea of some diseases being incurable, or that the healing of some might not be God's will for them; had Irenæus believed that he would necessarily have modified the language used in this passage, of which the very purpose is to show that *none who believe on Christ and call upon His name remain unhealed*" (our italic).

J.T.B.

THE PROMISE OF THE BOWED HEAD

A city boy visiting a farm for the first time saw a field of ripening wheat. He noticed that some of the yellowing stems stood up tall and straight while others gracefully bent their heads. "Those stalks that stand up so tall and straight must be the best," he remarked to the farm boy who was his companion. "They look as if they are proud of what they are doing."

The country boy laughed. "That shows you don't know much about wheat," he explained. He plucked a head of each and rubbed them in his hands to show that the tall, straight stalks held very little grain while the bending heads were filled with the promise of a rich harvest. One of the surest evidences of greatness is a humble spirit.

Log of the Good Ship Grace.

WILL REV

THE hills and valleys of Wales are dotted with chapels and churches that bear testimony to revivals of the past. Sad to say, in many cases they are silent monuments to bygone blessings. Revival is a topic of conversation and a prayerful craving in the hearts of Christians in Wales.

I believe that God can bless our land today if we are prepared to meet the conditions. It is God's will to bless men, and He has never restricted this purpose; He can never deny His blessing without denying His nature, for He cannot stand by and see men in folly and misery, perishing in their sins; His eternal character cannot be limited to one generation, to one century or to one locality. When God promised the outpouring of the Holy Spirit He did not restrict His blessing to one time or age. God can bless today. Upon whom then will God bring the revival blessings for which we pray?

In the history of Israel there were great reforms that took place in times of spiritual and national declension. By examining these we see how God blessed men in spite of their environment because they stood firm for His truth.

a stand for truth

The worship of Israel had become a parody of what God had intended; times were hard and men unhelpful, and God was not feared or loved or even thought of; but under Zerubbabel great religious reforms were instituted.

We have similar conditions today, for our nation as a whole has forsaken God, legislated for sin and sought to destroy any sense of responsibility to our Creator and Redeemer. Zerubbabel lived at a time when people could not care less about spiritual things, holy living or their own spiritual destiny. They were not necessarily antagonistic, just indifferent. In the situation then prevailing the great truths of God had been polluted and compromised to meet popular demand. So it is today; liberal theology seeks to undermine our faith in the Bible and the inspired truths it contains, and compromise is the religious order of our day in many circles. How can God bless in times like these? Zerubbabel was a man who stood for truth fearlessly and uncompromisingly, and where there are men of such calibre today God will still bless.

There have been crises of faith in the history of the Church, when truth seems "to have fallen in the street." One took place in the second century, when the very life of the Church and the sacred doctrines so dear to our hearts were assailed by the Gnostics. Yet another crisis was in the Middle Ages, when the shining truths of God's grace to mankind were almost extinguished. It was in such times that God preserved the Church, not by theological pacifists but by sturdy contenders for the faith. In the twentieth century we face the crisis of materialism and all its allied evils and frustrations, but God can still bring revival in our day if we as Christians "hold fast the profession of our faith."

a sense of need

Nearly 100 years later Ezra stepped upon the stage of human drama, instituting the great reforms revealed in Scripture. What was absent in his day is absent in ours—a sense of need. Only when Ezra read the book of the law in the hearing of the people was their sense of need and responsibility aroused.

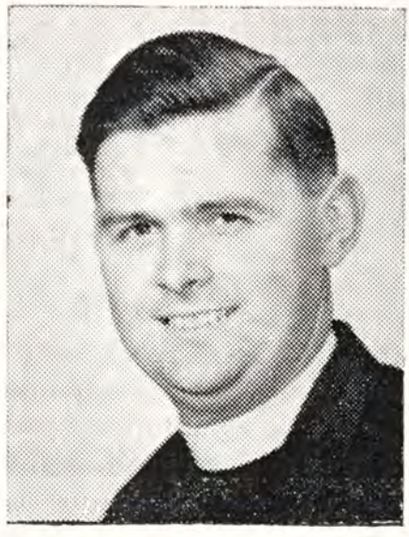
It is vital today that we, as Christians, have a sense of our own need, for without this God cannot bless. The moment we become self-satisfied in our experience, comfortable in our conversion, we become hindrances to revival. In an average Pentecostal church approximately twenty-five per cent of the Sunday evening congregation attend the prayer meeting, twenty-five per cent the weekly Bible study and fifty-sixty per cent the breaking of bread service. If God is to move in 1967 He must begin in us. Unless we are aware of our own need of God's anointing on our witness we cannot present a powerful and positive Christianity to the world. The apostle Paul realised his inadequacy to meet the situation then prevailing, but cried in faith "Our sufficiency is of God."

Ezra was a man who brought that sense of need to his people which he knew in his own experience. Ezra mourned for, and confessed, the sin of his nation, for he felt for them in their evident spiritual poverty. The pattern of godly men of the past is this tremendous sense of responsibility. Moses inter-

L COME ?

Ramon Hunston

Welsh District Superintendent



ceded on behalf of Israel, seeking the forgiveness of God and concluding his prayer with those dramatic words "If not, blot me, I pray thee, out of thy book." Daniel cried "We have sinned." Ezra poured out his soul in an agony of intercession. This is that concern that Paul envisaged when writing that "God hath given unto us the ministry of reconciliation."

"Oh for a passionate passion for souls,
Oh for a pity that yearns.
Oh for a love that loves the lost,
Oh for the fire that burns."

sacrificial living

The third of the great reforms in the history of Israel was brought about under the leadership of Nehemiah. This was not easy for Nehemiah, for it cost him virtually all that he had. In his position as the king's cup-bearer he had influence, comfort and, no doubt, a degree of popularity, but he was prepared to sacrifice all in his twenty-five years of service for Israel. It was said of him "There was a man come to seek the welfare of the children of Israel" (Nehemiah 2:10). His life bears record that what things were gain to him he counted loss. His own comfort was not his concern, for he went beyond the bounds of duty to the limitless horizons of love's constraint.

A sign of Christian paralysis is to limit our service to doing only what we consider is our Christian duty. Jesus never taught such a concept of service. He said "If a man compel you to go one mile, go with him two." Had Barnabas merely done his duty in going to Antioch as requested who knows if the young Saul of Tarsus would ever have been heard of again? His Christian love compelled him to go a further 100 miles. "Then departed Barnabas [from Antioch] for to seek Saul" (Acts 11:25).

Christian friend, the measure of our readiness for revival is our readiness for sacrifice. God is not so interested in what we can spare; it is an insult to offer him the "left-overs" of our life, of our time, etc. May the words of David ever live with us: ". . . neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (2 Samuel 24:24).

Nehemiah was not concerned for his own comfort or convenience, and he was prepared to serve whatever the cost, and take his stand irrevocably on God's side. One of his greatest discouragements was occasioned by those who should have been his greatest helpers. "And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall" (Nehemiah 4:10). The vision of Judah was of the rubbish, not the privilege of the work and the greatness of Nehemiah's vision. When a Christian recognises the grandeur of his witness and the privilege of his service he is moving in the footsteps of His Master. God blessed Nehemiah because he was willing to pay the price. Where there have been men like Nehemiah, prepared to pay the price for revival, God has blessed. Wales knew the blessing of God in 1904 because Evan Roberts prayed first "Lord, bend me."

A man willing to pay the price and a God willing to respond are the ingredients of revival blessing.

ELIM MISSIONARY SOCIETY
ANNUAL MISSIONARY CONFERENCE
Reserve September 1st – 8th for CAPEL
FURTHER ANNOUNCEMENTS LATER

WOMEN'S PAGE

Miss Maisie Hopper, newly arrived in Rhodesia, testifies to her salvation and tells of her call

I HAD the wonderful privilege of being brought up in a godly home and was taught by my parents the precious truths of God's word from my earliest years. There came a time in my life when I, too, realised that I was a sinner and needed to accept the Lord Jesus Christ as my personal Saviour. I was only ten years of age, but I knew that the Lord Jesus had said "Him that cometh unto Me I will in no wise cast out," so by faith in His word I invited Him into my heart—and He came in. I can remember that day so clearly, and I experienced such happiness and assurance that Jesus was my Saviour.

When I was in my early teens I became very interested in missionary work. My Bible class teacher was aware of this and she did everything she could to foster this interest; she supplied me with stimulating literature and accompanied me on many occasions to special meetings. How I praise God for her help and encouragement during my early Christian experience. I was about eighteen years old when I first felt that the Lord was leading me to offer myself for the mission field. I had never heard a voice, seen a vision or experienced anything supernatural in this respect, but I did have an inner conviction that I should surrender my life to Him for this work. After much prayer I applied to a missionary society. A year passed by and eventually I had a letter to say that I had been turned down. No reason was given, but I soon realised that I was only a shorthand-typist and this would be of little use on the mission field. I decided that to prepare myself for this work I would need to take some form of specialised training, so I commenced training as a nurse. I qualified after four years and gained experience in this field. Promotion followed fairly quickly and I became absorbed in my work, my ambition being to progress in this profession. The vision for the mission field faded somewhat, although deep down in my heart this conviction I had experienced previously was still there, but I did not want to think about it because this would inevitably get in the way of progress.

Sixteen years passed by and I was quite happy; then very suddenly I became restless and uninterested in my life. At first I was confused and wondered what was wrong. I spent much time in prayer and waiting upon God, and gradually discovered that God was speaking to me again. I became very concerned for those who had never heard the gospel in Africa; my heart was stirred to the very depths. I applied once again to a missionary society and it appeared that I would be accepted. After a few months I had a letter stating that the mission had decided to turn me down. The reason this time was that I had confessed to a "personal Pentecost," therefore it was felt that this would present complications if I was accepted. I began to wonder whether I had been called after all. Perhaps I had made a mistake. I accepted this decision as final and gave up all thought of ever going to the field.

I settled down to my work after a little while and began to plan my future; I decided I would possibly commence a teaching course, thus gaining a further certificate.

About eighteen months ago I was arrested again by the Lord. During conversation I had heard about the need for a missionary nurse on our Elim mission station at Inyanga, Rhodesia. Once again I became very restless; I prayed, pondered and rebelled about offering myself again to a society, thus experiencing many weeks of unhappiness because this time I was not prepared to give up my work, security and loved ones for the sake of the Lord Jesus. I argued that I was too old now anyway, but still the Lord was very patient. He never uses force; He waits until He is invited to be Lord and King.

One evening I attended a revival meeting, and during the service we sang that very lovely hymn

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so Divine.
Demands my soul, my life, my all."

I was completely broken down at the end of this hymn; the next day I wrote to the Elim Missionary Society and offered myself once again for the foreign field. This was the third time and I felt very apprehensive; I did not want my pride injured again. I knew without a doubt that the Lord was speaking to me again, but my fears were very prominent and the enemy was busy telling me I had made another mistake; but, praise God, He never makes a mistake. Although my experience had been one of closed doors and many frustrations, in His time the way was opened, and I proceeded to Rhodesia at the end of December to join the doctors Brien. I marvel now as I look back and see the hand of the Lord all through the years; I needed all the experience I had had for the medical work in Inyanga.

All my needs have been wonderfully met. My mother is a widow, and how I fretted that she would be uncared for, but the Lord has lifted this responsibility from my shoulders; He has taken over and her needs have been adequately met. He never fails. We are so faithless, but He reveals His love to us not only in the spiritual realm but in practical ways also by identifying Himself with us in our day-to-day circumstances.

It is just wonderful to belong to such a large Elim family.

I request your prayers that I may be used to bring men and women into personal relationship with the Lord Jesus Christ; that I may be enabled speedily to acquire a working knowledge of the language; and that my mother may know and feel the divine companionship of the Lord in the future days.

Christ has no hands but our hands to do His work today;
He has no feet but our feet to lead men in His way;
He has no tongue but our tongue to tell men how He died;
He has no help but our help to bring them to His side.

THE JOYS OF CAMPING (*continued*)

bytery concern, and boys from all parts of Wales attend it.

Now we look forward to another exciting camp in August, this time at Oxwich Green on the lovely Gower coast. This delightful spot with the accompanying secluded Slade Bay will provide an excellent setting for the camp. God willing, we will all be there, so why not join us too? (Sorry, girls—this camp is for MEN only.)

Just a reminder to make sure that you have secured your seat reservation for the **ANNUAL EASTER FESTIVAL in the ROYAL ALBERT HALL**

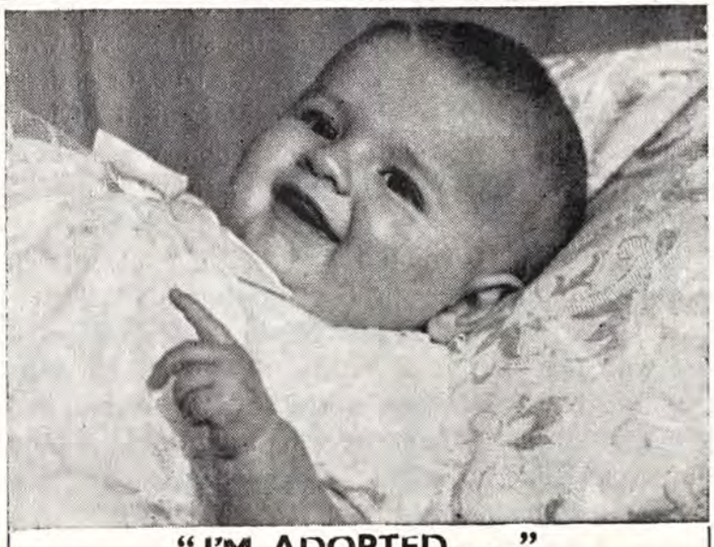
And don't forget!

Bring an unsaved friend with you.

Tickets available from
Rev. Douglas B. Gray, 15 Rodenhurst Road, London, S.W.4 (telephone TULse Hill 4084)
Afternoon 3/-, evening 4/- (balcony both meetings 1/-)

Send remittance with orders.

Join the crowds at the open-air demonstration in Trafalgar Square at 11 a.m.



"I'M ADOPTED . . ."

This is one of "our" 6,000 babies happily adopted into Christian homes. For nearly fifty years we have befriended the unmarried mother and her child.

We should like to continue this tender ministry. Please help us by gift and bequest.

May we send you our booklet or give you advice if you are contemplating adoption yourself? Write to the Rev. R. H. Johnson,

Homeless Children's Aid
AND ADOPTION SOCIETY and F. B. MEYER Children's Home, Inc.
54 Grove Avenue, Muswell Hill, London, N.10
D.1376

Sunshine Corner

HIDDEN DANGER

(First instalment of an exciting story of life in Central Africa)

by "MULOKO"

LUMAMI and his pals were enjoying a few days' holiday from lessons at the mission school, and they were getting ready for a very special and exciting day. Lumami smoothed off some new arrows, straightening and stiffening the feathers, making sure that the bark string of his bow was strong and tight. He listened to the noises of the village, and smiled happily as he thought of the fishing expedition that had been arranged for the following day. The headman had just blown a long blast on a hunting-horn, demanding the attention of the villagers. Then, calling out, he said: "All men, women and children, listen! Tomorrow we go together to the river to fish. Get everything ready before the sun goes down; you can't work after dark." This was true, of course, there was no gas or electricity in the Central African villages. All they could depend upon was a little light from a cup of palm oil with a wick dipped into it.

So the people were noisily busy. The older men were examining their fishing and hunting nets, repairing the broken strands. What was the use of a net with big tears in it? Lumami could hear some boastful hunters telling stories of their skill and prowess, and he thought he would like to be a good hunter so that he could help to feed the family. All he had caught so far were a few rats and snakes. Like all boys of his town, he dreamed of the day when he would be big enough to catch a bush or reed buck. That would make him a hunter indeed. Hadn't he heard the missionary talking about some men who were mending their nets when Jesus called them? Up at the mission he had found some old bits of metal, and he hammered these, and beat them, until they were like sharp arrow-heads, which he could tie on to the shafts that he had smoothed.

While he and his friends were so busy the women were pounding some seeds into fine powder. Earlier in the day they had been to the forests where they knew certain plants grew, and from them they had taken a lot of seeds which looked like beans, but were not safe to eat. These were ground to powder and put into pots to be ready for an important part of the fishing. Some of the girls were sad and envious because they had baby brothers or sisters to care for while the older folk fished. It didn't seem fair to them that they should be left out of all the fun and excitement.

The whole village had been warned by a second call from the headman. There was his big voice again, and this time he told them that they would have to get up very early the next morning. "As soon as the sun sets, go to sleep." So, of course, the boys and girls, as in our country, began to grumble. It was too early to go to bed, and they didn't need sleep anyway! Then the headman very wisely informed them with his great booming voice: "If you don't want to go fishing, you can stay up all night. No sleep, no fishing." This threat soon sent the rebels to their beds, and gradually all became quiet except for the chirping of the crickets and other nocturnal insects. Even the hunting dogs sensed that something was happening, and they dozed hopefully, listening with one ear to the call of the jackal and the night birds.

Next week: crocodile in the shallows.

Welsh youth leaders' conference group.

The Christians who move the world are those who do not let the world move them.

COMING EVENTS

BANBURY. February 18-26. Elim Pentecostal Church, Newlands (near Broad Street). Gospel and divine healing crusade. Sundays at 6.30. Each night at 7.30 (except Friday). Conducted by V. J. Ensor.

BIRMINGHAM, Langley. February 25, 26. Elim Pentecostal Church, Mount Pleasant, Langley Road, Langley Green. Pastor J. Nicholson's third anniversary and twenty-first in the Elim ministry. Saturday at 7.30. Preacher: Pastor G. Canty, supported by the Sparkbrook choir. Sunday at 11 and 6.30: Pastor H. W. Greenway (Secretary-General).

BOLTON. February 12. Co-operative Hall, Bridge Street. Crusade conducted by D. G. Hathaway commences. See panel in next column for details.

CAERPHILLY. February 11-13. Elim Pentecostal Church, St. Fagan's Street, Caerphilly. Sixteenth anniversary services. Preacher: G. Ball (Kingstanding). Items by Bethel Temple Choir and Cardiff Gospel Singers. Saturday and Monday at 7.15. Sunday at 11 and 6.30.

CROYDON. February 15, 16. Elim Pentecostal Church, Stanley Road. Visit of F. B. Phillips with latest missionary films.

EALING. February 11, 12. Elim Pentecostal Church, Northfield Avenue. Saturday at 7.30. Elim Missionary Society film ("Transvaal"), by F. B. Phillips. Sunday at 11 and 6.30. Preacher: F. B. Phillips, followed at 8 by film, "Drs. R. C. and M. C. Brien," Elim missionaries in Rhodesia. February 19. Youth weekend. Visit of A. Sargent (London) at 11 and 6.30.

LONDON, Kensington Temple. Kensington Park Road, Notting Hill, W.11. February 18. Symphony of praise at 7, directed by Douglas B. Gray. Guests include the Springbourne Five Gospel Rhythm Group, vocal and instrumental soloists; Pastors T. Thomson (Reading) and Eldin Corsie. February 25. North London District Presbytery meetings at 10.30, 2 (business session) and 7. Preacher: G. Wesley Gilpin (President).

NEWHAVEN. February 11, 12. Elim Pentecostal Church, Meeching Rise. Saturday, monthly rally at 7. Sunday at 11 and 6.30. Preacher: Joseph Smith. Convener: H. W. Holdstock.

OXFORD. February 19-26. Crusade conducted by Perry Ellis (America). Sundays at 6.30. Weeknights at 7.30. Final service in the Union Hall at 8.30.

ROMFORD. February 11. Elim Pentecostal Church, Wheatsheaf Road. At 7.30. Film: "In times like these." February 18 (at 3 and 6.30) and 20 (at 7.30), East London revival rallies. Preacher: David Ayling (Brighton).

SOUTHPORT. February 18. Evangel Temple, Manchester Road. Monthly rally at 7.30. Preacher: Rev. Norman Meaton (Church of England with Pentecostal experience).

BOLTON

CRUSADE. Commencing Sunday, February 12th, at 8 p.m. Weeknights: Mondays to Fridays (inclusive) 7.30 p.m. Co-operative Hall, Bridge Street, Bolton. Saturdays at 7 p.m. Sundays at 8 p.m. Queen Street Mission, Deansgate, Bolton. Conducted by David Hathaway.

D.1420

ITINERARIES

The President:
February 12, Brighton; 19, Croydon (a.m.), Thornton Heath (p.m.); 25, Kensington Temple; 26, Ealing (a.m.), Watford (p.m.); March 4, 5, Lancashire Presbytery.

London Crusader Choir:
February 12, Cheam; 18, Kensington Temple.

Mrs. D. Bull.
February 11, 12, Newquay.

Miss V. McGillivray:
February 11, 12, Nuneaton; 14, Blackheath; 15, Weoley Castle; 16, Stafford; 17, Langley; 18, Erdington; 19, Winson Green; 20, Old Hill; 21, Kingstanding; 22, Kidderminster; 23, Hadley; 25, Yardley; 26, Sparkbrook.

D. C. Lewis:
February 11, 12, Yeovil; 13, Merriott; 14, Weymouth.

Joseph Smith:
February 11-16, Newhaven; 18-23, Hove; 25—March 2, Brighton.

Elim Evangelistic Film Unit:
February 11, Romford; 12, Thornton Heath; 14, Kingston-on-Thames; 16, Islington; 18, Finchley (film: "In times like these!").

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D.1387

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SWITZERLAND

at the new Pentecostal Holiday Centre in the heart of the wonderful mountain region.

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Cost 31 gns.

Swiss hospitality! Optional tours! Wonderful fellowship!

Details and booking form without obligation from: Continental Holiday, 132 Woodmere Avenue, Watford, Herts.

D.1416

YOUTH PAGE

All Executive Council members testify to their conversion in youth

THE PRESIDENT

The grace of God has been compared to two things: to the fence on the edge of the cliff that will prevent the unwary from falling over and to the ambulance at the bottom that picks up the casualty. To me God's grace was the former. Family prayers, Sunday observance and regular churchgoing were rituals in the Gilpin family. These went on unquestioned, albeit irksome at times. We grew up and were educated in an atmosphere where meetings were " daily bread " and preachers " the salt of the earth." To me the hour of decision came at the age of nine. Preaching was matched with example in our family, and it was my mother who put the question and with whom I knelt to pray. Theological categories were commonplaces from early days, but at that point I could say " Now I know." I thank God each day now for the Bible taught and lived.

G. WESLEY GILPIN.

THE SECRETARY-GENERAL

It is a depressing admission to have to make, but I was not a good boy in Sunday school, and although I sat like a mouse in church my quiet attention was merely the result of parental watchfulness. Parents in those days had no psychological quirks about inhibitions created by forced attendance at the house of God: I was made to go, and four times on Sunday at that!

During my period of rebellion against religion and its stuffy repressions Rev. Douglas Brown, a well-known Baptist evangelist, held a children's mission in our church. I was young, but not too young to be convicted of sin, and the decision I made at one of the meetings marks a never-to-be-forgotten event. There came with the acceptance of Christ a sense of elation and release, an experience that has continued to the present and given a zeal for the conversion of boys and girls.

H. W. GREENWAY

THE FIELD SUPERINTENDENT

MY parents were converted together when I was very young, so it has been my privilege to know of Christian truth throughout almost all my life. My first decision card was signed when I was six, but I entered fully into the assurance of salvation just before my fourteenth birthday after hearing a Bible study on the second advent by our Secretary-General, then my minister. Baptism in water and a personal Pentecost followed. The call to the ministry became of increasing importance and led to my acceptance into the Elim work as from September 5th, 1942. Thank God for all His wonderful love!

T. W. WALKER.

(continued next week)

EASTER FESTIVAL REHEARSALS FOR ROYAL ALBERT HALL

Easter Monday, March 27th, 1967

The following regional rehearsals will be held for all Elim youth and other choirs in connection with the Easter Monday meetings.

EASTBOURNE

Wednesday, March 8th. Elim Church, for south coast churches.

GRAHAM STREET, BIRMINGHAM

Monday, March 13th. Elim Church, for all Birmingham and district churches.

PORTSMOUTH

Wednesday, March 15th. Elim Church, for Bournemouth, Southampton and district churches.

CLAPHAM

Wednesday, March 22nd. Elim Church, for all London and district churches.

Rehearsals will be conducted by Pastor Douglas B. Gray, and commence at 7.30 p.m. prompt.

New music contained in " Elim Festival Songster " (No. 7) will be used—an excellent new edition available to all our choirs and " Evangel " readers. Only 2/- per book and including postage. Supplies from the Music Director, 15 Rodenhurst Road, London, S.W.4.

BRISTOL

Pastor Alex Tee, National Youth Director, will conduct a rehearsal in the City Temple, Bristol, on Tuesday, March 14th, at 7.30 p.m. for the West Country Elim churches.

NOTE THESE DATES and endeavour to attend at the nearest centre to your church.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. S. Brewster**

Monday, February 13th — Job 2:1-13

The Devil had to admit that Job had come through the conflict in triumph, but explained it away by saying that the test was not severe enough. " Touch his bone and his flesh and he will curse thee to Thy face," challenged Satan. The Devil is seldom satisfied with one attempt against us, and we have continually to be on our guard against his attacks. The true Christian should never expect a long period of exemption from either trials or temptation. Remember the words of Jesus, " In the world ye shall have tribulation." God may suffer the Christian to be tried, but He never ceases to love us; He will permit Satan to go so far, but He will never suffer us to be tempted above that which we are able to bear.

Tuesday, February 14th — Job 4:1-21

In his affliction Job is visited by three friends, Eliphaz, Bildad and Zophar. Having ended his complaint in chapter three Job listens while the first of the friends begins to speak. Job has assumed that he has not given God cause for punishing him, but Eliphaz does not agree, saying in verses 7 and 8 that the innocent never suffer, only the wicked are afflicted. But we do not have to look very far to see that often the innocent and the young suffer. Eliphaz illustrates his point from nature, saying that there can be no reaping of mischief unless there has been a sowing of iniquity and trouble. The remainder of the chapter is a description of a vision that appeared to him, from which he has learned the lesson that men must not presume they are wiser than their Maker.

Wednesday, February 15th — Job 8:1-22

The second friend, Bildad, now speaks, and he seeks to understand Job's trials by asking questions, none of which comes near to giving the reasons for Job's suffering. This man says " How long . . . ? "; " Doth God . . . ? "; " If thy children . . . ? " How easy it is to ask questions when people are suffering, but it is much better to pray. Not one of Job's friends prayed with him. There are many things in life we do not understand, and sometimes the only way to help a distressed person is to pray with him and make him conscious of the presence of God. For all their eloquence this is the one thing the three friends of Job failed to do.

Thursday, February 16th — Job 9:1-18

" But how should man be just with God ? " (v. 2).

Job has asked the greatest of all questions: how can a man be justified before God ? The answer to this question is found in Scripture, but first of all for Job to have said this there must have been in his heart, as in all people, a consciousness of guilt before God. Justification is the act of God when He declares a sinner to be righteous on the basis of the perfect righteousness of His Son. In justification there are two parts: the forgiveness of sin and adoption into the family of God. How can a man be just before God ? By faith man takes to himself the righteousness of Christ and on this ground is justified before God. He can never be justified by his own works. Justification is all of God's grace.

Friday, February 17th — Job 11:1-20

" Canst thou by searching find out God ? " (v. 7).

Zophar, the third friend of Job, now speaks, and he delivers an angry speech, assuring Job that he has been punished less than he deserved and if only he will turn to God he will be restored to favour. Zophar made the mistake we are all prone to make, that of thinking he was morally superior to Job and so able to instruct him. The spiritual expert is not the conceited man. As Jesus said, " Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." In the course of his speech Zophar said " Canst thou by searching find out God ? " It is a good thing to seek God, to seek him with all our heart and strength, to seek Him while He may be found, to seek Him early in the morning; but let us never think we can find out all there is to know about God. " O the depth of the riches both of the wisdom and knowledge of God ! " (Romans 11:33).

Saturday, February 18th — Job 12:1-16

Job now answers Zophar, and for the first time pours scorn upon his friends' arguments and mocks them. Rev. Miller says: " In verse 3 they speak to him as if he were a new boy at school. In verse 4 they are profane mockers. In verse 5 they are moral parrots repeating the cheap philosophies of men. In verse 6 they are inconsistent preachers. In verses 7-10 Job reduces the reasoning of his friends to mocking absurdity. When the wolf devours the lamb, does this prove the innocence of the wolf and the guilt of the lamb ? " However, mocking his friends is of secondary importance. His main object is to justify his belief that the whole course of his life, joy and sorrow, pain and blessing, must be attributed to God. One of the most thrilling experiences of the Christian life is to know that you are in the will of God.

Sunday, February 19th — Job 14:1-15

" If a man die, shall he live again ? " (v. 14).

Most of us are familiar with the opening words of this chapter. Many of us have recited them at the graveside: " Man that is born of a woman is of few days, and full of trouble." These are not words of comfort but of fact. Job carries on in this melancholy strain, and it would almost seem in verse 10 that he thought death was extinction. I read that Arnold Palmer, the golfer, was asking everybody he met on his global travels what they thought happened after death. He said that he was surprised how many people thought that death was the end of it all. The faith of Job rises, and one can almost hear him shout the words " If a man die, shall he live again ? " Thank God we know the answer. Death for the Christian is a highway to glory and immortality (John 11:26).

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STAFF required for season at Bryn Eirias Hall, Abergele Road, Colwyn Bay. One married couple (active O.A.P.s) ; general duties. Two single young ladies for dining room. A reference from local rector required. C.1413

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SWEDISH brother planning to come to London (March-April) wishes a room for two months or less in London or near. Write Box C.1410, ELIM EVANGEL, 297/299 High Street, Cheltenham, Glos.

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APPEALS

YOUR OLD BOOKS may become bread for the hungry if sent to the Oxfam Book Centre, 9 Queen Street, Exeter (tel. 55007). Over 5,000 now in stock, and gifts on any subject welcomed. We will arrange collection. C.1393

BIRTHS

JONES. On December 22nd, to June and Ray Jones, of the Elim Church, Rowlands Gill, the gift of a son, Mark. Dedicated by F. Lavender.

QUASHIE. On December 26th, to Fred and May Quashie, both members of the Elim Church, Croydon, the gift of a son, Stephen Andrew Matthew.

SMITH. On January 2nd, to Mick and Jean Smith (*née* Richards), members of Evangel Temple, Southport, the gift of a son, David, a brother for Paul.

DEDICATION

CLIFT. On January 22nd, Jonathan Dee, God's gift to Beverley and Pamela, dedicated at Elim Pentecostal Church, Old Hill. Officiating minister: J. J. Way.

ENGAGEMENT

THOMSON—BRIGGS. Mr. and Mrs. J. Briggs, of 104 Seacliffe Road, Bangor, Co. Down, are pleased to announce the engagement of their daughter, Jennifer, to Graeme, only son of Pastor and Mrs. T. W. Thomson, of 10 Rowland Way, Earley, Reading.

MARRIAGE

STOKES—HARMSWORTH. On January 14th at Elim Providence Chapel, Exeter, Alec William Stokes to Diana May Harmsworth. Officiating minister: T. E. Francis.

WITH CHRIST

BRAMLEY. On January 18th, Frank Gregory Bramley, aged 90 years. Beloved father of Mrs. Leslie Green (Paisley), and life deacon of Wellington Square Baptist Church, Hastings. Officiating minister at funeral: Rev. H. J. Edgeler.

HOSFORD. On January 6th, Mrs. Pauline Hosford (*née* Furze), aged 35 years, suddenly at her home in Cork, Eire. Formerly a member of Elim Church, Worthing, and of the London Crusader Choir.

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THE ELIM EVANGEL

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Howden reservoir, Derbyshire

Photograph by Raymond Irons.

PRAYER—THE FIGHTING FORCE

by Gordon Watt

PRAYER is work. The thoroughness with which we do that work is the measure of the thoroughness with which God will be able to do His work through us.

Prayer is a warfare. It is a destructive work in a very real war. In Paul's description of God's armour for the Christian prayer is one of the two offensive weapons (Ephesians 6: 18).

This is an aspect of prayer with which some are not familiar, but which is absolutely necessary if in this spiritual warfare we are to occupy that position of strength and understanding which is essential to victory. We are called to engage in aggressive warfare against the methods and plans of Satan and his agents. Prayer is the weapon which, more than any other, is " mighty through God to the pulling down of strongholds."

Turn to Luke 18. The point of this parable is not that men should pray, but that they should learn how to concentrate prayer on a special need, and hold on until the prayer has been answered.

THE SPIRITUAL BATTLE

Every battlefield of earth illustrates the value of a focal point and the necessity of persistent concentration of men and weapons upon it until the hoped-for result has been achieved. In the spiritual fight with evil, one great secret of victory is to focus our prayer forces on the point or points where obstruction is manifested. Search out the point of obstruction, and hold on there. Bring all your faith, power and prayer to bear upon that. Apply all your force at that point, not with carnal methods but with the spiritual weapons provided for you by the Lord.

We wrestle not against flesh and blood ; our enemies are not men and women ; we must look beyond human personalities and recognise the power of the evil one. Behind all hardness in Christian work there is a malicious power responsible for it. Focus prayer upon that power. Where there is antagonism to the gospel of Christ, look beyond the antagonist to the demonic forces that are the real enemies. Behind the sinful deeds of a man there is an evil force gripping him. Focus your prayer power on Satan's hold of the man's will, of the man's desires and faith. That is the focal point. In each battle there is a key position which the Devil holds until, through the victory of Calvary, he is evicted from it and put to flight. Persistent, believing prayer is the weapon that brings the power of the cross to bear upon the enemy to drive him from his key position.

THE GATES OF HELL

When our Lord said of His Church " The gates of hell shall not prevail against it " He did not mean that the Church was to sit down and wait for the powers of evil to attack. He meant that she was to assail them. The best defence is strong offence. Christ's words show that He expects His Church to be unconquerable when she attacks. If she will enter upon this fight in the strength of God, realising her superior position in Christ, she will soon see the principalities of evil and the powers of darkness beaten down and put to flight.

Prayer is not pleading for something that God is unwilling to give, it is co-operating with God in that which He is trying to do. Prayer is warfare. Prayer is allying oneself with the Holy Spirit in His attitude of judgment on sin and in His antagonism to Satan. Prayer—intelligent, ceaseless prayer in the Spirit, used as the Bible instructs us to use it—is the most aggressive weapon we can employ in the spiritual fight.

" Prayer," writes one, " involves a fight. There is a real spiritual force of evil to be conquered ; the powers of darkness are to be met. It is vital to ask whether our prayers possess the mark of *earnestness* or not."

Now that is exactly what the Scriptures say to us. Ephesians 6 : 12 shows the spirit in which we should pray—" we wrestle," says the apostle. It is a word taken from the old games, when each wrestler sought to lay his opponent on the ground and put his foot upon his neck.

Colossians 4 : 12 is an illustration of this. It says

that Epaphras was "always labouring fervently for you in prayers." The word in the Greek has its English equivalent in "agonise," which is also taken from the old games. We have a real foe. He is implacable, though not invincible. He is a terrible personality with unnumbered legions of evil spirits at his beck and call. He is at the head of a well-organised, disciplined and obedient host. He is ever attempting, through wiles and lies, deceits and stratagems, to force himself in upon your mind and spirit. His goal is to capture the lives and powers of all God's children.

Today you can see his power at work in seven great facts which show how he is controlling the wills of men:

God's day desecrated;
God's house forsaken;
God's Book neglected;
God's commandments broken;
God's warnings disregarded;
God's promise scorned;
God's Son despised and rejected.

All along the way we are up against the challenges of the Devil. We are not parading on the drill ground; we are fighting on a battlefield. We are not taking part in practice manœuvres; we are engaged in a real war. It demands, as in the case of Epaphras, an expenditure of brain and blood. It calls for clarity of mind, singleness of purpose, strength of nerve, determination of will to get through, and a full and perfect union with Christ for life and victory.

God is calling for intercessors today. "He saw that there was no man, and wondered that there was no intercessor" (Isaiah 59 : 16). The Lord, in this chap-

(*continued on page 100*)

Letters to the Editor

Dear Sir,

I too have come from the Brethren to Elim, but unlike brother and sister Livermore I have left a lot of the reasonings behind, after twenty years of believing that all that is modern is of the Devil. I think it is essential that one has an insight into life in the world today, if one is seeking to save souls.

I work with a number of non-Christians five days a week, but I am still "separate." I would much rather my children learnt in their own homes that the world is not a glorious place filled with only saints. They have got to find this out some time.

The saying "If in doubt leave it out" I recommend to our brother and sister Livermore. As for us, our time is too full of the Lord to let the Devil in. One last thought: I wonder how many "shut-ins" would agree that television is demoralising when it weekly brings the Word of God into their homes.

"HAPPY IN THE LORD."

Westcliff-on-Sea.
(*Name and address supplied*)

Dear Sir,

I was deeply shocked to read the letter from a pastor's wife in Portadown concerning television which appeared in the ELIM EVANGEL of January 7th.

As a blood-washed son of God I fully accept the scripture that "old things are passed away and all things are become new." I have no desire for television although, as my parents are unsaved, there is one in our house, but by the grace of God when I marry and set up a home there will be no television, for all my time and devotion will be taken up with Jesus. The scripture says that we cannot serve two masters.

R. HARVEY.

Belfast.

Dear Sir,

Greetings in the precious name of Jesus.

We have recently read letters in the ELIM EVANGEL regarding television. My husband and I once had television in our home for twelve months, but it was not long before we realised the harm it caused spiritually so we disposed of it. Oh that Christians would wake up and see its dangers.

Dagenham. (MRS.) J. S. WOODWARD.

Dear Sir,

I would like to ask Mrs. B. M. Jacobs by the means of your columns one or two questions about watching television.

She writes that she is in fact having television because of her children. This would mean that when the children were not about the television would not be on. I have tackled many Christians on this subject and their excuse is the children, when in actual fact they want it for themselves.

Using Mrs. Jacobs's logic, it would mean that she would have to take up smoking and drinking so that the children shall not think they are "forbidden fruit."

I am amazed at the number of Christians who

miss prayer and Bible meetings and yet can tell you everything about what is on television.

Let us not make children our excuse to go into worldliness (I cannot see them getting saved by worldliness), but let us bring them up in the ways of the Lord.

I believe I have an open mind. Perhaps Mrs. Jacobs can tell me how by watching television her children will be brought up in the ways of the Lord.

J. R. WEST.

Dagenham.

1,900 AT CITY HALL CAROL SERVICE

Report from *Hull Daily Mail*

"HOUSE full" signs were put up outside Hull City Hall last night when 1,900 people joined in an inter-denominational carol service. Many people had to be turned away.

The organisers were the ministers of the four Pentecostal churches in Hull, Rev. G. Gardiner, Fig Tree Hall; Rev. O. Perrett, Glad Tidings Hall; Rev. J. Crimp, Elim Church, Mason Street; and Rev. I. R. Moore, City Temple. They were helped by other city churches.

The service was timed to start when other churches had finished their services.

YOUTH CHOIR

Most churches sent representatives for a specially formed young people's choir, and the Male Voice Gospel Praise Choir presented special arrangements of Christmas hymns.

In contrast, the Paul Brecht Singers, a gospel and folk group, introduced a more modern note, and the Salvation Army band played a selection of carols.

A five-minute talk on the meaning of Christmas was given by Mr. G. H. Jones, a lecturer at Hull College of Commerce. Prayers were led by Rev. J. B. Hall, and the lessons were read by Miss Jill Armstrong.

A highlight of the service was when the children in the congregation crowded on to the platform to sing "Away in a manger."

Patricia Ball, Hull City Temple news correspondent, further writes: "In addition to this Christmas service five other services are held throughout the year in a local ballroom. These are run by the four Pentecostal assemblies in the city but have an inter-denominational appeal and are usually attended by a capacity congregation."

PRAYER—THE FIGHTING FORCE (*continued*)

ter of Isaiah, is seen as a man of war: He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. *Who will enlist and fight alongside Him?* God is looking today for men and women who will use prayer as a mighty offensive weapon, who will join battle with the powers of darkness, who will grapple in hand-to-hand combat, wrestling fervently in prayer to the point of agony.

SATAN DEFEATED

The Captain of our salvation says to us: "Behold, I give you power over all the power of the enemy." Will you take the whole armour of God, including the weapon of prayer? Will you assume the position which Christ invites you to assume, believing completely in His victory at Calvary?

Calvary stands for the complete defeat of Satan *by* Christ and complete victory for us over Satan *through* Christ. We are called to claim that victory by focusing the power of believing prayer upon the situation until the power of the Devil is destroyed.

Wherever you see Satan's power at work in your own life, in the lives of others, or in any situation, use your weapon of prayer against him. Hold unceasingly the fact and power of the "finished work of Christ" over Satan and all his forces until the victory has been won. Do not pray only for the blessing of God, but pray against the blight of the Devil. Pray *out* his lies; pray *in* the truth of God. Pray *out* his forces of deception and destruction; pray *in* the life and light and power of Christ. Dislodge Satan from any place he occupies. Do not only stand your ground; strike out against evil. Go on the offensive in prayer. Attack the invisible foe; bring the power of God to bear upon the forces behind the drunkenness, the impurity, the malice, the hypocrisy, the indifference and resistance to the truth and to God.

Victory is assured if you will concentrate your faith and prayer power in determined aggressiveness against the entrenchments of wickedness. Be wrestlers like Paul. Be agonisers like Epaphras. Be the intercessors that God is looking for, the men and women who will be alive and alert to the devices of the Devil and who, in union with the living Christ, will ally themselves with the divine purposes and attack Satan, pull down his strongholds, and bring deliverance to many captives.

Elim Church Reports

FESTIVAL NIGHT AT FAIRFIELD HALLS, CROYDON

THE annual Symphony of Praise held in the Fairfield Halls, Croydon, in December, and led by D. B. Gray, attracted another capacity crowd of nearly 2,000. Our beloved President, G. Wesley Gilpin, convened and gave the closing message, and also taking part were the students from Elim Bible College.

The item "Light shineth in darkness" vividly portrayed the greatest story ever—the coming of Christ as Saviour of the world. The choirs mustered 350 singers, including the London Crusader Choir, and a male chorus of nearly 100 members.

Newcomers this year were the Upper Norwood band of the Salvation Army, with their conductor, Major Ray Steadman-Allen, Mus.B., F.T.L.L.

Also taking part were the male voice quartet from Elim Bible College, a soloist from Sweden, Marie Hamilton, Elizabeth and Fred Belsey, and Pastor W. J. Maybin, with Ron Cooper at the organ.

LIVERPOOL **Pastor: E. J. Thomas**

ON Sunday morning, December 25th, at the Christmas carol service twenty-one new members were given the right hand of fellowship.

Since the arrival of Pastor E. J. Thomas almost every week men and women have given their hearts to the Lord. In the past eight months we have seen ninety souls saved, twenty-two baptised in water, congregation and finances increased, a new Hammond electronic organ installed, an instrumental gospel group called "The Reapers" formed and functioning, and wonderful Spirit-filled blessing in the services. We here in Liverpool wish to thank everyone who has earnestly prayed for a move of God in this city. We can certainly say that the move is on.

RON ROBINSON.

CHELMSFORD **Pastor: D. W. Anthony**

THE sixth Christmas music festival conducted by the church choir, led by K. Tween, attracted a vast congregation that filled the church and foyer, with the overspill standing in the minor hall.

Supporting guests sang, recited and rendered instrumental music under our chairman and guest speaker for the weekend, Pastor W. Plowright, who also gave the epilogue.

The following day Pastor Plowright again preached and the Sunday school received toys from the scholars for deprived children. Sunday school superintendent K. Tween told us that seven homes are now supplied with toys through the generosity of God's people, compared with two when this venture was started eleven years ago.

December 18th was the occasion of the family carol service, when again, before a tightly packed congregation, members and Sunday school scholars took part in praise and worship, after which our beloved pastor gave a timely word on the need for individual acceptance of Christ.

We thank God in Chelmsford for the untiring efforts of all who work in the different departments of our church for the extension of God's kingdom.

F.H.

WELLS **Pastor: W. J. Allen**

IN December the members of the Wells Elim church celebrated the first anniversary of Pastor and Mrs. Allen's ministry—a year in which the blessings of the Lord have been felt and known in a wonderful way.

The preachers for this occasion were Mr. and Mrs. W. F. Tucker, of Bristol. Indeed we experienced blessing as we gathered around the Lord's table and at the gospel service. During the service brother Tucker and his wife beautifully rendered a duet entitled "He died alone for you and me." Our day was much blessed of the Lord, and we look forward to the continued guidance and blessings in the future ministry of Pastor Allen.

R. THORNE.

DAGENHAM **Pastor: F. A. Hodge**

Whole families converted

WE have experienced a real tide of blessing during our New Year convention.

The anointed ministry of David Morgan and L. Tranter was a source of inspiration, bringing the Lord very near to us, and evidence of blessing was seen in a whole family of four accepting the Lord Jesus Christ.

(*continued on page 107*)

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.

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EDITORIAL

ETERNAL vigilance being the price of freedom, the manner in which we now allow Parliament to be used as a club through which, by personal pressures and persuasiveness, individuals and pressure minority groups can impose their ideas on it, and through it upon the nation, reveals our national torpor. This torpor has gripped those of middle life and youth today more than it did half a century ago.

The free acknowledgment that Parliament leads public opinion in some matters reflects adversely upon the nation's mental agility. Surveys show, for example, that the no-hanging Bill would not by any means gain the support of the majority of voters in the land if it were put to a national referendum. Again, if the Bill to legalise homosexual practices between consenting adults were to be put to a national referendum it would, without doubt, be rejected.

A national referendum would reveal that the proposal to join the Common Market would not gain the support of the nation, if only on the ground that our standard of living will be drastically reduced by our so entering. Strangely enough, on a matter about which the experts are so much at variance as to its consequences, this is the one fact about which there is no disagreement.

We ignore the directions in which the tide in the affairs of men bears us. So we are content to drift with the tide—of gambling, excessive smoking, permissive morality, godlessness and inordinate love of pleasure—towards war and undesirable international entanglements.

The enjoyment of civil liberty brings also the burden of personal responsibility—in a nation such as ours I am not only my brother's keeper, I am, in a sense, my nation's keeper too.

It was a privilege to collect ten new Sunday school scholars last Sunday. The pastor had appealed at the morning service for someone with a car to collect some new children for the Cheltenham Sunday school. *The preparatory work had been done by the young people* visiting from door to door and the parents had promised to send their children. We went along immediately after morning service to let the parents know their children would be called for. They said that three children would be ready. However, ten were ready, scrubbed, with best bib and tucker.

This young people's effort is packing our Cheltenham Sunday school, with the added result that last Sunday night's congregation was the largest yet, 104 being present.

Many of our young people's groups are discovering the possibilities in this door-to-door visitation. The success they are having shows it to be a method of evangelism worthy of exploitation by all young people's groups.

COMMENT, OPINION AND REVIEW

WAS TOO MUCH SPENT ON THE EARLS COURT CRUSADE?

WE have received a suggestion that an article on tithing, or a series of such, should appear in ELIM EVANGEL. With this suggestion we heartily agree, but to stimulate thought let us look at this subject of Christian stewardship from a slightly different angle. Articles on tithing, as readers know, follow certain well-defined lines: the Jews were commanded to pay tithes and offer gifts, we Christians should be more liberal; then cases are given of men who have become rich because they tithed, but no mention is made of the majority who tithe but who do not become rich in this world's goods! The latter argument is a poor one anyway, and one that does not commend itself to thoughtful people.

But to our slightly different angle, or it seems so to us at least, our Lord's most casual remarks, His most incidental asides, are pearls of the highest wisdom. In fact we had better pause here for, quite clearly, in our Lord's utterances and actions there never was anything incidental or casual; His word was always with authority. In the context of Christian liberality our Lord spoke of making to ourselves friends of the mammon of unrighteousness (Luke 16:9) and, in another, of our receiving a hundredfold in this life of anything we have given up for His sake (Matthew 19:29). We shall consider the former statement and the parable from which it comes in another article, but we shall now consider the latter statement as to whether it may be considered a serious proposition in the Lord's work, taking the subject at its lowest level, the financial. We do not wish our readers to misunderstand the last statement; we simply have in mind that spiritual values cannot be reckoned in the world's currency.

Let us take as an example of our proposition the £375,000 spent on Dr. Billy Graham's crusade at Earls Court last year. One of the features of the editor's meeting with Dr. Graham was the editors' preoccupation with the cost of the campaign. Quite clearly, spending money on this scale in the Lord's work did not come within the comprehension of most of those present.

The result of the crusade was some 40,000 professions of conversion.

Now an investment of £375,000 would be expected to produce £375 to £500 per week.

Let us take, then, Dr. Billy Graham's campaign in Earls Court at its cost of about £375,000 with the 40,000 converts that resulted. Normally an investment of £375,000 would be expected to produce, as we have said, between £375 and £500 per week. However, if each convert gives only 5/- per week to the kingdom of God, that means a return of £10,000 per week—that is a return equal to twenty times the normal return on such an investment.

Of course, if the converts tithe, their weekly offering would be anything from 10/- to £10. Let us estimate £1 a week—that is 40,000 converts would give £40,000 per week for the work of the Lord. If only one quarter of the 40,000 stood they would still provide an income of £10,000 a week for a capital investment of £375,000. The endless permutations that financiers may care to work out would amply confirm our Lord's of a one hundredfold return in a lifetime. We are aware that it does not return to the individual investor, but it does return to the kingdom of God.

It may be argued that if the £375,000 spent on the Earls Court crusade were invested in real estate the capital expended could always be realised; in the crusade it was "lost." But the truth actually is the opposite of this. Admittedly souls are not assets that can be realised financially, but, unlike our real estate, they multiply as they go through life, so that one soul may lead 100 others to Christ in a lifetime, and so on.

If, therefore, you want your money to work most profitably put it into the kingdom. You may receive no personal financial return but the kingdom will reap benefit in more churches and more converts. If you have money to invest, invest it in the kingdom of God. Our Lord's words were not hyperbole, they were the promise of reality. Dare we take Him at His word?

ELIM EVANGE

"HIS FULNE

Studies in Paul's lett

by H. Palliser (Mini

me

HOW often the principal of Elim Bible College in my student days told us always to remember that the word "epistle" means "letter" and therefore the epistles should be treated as such; in other words, they should be read straight through, in order to get the drift of the message. If this is done with Paul's letters a noticeable feature emerges: they are nearly always in two parts, doctrinal and pratical; by which we mean that the first part deals with some important doctrine of faith and the second part relates that doctrine to everyday Christian living.

That is exactly what we have here. In the first two chapters we have been dealing with doctrine—the fulness of Christ, a fulness with which we have been brought into vital relationship. But now as we move into chapter three Paul relates that doctrine to practical Christian living. We have made reference earlier to these words of Peter: "according as His divine power hath given unto us all things that pertain *unto life and godliness.*" We have the same line of reasoning here—His fulness placed at our disposal for a purpose: "life and godliness." Paul is never content simply to give us doctrine alone; he always connects a doctrine with practical Christian living. As Calvin was so fond of saying, "the Bible sets forth a practical doctrine." In these first four verses of chapter three we begin to relate the teaching of the fulness of Christ, and our fulness in Him, to everyday life.

Remember where you are

(vv. 1, 2)

"If ye then be risen." Do not let the word "if" disturb you. Paul is not expressing an uncertainty but a certainty; it is his way of saying "Seeing you most certainly are . . ." He has already referred to our being "risen" in chapter 2:12, but what does he mean by this word? That it means raised in the sense of resurrection is clear; but it also suggests being raised, elevated, lifted to a new level. Thus David in Psalm 40 speaks of being lifted on to a rock; while Psalm 113: 6, 7 is even clearer. With this line of thought in mind let us now follow Paul's words here, but in the way the Rev. James Philip paraphrases it: "This is your position as believers. Now act the part. Be what God has made you. You are risen with Christ? Then live as if you were, and seek the things which are above." In this matter of living up to our rank Paul gives two words of advice.

1. "Seek." "Seek the things which are above."

Paul is certainly pleading for a high-level Christian life, but what does that involve? Surely this: a moving up to the level where we see things from the standpoint of eternity, from His point of view. Surely that is suggested in the phrase "where Christ sitteth at the right hand of God."

The "right hand of God" is the place of power (cf. Mark 16: 19, 20), power on earth because of contact with power in heaven; the "right hand of God" is the place of prayer (Romans 8: 34); the partnership of Christ and His people as they pray to Him and He prays for them. The "right hand of God" is the place of holiness (Hebrews 1: 3). When sin had been dealt with He sat down at His Father's right hand. And the place of fellowship is the place of separation. We are to seek to live with Him on the high level of power, prayer and purity.

2. "Set." "Set your mind . . ."

No, not the heart this time, but the mind (R.V.), and the Bible says a great deal about the mind and its importance (Romans 8: 5 and 12: 2 are just two examples). How apt a word for Christians today when across the world is a battle for the mind! Propaganda by literature, press, radio and television for all manner of causes seeks to win our minds. Today, when more than ever the pressure of "things" is on us, there comes this timely word "set your mind . . ." There are those who say skittishly that some folk are "too heavenly minded to be of any earthly use," but let it also be remembered that it is sadly possible for Christians to be too earthly minded to be of any heavenly use. Re-

BLE SCHOOL
AND OURS"
the Colossians (No. 11)

Dundee Elim Church and
Elim Bible College Faculty)

member where you are, and live on the level that befits a child of God.

Remember what has happened
(v. 3)

The call to be heavenly minded is based on a very good reason, for, says Paul, remember what has happened to you.

1. You are dead.

What a miraculous thing salvation is! Before salvation I was dead to God and alive to the world (Ephesians 2); now I am alive to God and dead to the world. Now, if through accepting Christ we become dead to the world how can we live any more on that level? Paul's argument is on exactly the same lines as Romans 16:2. The person truly saved is spoiled for the world. "Ye are dead."

2. You are hid.

Let us keep in mind Paul's argument here. He is bringing this tremendous fact of Christ's fulness in the believer into everyday life. He is making an appeal for high-level Christian living, but some saints in Colosse are trembling, and saying "This is too high; we cannot attain unto it. The odds against us are too much." So down comes Paul with words of assurance: "Remember what has happened—your life is hid—with Christ—in God." Canon Cragg tells of a speaker who put a piece of paper inside a hymn book, which he then placed inside a Bible, remarking "The Devil has to get past God and Christ to get at you!" How well old John Newton expressed this.

"Rejoice, believer, in the Lord,
Who makes your cause His own;
The hope that's built upon His Word
Can ne'er be overthrown.

Though many foes beset your road,
And feeble is your arm,
Your life is hid with Christ in God,
Beyond the reach of harm.

Weak as you are, you shall not faint,
Or, fainting, shall not die;
Jesus, the strength of every saint,
Will aid you from on high."

Remember your future prospect
(v. 4)

The first appeal was "Remember where you are"; the second "Remember what has happened." Here is the third: "Live on a high level, for remember your future prospect." Our attention is directed to His return, and what its implications are for us.

1. He shall be manifested.

"Christ, who is our life, shall appear [literally be manifested]." The Christ described in chapter 1 in all His power and glory, the One "in whom dwells all the fulness of the God-head bodily," the One who "upholds all things by the word of His power"—this One shall be manifested, revealed, exposed; He will show Himself openly. In the words of John, "we shall see Him as He is," we shall see Him in all His majesty and glory.

2. We shall be manifested.

Paul uses the same Greek word again: appear, manifested, revealed. Let us finish the quotation we made from John just now: "when He shall appear, we shall be like Him, for we shall see Him as He is." John means by this that we in Christ potentially shall become in actuality (cf. Romans 8:29). At salvation we became partakers of the divine nature, and that in such a way that there is resident within us that which will, when He comes, make us "like Him." To use a small illustration: here is a beautiful butterfly, and there is an ugly caterpillar; we may say the caterpillar can never become like the butterfly, and yet we are wrong, for within the caterpillar is the life-principle that makes the transformation into a butterfly possible. *It* can be changed, and "*we* shall be changed."

We will conclude this meditation with one more reference to the words of John: "we shall be like Him . . . and every man that hath this hope in Him purifieth himself, even as He is pure," which is John's way of saying with Paul "Remember where you are, remember what lies ahead, and seek the things which are above." Live on the high level.

Women's Page

OUR CONSTANT COMPANION

by Hilda E. Sanders, F.R.S.A.

WHAT a privilege it is as we walk this pilgrim way to know the constant companionship of Christ, for He says "Lo! I am with you alway. I will never leave you nor forsake you." We are never alone when we have Christ; our hearts burn within us as we walk with Him, for life is fragrant with His presence. While engaged in our daily tasks this wonderful Friend strengthens and guides us, and lifts us to the very gate of heaven.

Yet to enjoy these spiritual experiences it is necessary to bend low at His feet, for does not the Bible say "Walk humbly with thy God"? Many a time, while busy about home duties, I have pondered these five meaningful words. How can a sinner walk with a holy God?—for He is "of purer eyes than to behold evil, and cannot look on iniquity." But, praise God, when we are saved, redeemed by His precious blood and reconciled to God, clothed with the righteousness of Christ and accepted in the Beloved we walk with God.

Now walking suggests progress, purpose and persistence till we reach our goal. We are but pilgrims ever moving toward our eternal home. As we humble ourselves to walk with Him, He imparts to us the needed grace to follow Him and do His will.

Our Lord, as a carpenter, fashioned yokes for the oxen, which had to stoop to take the yoke. Jesus Himself stooped to wash His disciples' feet; He stooped to bear the cruel cross upon which He was crucified. Jesus said "Take My yoke upon you." Therefore we too must stoop, as did the oxen of old, to bear His yoke.

But, mark you, there are two beneath that yoke. Every burden we carry is shared. We are not alone. Our Lord has given us the Comforter to walk alongside us. We are indeed blessed if we have an earthly friend who loves and understands us with all our faults, one to whom we can open our hearts and in whom we can find consolation and strength. But how marvellous that we can walk with the eternal God, the Holy One, the great I am, because we have been bought with the precious blood of Christ and His righteousness has been imputed to us. Hallelujah!

So we sing His praises as we go about our work, and inasmuch as we walk close to Him and praise and obey Him, our ever faithful Friend, so will the glory of God fill our homes. We shall hear the whispers of Jesus while we commune with Him along life's way. We shall be conscious of our divine Guide leading and encouraging us when life is hard.

"If thou wouldst have the dear Saviour from heaven
Walk by thy side from the morn till the even,
There is a rule that each day you must follow,
Humble thyself to walk with God.
Humble thyself and the Lord will draw near thee,
Humble thyself and His presence will cheer thee;
He will not walk with the proud or the scornful;
Humble thyself to walk with God."

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An appreciation of MR. D. J. INGRAM
(PONTYPRIDD)

(We regret that lack of space prevented the inclusion of this appreciation among last week's Welsh items)

BROTHER D. J. INGRAM lived seventy-nine years and in thousands of hearts and we now pay tribute to him as church secretary, brother beloved, organist, preacher, elder, father and lay representative of our church. His story is, in a real sense, the history of the Elim work at Pontypridd.

Coming from Methodism full of honours, he took membership the very first year, his home becoming the first Elim manse.

He was an elder who loved sick visiting ; we also treasure memories of his presence at prayer and worship meetings. His intense loyalty and unfailing presence blessed and encouraged everyone, and with May, his wife, his home became simply an extension of the church. The natural humour and music of his whole life leave a memory that will always abide.

J. K. SMITH.

CHURCH REPORTS *(continued)*

Both Sunday services were greatly blessed through the ministry of the same brethren, and many rededicated themselves to the Lord. One sister recently found the Lord (knowing nothing of the baptism in the Holy Ghost) was wonderfully filled with the Holy Ghost and others received healing.

Over the past months a number have been led to the Lord, including two complete families, and the healing power of God has been tested and proved continually as hands have laid upon the sick according to James 5 : 4.

H. E. WOODS.

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SATURDAY, FEBRUARY 25th, at 7 p.m.
A Pentecostal Rally
Special visit of the
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Guest speaker : **JOHN NOBLE** (Ilford)
Testimonies to salvation, healing, and baptism in the Holy Ghost
Items by " **THE SWORDSMEN** " group
This is the first of a series of last-Saturday-in-the-month rallies

SUNDAY, FEBRUARY 26th, 6.30 p.m.
SUNDAY SCHOOL PRIZEGIVING
N.B. 11 a.m. service, church parade for Boys' Brigade companies from Forest Gate, Manor Park, East Ham, Stratford and Plaistow. Guest speaker at both services : Rev. I. R. Moore (Hull). Plan now to attend these special weekend services.
Guest speaker over Easter convention, March 24th-26th (inclusive)
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Sunshine Corner

HIDDEN DANGER

(Second instalment of an exciting story of life in Central Africa)

by "MULOKO"

TWO persistent sounds disturbed the sleeping Lumami early next morning. One was the noisy cockerel which had slept under his bed and which now crowed lustily as if he knew that everyone had to get up early ; the other was the hunting-horns sounded by the older men of the village, urging the people to get a move on, as the sun would soon be rising. Near the equator the sun rises about six o'clock in the morning and sets about six o'clock in the evening all the year round.

Very soon the whole street was preparing for the five-mile walk to the river. Women balanced their loads cleverly on their heads and warned the " baby-sitters " about taking care of the very young children. The menfolk slung the hunting and fishing nets over their shoulders. Girls picked up their little baskets, carrying roasted maize and cassava or manise to give the people a snack during the day. The boys carried their bows and arrows and thought they were the most important part of the throng. You can imagine the noise, the shouting and the excitement as the people filed out of the village street into the bush. For a while there was a nice wide path, but after about a mile they turned off into a narrower hunting path. The leaders had to cut away long grass and bits of vine-creepers to clear the way. There was so much noise that animals in the area ran away long before there was any chance of being caught. This was a fishing day and there was little danger for the antelopes except from their other enemies, the lion and the leopard.

During the walk to the river, Lumami thought about the story of Jesus, and how He went by the river and lakes to preach. The missionary had told the people that whole villages went out to hear Him, and he wondered what kind of people they were. Did they wear charms on their arms and legs as they were doing ? This was because they didn't want to be bitten by a snake. He was sure of one thing—the crowd that went to hear Jesus would not make such a row ! Jesus knew all about fishing with nets ; He talked about foxes and birds, too, as if He understood them.

All this time he was following the boys in front of him, and they said that they were going to catch more fish than anyone else. How funny ! Boys are such boasters all over the world ! Quite suddenly there was a shout of " Nyoka ! Nyoka ! "—which, of course, means " snake " in most African languages. A snake bite can mean severe poisoning of an arm or leg. Very often it results in death, and so the warning put everybody on the alert. Sticks and knives are quickly produced, and then Lumami saw a long green sinewy mamba crawling up a tree-trunk. Even snakes don't like a lot of noisy hunters, and this one was no exception. Several boys ran with their bows and tried to shoot the snake out of the tree, but it climbed up into the foliage out of sight, and saved its life. Some of the girls laughed happily at the boys, who couldn't shoot a straight arrow, and they had some good fun as they all hurried to catch up with the others who had gone on ahead.

" We are getting near the river now," shouted the headman, " so keep together and wait for your instructions. When we get to the water the women-folk will go some way upstream with their bowls of bean powder. Wade into the river and sprinkle the powder on the water. Throw plenty, so that the fish will eat it as it floats with the current." He knew, of course, that the powder would take away the strength of the fish, so that they would float downstream into the waiting nets of the fisher-folk. The water was shallow, because there had been no rain for many weeks, but here and there deep pools concealed water-creatures, some of which were very dangerous.

" You men, get the nets across the river, and you young men and women watch out for the fish as they float down. Watch out for snakes and crocodiles." This was exciting, and everyone splashed into the shallows, ready for action. Lumami had his bow

(continued on page 111)

COMING EVENTS

BANBURY. February 18-26. Elim Pentecostal Church, Newlands (near Broad Street). Gospel and divine healing crusade. Sundays at 6.30. Each night at 7.30 (except Friday). Conducted by V. J. Ensor.

BARNSLEY. February 25—March 3. Elim Pentecostal Church, Nelson Street. Convention. Weeknights at 7.30. Sundays at 11 and 6.30. Preachers: Rev. and Mrs. Townsend (Pentecostal Assemblies of Canada). Featuring male voice choir, junior youth choir, with gospel songs by Alan Caple.

BIRMINGHAM, Langley. February 25, 26. Elim Pentecostal Church, Mount Pleasant, Langley Road, Langley Green. Pastor J. Nicholson's third anniversary and twenty-first in the Elim ministry. Saturday at 7.30. Preacher: Pastor G. Canty, supported by the Sparkbrook choir. Sunday at 11 and 6.30: Pastor H. W. Greenway (Secretary-General).

BOLTON. Crusade conducted by D. G. Hathaway. See panel in next column for details.

BRIGHTON. March 4. Elim Pentecostal Church, The Lanes. Sussex District Presbytery rally at 7. Preacher: R. B. Chapman, Vice-president. Singing by Crawley male voice group.

EALING. February 19. Elim Pentecostal Church, Northfield Avenue. Youth weekend. Visit of A. Sargent (London) at 11 and 6.30. February 26. At 11. Preacher: G. W. Gilpin, President.

LONDON, Kensington Temple, Kensington Park Road, Notting Hill, W.11. February 18. Symphony of praise at 7, directed by Douglas B. Gray. Guests include the Springbourne Five Gospel Rhythm Group, vocal and instrumental soloists; Pastors T. Thomson (Reading) and Eldin Corsie. February 25. North London District Presbytery meetings at 10.30, 2 (business session) and 7. Preacher: G. Wesley Gilpin (President).

LONDON, Kensington Temple, Kensington Park Road. March 5. North London District Presbytery pre-camp rally at 7. Conveners: camp commandants Brian R. Richardson and Eldin R. Corsie.

MOSBOROUGH. February 25, 26. Elim Pentecostal Church, Queen Street. Presbytery youth rendezvous. Saturday at 7.30. Preacher: Eddie Smith. Sunday at 11 and 6. Preacher: R. Williams (Glossop).

OXFORD. February 19-26. Crusade conducted by Perry Ellis (America). Sundays at 6.30. Weeknights at 7.30. Final service in the Union Hall at 8.30.

ROMFORD. February 18 and 20. Elim Pentecostal Church, Wheatsheaf Road. Saturday at 3 and 6.30. Monday at 7.30. East London revival rallies. Preacher: David Ayling (Brighton).

SALISBURY. March 4. Elim Pentecostal Church, Milford Street. District Presbytery rally at 7. Preacher: J. Osman. Supported by ministers of the Presbytery. Special singing items.

SOUTHPORT. February 18. Evangel Temple, Manchester Road. Monthly rally at 7.30. Preacher: Rev. Norman Meaton (Church of England with Pentecostal experience).

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BIRMINGHAM TOWN HALL

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on SATURDAY, MARCH 4th, at 7 p.m.

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REV. WYNN LEWIS (Derby)

MRS. BETTY BATTING (a remarkable testimony of divine healing)

Singing by united youth choirs, and other items

Speaker: REV. ALEX TEE

D.1426

BOLTON

CRUSADE. Commenced Sunday, February 12th, at 8 p.m. Weeknights: Mondays to Fridays (inclusive) 7.30 p.m. Co-operative Hall, Bridge Street, Bolton. Saturdays at 7 p.m. Sundays at 8 p.m. Queen Street Mission, Deansgate, Bolton. Conducted by David Hathaway.

D.1420

ITINERARIES

The President:
February 19, Croydon (a.m.), Thornton Heath (p.m.); 25, Kensington Temple; 26, Ealing (a.m.), Watford (p.m.); March 4, 5, Lancashire Presbytery.

London Crusader Choir:
February 18, Kensington Temple.

Miss V. McGillivray (Hong Kong):
February 18, Erdington; 19, Winson Green; 20, Old Hill; 21, Kingstanding; 22, Kidderminster; 23, Hadley; 25, Yardley; 26, Sparkbrook; March 4, Letchworth; 5, Rye Park; 6, Chesham; 7, Watford; 8, Finchley; 9, Reading; 10, Woolwich; 11, East Ham; 12, Rochester; 13, Luton; 14, Ilford; 15, Romford; 16, High Wycombe; 17, Moor Common; 19, Ealing.

D. C. Lewis (India):
March 4, 5, Holyhead; 6, Ellesmere Port; 7, Liverpool; 8, Warrington; 9, Bolton; 11, Wigan; 12, Southport; 14, Marton, Blackpool; 15, Jubilee Temple, Blackpool; 16, Blackburn; 18, Accrington; 19, Salford; 21, Stockport; 22, Chorlton; 23, Glossop.

Joseph Smith:
February 18-23, Hove; 25—March 2, Brighton.

Elim Evangelistic Film Unit:
February 18, Finchley (film: "In times like these!").

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D.1416

YOUTH PAGE

All Executive Council members testify to their conversion in youth

H. BURTON-HAYNES, Minister of Clacton-on-Sea Elim Pentecostal Church

FROM my early childhood I was brought up in a Christian home. In my early teens I drifted away from church attendance and sought satisfaction in worldly pursuits and pleasures. Although for a while I appeared to be indifferent to and sometimes scornful of spiritual realities the Word of God would come at intervals to my remembrance, convicting me of sin and making me uneasy in conscience.

A campaign conducted by Principal George Jeffreys in the Wimbledon Baths hall coincided with my having treatment for nasal trouble, and through the providential leading of God my feet were directed to this mission and, at the age of nineteen, I received the Lord Jesus Christ as my personal Saviour. When I went forward for prayer He graciously healed me.

From this time Jesus Christ became my Lord and Master, and it has been my great privilege and joy to serve Him in the cause of the Elim fellowship ever since.

H. BURTON-HAYNES.

J. J. MORGAN, Minister of Elim Pentecostal Church, Clapham

I WAS living in the city of Armagh, some seventeen miles from Monaghan, where the Elim movement began. These strange preachers with their strange teaching came to our city. They believed in old-fashioned conversion, a complete change of heart and life, and the baptism of the Holy Spirit and Christ's second coming—strange doctrines it seemed in those days, but well accepted today.

Two of the preachers stayed in the home of my friend, Tom Acheson, who became converted, and he invited me to the services and also to his home to meet them. As the result of my friend's testimony and the personal work of the preachers, one of whom was Pastor E. J. Phillips, I surrendered my life to God and after several years in the local Elim church entered the Elim ministry in April 1926.

J. J. MORGAN.

P. S. BREWSTER, Minister of Cardiff City Temple

AT the age of seventeen I found Jesus Christ as my Saviour in the Jeffreys brothers' campaign in the East End of London. With practically no church background God became real—He became everything. He was the complete monopoly of my life. He became Lord. Meetings every night—active service continuously. Always a great hunger for the baptism of the Holy Spirit, which I received two years later. The waiting time was not wasted time, but the satisfying of hunger and learning of discipline and patience. The Bible was the only book for several years. Being thrust into the open-air services so quickly after conversion was good for me, for I found I was burning all my bridges behind me and there was no going back. My father, mother and several members of my family were also converted during those campaign days.

(continued next week)

P. S. BREWSTER.

A letter to the Youth Director

Dear Sir,

I am taking the Duke of Edinburgh's award scheme. One of the subjects I was taking was rifle shooting, which I didn't find very interesting, also I was not able to attend the Crusader meeting at our church.

My mother suggested that I change the subject, so I took to my teacher at school the soul-winning course questions and asked him if it was possible for me to do the soul-winning course as part of the Duke's scheme. The teacher realised there had to be a good amount of study to each question. He wrote to the county office and they agreed I could do the course as part of my D. of E. award if you will agree to sign my book when I have finished the course.

I pray you will agree to do this, that I can go forward with this course in the power of God.

Yours sincerely,

A. K. SANDY.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. S. Brewster**

Monday, February 20th — Job 15:1-6

This chapter contains the second speech of Eliphaz. Compared with the first speech it is harsh, assumes Job's guilt, and attacks him for presumption. The three friends have not the same faith and spiritual insight as Job. They are unable to make such statements as did Job in chapter 13:15: " Though He slay me yet will I trust Him," and so Eliphaz reverts to sarcasm. Sarcasm means to tear flesh from the bone. It is usually a bitter and wounding remark. The Christian is often the target for sarcasm; the best way to deal with it is to ignore it.

Tuesday, February 21st — Job 16:1-17

" My prayer is pure " (v. 17).

The impure prayer cannot be heard by God. It may be earnest, passionate and long, but if it is impure it will be unanswered. The Bible states that sin hinders our prayers: " If I regard iniquity in my heart, the Lord will not hear me " (Psalm 66:18). The very privilege of prayer implies intimate relationship with God, and He will not answer the supplications of those who hold out soiled and unclean hands. Then an unforgiving spirit hinders our prayers: " When ye stand praying, forgive, if ye have ought against any " (Mark 11:25). Lastly, selfishness hinders our praying: " Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts " (James 4:3). In the midst of his trial Job could say that his prayer was pure.

Wednesday, February 22nd — Job 19:1-10, 23-39

So far Job has recognised God as his Judge, Umpire, Advocate, Witness and Surety; now comes his greatest acknowledgment: " I know that my redeemer liveth " (v. 25). The Hebrew word that Job uses for redeemer is Goel, that is one who avenges or redeems another. God is the author of our redemption. The blood of Christ is the price of our redemption. The purpose of redemption is to free us from the curse of the law, from the power of sin, from the power of the grave, and to redeem us back to God. Redemption has procured for us justification, the forgiveness of sins and adoption into the family of God. Redemption shows forth the grace and love of God. Never grow accustomed to the wonder of the word " redeem "; it is the theme of endless praise. See Isaiah 44:22, 23.

Thursday, February 23rd — Job 23:1-17

" Oh that I knew where I might find Him " (v. 3).

" Psalm 139 is the cry of the heart that would willingly flee from God and cannot; Job 23 is the cry of the heart that would find God and cannot." Some have found Christ in strange places: Zachhæus was hiding in a sycomore tree; Nathaniel was sitting under a fig tree; Paul was on the Damascus road; Peter was by the sea shore. Other people we know have found Christ in a bus or a train, or factory or office. But one thing is true of us all: we have all found God the same way; we found Him through Christ. " I am the way, the truth, and the life: no man cometh to the Father, but by Me " (John 14:6). There is no other way to come to God.

Friday, February 24th — Job 28:9-28

" But where shall wisdom be found?" (v. 12).

Solomon says " Wisdom is the principal thing " (Proverbs 4:7) and that it is better to get wisdom than gold. Where is wisdom to be found? Job's three friends thought that wisdom dwelt with them, but God said in chapter 42:8 that their wisdom was folly. Job did not claim to possess it, he only desired it. Where shall wisdom be found? " Blessed be the name of God for ever and ever: for wisdom and might are His " (Daniel 2:20). God is the true source of wisdom, and James says " If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him " (James 1:5).

Saturday, February 25th — Job 29:1-20

From musing upon the nature of true wisdom and contrasting the ingenuity and cleverness of man with the infinite knowledge of God, Job turns to another contrast, seen in chapters twenty-nine and thirty. It is a contrast between what he was and what he is. This chapter is concerned with Job's life before his afflictions.

Sunday, February 26th — Job 32:1-22

The vexatious conversation between Job and his three friends is over. Suddenly a new character, Elihu, appears. The elders have spoken, now is the time for youth. Wisdom does not wholly belong to the aged. In this present day many of the restraints put previously on young people are being cast aside and they enjoy a freedom their predecessors never knew. Whether this is good or bad is open to question, but in many things young people bring vigour, enthusiasm and freshness that is good. Rev. Miller says: " Elihu is indignant with Job because he could only justify himself by blaming God; he is indignant with the three friends because they could only justify God by accusing Job." Elihu brings a new idea. He declares that the sufferings of Job were not penal, but for the discipline of character.

Although Job had many lessons to learn, before God dealt with him through Satan's agency he had lived as far as he knew before God with a good conscience. But his experiences taught him much about himself that he did not know and, by the same token, much more about God, yet his trials were beyond his understanding. In like manner must we, as Job did, wait patiently for God's answer to problems we cannot solve.

SUNSHINE CORNER *(continued)*

at the ready, because it is possible to shoot fish, and even spear them. Then, quite unexpectedly, he saw a lovely big fish. It had swallowed some powder, and was trying to swim lazily towards a deep part of the river.

" Oh, no, you don't," said Lumami. " You can't escape me today." He dashed after it, and was about to fish it up out of the water when there was a stir in the dirty depths. Before Lumami could escape a crocodile came up and snapped a hold on to his leg with its great big jaws. With an awful shriek he yelled for help. " Ngandu ! Ngandu ! Crocodile ! Crocodile!" There was a fierce struggle, but the water reptile was too strong, and slowly, with terrible cries and gurgles in his throat, our friend was pulled under the water out of sight. The situation seemed almost impossible.

Next week: dangers in the long grass.

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* * *

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MISCELLANEOUS

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APPEALS

YOUR OLD BOOKS may become bread for the hungry if sent to the Oxfam Book Centre, 9 Queen Street, Exeter (tel. 55007). Over 5,000 now in stock, and gifts on any subject welcomed. We will arrange collection. C.1393

DEDICATIONS

GEORGE. On January 8th, at Elim Pentecostal Church, Romsey, Timothy Robert. Officiating minister: A. Brooks.

SAINSBURY. On January 8th, at Elim Pentecostal Church, Romsey, Kevin Eric, son of Mr. and Mrs. A. Sainsbury. Officiating minister: A. Brooks.

SAINSBURY. On January 8th, at Elim Pentecostal Church, Romsey, Lee David, son of Mr. and Mrs. D. Sainsbury. Officiating minister: A. Brooks.

WILLIS. On January 8th, at Elim Pentecostal Church, Romsey, Paul Andrew. Officiating minister: A. Brooks.

ENGAGEMENTS

DAVEY—THOMPSON. Mr. and Mrs. Davey have pleasure in announcing the engagement of their only son, Gordon, to Hilary, only daughter of the late Mr. and Mrs. Thompson. (Both Watford Crusaders.) C.1424

HUNNISETT—CRAWLEY. The engagement was announced on New Year's Eve of John Hunnisett and Marion Crawley, both Thornton Heath Elim Church members.

WITH CHRIST

CLARK. On December 18th, Mrs. G. Clark, aged 72 years, a faithful member of the Elim Pentecostal Church, Aberdeen. "At rest." Officiating minister at funeral: J. C. Quinn.

NIVEN. On December 28th, Miss E. Niven, aged 84 years, at the home of Miss J. Ross, 52 Carden Place, Aberdeen, a faithful friend of the Elim Pentecostal Church, Aberdeen. "With the Lord." Officiating minister at funeral: J. C. Quinn.

THOMAS. On January 28th, George Charles Thomas, aged 83 years, father of Pastor A. P. Thomas, Kingston-on-Thames. Officiating minister at funeral: H. E. Ward.

WHITEHOUSE. On January 12th, Mrs. Rosalie Whitehouse, aged 66 years, founder and faithful member of the Old Hill Elim Pentecostal Church, passed into the presence of the Lord. Officiating minister at funeral: J. J. Way.

JENNINGS. On January 25th, Mr. William Jennings, beloved husband of Mrs. Jennings and father of Violet and Valerie, faithful member of Elim Church, Mosborough. Officiating minister at funeral: E. Garner.

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THE ELIM
EVANGEL

Vol. XLVIII No. 8 FEBRUARY 25th, 1967 6d

COLCHESTER JUNIOR SUNDAY SCHOOL PARTY WITH TEACHERS MRS. B. WARD AND MRS. J. PERRY

(see report on page 117)

(Photograph by courtesy of Colchester Express)

Let's face the facts

GETTING THE GLORY—1967

This week Ron Jones, of the Bristol City Temple, writes

SMALL events may be packed with importance. We can think immediately, for example, of the young David, whose action in just taking a meal to his brothers at the battle front led him to the great opportunity of his life, the slaying of Goliath.

One day some Greeks came to visit Jesus. Their coming had a marked effect upon the Lord Jesus. It was almost as if He had expected them. So much was this the case that as soon as Jesus was told that the Greeks desired to see Him He said "The hour is come"—the very hour for which He had left heaven; the hour to which all His thoughts, words and deeds were directed; the hour that lifted itself above every other hour; the hour upon which was poised the eternal destiny of mankind. It was the hour determined by the triune God wherein the Son should taste death for every man. That hour had come.

It is important for us to realise that this hour was ever present in the mind of the Master, and that He walked towards it with measured step. True, He had many things to do on the way; the sick had to be healed, the blind had to receive their sight; not one item of the plan could be left out. Sometimes His friends would try to hurry Him on, but calmly He would reply "My hour is not yet come."

With the appearance of the Greeks, however, Jesus said in effect "now the hour has come." God's clock was about to strike the hour of Calvary. It is true that the finger of prophecy had pointed to Calvary for a very long time, the incarnation itself was preparatory to Calvary, and the glorious transfiguration had also foreshadowed Calvary. What a tremendous hour was this! Calvary, with its blood, its shame, and its suffering! None among us can fully grasp what it must have meant to Jesus when, out of the midst of black aloneness, He cried "My God, My God, why hast Thou forsaken Me?" That hour had come.

HOW DID JESUS HIMSELF VIEW THIS HOUR?

Take a moment to look up the incident in John chapter twelve. Now look at verse 23 again: "The hour is come . . . that the Son of man should be glorified."

It was not the thought of suffering that filled the Saviour's mind when He saw the Greeks, but the thought of glory. He saw the Greeks, but the next thing He saw was not the immediate future with its nails and spear and agony but the more distant future with its glorious fruit. The great apostle sums it all up like this: "Who for the joy that was set before Him endured the cross, despising the shame."

It seems to me that Jesus lifted up His eyes and saw the glory that would be His as Saviour, the glory that would be His as Redeemer of millions from the power of sin. But between Him and the glory was the cross. The hour had come for Him to lay hold of that glory, but the portal to the glory is the cross, its sacrifice and its shame.

I must confess that I am getting concerned about the present-day glib talk about "getting the glory," just as if there were some cheap formula that guaranteed such an achievement. We seem to have produced so many brands of glory today that they are outnumbered only by brands of new washing powders. We have "so-and-so's glory," "latter-rain glory," "hand-clapping glory," and so on. But it is flimsy and fleeting; there is no real dimension to it. It sounds what it really is, empty. May God deliver us from it.

Let us really "get the glory" in 1967. The big question that confronts us is how. Jesus is our example. He has received the glory. But that glory has come through suffering, sacrifice and travail. Look again at verse 24: "Except a corn of wheat fall into the ground and die, it abideth alone: but

if it die, it bringeth forth much fruit." This fruit was the glory for which Jesus looked. The pathway to it was marked with blood—His own blood.

WHAT DOES THIS MEAN FOR US TODAY?

Verse 26 says "If any man serve Me, let him follow Me." Jesus has no glory to offer us as an Elim movement, or you and me as individual members, in this twentieth century *except that which is to be obtained by treading the path which He trod*, and that is the path of sacrifice. All around us we are challenged by the fact that there does not seem to be the same spirit of sacrifice abroad as there once was, and yet side by side with this we have the mushroom-type "glory schools." When we really get alone with God and face the tremendous challenge of the hour we begin to wonder why we modern Christians are not accomplishing more for the Master; why we twentieth-century Pentecostals do not know more of "the glory." I ask, is it because of a lack of sacrifice? Might not the reason lie just here?

Look at the Master's path: there is blood on it, there is a Gethsemane in it. Is there a Gethsemane in ours, not because of ourselves but for the sake of others? We are so keen for sensation and so very loath to sacrifice.

May 1967 hold a greater measure of His glory for us as a movement because we have been willing to walk the path of greater sacrifice and dedication.

The World Pentecostal Conference

by P. S. Brewster

THERE is an ever-growing interest and an ever-increasing anticipation regarding the eighth World Pentecostal Conference, to be held in Rio de Janeiro, Brazil, from July 18th to 23rd. Speakers from all over the world will preach and Alex Tee will address the great congregation which will assemble on the Sunday afternoon on the timely topic of "The Holy Spirit inspiring the blessed hope." Over 200,000 people are expected, and this will be one of the largest evangelical rallies ever to be held in the world. The sports arena has been booked for this rally, and a smaller stadium seating over 25,000 people has been acquired for the conference meetings.

Tremendous enthusiasm is being aroused throughout the world over the possibilities of this conference, which is expected to be the largest, and undoubtedly the most historic, ever held in Pentecostal circles.

The theme of the World Pentecostal Conference, "The Holy Spirit glorifying Christ," was chosen after very much prayer and waiting upon God.

Rev. Thomas Zimmermann, the General Superintendent of the Assemblies of God in North America, has been elected chairman of this conference, and he has as his elected presidium Rev. T. Johnstone (Superintendent of Canada), Rev. P. S. Brewster (minister of the City Temple, Cardiff, and executive member of the Elim Pentecostal Churches of Great Britain), Rev. E. Manninen (veteran Pentecostal leader from Finland) and Rev. A. P. Vasconcelos (leader from Brazil).

The venue for this conference, Brazil, was chosen because of the remarkable outpouring of God's Holy Spirit upon this continent. One of the greatest miracles of our generation has taken place in Brazil. It is reported that over 1,000,000 men and women have turned to Jesus Christ and become Pentecostal believers. Some Brazilian ministers have congregations of over 2,000 people. This revival is not the result of the work of individual evangelists; it is a revival of God's Spirit. Things could so easily happen in Brazil that could blaze the trail for the supernatural gospel, and this great Pentecostal truth, like a prairie fire, could spread world-wide; it could even reach beyond the Iron Curtain and the Bamboo Curtain. God is waiting to see faith and consecration, and He always has had a wonderful eye to reward faith wherever it is to be found. Complete and absolute surrender, with unswerving obedience, is the demand of God.

We are living in an era when churches and de-

nominations are coming together. The World Council of Churches has resolved itself into a very powerful group, and other groups and denominations are negotiating to amalgamate. There is also a very strong feeling led by some very godly ministers that all evangelists should unite now. The fact that the world Pentecostal leaders can gather together, meet each other, share experiences, plan missionary strategy, worship God together, break bread together, and listen to the gifts of the Spirit is undoubtedly of priceless value, and its importance cannot be over-estimated.

Isolation in Pentecostal work surely is outdated. We all need each other so much, and although we will still retain our local identity as movements and groups of churches we reach out the hand in sincere fellowship and brotherly recognition.

The world Pentecostal numerical strength and progress are amazing and have become an eye-opener to the churches. In the evangelistic conference held in Berlin under the chairmanship of Dr. Billy Graham daily reports were given of the evangelistic progress, and numerous results in the various foreign countries of the world. Unbiased, independent observers gave the report and stressed the need. In almost every report mention was made that the Pentecostal people were in the forefront in evangelism and were becoming the fastest growing group. These Pentecostal people are accepting the challenge of missionary work and soul-saving, and it seems that nothing is going to stop them. Fine young educated men and women are accepting the challenge of God to evangelise the world in this their generation.

These unbiased reports were received by the representatives from the historic churches with joy and undoubted sincerity. Hands are being stretched out in welcome and fellowship by denominational leaders to the Pentecostal people, and Dr. Billy Graham, the world-renowned evangelist, is foremost in recognising the fundamental basis and evangelical fervour of the Pentecostal people.

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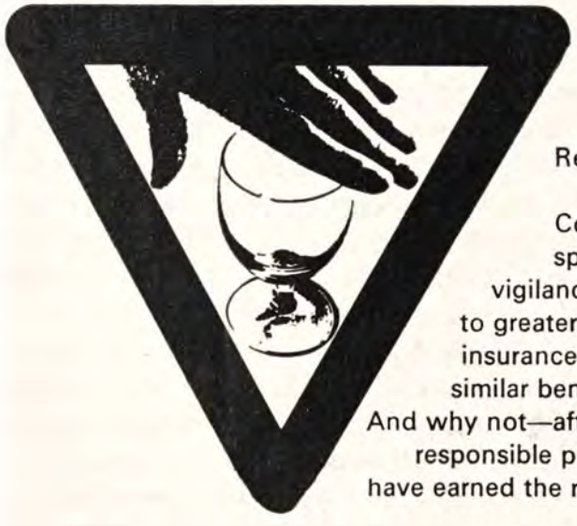

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Elim Pentecostal Church News

SOMETHING NEW!

THE North London Presbytery is making an experiment this year at the Isle of Wight youth camp. It is always a problem, whether it be Crusaders, Sunday school or camp, to cater adequately for widely differing age groups. Some have felt that the eleven-to-fourteen-year-olds have been the "Cinderellas" of our youth camps.

This year we are endeavouring to meet this need by having a fortnight's camp for the fourteen-year-olds and upwards, followed by a fortnight's camp for the eleven-to-fourteen-year-olds, with specialised activities and staff.

By splitting the age groups in this way we are hoping to cater for the spiritual and recreational needs more effectively, and it is our chief aim, besides giving a happy holiday to our young people, to see souls saved, baptised in the Holy Ghost, renewed and revived, and sent back to their respective churches on fire for God. So many of our young people have been transformed by the power of God at our youth camps through the years.

In the final analysis only God can do this, so do pray for our camps this year throughout the country, that God will accomplish something for eternity in the lives of the young people of Elim.

BRIAN R. RICHARDSON.

CAERPHILLY **Pastor: J. B. Coleman**

Lyndon Bowring reports a successful youth week of blessing and challenge. Regarding the Wednesday service he states: "I can never remember a Wednesday evening service closing on such a solemn note since my eight-year period attending Crusader meetings." Saturday saw the visit of 120 Bristolians to take the service. Ron Jones preached, and music items were given by the visitors.

Robin Rees (Llanelli) preached on Sunday, with the Caerphilly Crusader choir and young people taking part, and one soul was led to the Saviour.

COLCHESTER **Pastor: L. D. V. Tiller**

Colchester Sunday school has grown in the past year, both in the number of children attending and in the new influx of teachers to meet the demand, for which we are grateful to God. Being a garrison town a large number of scholars are from the military barracks and the "good seed" sown is often taken to places as far apart as Germany or Hong Kong. Some teachers receive letters from children who have gone abroad. The cover picture (by courtesy of the *Colchester Express*) shows a number of the less shy scholars of the junior school at the January party about to enjoy the "snow man" cake in company with two teachers, Mrs. B. Ward and Mrs. J. Perry (secretary). The senior class is also progressing and the adult Bible class continues to increase.

London Crusader Choir on "active service"

In December the London Crusader Choir visited Holloway, Wormwood Scrubs and Maidstone prisons, Broadmoor hospital, the Cheshire home for incurables at Maidstone, the Salvation Army senior citizens' home in Clapham and Elim churches at Romford and East Ham, thus completing thirty-seven years of musical evangelism. This present year is already heavily booked for the choir, and prayer partners are urged to continue to pray for this means of evangelism reaching thousands of people. Thanks also to so many of our ministers and members for their kind and helpful co-operation.

BOOK REVIEW by George Canty

Some Light on Fasting, by David R. Smith. (Rushworth Literary Enterprise Ltd., 32pp., 2/-).

Don't spend two shillings on something more to eat. Spend it on this booklet about not eating. If I encourage its sale I think I shall encourage fasting, for what Mr. Smith says is persuasive.

Perhaps Pentecostal folk are better informed about fasting and practise it more than many for whom I think Mr. Smith really writes, but we will still find it a useful little compendium. There has in fact been over-emphasis in some directions and I fancy fasting has suffered from extremism, so a moderate's plea may help to restore respectability to the exercise.

The author succeeds best in his references to the benefits of fasting and those who have practised it. He says he has not proved all he says, and I think myself he is giving only the general case. Although he mentions that fasting helps us to pray, for instance, this may not be true at all. I personally find it far harder to pray when I fast and much harder to think and keep my temper. I still believe in fasting nevertheless.

It is the scriptural approach that Mr. Smith does not do well at all. He takes a very long run first to bowl his ball, hoping we will be persuaded that Christ's words "When ye fast" constitute a command. He missed the wicket for me, and his argument about the children of bride-chamber fasting was lost for me in a woolly fog over the entire pitch. Here "Some Light on Fasting" needs a penny in the gas. There are better scriptural grounds than he expounds.

However, buy it—you will not waste your money.

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EDITORIAL

THE tragic death of three astronauts focuses attention on the mounting cost of the "man on the moon" project not only in the diverting of human endeavour to non-productive ends but in human lives too. Set against the pressing needs of humanity, seen in microcosm in our own country by millions of our people in the B.B.C. feature about homeless people in Britain, the space race is revealed in all its glaring folly. It is useful to remember that the money spent on the American space programme alone would build eleven cities housing half a million people each, or, in Britain, would build 200 motorways like the M1. The potential diverted to our own annual armament programme would house 1,000,000 people if the industrial energy and the wealth expended thereon were directed to housing.

No doubt Solomon, were he living today, would amend his pronouncement "The eyes of a fool are in the ends of the earth" (Proverbs 17:24) to "The eyes of the foolish are set on the moon."

As a race we may be knowledgeable, but we are not wise; we may be intellectual, but we are not intelligent. We shall reach such proportions of velocity eventually that we shall meet ourselves coming back before we have arrived. Shades of Einstein!

Thus we have solved the problem of getting our man off the moon before we have landed him there. The incredibly complex programming required to get a man off the earth amazes all who have witnessed it in operation, but this complex achievement, so difficult on earth, is, to judge from the way scientists write about it, old hat to the space planners. But let them land the bug on the Sahara half a dozen times, and get it off, before they risk leaving their man on the moon permanently.

But why do we tolerate such folly? Our leaders, led by the nose by the scientists, expect us to be docile, pliant, submissive and law-abiding in spite of their fantastic and futile folly. They have educated the masses beyond the point of no return. It does not require a prophet to show that the uprising of youth in China could, and probably will, strike most countries unless our leaders come down to earth and deal effectively with the down-to-earth problems of housing, population control, food production, health and sanitation.

The intensification of human problems points unerringly in one direction—the quick and final balance sheet that God is about to declare concerning man's administration of His world, finishing it up, ere the millennial reign of our Lord Jesus begins.

And now we learn from Louis Heren, Washington, as we write this that "it is possible that the National Aeronautics and Space Administration made the wrong decision in the 1950s" about the use of pure oxygen in space craft. He goes on: "There are men here who are ready to believe that N.A.S.A. was misled by its earlier successes, *that manned space flight poses serious problems that have yet to be tackled*" (our italic).

A MESSAGE FROM THE TRANSVAAL

THE DEVIL'S STRONGHOLDS

by Donald L. Norton (Elim Missionary, Transvaal)

How low can people fall? This question is often asked. My experiences as a student, distributing tracts in London, suggested one answer, but it is only since my feet traversed the bush paths of Africa that I have learned of the horror of the strongholds of Satan, and have seen the depths to which some of the people may sink.

The social worker would blame living conditions. the anthropologist would point to tribal tradition. The real reason, however, for such degradation is the power that the arch-enemy of souls has over these poor people. Yet the pattern is similar to that found in all cities anywhere in the world.

Constant visitation of the villages gives awareness of the "beer-drinks." Men and women sit around a large earthenware pot of home-brewed beer—nutritious in its fresh state, but on these occasions very fermented and potent. Thus a drink is provided to make its partakers insensible and stupid. Even the educated remove their shoes and modern attire to return to the traditional forms, some sinking even lower than the uneducated. Often an illicit drink distilled by the womenfolk becomes an added attraction. If it is discovered by the authorities a harsh penalty is imposed because of its poisoning effects upon those who become addicted to it. Even this does not discourage its distilling.

What of the youth? In one of my latest visits I gained inside knowledge of an adapted "call-girl" system. This is operated by witch-doctors. A hut is set apart and occupied by gaily bedecked girls aged from fourteen upwards. Satan-bound, and seemingly happy in their type of life, they have apparently no choice of vocation, for parents have sold them over to evil.

Devil-dancing has, in some ways, taken on a modern trend. Guitar-strumming youths add discordant monotony to the traditional drum-beating. This modern innovation attracts many of the young people, who would never have found interest in such practices otherwise. Their bodies glisten with perspiration as the tempo of the beat increases, until a final state of complete submission to the powers of evil has been realised. At this point anything may happen, sensual or otherwise—and it does.

One would expect modern civilisation to render the powers of the witch-doctor impotent; but, on the contrary, in recent days there is increased activity by these masters of devilry. Even an educated, respected chief known to us has had his home adorned with charms and medicines from some of the more powerful witch-doctors. One such person influenced him through his powers of ventriloquism. He used a small pot which supposedly told its clients everything of the future for nothing less than 10/- a sitting! Small children are constantly brought to our clinic marked for life as a result of these evil practitioners. An added tragedy is that some practices are perpetrated in the name of religion by small sects whose doctrines are a mixture of heathenism and a spurious Christianity. Fear of the witch-doctor is stronger than fear of any authority, tribal or governmental.

Mary Norton showing two snakes. A cobra swallowing a puff adder killed on the mission at Phalaborwa, Eastern Transvaal.

The mention of strongholds reminds us of Paul's indication of the method of attack: "For the weapons of our warfare are not carnal, but mighty

(*continued on page 122*)

ELIM EVANGE

"HIS FULNE

Studies in Paul's let

by H. Palliser

IN our last meditation we reminded ourselves that Paul's letters are usually in two sections, the first being doctrinal and the second practical; that is to say, he is anxious that doctrine be always associated with daily living, that belief must always affect behaviour and that "the Bible should always set forth a practical doctrine."

This study is centred on 3:5-11, but as we approach these verses let us glance again at the preceding ones in order to note their emphasis: "If ye then be risen with Christ, seek those things which are *above*. . . . Set your mind on things *above* . . ." The emphasis is clear: the development of the spiritual life and the living of the Christian life on a high level. There are those who make the gibe "too heavenly minded to be of any earthly use," but one fears that Christ's cause suffers today because of the very reverse.

There, then, is the appeal: live where you belong, live where God intended you should. The remembrance of this will help us as we approach the opening words of this section, "Put to death, therefore, your members which are upon *the earth*." To live the heavenly life we have to deal with the earthly members.

The necessity for it

"Put to death, therefore . . ." The words seem needless, for has he not just said "Ye are dead . . ." (v. 3)? True, but there is no contradiction, though it will help us considerably if we keep in mind two things.

First, that which is a fact of faith is to become the experience of faith, or the activity of faith. As Canon Cragg said at Keswick a few years ago, "every spiritual fact is for the acceptance of faith, and every spiritual function is for the activity of faith." With these words in mind let us scan the opening verses again. First, "If ye then be risen . . . [a fact for faith to accept], seek those things which are above [an action for faith to perform]" (v. 1). Next, "Your life is hid . . . [a fact for faith to accept]" (v. 3); "Set your mind on things above . . . [an action for faith to perform]" (v. 2). And now bring this to bear on our immediate scripture portion, "Ye are dead [a fact for faith to accept]" (v. 3); "Put to death [an action for faith to do]" (v. 5).

Secondly, we must remember that, saved by grace though we may be, we are still living in the body, and being in the body we still have to contend with the old nature. We are still involved with what the Bible calls "the flesh," and the war is on. "The flesh lusteth . . . [literally warreth] against the Spirit, and the Spirit lusteth [warreth] against the flesh" (Galatians 5:17). Or, to see it in a different way, compare Romans 6:13, where Paul tells us our bodies can be instruments of either righteousness or unrighteousness.

So if I am to live my Christian life on the high level as God desires I should I have no choice, no alternative, to this: I must be prepared to "put to death" my members which are upon the earth.

The painfulness of it

The A.V. has "mortify," but the R.V. is more forceful when it translates it "put to death." But both Jesus and the apostles used another word, "crucify," and that word cannot be belittled or glossed over. It is a word that suggests pain, suffering, death. Dr. McLaren uses a vivid illustration here. He imagines a man's fingers trapped in the rollers or belting of the machine where he is working. Unless something is done he will be a mangled corpse, but nearby is an axe, which he seizes, and he severs his own hand at the wrist. The action is neither easy nor pleasant, but it is that or death. Gruesome? Maybe, but see Matthew 18:8,9, and in the light of that Dr. MacLaren has not gone too far.

A further illustration may help. Dr. F. B. Meyer was preaching in a convention with D. L. Moody. One day he went on the platform to see Moody there, and alongside him Moody's brother with a young apple tree out of Moody's garden. First the

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he Colossians (No. 12)

r of Dundee Elim Church and
ber of Elim Bible College Faculty)

congregation heard a dialogue between the Moodys which went like this: "What is this?" "An apple tree." "Was it always so?" "No, it was originally a sapling in the forest." "Then how does it bear apples?" "Because of the apple graft." "Does the old sapling give you any trouble?" "Yes, it is always sending out *under* the apple graft." "What do you do with them?" "Nip them off." Then Moody turned to Meyer and asked him "What does that make you think of?" And Dr. Meyer replied "That apple graft is the Christ graft; that sapling is our nature, yours and mine, which is always sending out shoots under the apple graft of Christ." Moody turned to his brother again: "And the shoots are always getting lower down near the roots of the tree?" "Yes." Turning to Meyer, he asked "What does this teach?" The reply came: "When I first began to live as near God as I knew I had to lop off those obvious sins which society condemns; then I had to go lower and deal with my lusts, thoughts and yearnings which were wrong. Then I had to deal lower down with my affections. But always the self life needs to be dealt with deeper down, near the very root of our nature."

That seems to be exactly what we have here—a call from Paul for us to be out with the pruning knife, and to go lower and lower, deeper and deeper, into dealings with this "flesh" or "self."

The extent of it

Finally, a word about the extent, the scope, of this "putting to death."

1. In the realm of morals (vv. 5-7)

The R.V. makes matters much clearer here, and shows that every word is related to the subject of morals. "Fornication" refers to the whole range of immoral acts. "Uncleanness" goes much deeper, covering the wider field of thoughts, desires and looks. "Passion, evil desire"—here are words taking us deeper yet, into the realm of emotions out of which immorality is born. "Covetousness"—a word which in this context needs to be read alongside the tenth commandment, "Thou shalt not covet thy neighbour's wife . . ."

2. In the realm of the temper

"Anger." There is such a thing as righteous anger, but Paul is not referring to that. He has in mind the anger that grieves the Lord and hurts people. I heard of a man who leads an open-air meeting but has a most fearful temper! "Wrath." This, Dr. MacLaren suggests, is anger boiling over—an anger at white heat, and therefore liable to do and/or say anything. "Malice" refers to the aftermath of a bad temper, going about bearing a grudge—that which burned like a fire replaced by that which burns like an acid!

3. In the realm of the tongue

Failure in the realm of temper can soon lead to sins in the realm of the tongue. "Blasphemy" we usually restrict to words spoken against God, but it also covers words of abuse against man, and the R.V. uses the word "railing" instead. "Shameful speaking" can mean downright abuse. "Lying." One hears much today about "white lies" and "half truths." As to the former, one wonders if there is a colour scheme in the matter of sin! As to the latter,

> *"A lie that is altogether a lie*
> *Is a thing to be fought outright;*
> *But a lie that is only half a lie*
> *Is a different matter to fight."*

There we must leave it—as far as *study* is concerned. But in practical everyday living it is plainly something painful; and yet if we would live where He wants us to be it is the only way. Some may protest that this is too negative, but there has to be a negative as well as a positive. "The thorns have to be stubbed up first, and the poisonous weeds sifted out, and the new soil laid down, and then culture will bring forth something better than wild grapes. First 'mortify,' then 'put on'" (Dr. A. MacLaren).

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.

MISSIONARIES' FAREWELL AT SOUTHAMPTON

by J. Osman

FRIDAY, December 30th, was a day to live long in the memories of Elim friends when they assembled at Southampton docks to bid God-speed to missionaries Peter and Brenda Griffiths and their two children, Stephen and Paul, who are returning for another period of service in Rhodesia. They were joined by sister Maisie Hopper, from our Ilford church, who is going out to Rhodesia with them for her first term of missionary service.

The sun shone brightly on an extremely mild day which contained more than a hint of spring. The S.S. *Oranje* looked a picture with her dazzling white paintwork and superstructure, and a pleasant journey for our travellers seemed assured. Among those who assembled were the Missionary Secretary, Pastor L. Wigglesworth, and his wife; Pastors R. B. Chapman, J. Osman, B. C. Richardson and P. Stormont with their wives; returned or retired missionaries Joan Caudell, Winnie Loosemore and Margaret Gwynne; and our veterans the Misses Alice and Lily Marshall, with Mr. and Mrs. F. B. Phillips. Add to these the parents and brothers and sisters of our outgoing missionaries, together with friends from Leigh, Ilford, Barking and Bournemouth, and you will have some idea of the grand send-off they were given. To some it was a very emotional experience as the final goodbyes were said. Very quickly and efficiently the *Oranje* pulled away from the dockside, and within minutes the faces of those who waved from the ship became indistinguishable. Our prayers will follow our friends. May God bless their service for Him, and make them a blessing in Rhodesia as they have been in the homeland.

A MESSAGE FROM THE TRANSVAAL (*cont.*)

through God, to the pulling down of strongholds" (1 Corinthians 10:4).

The Commanding Officer gives not only the orders but also the weapons, mighty weapons. Viewing this situation, one recognises that He requires those who will readily use the weapons no matter what might be their colour or qualifications. It has been stated that white missionaries will soon be unnecessary. It is said that their work will be administrative and not operational. Is this true? While the strongholds of Satan remain in Africa or any country it will not seriously matter whether the minister be black or white; God's weapons will have to be wielded and these strongholds must be pulled down. The Holy Spirit is not bound to colour or race; He will use whosoever will be used, for He works out the plan of salvation in the life of the sinner.

The stronger the opposition the greater the challenge; who will take up the challenge? Your own town has its satanic strongholds; take up the mighty weapons God gives, attack at His command and see them pulled down. Remember, Jericho's walls had to be compassed seven times!

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Women's Page

GARMENTS

by Hilda E. Sanders, F.R.S.A.

How easily we recognise a policeman, nurse or chef by their distinctive dress. Often, too, clothing—and the manner in which it is worn—reveals traits of character: expensive taste, slovenliness, a neat or tidy mind, or a careless attitude.

Sometimes so much attention is given to dress and outward appearance that more important issues are neglected or excluded. However, if we get our priorities right, and seek first the kingdom of God and His glory, such matters will take their rightful place in our lives and the life of the spirit will not be choked by the material things of the world. We are a new creation in Christ, and so must don the spiritual raiment that will declare to all and sundry whose we are and whom we serve, making us conspicuously different from the world.

The Bible speaks of various spiritual garments. In Isaiah 61 : 10 we read of the garment of salvation, the distinctive garment of the child of God. I know lovely Christians whose gracious demeanour and joy in the Lord reveal their devotion to One who dwells within them and who are vessels through which the beauty of Jesus shines.

Another wonderful spiritual garment is that of praise (Isaiah 61 : 3), which glorifies God (Psalm 50 : 23), who is so worthy of the praise and adoration of our hearts because of our Lord's death on Calvary. Shall we ever understand how great was the price paid for our redemption? This garment fits everyone. Even an invalid, "a shut-in," can praise God in prayer and worship, and thus glorify His name and open the windows of heaven to release showers of blessing on others. Glory to God!

Very important is the robe of righteousness, not our own but the righteousness of Christ which is imputed to the child of God. Since we have been given this sacred robe, the least we can do is to try to be worthy of it by being fully surrendered to the guidance of the Holy Spirit and constantly cleansed in the precious blood, so that people are aware of some hidden power, a restful peace and a fragrant beauty not our own.

In Isaiah 52 : 1 we read of beautiful garments that speak of separation from defilement and from the world. The Holy Spirit Himself helps us to keep this raiment clean that we may adorn the doctrine of Christ.

An essential, though none too popular, garment is that of humility (1 Peter 5 : 5), which, if genuine, is worn unconsciously. Dr. Jowett used to say "Self-conscious humility is really pride." This dress is not an easy one to wear; it is acquired only by dying to self and seeking Him and His glory alone. Then it is seen by others but not by ourselves. Closely associated with humility is holiness, without which no man shall see the Lord (Hebrews 12 : 14) and which is essential if we are to know His gracious presence as we walk with Him.

Matthew records the parable of the marriage feast where a guest was discovered wearing no wedding garment. Although his robes were dusty and travel-stained, he apparently considered them to be better than the wedding garment offered to him upon his arrival, with the result that he was cast out. Self-righteousness is a terrible thing, yet all our righteousnesses are as filthy rags in God's sight. We like to think we know how we should run our lives, but God sees the end from the beginning and His way is always best.

Finally, may we be clothed with the mantle of the Holy Spirit, who gives us the power and grace to wear such garments for His glory as we live for Him and seek to extend His kingdom. What a fascinating life! What a glorious privilege to be in His employ! How blessed one day to be welcomed to the marriage feast of the Lamb wearing the wedding garment of Christ's righteousness and then to be arrayed in the white robes of heavenly glory. Hallelujah! What a day that will be!

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Sunshine Corner

HIDDEN DANGER

(Continuing the exciting story of life in Central Africa)

by "MULOKO"

AS Lumami was dragged under, his yell for help was heard, and several strong hunters bravely threw themselves into the water. The women screamed words of encouragement as they groped frantically about in the murky stream. Then one of them found an arm, and with a shout they rushed together to pull Lumami out of the water. The crocodile kept its long jaws on his leg and pulled viciously, and because the men could not pull him free they called for some stout sticks and knives. Then they beat the beast so severely that it released its victim, snapping at everybody, and disappeared into the depths of the river.

Poor Lumami ! He was carried to dry ground, and all the people began to wail because they thought he was dead. He was still breathing, however, so a hammock was made with one of the fishing nets to carry him home. Everybody was too upset to do any more fishing, so they packed up their gear and prepared for the five-mile walk back to the village. A strong bamboo pole was cut from the river bank, and the hammock was tied firmly to this. Then strong men carried him, and there were so many willing helpers. At such a time everyone must show concern, otherwise they might be blamed for the accident and be accused of witchcraft.

Lumami's leg was a nasty sight, because the crocodile's teeth had bitten right into the flesh, and all the tugging had not helped. He was more dead than alive as they jogged back to the village. In the minds of these simple people there was a great big query. What kind of witchcraft had made the crocodile catch Lumami ? Who was thinking evil about his family ? Everyone in Central Africa knows (or thinks he knows) that this kind of thing does not happen by accident. On the way home this was discussed by the knowing ones, and they all had a different answer. " There is only one thing to do," said the relatives. " We must take him straight to Kitombole, the witch-doctor. He will soon find out for us who has done this evil."

By the time they reached the village the sun had sunk low in the heavens, for in all the excitement and grief of the day time had flown by. There is no twilight in Central Africa and darkness falls very quickly, so no one saw exactly where Lumami was taken. In fact he just disappeared.

The next day the missionary heard the story, and he guessed that the boy was being hidden by the witch-doctor. He sent his evangelist to look for him, and a search was made in all the huts, but when people do not want to help it is difficult to find anyone ! Even Lumami's own playmates did not seem to know where he had been carried to, and there was no trace. The long grasses, which can hide even elephants, grew all round the outskirts of the village, and they hold their secrets.

Next week : a dangerous encounter.

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D.1398

COMING EVENTS

BANBURY. February 18-26. Elim Pentecostal Church, Newlands (near Broad Street). Gospel and divine healing crusade. Sundays at 6.30. Each night at 7.30 (except Friday). Conducted by V. J. Ensor.

BARNSLEY. February 25—March 3. Elim Pentecostal Church, Nelson Street. Convention. Weeknights at 7.30. Sundays at 11 and 6.30. Preachers: Rev. and Mrs. Townsend (Pentecostal Assemblies of Canada). Featuring male voice choir, junior youth choir, with gospel songs by Alan Caple.

BIRMINGHAM, Balsall Heath. March 5-19. Elim Pentecostal Church, Muntz Street. Evangelistic campaign conducted by Don Pepper and team. Sundays at 11 and 6.30. Weeknights at 7.30.

BIRMINGHAM, Langley. February 25, 26. Elim Pentecostal Church, Mount Pleasant, Langley Road, Langley Green. Pastor J. Nicholson's third anniversary and twenty-first in the Elim ministry. Saturday at 7.30. Preacher: Pastor G. Canty, supported by the Sparkbrook choir. Sunday at 11 and 6.30: Pastor H. W. Greenway (Secretary-General).

BIRMINGHAM, Winson Green. March 8-12. Elim Pentecostal Church, Handsworth New Road. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Rev. H. Townsend (U.S.A.). Buses 11 and 96 to Lodge Road.

BOLTON. March 5. Elim Pentecostal Church, Platt Street, off Bridgeman Street. At 11, preacher: G. W. Gilpin (President); at 6.30, preacher: D. G. Hathaway. Convener: K. Smith. March 9. Visit of Pastor D. C. Lewis, of India.

BRIGHTON. March 4. Elim Pentecostal Church, The Lanes. Sussex District Presbytery rally at 7. Preacher: R. B. Chapman, Vice-president. Singing by Crawley male voice group.

CAERPHILLY. March 10. Elim Pentecostal Church, St. Fagan's Street. Caerphilly and District Evangelical Fellowship rally at 7.30. Preacher: Rev. J. Scott Hope, B.A. (Risca). March 5. Cardiff Gospel Male Voice Choir conducts service of evangelism at 6.30.

CROYDON. March 11. Elim Pentecostal Church, Stanley Road. South London District Presbytery. Business meeting at 3. Rally at 7. Visit of G. Wesley Gilpin (President), and Elim Bible College students.

LONDON, Kensington Temple. Kensington Park Road, Notting Hill, W.11. February 25. North London District Presbytery meetings at 10.30, 2 (business session) and 7. Preacher: G. Wesley Gilpin (President). March 5. North London Presbytery pre-camp rally at 7. Conveners: camp commandants Brian R. Richardson and Eldin R. Corsie.

MOSBOROUGH. February 25, 26. Elim Pentecostal Church, Queen Street. Presbytery youth rendezvous. Saturday at 7.30. Preacher: Eddie Smith. Sunday at 11 and 6. Preacher: R. Williams (Glossop).

NEWHAVEN. March 11. Elim Pentecostal Church, Meeching Rise. Youth Rally at 7. Preacher: L. Lambert (Yeovil). Supporting instrumental and choral groups. Convener: B. J. Hayes.

OXFORD. February 19-26. Crusade conducted by Perry Ellis (America). Sundays at 6.30. Weeknights at 7.30. Final service in the Union Hall at 8.30.

OXFORD. March 11. The City Temple, Botley Road. West of England District Presbytery. Evangelistic rallies conducted by P. S. Brewster and W. R. Jones. At 3.30 and 6.30. Tea provided.

PLYMOUTH. March 5-8. Elim Pentecostal Church, Notte Street. Sunday at 6.30 and 8. Weeknights at 7.30. Evangelistic services. Preacher: Perry Ellis (U.S.A.).

READING. February 26th. Elim Pentecostal Church, Waylen Street. Pastor T. W. Thomson's third anniversary. Preacher: Pastor L. Knipe (former minister), of Southport.

RUGBY. March 5. Elim Pentecostal Church, Windsor Street. At 11 and 6.30. Preachers: Mr. and Mrs. A. J. Taylor (Abercynon). March 11-14. Weeknights at 7.30. Sunday at 11, 3 (Sunday school anniversary and prize distribution), 6.30 and 8.15. Preacher: L. V. D. Tiller (Colchester). Subject: "The High Priest."

SALISBURY. March 4. Elim Pentecostal Church, Milford Street. District Presbytery rally at 7. Preacher: J. Osman. Supported by ministers of the Presbytery. Special singing items.

SOUTHPORT. March 4, 5. Evangel Temple, Manchester Road. President's visit and District Presbytery rally. Saturday at 7.15. Preacher: G. Wesley Gilpin. Sunday at 10.45 and 6.30. Male voice praise and testimony, and ministry by lay brethren.

BIRMINGHAM TOWN HALL

A GREAT UNITED MIDLANDS YOUTH RALLY

on SATURDAY, MARCH 4th, at 7 p.m.

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MRS. BETTY BATTING (a remarkable testimony of divine healing)
Singing by united youth choirs, and other items
Speaker: **REV. ALEX TEE**

D.1426

BOLTON

CRUSADE now proceeding. Weeknights: Mondays to Fridays (inclusive) 7.30 p.m. Co-operative Hall, Bridge Street, Bolton. Saturdays at 7 p.m. Sundays at 8 p.m. Queen Street Mission, Deansgate, Bolton. Conducted by David Hathaway.

D.1420

ITINERARIES

The President:
February 25, Kensington Temple; 26, Ealing (a.m.), Watford (p.m.); March 4, 5, Lancashire Presbytery.

London Crusader Choir:
March 4, High Barnet; 5, Maidstone prison and Rochester; 12, Wormwood Scrubs prison and Leyton; 18, Little Hallingbury; 19, Elim Bible College; 24, Wandsworth prison; 26, Clapham (evening); 27, Royal Albert Hall.

A. D. Bull (Tanzania):
March 11, Newport; 12, Caerphilly; 13, Neath; 14, Swansea; 15, Britton Ferry; 16, Llanelli; 18, Pontardulais; 19, Pontardulais (a.m.), Aberystwyth (p.m.).

Mrs. D. Bull (Tanzania):
March 4, Cardiff; 5, Mountain Ash; 6, Dowlais; 7, Brecon; 8, Brilley; 9, Pontypridd.

Miss V. McGillivray (Hong Kong):
February 25, Yardley; 26, Sparkbrook; March 4, Letchworth; 5, Rye Park; 6, Chesham; 7, Watford; 8, Finchley; 9, Reading; 10, Woolwich; 11, East Ham; 12, Rochester; 13, Luton; 14, Ilford; 15, Romford; 16, High Wycombe; 17, Moor Common; 19, Ealing.

Elim Evangelistic Film Unit:
March 1, Clapham ("Silent Witness") 16, Croydon ("Without Onion"); 18, Stevenage ("Facts of Faith"); 22, Palmers Green ("The First Easter").

D. C. Lewis (India):
March 4, 5, Holyhead; 6, Ellesmere Port; 7, Liverpool; 8, Warrington; 9, Bolton; 11, Wigan; 12, Southport; 14, Marton, Blackpool; 15, Jubilee Temple, Blackpool; 16, Blackburn; 18, Accrington; 19, Salford; 21, Stockport; 22, Chorlton; 23, Glossop.

Joseph Smith:
February 25—March 2, Brighton.

YOUTH PAGE

All Executive Council members testify to their conversion in youth

D. B. GRAY, Leader of London Crusader Choir

IT was many years ago, in fact at the age of nine years, in the town of Barking, Essex. With a day and Sunday school chum (who now is a senior staff officer in the Salvation Army) I decided to skip the Sunday children's meetings and team up with others of an older age group and have a time of fun and games. On this same Sunday evening an after-church meeting was taking place in a local cinema. I decided it would be wiser for me to put in an appearance at this after-church meeting before it closed down. Although so young I was fully aware that this seemingly childish escapade was not the right behaviour and not fulfilling the usual Sunday duties and routine of my Salvationist home, so it worried me and I had to do something about it. The memory of the cinema meeting and being conscious of right and wrong remains with me until today. I then became aware of my need to ask the Lord Jesus for forgiveness and to do what was right—forgiveness not only from an earthly father but from my heavenly Father. All this was clear and proper in my young heart and mind, therefore, quite voluntarily, I left my seat in the back rows and slowly and alone paced down the aisle to a seat at the foot of the stage and knelt. Here I was counselled by a godly Christian worker and from that moment a new and clear realisation of a Saviour's love for children became my experience and has never left me. It was child conversion and it does happen.

Added to this real experience were the priceless heritage of dedicated Christian parents and the fellowship of a virile and amazing Christian denomination. Such spiritual directive guided me step by step until the age of a fuller understanding of Christian commitment and service was reached. Such a decision made so long ago has meant everything to me despite the many offers and pressures through the years for paths of material promise and social security. I recall the words of a chorus of my very early days: "By the pathway of duty lies the river of God's grace."

DOUGLAS B. GRAY.

J. C. KENNEDY, Minister of Elim Pentecostal Church, York

I COULD have been led to Christ at the age of eight or nine had anyone in those days believed in child conversion as they do today. I was not only ready but longing to know how. Instead, I did not come to the knowledge of salvation until I was fifteen. I went to Sunday school morning and afternoon from a very early age, and to church morning and evening. Sunday school teachers did not see the necessity to win each child for the Lord. I heard the gospel from the pulpit, but that to a child can be very impersonal.

Revival came to our province and the Spirit of God rested over the whole countryside. What seed had been sown in my young heart, by learning gospel texts and portions of scripture for Sunday school, and listening to gospel preachers, was used by the Holy Spirit during that revival, without the aid of anyone, to cause me to yearn to be saved, and falling on my knees I earnestly sought the Lord and found salvation.

J. CRAIG KENNEDY.

J. T. BRADLEY, Editor of "Elim Evangel"

GOD is the most important Being in the universe; we Christians must believe this to be so and we must show that we believe it to be so. It follows that, though God has promised to answer prayer, it is far, far more important that I should listen to half a dozen sentences from Him than that He should listen to half an hour's prayer from me. It follows, too, that what God thinks of us is of much greater importance than what we think of Him.

Because this is all true God has so arranged the human mind that quite young children can grasp spiritual realities. In fact the Christian philosophy is the only philosophy intelligently receivable by a child. This makes it unique and testifies of its truth. I believe in child conversion because I believe that it is like the God I know to make provision for

(*continued on facing page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by W. J. Hilliard**

Monday, February 27th — Job 33:8-26

" Behold, in this thou art not just " (v. 12).

This was said by Elihu to Job. We are not told when Elihu took his place beside Job and his friends. Two verses in chapter 32 would seem to indicate that he heard most if not all of the discourses that were spoken by these men of knowledge and experience. He takes up a number of things that Job had said in his complaint with God's dealings with him and then ejaculates the words " In this thou art not just." His philosophy of the sufferings of Job differs from that of the others. The word " chastened " that he uses in verse 19 should be noted. This teaching of Elihu's is expounded with great clarity in Hebrews 12:11-13, in fact the two passages should be read together.

Tuesday, February 28th — Job 38:1-21

" Gird up now thy loins like a man . . . and answer thou Me " (v. 3).

The climax to the story of Job is reached. Job's three visitors are now silent and he himself has exhausted all that he felt compelled to say. Elihu, too, has ended his long defence for God. Apart from three short verses at the beginning of chapter 40—call them Job's capitulation if you like—it is the voice of God that is now heard to the end of chapter 41. The man who had darkened counsel by words without knowledge is called upon to stand like a man and to answer the questions that God puts to him. They come like an irresistible flood of waters, impossible to stem or to divert. His spirit is overwhelmed with the force and eloquence of the divine utterances. With his head bowed Job listens in awestruck silence as God unfolds to him the wonder of creation's story.

Wednesday, March 1st — Job 38:22-41

Elihu ended his discourse with Job as a thunderstorm gathered overhead. It was from the storm that the Lord addressed Himself to His servant and, later, to those who had come to comfort him. The arguments that Job used in his defence of himself, like the arguments of the men who faced him, are passed over without any reply or comment from God. Nor is any reward held out to him in recompense for all the evil that had come upon him. He is given to understand that the mystery that surrounded him was only one of many. In the world of nature they are without number and are exceedingly complex. When we are perplexed we should exercise faith in God. It can be like an anchor to us.

Thursday, March 2nd — Job 40:1-14

" Wilt thou condemn Me that thou mayest be righteous?" (v. 8).

Finding fault with other people and seeking occasion to blame them for apparent failure on our part is a subtle weakness in our nature. At one stage in his lonely and dark experience Job did this, only it was God he complained against. He questioned His care of him and with strong argument and many words he spoke his mind to those who were with him. This is the background to the words in verse 2 " Shall he that contendeth with the Almighty instruct Him? He that reproveth God let him answer it." It is a wrong thing to contend with God, to question His wisdom, or to deny His goodness. Job was compelled to see his error in questioning God's integrity by the misuse of his own intelligence.

Friday, March 3rd — Job 42:1-17

" The Lord turned the captivity of Job, when he prayed for his friends " (v. 10).

Verse 12 tells us that God blessed the latter end of Job more than his beginning. Just how wonderfully God did this is indicated by bringing together chapter 1:2, 3, and all of verse 12 of today's reading. The blessing that God gave to His servant was the blessing of a double portion. This book should not be closed without meditating on the inspired commentary to it in James 5:11: " Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." All too often we look at the situation from the wrong side, with the pattern turned away from us. We see the earthly side; let us, by faith, consider the heavenly side.

Saturday, March 4th — Psalm 71:1-24

" Cast me not off in the time of old age; forsake me not when my strength faileth " (v. 9).

It is supposed that the psalmist was an old man when he penned this psalm. He looks back down the avenue of time and remembers with gratefulness to God the time when he first came to trust in Him: " Thou art my trust from my youth." With the passing of the years the conflict had not become any less strenuous than it had been when he was young. He speaks still about his enemies; his prayer for deliverance from them is just as definite and full of need as it had been before. Age, however, had given him two things that he had not had in the same measure before: an understanding of God's faithful dealings with him, and the hidden strength that comes with the exercise of faith over a long period of time.

Sunday, March 5th — Psalm 72:1-20

The last verse of today's portion would seem to suggest that this was the last psalm that David wrote. He could hardly have finished the sacred psalter with a more appropriate psalm than this one. It is one of the messianic psalms; it looks forward to Christ's coming kingdom. The " abundance of peace " that it speaks about will reach to all nations of men and will last for ever. Three times in the first three verses the word " righteousness " occurs. There can be no real and permanent peace without the righteousness that Christ's reign will bring into being. The words " righteousness and peace " are often seen together in the Scriptures. Melchisedec was first king of righteousness and after that king of peace.

YOUTH PAGE *(continued)*

its possibility, and because I have seen it in experience. Quite young children have been converted, and their subsequent lives and testimony confirmed the reality of their experience and their childhood understanding of conversion.

I myself was converted as an early teenager. I can testify after more than forty-five years of preaching that God will never let anyone down who puts Him first. He may bring us to what appears to be the brink of disaster, but we never go over.

J. T. BRADLEY.

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ELIM EVENTIDE HOME

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MISCELLANEOUS

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DEDICATION

BOURGAIZE. Paul Edward Bourgaize, born July 15th, 1966, adopted son of Owen and Mavis (*née* Pettit, formerly of Ilford), at Eldad Elim Church, St. Peter Port.

ENGAGEMENT

WYLIE—BUCK. The engagement is announced of Joan Margaret Buck to Ian Wylie on February 4th, 1967. Both are Newcastle Elim Crusaders. Best wishes from all. C.1429

MARRIAGE

LANCE—GILMOUR. On January 28th, John Lance and Margaret Gilmour were joined in matrimony at the Elim Church, Plymouth, by L. P. Cowdery.

BIRTH

FRY. On January 31st, 1967, to Rev. and Mrs. John Fry, God's gift of a daughter, Rachel Joy, a sister for Ruth, Elizabeth and Sharon.

WITH CHRIST

COPSEY. On February 3rd, 1967, Joseph Copsey, aged 85 years. Life's work—well done. Faithful member of Elim Church, Westcliff. Officiating ministers at funeral: George Chandler, A. Wright and George Backhouse.

GARNHAM. On February 6th, Mrs. Miriam Garnham, faithful member of Elim Pentecostal Church, Stowmarket, passed into the presence of the Lord Jesus. Officiating minister at funeral: D. D. Phillips.

HANCOCK. On December 7th, Elizabeth Hancock, passed to be with the Lord, aged 73 years. Member of Plymouth Elim Church for many years. Officiating minister at funeral: L. P. Cowdery.

HANCOCK. On January 26th, Mrs. Edith Elizabeth Hancock, aged 79, of Sheffield Elim Church, passed into the presence of the Lord. Officiating minister at funeral: Arthur V. Gorton.

MASSEY. On January 5th, Mrs. Jessie Massey, aged 82, a beloved founder-member of the Elim Church, Chorlton-cum-Hardy, Manchester. Officiating minister at funeral: J. T. Glass.

NIGHTINGALE. On January 25th, John Nightingale, aged 78 years, beloved and faithful member of Graham Street Elim Church, Birmingham. Officiating minister at funeral: Edward F. Cole.

PEACOCK. On January 9th, Frances Peacock passed to be with the Lord, aged 70 years. Member of Plymouth Elim Church for many years. Officiating minister at funeral: L. P. Cowdery.

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THE ELIM EVANGEL

Vol. XLVIII No. 9 MARCH 4th, 1967 6d

Join the Pentecostals again at the world's centre on Easter Monday

BIBLE LANDS AND BIBLE LESSONS

by F. J. SLEMMING

Minister of Elim Pentecostal Church, Oxford

ROME

THE story of Rome past, present and future would take volumes to tell; I must therefore confine myself to a mere sketch.

Rome, the capital city of Italy, at one time known as "the mistress of the world," was originated by the Etruscans as a mass of very rude huts, but in 748 B.C. it was rebuilt, enlarged and beautified by Romulus and Remus. Bible readers will be interested to know that this would be at the time of the reign of Hezekiah, king of Judah. Rome rose and increased until, in due time, it became that fourth great world empire picture for us in the great image of Nebuchadnezzar's dream recorded in Daniel chapter two.

At first the city occupied a small area, but it extended its boundaries until it was about twenty miles in circumference and covered seven hills. The seven hills upon which Rome was built are a peculiarity associated with Rome and are mentioned as a means of its identification in Revelation 17:9.

An enormous golden basin

I visualise the great city of Rome as an enormous golden basin, relieved by the glistening white and dark greens of its pines and cypresses, the browns of its brickwork and its roof tiles reflecting the warmth of the sunshine that over the years they have absorbed, with here and there the sparkle of its marble and gold and, just discernible, the line of the Tiber winding its way.

Its buildings and its ruins are a link with history and vividly remind us of every age that has run its course. The air is dry and cool and is laden with the perfume of flowering trees. The sounds of some 2,000,000 people with their machines and their voices —mothers calling to their children, the songs and sounds of working men, the endless chatter of the Romans—all combine to fill the air with an incessant din.

Above all this is the constant reminder that here the Roman Catholic Church holds sway. St. Peter's dominates everything around it. With its architecture, sculpture and paintings it is claimed to be as near to perfection as masters such as Bramanti, Raphael and Michelangelo could get. It is said to be the grandest place of worship in the world; its erection cost in the region of £12,000,000 sterling. The Pope has three palaces: the Lateran, noted for its size and height; the Quirinal, his summer residence and famous for its magnificence as well as its size; and the Vatican, with its more than 1,000 apartments and enormous treasures and wealth.

The seven-hilled city

The seven hills on which the city was built are still to be identified; they are the Capitol, the Palatine, the Aventine, the Caelian, the Esquiline, the Viminal and the Quirinal, but one has to remember that 2,000 years of time and dust and rubble and broken brick and disintegrated marble have somewhat levelled up some of the valleys.

Rome is confusing in almost everything you look at. The ruins date from every period of ancient Rome, and a great deal of ancient Rome was built by dictators and autocrats seeking to perpetuate their own names—and how they vied with each other! Julius Cæsar built the Rostra Julia, laid out a whole new forum next to the Forum Romanum and began the Basilica Julia. Augustus changed the whole face of Rome. Of him it is said that "he found it in brick and left it in marble." Nero built his famous golden house. To the Flavian dynasty we owe the arch of Titus and the Colosseum. What a building this was! At its dedication by the emperor Titus 5,000 wild beasts were slaughtered for the amusement of the public, and beneath its ruins are the

excavated dungeons in which the beasts and the human prisoners were kept before being brought out to cruel death.

Paul's visit

We are not sure when the gospel of Jesus Christ first came to Rome. Acts 2:10 tells us that "strangers from Rome, Jews and proselytes" were present at Jerusalem on the day of Pentecost. Paul came twice to Rome, the first time when he appealed to Cæsar and the second time perhaps a year or so before his martyrdom. It was to this church that Paul addressed the ablest of his epistles; it was of this church that he said "their faith was spoken of through the whole world." There is no doubt that Paul lived, served his Master and died at Rome, a martyr's death during the general persecution of the churches by the emperor Nero.

Did Peter visit Rome?

But was Peter also at Rome? Did he suffer martyrdom in this great city? It is claimed by Rome, and it seems to be almost universally accepted, that Peter went to Rome, was resident there for some twenty-five years, sat in the sacerdotal chair until the closing year of the reign of Nero and then he, too, was martyred on the same day but not in the same year as Paul. The great cathedral of St. Peter is built over the reputed site of Peter's martyrdom. In 1939 excavations were commenced under the floor of the cathedral to attempt a discovery of his grave. They found some bones of an elderly man of powerful physique, but not a grave, and Pope Pius XII said it was impossible to identify the bones as those of St. Peter. I do not believe that Peter was ever in Rome, I do not believe Peter was ever constituted pope, and I do not believe the popes of today are in the succession of Peter. William Cave (1637-1713), chaplain to King Charles II, a scholar of distinction, says "What foundation the story of Peter's being five and twenty years bishop of Rome has in antiquity, I find not." Scaliger, a very learned man, said that the story of Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. Philip Schaff, a foremost student of Church history, in a number of volumes with much evidence of thorough investigation, makes some points that I pass on to you.

1. The book of Acts does not mention that Peter was ever at Rome. Peter's presence and deeds are mentioned by Luke in this book in at least five places, Joppa, Lydda, Cæsarea, Antioch and Jerusalem. Think of it. Had Peter been in Rome, the capital city of the ancient world, resident and active there, how could Luke have overlooked it, and he was apparently there during this exciting time.

2. Paul makes no mention of Peter's presence in Rome. When Paul wrote to the church at Rome how was it that he did not send a salutation to Peter? In the 28th chapter of Acts Paul was in Rome, and he gathered together the Jews and the Christians and addressed them with authority. Why was Peter omitted, if he was there?

In Paul's second letter to Timothy, a letter sent

(*continued on page 143*)

ONLY THREE WEEKS TO EASTER!

If you have not yet booked your seats for the afternoon and evening meetings in the Royal Albert Hall on Easter Monday

write at once to Rev. Douglas B. Gray, 15 Rodenhurst Road, London, S.W.4.

Reserved seats as follows: afternoon 3/-, evening 4/-. Balcony for each meeting 1/-.

Make sure you bring a friend with you.

This can become a special evangelistic effort by inviting unsaved friends and relations.

Our speaker this year is from Canada.

Easter crowds at the Royal Albert Hall.

Elim Pentecostal Church News

GREENOCK **Pastor: Wm. J. Patterson**

THE members of the Greenock Elim church are still praising God for the wonderful start that the annual convention provided for the new year.

We had looked forward with eager anticipation to the visit of the President, and Pastor J. A. Wright from Southend-on-Sea.

Naturally the Scottish saints value a good spiritual start to their new year, and they were not disappointed, for though in our two brethren we had two different types of ministry both were complementary to each other.

On the Tuesday church members, Pastor and Mrs. Wesley Gilpin and Pastor Alex Wright set out for the annual new year sail on the beautiful Clyde. We returned to Greenock in good time for the evening service to listen to the messages God's servants had prepared for us and, thus uplifted and blessed, we were fortified to face the coming year.

God is certainly blessing us in this corner of His vineyard. The Scottish saints send greetings to the Elim family everywhere.

MRS. AGNES PATTERSON.

PAIGNTON.
Induction of F. J. Taylor

The Paignton News reports

DUE to great interest shown among Bible-loving Christians in the Pentecostal message of the early Church the Elim Pentecostal Church has appointed one of its senior ministers to the Torbay area, with plans tentatively laid with a view to broad expansion of its work in the district.

The new minister is the Rev. F. J. Taylor, who, with Mrs. Taylor, was welcomed at the church in New Street, Paignton, on Thursday by the Rev. Leonard Cowdery, Plymouth (district superintendent), local ministers, and members and friends of the Devon and Cornwall Presbytery.

Mr. Taylor comes from Barnet (Hertfordshire), and has a son who is minister at the Elim church in Leyton.

The recent pastorate at the New Street church has been conducted by Mr. Stephen Scott-Pearson, who recently gave up a career in business to enter the ministry of the Elim Church. Educated at Barnstaple, where he has lived for the past eighteen years, Mr. Scott-Pearson is now a student at the Elim Bible College, Surrey, training as a full-time evangelist. After leaving school he joined the staff of Woolworths and during the past summer was at the stores in Torquay. His father has had two books published.

CAMBERWELL CHURCH DEBT CLEARED

WHEN a recent building fund statement showed the balance to pay as £873 we decided to be prepared to contribute all our balance in hand (about £300 after just paying nearly £500 for a new gas-fired boiler), have a special gift day, and borrow from members, interest free, any amount still needed.

The whole project was made a matter of prayer, and God wonderfully answered. Each department of the church added its contribution to the general giving and the result surprised and delighted us—over £705.

We praise God that, with no further borrowing necessary, the debt was cleared, with still a balance in hand in church funds.

The assembly is grateful to God for all His blessings upon His work among us, especially on some of the teenagers.

MRS. DOROTHY V. MCDONALD.

LETTER TO THE EDITOR

Dear Sir,

It was with great interest that my wife and I read the letter from Mr. and Mrs. Train in the ELIM EVANGEL of December 10th, 1966, concerning the place television has in the Christian home. As a result of yielding ourselves completely to the Lord some three years ago and receiving the Holy Spirit, we gave our television away and have not since missed it, the time wasted watching the screen now being better spent for the Lord.

Satan gives us many familiar excuses to keep things which would come between us and the Lord. As Christians we need to beware of any stumbling-blocks that hinder our spiritual life. Christians should consider before the Lord whether their television sets are of any spiritual value and whether they should have a place in the home.

We see the need to keep a tight control on our

E.M.S. FLASH

Croydon Elim church contributes £130 in three services conducted by F. B. Phillips last week to help reduce missionary deficit.

radio listening, as this also can become a snare. " No man that warreth entangleth himself with the affairs of this life ; that he may please Him who hath chosen him to be a soldier " (2 Timothy 2 : 4). How can we afford to get involved spiritually and mentally in the circumstances of some film or serial play, etc. ? Let us as Christians lay aside all that does not edify, put on the whole armour of God and be strong in the Lord and in the power of His might or we shall never be victorious in the battle we have to fight against the powers of darkness (Ephesians 6 : 10-18).

David Wilkerson sacrificed his two hours of television watching each night to spend the time in prayer, and as a result " Teen Challenge " was born.

Perhaps many Christians think we are narrow-minded, but we have proved that the " straight and narrow way " gives the best joy and satisfaction in the Lord Jesus, even for a young couple like us in our mid-twenties.

" Take, take the world, with all its gilded toys ;
Take, take the world, I covet not its joys ;
Mine is a wealth no rust nor moth destroys :
Jesus my portion for ever."

Yours in the Lord Jesus,

MALCOLM AND BARBARA READ.

Amesbury.

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at our office, and we appreciate the generosity of our anonymous donors.

Elim Missionary Society

Receipt No.		£	s.	d.
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4624	" A believer "	5	0	0
4658	Postmark Wakefield, Yorks ...	5	0	0
4697	Elim member, Aberdeen	3	0	0
4716	A very old member	1	0	0
4744	L.A.C.	3	0	0
4795	" Debtor," for foreign missions ...	5	0	0
4817	World-wide Missionary Convention, Bangor	10	0	0
4830	For Brazil Elim church	2	0	0
4866	" Two grateful ones," for missionary work and famine relief	12	10	0
5028	Yeovil postmark	2	12	0
5046	"A thankful heart," for help in Ghana	3	0	0
5051	" Harvest helper," for help in Ghana	1	5	0
5055	N.H., for Bible school in Ghana	2	10	0
5070	London	175	0	0

Evangelism

3977	Per H. W. Greenway	50	0	0
3982	" Debtor "	5	0	0

Work in general

3973	F.L.	12	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.

BRISTOL CITY TEMPLE SUNDAY HALF-HOUR

Our photograph shows the packed congregation at the City Temple, Bristol, Sunday Half-hour.

Here are some extracts from the many letters to reach us.

" It was lovely to hear the gospel preached so clearly in hymns, choruses and prayer."—Rev. A.T.H. (Surrey).

" After losing my mother recently I nearly fell to pieces; now I feel I have the strength to battle on."—K.P. (Sussex).

" We are going to sing your choruses at our newly started weekly prayer meeting in the Methodist church."—S.K. (Norwich).

" We listen regularly to Sunday Half-hour. . . . Yours was by far the best we have heard for ever such a long time. We are Methodists."—M.H. (Lancashire).

" My husband and I found your hymn-singing a joy to listen to. We hope you will be on the air again. We had not heard of a Pentecostal church before and were very interested."—J.C. (London, N.W.6).

" Easily the best Sunday Half-hour for a very long time. We are members of the local Congregational church and are going to introduce your choruses to our youth group."—B.N. (Birmingham 24).

" In my humble opinion this was the best for a very long time, most inspiring."—L.G. (Lincoln).

" It was thrilling to hear hymns sung with the anointing of the Spirit upon them."—E.W.P. (Kent).

" How it cheered my heart, as it must have done those of many other Christians."—K.W. (Chester).

" We rejoiced to hear the singing of the gospel with such power."—A Methodist local preacher (Doncaster).

And so they continue—from England, Wales, Scotland and Ireland; from vicars, ministers, Sunday school workers, Scoutmasters, organists, old friends of the temple who have moved away, young people and old-age pensioners.

Mention must be made of one thrilling acknowledgment. It came from the vice-president of the London Tonic Sol-fa College of Music (president, Sir Malcolm Sargent) and was addressed to the City Temple organist, Bob Helps: " Congratulations on an excellent broadcast."

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EVANGEL

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EDITORIAL

Mr. Douglas Jay, President of the Board of Trade, speaks out.

"Case for going into the Common Market completely demolished."—Leading anti-market M.P.s.

"A British economic crisis one year in every three." —The Times *report*

WE take it for granted that the 3,000,000,000 people on earth are separate entities, each a little pocket of identity, operating individually, and independently of every other pocket of personality. But we wonder. The manner in which the affairs of mankind seem to ebb and flow in tides, uncontrolled very often by what individuals or communities may do, seems to point to oceans of mentality or personality, each of us being but a drop therein and carried as the great tides determine.

Of course, we do not believe this, but we wonder why communities, nations and even congeries of nations seem to be carried along by forces that they seem not to be willing to counter. Britain's contemporary drift towards Europe is a case in point. For example, a strike by 5,000 men anywhere in Britain out of her 23,000,000 workpeople can be guaranteed to generate any amount of heat in debate. A strike of 100,000 men would preclude reasonable debate on that subject almost completely, so much high feeling would be generated. But the economic ill-effects of such a strike would be as nothing compared with those of joining the European Common Market, yet the question of joining or not joining the Common Market has been discussed with the casualness of a discussion on the weather, when it has been discussed at all. Why the casualness about a decision more important than any for 400 years?

The principal reasons for this seem to be that even the experts are uncertain about the consequences of joining the Common Market (vide the current issue of the *Listener*) and we all share that uncertainty.

We ourselves believe that on historical, Biblical and ideological grounds we should stay out. There are also the additional reasons of loss of control in some areas of our national sovereignty and the lowering of our standard of living.

As touching the last point, although the experts are hazy about the consequences to us, in general, of our going into the Common Market on this they all are agreed—that there will be a decline in our standard of living, or, as they put it, the cost of living will rise. This in itself should warn us Britishers off. We should consider the implications of the fact that we shall be, to begin with at any rate, the richest country in the Common Market.

Mr. Douglas Jay's points are as follows:

The possibility of an economic crisis one year in every three;

Assumed loss to Britain of trade with countries outside Europe;

That Mr. Jay, after a twenty-five-minute survey of the impact of going into the market upon the economy and upon Britain's world

(*continued on page 139*)

Secretary-General's Notes

CHOIRS are practising, plans are being made, hopes are rising as we shed the gloom of winter for the bright anticipations of spring.

Throughout the Elim fellowship this is a particularly interesting time, for it heralds two great events in our calendar: the annual Easter Monday meetings in London and the annual Conference at Pontin's Bracklesham Bay holiday camp in May.

The first of these events is of profound importance in our programme of witness, for both in Trafalgar Square and in the Royal Albert Hall the gospel is faithfully proclaimed, resulting in the salvation of many souls. Elim people are always delighted to see men and women coming to the Saviour; it is our life and joy.

This year, unfortunately, we have a further financial burden owing to the excessively steep rise in the rental charge now imposed for the hire of this famous hall, but we have been encouraged by two unsolicited gifts which have been made by generous friends who are conscious of the importance of this regular testimony in the heart of London. A letter was sent some weeks ago to our ministers to inform them of the situation arising from the £700 increase in the rental and to encourage them to pray and strain every effort to urge members and friends to support the meetings. We received a letter from one of our retired honorary pastors enclosing a gift of £2 to help towards this great increase. It touched us deeply and we felt it was worth passing on to our readers. As a result of this letter, which was published in the ELIM EVANGEL of February 4th, we have received from a generous donor a further gift of £50. We are sure that God is with us in this venture of faith and that His blessing will rest on His servant who comes to us from the Pentecostal Assemblies of Canada to preach the Word.

Our brother, though he hails from Canada, was born in England, but this is the first time he has had the opportunity to preach over here. At one time he was an amateur athlete, and he is now the senior administrative officer of the Pentecostal Assemblies of Canada, a fellowship with 700 churches numbering over 100,000 members and adherents. He was ordained to the ministry in 1928 and has since ministered in a number of Canadian and United States churches, including Verdun, Quebec; Toronto, Ontario; Edmonton, Alberta; Vancouver, British Columbia; Halifax, Novia Scotia; and Akron, Ohio.

For a time Mr. Johnstone served as district superintendent in his native province and was principal of the Eastern Pentecostal Bible College and the Western Bible College. In more recent years he served as the national director of the home missions and the Bible colleges. He was first elected to his present position as general superintendent in 1962 and was returned to this post at the two succeeding biennial conferences in 1964 and 1966. In this brother we have a happy combination of preaching ability, sound Biblical scholarship, Christian excellence, winning personality and unbounded enthusiasm.

We look to our members to do all they can to publicise these meetings and to pray continually that the blessing of God will be with us right through the day.

Little mention has been made of the rally in Trafalgar Square, which is acknowledged by many to be the most fitting start to a thrilling day. Bring a blessing and share a blessing. The effort of witness stimulates, and provides an opportunity to stand for Christ on this anniversary of His resurrection. Last year the B.B.C. televised the meeting in the square and broadcast the film the same night on B.B.C.2.

If you have a car it would help if you apply for one of the stickers we have available. These can be obtained from Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.4.

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FOLLOW-UP SERVICES CONDUCTED BY
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Elim Pentecostal Church
PLATT STREET, off BRIDGEMAN STREET
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" HAVE YE RECEIVED THE HOLY GHOST ? "
D.1417

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Those taking part:
REV. WYNN LEWIS (Derby)
MRS. BETTY BATTING (a remarkable testimony of divine healing)
Singing by united youth choirs, and other items
Speaker: **REV. ALEX TEE**
D.1426

ELIM EVANGE

"HIS FULNES

Studies in Paul's lett

by H. Palliser (Minis

me

As we approach chapter 3:12-14 I recall the Rev. L. T. Pierson telling us that a native of Palestine will tell you almost everything that has to be told about a person by looking at his clothes. Let us imagine ourselves in a crowded Jerusalem street, with our knowledgeable friend. He will tell us that this woman is from Bethlehem, that one is from Nazareth, and a third is a Bedouin; the man with the baggy trousers is a fisherman; of those two men seemingly dressed alike one is from the north (he has a seamless robe) but the other is from the south (his robe has a seam). That man with the sheepskin over his arm is a shepherd, and the other with the coil of rope is an *atal*—a burden bearer. In other words, our informant has not only told us where those people come from, but also their trades and occupations—and all this by just looking at their clothes. "By their clothes shall ye know them."

I have mentioned this because the Bible is an eastern book and uses eastern language. It says a great deal about clothing. The first reference to it is in Genesis 3, where we read that God clothed the sinning pair; the last is in Revelation 7: "Blessed are they that have washed their robes." "By their clothes shall ye know them."

When it speaks of the *ungodly* it uses clothing by way of illustrating their sinful condition: "all our righteousnesses are as filthy rags." Zechariah, in describing Joshua the high priest as a sinful man, said he saw him "clothed in filthy garments." Jesus described the sinning prodigal as wearing clothes smelling of pig-swill.

And when the Bible speaks of the ungodly, of people coming to Christ, and living for Christ, again it uses the illustration of clothing. "Bring forth the best robe and put it on him." "He hath clothed me with the garments of salvation." "Fine linen, clean and white, which is the righteousness of the saints." In a word, whether the Bible speaks of sinners or saints it teaches in effect that by their clothes you shall know them.

The argument for clothing

This study has been commenced in this way because Paul uses the illustration of clothing to enforce his argument (and Dr. Weymouth's translation is extremely helpful here). To follow his argument let us go back to some earlier verses in this chapter.

Verse 9: "Ye have stripped off" (Weymouth). When was that? When we were saved. At Keswick in 1906 Evan Hopkins quoted no fewer than ten authorities to show the solid body of agreement on this, and added: "The moment a man becomes regenerate, that moment, of course, he ceases to be unregenerate. It was then that the 'old man' was put off. The believer is never exhorted, in scripture, to put off the 'old man.'"

Verse 8. What have we here? The clothes worn by the "old man," and of them Paul says "Put them off." At salvation you put off the old man; now get rid of the clothes he wore.

Verse 10. "And have clothed yourselves with the new self" (Weymouth). So in the hour of salvation not only was the old man put off, but the new man was put on. In other words, we received the new life, the Christ life, and became "partakers of the divine nature."

Verse 12. "Clothe yourselves therefore . . ." (Weymouth). Do not dress the new man in the old clothes of the old life. Put on the clothes the new man ought to wear, the clothes appropriate to his nature. This, as I see it, is Paul's argument here.

The reason for the clothing

"Clothe yourselves, therefore, *as the elect of God* . . ."—and the vital word there is "elect." It takes us back into the Old Testament and the way in which God spoke of Israel as "Mine elect" (Isaiah 45:4), and farther back still to Exodus 19:6, where He spoke of Israel as His own special people. And now the Church, the redeemed, are His chosen, and are separated from the world that they might be holy unto Him. Therefore God wants His elect, His chosen, to wear the appropriate clothing. Some time ago I visited a home where the boy had passed for the grammar school, and his mother told me of the clothing that had to be bought; for if the boy is to enjoy the privilege of being at that school he also has the responsibility of upholding its name, and in that the clothing plays a part.

To this also may be added that here is the positive side of holiness: the "put off" is to be balanced

IBLE SCHOOL
- AND OURS"
the Colossians (No. 13)

Dundee Elim Church and
f Elim Bible College Faculty)

by the " put on." Today there is a tendency towards a rather negative kind of Christian living (and even that is often woefully restricted). How many Christians seem to be satisfied with the " I-don't-smoke-drink-swear-bet-go-to-pictures-or-play-bingo " kind of life, which can make people ask " Then what on earth do you do ? " and which also reveals the danger of a vacuum ; for the negative side of Christian living goes far deeper than that just indicated, and the negative must be balanced by the positive. Against the " I don't " should be the " I do " (of course, by the grace of God).

" By their clothes shall ye know them," and so Paul says " Put on as the elect of God the garments of salvation." We are God's children, then let us see to it that we are clothed as such—clothed " as becometh saints."

The kind of clothing

(vv. 12-14)

In the Church of England catechism is a question which, with its answer, reads thus : " How many parts are there in a sacrament ? Two : the outward visible sign, and the inward spiritual grace." This ruling may, I think, be applied to these spiritual garments. There are seven, of which the first six are in pairs ; and the first of each pair is the inward spiritual grace (the inward driving power) and the second is the outward visible sign (the outward result of that inward grace).

First pair

Tenderheartedness or compassion. What a word " compassion " is ! How it was revealed in the Lord Jesus ! We read that He was moved with compassion over sickness (a leper) ; over death and sorrow (the widow of Nain) and over the lost (as He saw the multitudes)—moved to the very depths of His being physically, emotionally and spiritually. And how compassion is needed today in a world wherein is such hardness, a hardness that is threatening the Church itself.

Kindness. Here is the " outward visible sign." Now how can this be shown unless compassion reigns within ? But on the other hand, as the gospels are read, it will be noticed that whenever Jesus was " moved with compassion " He was moved into action. He told of the good Samaritan " When he saw him, he was moved with compassion, and came to him, and bound up his wounds," concluding with " Go and do thou likewise."

Second pair

Humbleness of mind. How the Bible condemns pride ! " What doth the Lord require of thee but . . . to walk humbly under the mighty hand of God." But still pride makes its inroads and wreaks its havoc: pride because of our accomplishments ; pride because of our spiritual gifts ; pride because of our position in the church ; pride because we serve on this or that committee—and all the time we have forgotten " a man can receive nothing except it were given him from above," and this also, " So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants ; we have done that which was our duty to do."

Meekness. Again, the humble mind within will result in a meek attitude towards other people: not a " standing up for one's rights " regardless of other people ; not a " high-and-mighty attitude " ; not a scramble for the leading place. " I," said our Lord, " am meek and lowly in heart."

Third pair

Longsuffering. Here we seem to have the inward frame of mind towards, say, circumstances which frustrate and irritate, and the finest example of this is our Lord, who is " longsuffering to usward . . ." Think how long He had to endure our obstinacy before He won us.

Forbearing and forgiving. The spirit of patience ; and notice how forgiveness is involved. At once we recall how Jesus said to Peter concerning forgiveness " until seventy times seven." And yet how many people have been hurt, and even grieved out of a church, because of a hard spirit, and, having left, they have not been sought after by the members.

Finally, love. " Above all . . . love." That is to say, important though these other garments are, this is the most essential. And for this reason love embraces all the others. Love moves us to compassion and kindness ; love induces humbleness and meekness ; love kindles long-suffering, forbearance and a

(*continued on page 143*)

Women's Page

by Marjorie Gorman

DEAR SISTERS,

For the next five weeks it will be my privilege to talk to you through the medium of this page and I trust that what I have to say will be of help and blessing to you, and even perhaps of challenge. It is my desire chiefly to reach the hearts of the young wives and mothers, and in endeavouring to do this I do trust that those whose lives do not fall into this category will not feel neglected or ignored but will also gain some help and blessing from what I have to say.

I propose to talk about five things, all of which are relevant to the life of the Christian wife and mother in the home. This week I want to chat about her attitude to her tasks as housewife, next week about her attitude to further service for God, followed by later talks on her attitude to her husband, her children and her home.

I wonder if you have ever noticed when being asked the nature of your occupation, say, by a clerk who is filling in a form on your behalf that you invariably answer "Just a housewife." I know I do, but why? Why do we prefix the word housewife with this "just," thus immediately diminishing the value of our occupation by conveying the thought that it is an unimportant job when in actual fact it is one of the utmost importance? Does this mean we are failing as Christian housewives? Do we take our calling too lightly? Do we regard our role in life as of minor importance? When I married I was already an Elim worker and expected to continue in this way of service, assisting my husband in every part of his ministry. However, God soon blessed us with a child and I found my time and attention were divided between church duties and the home. Then a second little one was given to us, and of course still more demands were made upon me and I found it increasingly difficult to take an active part in the church. This caused me some concern, and one day my husband and I seriously faced this situation. As a result I realised that a greater field of service had opened up for me. I was not giving up a public ministry for the humbler tasks of cleaning, cooking and caring for a family—there was so much more to it than that. My task was to make our home a sanctuary for

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E.E.

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my husband and a place of happiness and security for our children. I realised I was still in full-time service, but it was specialised now—its sphere the home. Into my care God placed three lives, and it was my task and responsibility to train and mould them in the Christian way of life. "Just a housewife," to use that misnomer again! Yes, but in faithfully performing this task I realised that my influence could be continued through another generation.

Although I have written in this manner to emphasise the great importance of the role of a Christian housewife I do not, of course, preclude the possibility of her still being able to do some other form of service for God—but more of this next week.

Goodbye and God bless you.

Yours sincerely,

MARJORIE GORMAN.

EASTER CONVENTIONS

BATH. Elim Pentecostal Church, Charlotte Street. Sunday at 11 and 6.30. Preacher: Pastor H. W. Greenway (Secretary-General).

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: T. E. Francis (Exeter) and B. C. Richardson (Barking).

DOWLAIS. Elim Pentecostal Church, Ivor Street. Saturday at 6.30. Sunday at 10.30, 6 and 8. Monday at 10.30, 3 and 6.30. Tuesday at 3 and 6.30. Preachers: J. T. Bradley and John Henry Vaughan.

NEWHAVEN. Elim Pentecostal Church, Meeching Rise. Good Friday at 3 and 6.15. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. P. Johnston (Rochester). Conveners: H. W. Holdstock and B. J. Hayes.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Good Friday at 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Convention conducted by Elim Bible College students. Convener: Pastor J. Hyde.

STOWMARKET. Elim Pentecostal Church, Crowe Street. Good Friday at 7.15. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastors G. Backhouse (Westcliff-on-Sea) and K. Brotton (Ashingdon). Convener: Pastor D. D. Phillips.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday at 11 and 6.30. Preacher: Pastor D. C. Lewis (India).

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastors B. Edwards (Thornton Heath) and K. Calder (Brentwood).

EDITORIAL *(continued)*

trade, came out firmly with a balance sheet showing that Britain would be the loser.

Our own approach to this subject is on the basis of the spiritual. Britain obviously fulfilled her Protestant destiny when she was extracted from her southern European commitments. It therefore behoves us to struggle against the sinister tide that seems to be bearing us along, so as to maintain our God-given independence and sovereignty.

The Eighth Pentecostal World CONFERENCE

RIO DE JANEIRO, BRAZIL

JULY 18th to 23rd, 1967

Theme:

"The Holy Spirit glorifying Christ"

PROGRAMME

Tuesday, July 18th

Evening service. Thomas F. Zimmerman, General Superintendent Assemblies of God in U.S.A.
Subject: "The Holy Spirit unifying the Church."

Wednesday, July 19th

Morning service. Philip Duncan, Pastor, Assemblies of God, Australia.
Subject: "The Holy Spirit glorifying Christ in the ministry of power."
Afternoon service. Jack Wooderson, Superintendent, South Natal and Zululand District Bantu Department, Durban, South Africa.
Subject: "The Holy Spirit glorifying Christ in producing spiritual graces."
Evening service. Chou Youngi, Pastor, Assemblies of God, Korea.
Subject: "The Holy Spirit glorifying Christ as Saviour."

Thursday, July 20th

Morning service. Noel DeSouza, International Evangelist, Mexico Church of God.
Subject: "The Holy Spirit glorifying Christ in anointed preaching."
Afternoon service. Veiko Mannenin, Pastor, Pentecostal Church, Helsinki, Finland.
Subject: "The Holy Spirit glorifying Christ in spiritual gifts."
Evening service. Jose Maria Rico, International Evangelist in Latin America.
Subject: "The Holy Spirit regenerating the sinner."

Friday, July 21st

Morning service. N. M. Van Cleave, Pastor, Foursquare Church, Portland, Oregon, U.S.A.
Subject: "The Holy Spirit glorifying Christ through the written word."
Afternoon service. A. P. Vasconeclos, Pastor, Belem, Brazil.
Subject: "The Holy Spirit revealing Christ as Healer."
Evening service. R. Leonard Carroll, Assistant General Overseer, Church of God, Cleveland, Tennessee.
Subject: "The Holy Spirit empowering for service."

Saturday, July 22nd

Afternoon service. Erling Strom, Pastor, Filadelfia Church, Oslo, Norway.
Subject: "The Holy Spirit glorifying Christ in the Lord's supper."
Evening service. Willis Sawe, Pastor, Filadelfia Church, Stockholm, Sweden.
Subject: "The Holy Spirit glorifying Christ in world evangelisation."

Sunday, July 23rd

Morning service. Robert Taitenger, Pastor, Central Pentecostal Tabernacle, Edmonton, Alberta, Canada.
Subject: "The Holy Spirit and the victorious life."
Afternoon service. Alexander Tee, Elim Pentecostal Church, Cheltenham, England.
Subject: "The Holy Spirit inspiring the blessed hope."

Plans are now being laid for delegates and visitors to attend the World Pentecostal Conference in Brazil.

All applications should be sent to the British Pentecostal Fellowship Secretary, 51 Newington Causeway, London, S.E.1

Sunshine Corner

HIDDEN DANGER

(Continuing the exciting story of Lumami)

by "MULOKO"

WHEN Sunday came there was still no sign of the missing boy, and fear of the witch-doctor kept the people quiet, even if they did know where he was being hidden. The evangelist went around the houses in the village inviting the people to come to the services in the thatched church. In and out of the huts he went, and he was a very welcome visitor. When God's servant went into a home he never threatened the occupants with witchcraft like some folk did ; he spoke of God's love and the Saviour, Jesus Christ, and no one was really afraid of him.

When he reached the far end of the village he thought he noticed a new path in the high grasses and went quietly to investigate. All around the village there were well-trodden paths. The women carried the water pots up and down the hill and their feet had worn a little hollowed route in the ground. That one was easy to see. Then there were firewood paths made when the people cut their supplies of firewood to cook with. Even the children had their special little clearings where they played at hunting or being missionaries. These places were known to everybody, but the new track was almost invisible and had not been used very much. Newly trodden grass leading down into the forest set the evangelist thinking and made him inquisitive. He wanted to know where it led to and why, so he made his way carefully through the grass. One step out of the village into the bush was sufficient to cut him off from the view of the villagers and he was completely concealed. Making his way carefully downhill on a route which was evidently quite new and unused by many people, he went towards the forest. The foliage grew thicker and thicker. Whoever had made this path did not want many intruders. He had to keep his eyes open, because there were always snakes, scorpions, centipedes and other dangerous things to look out for—not quite as bad as the traffic in this country, but, just the same, such things are not nice to meet in the jungle !

Suddenly the searcher stopped. He had heard a sound and he was not sure whether it was the sign of a forest animal or a human being. He remained perfectly still as a good hunter should, and then he heard the noise again. This time he was certain that someone was quietly sobbing. He thought it very strange indeed that anyone should want to cry in the thick undergrowth, so he pushed his way through, sure that someone was in trouble. Whoever could be down in this unfrequented place ? Then, quite distinctly, he heard the words " Oh my leg, my leg. Why doesn't someone come to save me ? Jesus, please help me." That was enough for him. He very quickly penetrated the vegetation between himself and the voice and he knew that the long search was over. There lay Lumami in a small temporary shelter built of palm leaves, skilfully hidden away, and he was so happy to see the man. " Thank you, Lord Jesus ! Now please give me strength and wisdom to get him back to the mission." He was aware how desperate the witch-doctor would become when he realised that the boy had been discovered.

It did not take the big-hearted preacher long to size up the situation. The wounded leg, so fiercely bitten by the crocodile, was very swollen, but his missionary would know how to deal with that. The patient had to be carried all the way back up the hill though the thick grasses. Lumami was quietly weeping for joy because someone had come. He had almost given up hope, but God had heard his prayers.

" Now we have to get you to the dispensary, so be brave and hang on to me." With gentle care he positioned Lumami across his broad shoulders and began to cut his way back out of the forest.

There was more to be reckoned with than the heavy growth of tropical plant life, however. They both knew about thorns and poisonous spiders, but another terror was near. " Put that boy down " shouted a powerful, demanding voice. The man with the sick boy across his shoulders halted and turned. There stood Kitombole, the witch-doctor, with his face painted white and his body covered with skins. What were they to do now ?

Next week : dangers all past.

COMING EVENTS

BIRMINGHAM, Winson Green. March 8-12. Elim Pentecostal Church, Handsworth New Road. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Rev. H. Townsend (U.S.A.). Buses 11 and 96 to Lodge Road.

BOLTON. March 5. Elim Pentecostal Church, Platt Street, off Bridgeman Street. At 11, preacher: G. W. Gilpin (President); at 6.30, preacher: D. G. Hathaway. Convener: K. Smith. March 9. Visit of Pastor D. C. Lewis, of India.

BOLTON. March 13-17. Elim Church, Platt Street, off Bridgeman Street. At 7.30. Preacher: C. J. E. Kingston. Theme: "The baptism in the Holy Spirit."

BRIGHTON. March 4. Elim Pentecostal Church, The Lanes. Sussex District Presbytery rally at 7. Preacher: R. B. Chapman, Vice-president. Singing by Crawley male voice group.

CAERPHILLY. March 5. Elim Church, St. Fagan's Street. Cardiff Gospel Male Voice Choir conducts service of evangelism at 6.30. March 8. Visit of Roy Jeffs, European Evangelistic Society, at 7.30. March 10. Caerphilly and District Evangelical Fellowship rally at 7.30. Preacher: Rev. J. Scott Hope, B.A. (Risca). March 12. At 11 and 6.30. Visit of A. D. Bull (Tanzania).

CROYDON. March 11. Elim Pentecostal Church, Stanley Road. South London District Presbytery. Business meeting at 3. Rally at 7. Visit of G. Wesley Gilpin (President), and Elim Bible College students.

DUBLIN. March 12-26. Elim Pentecostal Church, 116 Thomas Street. Evangelistic campaign, conducted by George H. Wallace (Armagh). Sundays at 11 and 7, weeknights at 8 (Saturdays excepted).

ILFORD. March 18, 20. Elim Pentecostal Church, Clements Road. East London Revival Rallies. Saturday at 3 and 6.30. Monday at 7.30. Preacher: W. M. E. Plowright. Supporting programme. (Tea between Saturday services.)

LONDON, Kensington Temple. Kensington Park Road, Notting Hill, W.11. March 4. North London Presbytery pre-camp rally at 7. Conveners: camp commandants Brian R. Richardson and Eldin R. Corsie. March 11. British Pentecostal Fellowship youth rally at 7. Preacher: Pastor Samuel McKibben. Instrumental and vocal items. Convener: Pastor Eldin R. Corsie.

NEWHAVEN. March 11. Elim Pentecostal Church, Meeching Rise. Youth Rally at 7. Preacher: L. Lambert (Yeovil). Supporting instrumental and choral groups. Convener: B. J. Hayes.

OXFORD. March 11. The City Temple, Botley Road. West of England District Presbytery. Evangelistic rallies conducted by P. S. Brewster and W. R. Jones. At 3.30 and 6.30. Tea provided.

PLYMOUTH. March 5-8. Elim Pentecostal Church, Notte Street. Sunday at 6.30 and 8. Weeknights at 7.30. Evangelistic services. Preacher: Perry Ellis (U.S.A.).

RAYLEIGH. March 18, 19. Elim Pentecostal Church, Castle Road. Youth weekend. Saturday at 7, taken by a team of Christian police. Sunday at 11, 3 and 6.30. Preacher: A. Bolton (Dagenham).

RUGBY. March 5. Elim Pentecostal Church, Windsor Street. At 11 and 6.30. Preachers: Mr. and Mrs. A. J. Taylor (Abercynon). March 11-14. Weeknights at 7.30. Sunday at 11, 3 (Sunday school anniversary and prize distribution), 6.30 and 8.15. Preacher: L. V. D. Tiller (Colchester). Subject: "The High Priest."

SALISBURY. March 4. Elim Pentecostal Church, Milford Street. District Presbytery rally at 7. Preacher: J. Osman. Supported by ministers of the Presbytery. Special singing items.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. March 14 at 7.15, visit of the President, G. Wesley Gilpin.

SOUTHEND-ON-SEA. March 30. Elim Pentecostal Church, Windermere Road. At 7.30. Film, "What mean ye by this service?" by W. F. Finch (P.J.M.).

SOUTHPORT. March 4, 5. Evangel Temple, Manchester Road. President's visit and District Presbytery rally. Saturday at 7.15. Preacher: G. Wesley Gilpin. Sunday at 10.45 and 6.30. Male voice praise and testimony, and ministry by lay brethren.

ITINERARIES

The President:
March 4, 5, Lancashire Presbytery.

London Crusader Choir:
March 4, High Barnet; 5, Maidstone prison and Rochester; 12, Wormwood Scrubs prison and Leyton; 18, Little Hallingbury; 19, Elim Bible College; 24, Wandsworth prison; 26, Clapham (evening); 27, Royal Albert Hall.

A. D. Bull (Tanzania):
March 11, Newport; 12, Caerphilly; 13, Neath; 14, Swansea; 15, Britton Ferry; 16, Llanelli; 18, Pontardulais; 19, Pontardulais (a.m.), Aberystwyth (p.m.).

Mrs. D. Bull (Tanzania):
March 4, Cardiff; 5, Mountain Ash; 6, Dowlais; 7, Brecon; 8, Brilley; 9, Pontypridd.

Miss V. McGillivray (Hong Kong):
March 4, Letchworth; 5, Rye Park; 6, Chesham; 7, Watford; 8, Finchley; 9, Reading; 10, Woolwich; 11, East Ham; 12, Rochester; 13, Luton; 14, Ilford; 15, Romford; 16, High Wycombe 17, Moor Common; 19, Ealing.

Elim Evangelistic Film Unit:
March 16, Croydon ("Without Onion"); 18, Stevenage ("Facts of Faith"); 22, Palmers Green ("The First Easter").

D. C. Lewis (India):
March 4, 5, Holyhead; 6, Ellesmere Port; 7, Liverpool; 8, Warrington; 9, Bolton; 11, Wigan; 12, Southport; 14, Marton, Blackpool; 15, Jubilee Temple, Blackpool; 16, Blackburn; 18, Accrington; 19, Salford; 21, Stockport; 22, Chorlton; 23, Glossop.

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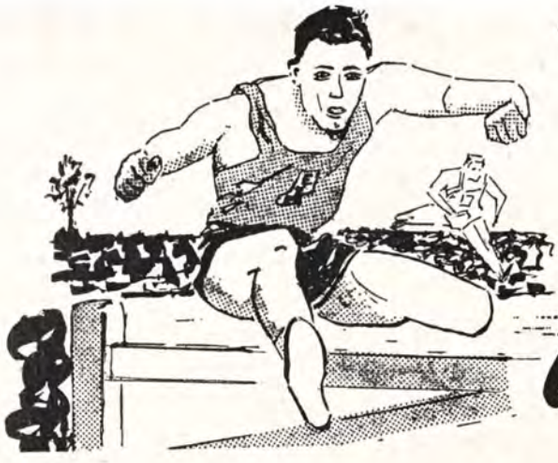

YOUTH *in action!*

by KEN McGILLIVRAY
(ELIM MISSIONARY IN FORMOSA)

I recommend this scheme to every Crusader and Junior Crusader branch in Elim.—Alex Tee.

YOU can balloon five New Testaments to China for £1 to save souls; to promote revival; to spread God's message; to undermine Communist error.

IT has been one of the most frustrating aspects of missionary work among the Chinese people to learn from some refugees from China that they have not seen a Bible for thirteen years. This feeling of urgency is strengthened by the fact that Christians, still meeting in secret, are singled out as targets by the Red Guards and are being ruthlessly destroyed wherever they can be found.

Finally, what should have been obvious has been shown to us—there is nothing that can bring more comfort to the Church of the Catacombs in China than the Word of God; nor can there be a stronger force to change the hearts of the adversaries than the Word of God, which is "living and powerful."

There are ways of sending Bibles to China, and one very effective way is by balloon. Facilities are available to us to have these balloons free of charge; they could not be obtained otherwise without enormous expense, beyond the reach of our limited resources. Giant balloons which are normally used to send clothing, food and propaganda materials from the island of Quemoy (three miles off the coast of China) have been put at our disposal. Varying in size, these balloons can float upon the prevailing winds for thousands of miles inland and may reach even Tibet and Chinese Turkestan. The cost of sending a pocket-size New Testament is 4/-.

Already our Elim Youth Movement has provided funds for sending hundreds of Bibles and New Testaments into China through other channels of which we can say with assurance "For as the rain cometh down, and the snow from heaven, and returneth not thither . . . so shall My word be . . . : it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isaiah 55 : 10, 11). This is a significant verse in the light of this current means of sending Bibles where there has been a Bible famine for nearly fifteen years. No Bibles have been printed in China since the Red régime established itself. Paper is rationed and none is available for the printing of Bibles on the mainland itself, but if God permits a door to close He has opened a window so that this need may be met. You have had a big part in this already; will you now undertake to pray for this work as it continues in this unique manner? We could blanket China with hundreds of thousands of Bibles. What a mighty spiritual force this could be! The first Bibles were released by balloon on December 22nd. Think of what it would mean for a Christian in China to read the Christmas story for the first time for nearly fifteen years from a Bible that came to him "as the snow from heaven"! More than this, what vast spiritual potential could be found by a people whose present rulers are locked in ideological conflict and confusion such as has never been seen before in this land of 700,000,000 people. It is truly the fulfilment of God's Word: "And this is the plague wherewith the Lord will smite all the people that have fought against Jerusalem . . . they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour" (Zechariah 14 : 12, 13).

Please post your gifts to the Secretary, Elim Missionary Society, Elim Church Headquarters, 297/299 High Street, Cheltenham, Glos.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by W. J. Hilliard**

Monday, March 6th — Psalm 73:1-14

" My feet were almost gone; my steps had well nigh slipped " (v. 2).

In this psalm David is seen to stumble, then to recover himself; this meditation that began in the shadows finished in song and in testimony. The first part of it, dismal though it is, touches our lives too intimately to be passed by as if it were a stranger to us. The prosperity of the wicked has perplexed us, just as it did David, for we, too, have seen them wear their pride as a necklace, and violence as a robe (v. 6). This was not the only time that God's servant felt despondent and fretful like this. Similar feelings are expressed by him in the 37th and 49th psalms. The gracious hand of God that had freed him aforetime from these things ministered again to him in the same way.

Tuesday, March 7th — Psalm 73:15-28

" Until I went into the sanctuary of God " (v. 17).

What had before been too painful and too difficult for the psalmist to understand took on a new aspect when he went into the sanctuary of God. He saw there that the feet of the wicked are set in slippery places, that their prosperity is for a time only. The latter part of verse 17 concludes with the words " their end." It is the reverse with the child of God; he is upheld by and guided by God, and is afterwards received to glory. The writer brings his testimony to a close with the words " It is good for me to draw near to God." He had come to love the house of the Lord, and there he turned in his time of deep perplexity. There his meeting with God lifted him to a higher level and enabled him to see the happenings in life in their true perspective.

Wednesday, March 8th — Psalm 74:1-23

" Why withdrawest Thou Thy hand, even Thy right hand? pluck it out of Thy bosom " (v. 11).

God seemed silent and inactive, and to have been so for so long that the psalmist was beginning to feel that he, with his fellow believers, had been cast off altogether. The psalm is a pitiful plea to God to make His presence and His mighty power known as He had done in the past. The questioning part of the psalm ends with the psalmist calling on God to pluck His right hand out of His bosom and judge the cause of His people. When the heart is desperate it can be very daring. This was a daring thing for the psalmist to call on God to do; it was almost a challenge. Perhaps we would see more results than we do if our prayers had a similar daring and passion.

Thursday, March 9th — John 13:1-17

" An example " (v. 15).

A number of deeply spiritual lessons may be learned from the incident of Jesus washing His disciples' feet. The first, perhaps the foremost of them all, is the example that He gave to His followers. Several of them had aspired to greatness, and this had led to strife among them. Was this the reason for the reluctance on their part to perform the lowly ministry of washing one another's feet? All who name the name of Christ should walk lowly in spirit as He did. It is a way of peace, clearly marked with the footprints of our great Leader.

Friday, March 10th — John 13:18-30

" When He had dipped the sop, He gave it to Judas Iscariot " (v. 26).

The sop was the dainty morsel in the dish. When Jesus reached over and gave this to Judas He was making His final appeal to him, despite the fact that he had already made his unholy bargain with those who were hostile to Him and planned His downfall. His identifying the traitor for John's benefit was the least important factor in the giving of the sop. Judas took the sop and rejected the appeal that accompanied it. It was then that Satan entered into him and that Jesus said " That thou doest do quickly." Night had closed in when Judas left the room. " And it was night " is an arresting statement full of solemnity.

Saturday, March 11th — John 13:31-38

" A new commandment . . . love one another " (v. 34).

The love that Jesus spoke about is divine in its origin. We read this in 1 John 4:7. The new covenant (Matthew 26:28) and the new creation (2 Corinthians 5:17) are followed by the new commandment. This is where it finds its place in the experience of the child of God. A commandment is an order that cannot be disregarded. Verse 34 should not be separated from the one that comes after it: " By this shall all men know that ye are My disciples, if ye have love one to another." Love is the hall-mark of true discipleship.

Sunday, March 12th — John 14:1-14

" My Father's house " (v. 2).

The first part of John 14 is one of the most precious passages in the treasury of Holy Scripture, almost too precious to handle. It was one of the last utterances that Jesus made in the upper room. It was a word that aptly suited the needs of the men who first heard it. A key to their feelings lies in the opening line of the chapter, " Let not your heart be troubled." Jesus gave the reason for His departure from them so as to enlighten, soothe and comfort their distressed hearts. In place of the expression " My Father's house " you could write the word " home." Home is one of the most alluring words in our English tongue. This home is the only one that has no shadow lying across it.

ROME *(continued)*

just before his martyrdom, he makes reference to his loneliness and says " only Luke is with me." Had Peter run away? Did he forsake Paul in his hour of need? Finally, Peter never mentions that he was at Rome.

Legends there are, suggestions in abundance, but the only fact that emerges from all the arguments, claims, propositions and myths is this: there is not in existence any reputable evidence that Peter ever came to this great city of Rome.

HIS FULNESS—AND OURS *(continued)*

forgiving spirit. " By their clothes shall ye know them," and I am left facing two searching questions. Those clothes of the " old man," have I put them off or am I putting them off? Those clothes belonging to the " new man," have I put them on, or am I putting them on?

One cause of a spiritual breakdown is a divided heart.

* * *

A Christian is known not so much by his actions as by his reactions.

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STAFF required for season at Bryn Eirias Hall, Abergele Road, Colwyn Bay. One married couple (active O.A.P.s) ; general duties. Two single young ladies for dining room. A reference from local rector required. C.1413

BIRTH

RACKHAM. On November 23rd, to Jenny and Douglas Rackham, members of Elim Church, Ipswich, God's precious gift of a daughter, Anna Kate.

WITH CHRIST

CRAYFORD. On February 2nd, Lily F., widow of Frederick Crayford, formerly deacon of Eastbourne Elim Church. The family send grateful thanks for the many floral tributes and letters of sympathy received.

FROMINGS. On February 9th, Miss Adelaide Mary Fromings, aged 71, faithful and beloved member of the Elim Church, Hayes Road, Clacton-on-Sea, passed into the presence of her Lord. Officiating minister at funeral: H. Burton-Haynes.

GOMES. Called to higher service on January 3rd, Joseph Gomes, aged 67 years, father of Rev. Keith Gomes, and member of Elim Church, Gosport. Funeral conducted by Miss F. M. Munday (pastor).

WARD. On January 22nd, Cecilia L. Ward, faithful member of Elim Church, Ipswich, from early days. Officiating minister at funeral: Rev. A. J. Chuter.

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THE ELIM EVANGEL

Vol. XLVIII No. 10 MARCH 11th, 1967 6d

SEE PAGE 157

Let's face the facts

Ron Jones asks – Are you an asset to your church?

"WHAT, me? An asset? What a question! I'm afraid you'll have to ask the minister about that." No, that is not necessary; you and I will just share this page together and I am sure we can arrive at an answer. Let me begin by saying that the success of your church does not depend only upon your pastor's zeal and devotion; it is not just the faithfulness and loyalty of the church officers; it is what you as a loyal church member also will do about it. You can be a great asset to your church by some very simple, yet positive, action. Let me put to you some pointed questions:

Do you attend as many services as you possibly can?

Let us be reminded afresh of the Word of God in Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is." How would you be able to answer this vital question: "If everyone was as faithful in attendance as I am, would my church be more flourishing than it is at present?"

Let us move on to the next question I want to pose.

Do you seek to extend your church as you should?

"But," you ask, "how can I help to extend my church? I am not a preacher, or speaker, or soloist; what can I do?" That is a fair enough question and here are some answers.

You can help to extend your church:

By sincere invitations and warm friendliness.
By making newcomers really feel at home.
By visiting the aged and sick and bereaved.
By your everyday witness and example in the very spot where God has placed you.
By fervent and frequent prayer. (How important is the church prayer meeting to you?)
By contributing regularly to your local church.
By refraining from unkind criticism.
By care and concern for the new converts.

By the way, when did you last invite someone to your Sunday evening gospel service?

And now let me put another question:

Do you commend your church?

As I see it there are at least three ways in which we do this.

By what we say

It is important that our conversation, both in the church and out of it, be such that it becomes us as children of God. There is a very telling statement made about Peter when he stood and warmed his hands by the fire of Christ's enemies; it goes like this: "Thy speech betrayeth thee." If our conversation is constantly of a light and flippant nature we will make no impact on anyone for God. If our conversation is continually soured by criticism our value to the church is questionable. Does your standard of speech at home and at work mark you out as a Christian?

By what we do

There is an old adage "Actions speak louder than words." It is said of Moses that he was "mighty in word and deed" (Acts 7:22), but of Jesus it is said that He was mighty in "deed and word" (Luke 24:19). With Jesus actions came first. This is how it must be with us if we are to be a commendation to our church.

By what we are

Not long ago a Jewish rabbi said "The Jews have rejected Christ, the Christians have disgraced Him." Someone else has said "The greatest missionary problem is just the failure of Christian people to be what they should be." Might it not be that the chief obstacle to the spread of Christianity is not

paganism, or indifference, or communism, but the doubtful character of so many professing Christians?

Young people, if we are to commend our church, our movement and our Saviour we must *be* our best for God; the cross of Christ must claim us; we must lay our lives down or else we shall limp along in the same old way.

The founders of the Church wrote history in blood before they wrote it in ink. Are we only going to write it in ink? You will commend your church by what you are.

The question is what are you? Do the words "consistent," "reliable," "steadfast" describe your character? These are the things that make an impact on those around us. These are the assets we can bring to our church.

We have come to the end of our talk together. Are you an asset to your church? Your replies to the questions we have asked ourselves will give the answer.

DO MIRACLES LAST?

The Portadown miracle

DOES it last? This is the question that the critics of divine healing so often throw at us when miracles of healing are claimed to have been wrought. Here is a testimony of a miracle that took place over twelve months ago and still stands today. Mrs. Gibson, of 9 Glanroy Avenue, Portadown, Northern Ireland, tells her own story. "I was converted over fifteen years ago, and life took on a new meaning for me. However, Satan was to see to it that I never enjoyed this abundant life which the Lord Jesus Christ had bought for me on Calvary and so wonderfully brought into my soul, for eleven years ago I was struck down with acute spasmodic asthma and arthritis, which persisted and increased, so that hardly any day was I able to go even an hour without the use of an inhaler and various kinds of pills. I was repeatedly carried out of my bed into a waiting ambulance to hospital, with oxygen bottles to keep me going till I reached the hospital. I was two or three weeks out of and two or three weeks in hospital. That was my life. During the last five and a half years the arthritis had become acute, locking every joint of my body. A collar was placed around my neck permanently and I was helpless. I was told after they had taken me to hospital that in time they would have to put two pins in my spine, one at the top and one half-way down, because my spine had become so affected, and that in six months' time I would be in a wheel-chair or a spinal carriage. My hands were locked rigid, so that I had to be fed. My jaws were locked so that I had to have my teeth prised open before the feeding cup could be placed in my mouth. Such was my condition as I lay in bed, helpless, on the day of October 8th, 1965. That day my husband came home at lunch-time and, prising my teeth open with a spoon, fed me with the feeding cup. That afternoon Pastor Charles Brookes, who was conducting a divine healing mission in the Elim church in Portadown, came into my house with the pastor, Rev. T. Jacobs. After instruction from the Bible, Pastor Brookes laid hands upon me and a wonderful thing happened. As He was praying a ball of fire seemed to come down from heaven and burn itself right into me and through me. I felt on fire. The bed shook. I shook, and burned with an intense heat, and then I heard click-click-click about eight or ten times as my joints loosened and became free. The collar around my neck became so tight as my spine and my neck began to burn. My jaws became loose and I began to speak in an unknown tongue. Then I felt a strange power take hold of my hands and begin to prise them open, and I cried aloud "My hands are opening." *I was healed* completely. I had never put my shoes on for five years. I got up out of my bed "*made every whit whole.*" When my husband came home at night I had the meal cooked and served. All the ugly traces of arthritis — twisted joints, etc. — had completely vanished. All traces of my asthmatic condition were completely cured. Does it last? I have never had a day in bed since that glorious October day when the Lord Jesus came into my room and touched me. Praise His lovely name. "Who forgiveth all thine iniquities, and who healeth all thy diseases" (Psalm 103:3).

EILEEN GIBSON.

WE ARE GLAD TO REPORT
that Pastor Hubert C. Phillips, our Elim missionary who has carried on such a wonderful literature crusade in Africa, will be home in time to join us at the ROYAL ALBERT HALL on Easter Monday.
Have you booked your reserved seat tickets yet ?
Write at once to
Pastor D. B. Gray, 15 Rodenhurst Road, London, S.W.4.

Elim Pentecostal Church News

LEEDS **Pastors: O. G. Miles, J. E. Moore, J. Kay**

MR. CYRIL ROLLINSON reports that Leeds Foursquare Gospel Church entered the national Sunday school competition for the first time last November, though it did so with fear and trepidation. He continues: "However, we can now look back with satisfaction and pleasure at the outcome. The teachers were encouraged and the scholars keenly interested and asking 'When can we have another?' Our Sunday school has about 180 scholars, fifty of whom are under seven. Being a down-town church we have to charter a double-decker bus, a mini-bus and a taxi each week to bring our scholars from one of the outlying estates.

Our photographs show Pastor J. E. Moore with Sunday school superintendents J. H. Fielding and B. Howe, and Helen Banham and Peter Cansfield, who achieved the highest marks; Pastor Moore with a group of juniors with their certificates; and a group of young people with their teachers.

SHEFFIELD **Pastor: A. V. Gorton**

LAST year we commenced a Sisterhood and are making good progress. Our president, Mrs. Gladys Gorton, has some splendid ideas and we are all keyed up to help E.W.M.A. We have recently had our Sisterhood party, with seventy-five present. A lovely tea was followed by the film "The Sickle or the Cross?"

Our annual Church Fellowship meeting in January was a spiritual and natural tonic. A surprise item was a film showing Pastor and Mrs. Gorton's visit to Canada and America a few years ago.

Greater than all the foregoing are the spiritual blessing seen in increasing numbers at the prayer meetings and a marvellous sense of unity at the breaking of bread services when the gifts of the Spirit are in operation and the Lord is speaking to our hearts. CONSTANCE I. LADLOW.

PRESTON PARK, BRIGHTON **Pastor: H. A. Court**

A team of young people searched Brighton streets on Saturday night and invited teenagers into the Union Church Hall. Their aim: to combat drug-taking.

The team, from Brighton Youth for Christ movement, offered lonely teenagers coffee, a chat and music by the group's beat group, the Anglers.

Soon the small room on the first floor of the Queen Square building was packed.

Meanwhile, the "fishers" (young people sent out to bring in the down-and-outs) were outside in Western Road attracting people into the warm.

"We get people here who would never think of entering a church," said Pastor H. A. Court, of Bal-

four Road Elim church, who has been chairman of the branch for twelve years.

Mr. Court continued: "The atmosphere here is free and easy. Many young people are lonely and have no purpose in life. We are an interdenominational body and have helped countless people over the years.

"The latest problem among teenagers is drug addiction, and we are convinced that we have the answer.

"Many addicts come from broken homes and need something to give their lives meaning. It is surprising how little trouble we have, however tough they look when they come in."

Evening Argus.

Footnote from Pastor H. A. Court. I pointed out to the reporter that we are not specialists for drug addicts, though we take them in our stride. We are G.P.s for all kinds of sinful need.

LIVERPOOL **Pastor : E. J. Thomas**

CONGREGATIONS of a number of local churches witnessed recently the baptism of fourteen candidates, the majority of them so physically handicapped that ambulances, stretchers and wheel-chairs were used by British Red Cross officers and members of the Nurses' Christian Fellowship to get the candidates to the church and to assist them into and out of the water.

The service was conducted by the pastor, assisted by Pastor William Angel, of the Macketts Lane Evangelical Church. Pastor Angel's seventeen-year-old son, Philip, a totally handicapped spastic, was the first candidate to be baptised. Six more people indicated that they wished to be baptised at the next opportunity, two of whom took the opportunity then and there and were baptised immediately.

Extracts from a report by RICHARD CLITHEROW.

The last Sunday of 1966 will long be remembered by everyone who attended the evening service, for twenty-one new members were given the right hand of fellowship.

Since the arrival of Pastor Ernest J. Thomas it has been thrilling to see souls saved almost every week. In the past nine months we have seen over 100 souls saved and twenty-two baptised in water. A Hammond organ has been installed, an instrumental gospel group has been formed, congregation and finances have increased, and there is wonderful

(*continued on page 154*)

EASTER CONVENTIONS

BATH. Elim Pentecostal Church, Charlotte Street. Sunday at 11 and 6.30. Preacher: H. W. Greenway (Secretary-General).

BIRMINGHAM, Graham Street (off Newhall Hill). March 24-28. Thirty-sixth Annual Easter Convention. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7. Tuesday at 7.30. Preachers: Joseph Smith and W. Llewelyn Bell. Singing by Blackheath Ladies' Trio, Graham Street Choir and W. Bell.

BOURNEMOUTH. March 24-26. Elim Pentecostal Church, Curzon Road, Springbourne. Communion, Good Friday at 11. Youth rally on Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

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: A. S. F. Horne (District Superintendent).

CROYDON. Elim Pentecostal Church, Stanley Road. Thursday at 7.30, "Stainer's Crucifixion," by the Croydon Christian Choir. Good Friday at 11 and 6.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: A. Tee (National Youth Director) and R. R. Taylor (Leicester). Convener: W. J. Maybin.

DOWLAIS. Elim Pentecostal Church, Ivor Street. Saturday at 6.30. Sunday at 10.30, 6 and 8. Monday at 10.30, 3 and 6.30. Tuesday at 3 and 6.30. Preachers: J. T. Bradley and John Henry Vaughan.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: T. E. Francis (Exeter) and B. C. Richardson (Barking).

LEEDS. March 24-29. Bridge Street Church, Eastgate. 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 and 6.30. Wednesday at 6.30 and 7.30 Preachers: S. Beresford, J. Lancaster and R. Lighton. Visit of D. C. and Mrs. Lewis on Tuesday. Soloist: Mrs. J. Drysdale. Cups of tea available Monday and Tuesday.

NEWHAVEN. Elim Pentecostal Church, Meeching Rise. Good Friday at 3 and 6.15. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. P. Johnston (Rochester). Conveners: H. W. Holdstock and B. J. Hayes.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Good Friday at 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Convention conducted by Elim Bible College students. Convener: J. Hyde.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastors B. Edwards (Thornton Heath) and K. Calder (Brentwood).

STOWMARKET. Elim Pentecostal Church, Crowe Street. Good Friday at 7.15. Saturday at 7. Sunday at 11 and 6.30. Preachers: G. Backhouse (Westcliff-on-Sea) and K. Brotton (Ashingdon). Convener: Pastor D. D. Phillips.

ST. PETER PORT, Guernsey. March 24-30. Eldad Elim Church, Union Street (just off the Grange). Annual Easter Convention. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7.30. Tuesday, Wednesday and Thursday at 7.30. Preacher: Idris Davies, Ammanford. Soloist: Mrs. I. Davies. Supporting items by the Eldad Choir. Convener: S. Penney.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday at 11 and 6.30. Preacher: D. C. Lewis (India).

WHITEHAVEN. Elim Pentecostal Church, George Street. Good Friday at 10.45, 3 and 6.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: W. G. Hathaway. Convener: K. J. Cave. Special singing items. Full tea provided on Friday and Monday.

THE ELIM
EVANGEL

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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

"OF course, everyone has a right to his own opinion." Only the almost universal acceptance of the supposed truth of this proposition parallels the extent of its fallacy, yet the fallacy is easily exposed. Very few would argue today that either Hitler or Mussolini had a right to his opinions. Costly wars were waged to convince them and their followers—and the world—otherwise.

It may be argued that the proposition would be true if the proviso "if he keeps his opinions to himself" is added. But even though a person's opinions be not expressed they inevitably affect his thinking, attitudes and actions. In fact the very act of bottling them up might lead to their being expressed in serious side effects in both character and conduct.

The only *right* a person has concerning his opinions is that of continually examining, reappraising, criticising and questioning them. A person's opinions must be tested by objective standards, that is by standards outside himself.

He who believes the Bible to be the Word of God is able to apply this very test. This is not to state that he always does apply it. But God declared to Israel through Amos (7:7, 8) that He had set a plumb-line among them. Foolish the builder who fakes the plumb-line to fit his wall; his house will crash about his ears. Our Lord uses this very simile to describe the fate of the man who does not apply the objective test of His sayings to his life (Matthew 7:24-27). The Holy Spirit in the letter to the Hebrews declares that God's Word is the standard by which we must judge our opinions—in fact He goes farther and states that the Word of God is the critic of the intents and thoughts of the heart, and goes on to show the interrelationship between the written Word (the Bible)—"For the Word of God is living, and powerful . . . and is a critic of the thoughts and intents of the heart"—and the living Word (Christ)—"neither is there any creature that is not unveiled in His sight . . ." (Hebrews 4:12, 13).

The only *right* that men have as touching opinions is to test, question and reappraise them continually, and, in the case of Christians, to bring them to the test of God's Word.

SPECIAL ANNOUNCEMENT to old-age pensioners

You can obtain FREE reserved seat tickets for the Easter Monday meetings in the ROYAL ALBERT HALL

Ask your minister about this scheme, who will also obtain the tickets for you, or send direct to Pastor D. B. Gray, 15 Rodenhurst Road, London, S.W.4.

from my diary

by T. H. STEVENSON
Minister, Worcester Elim Church

I FIRST saw television in 1937 at a demonstration in a large London store, and have also had the interesting experience of a telephone conversation during which by the press of a button I, or the lady to whom I was speaking, appeared on a screen. We pressed the button just as we wished. I am interested in television, but not yet interested enough to buy one. I certainly interest myself in press comments and reviews about television and noted Peter Black's remark in a national daily that "I.T.V. has to insinuate the little pills of enlightenment into the great big jelly of entertainment." Unquestionably there are pills of enlightenment, but even some of the pills may be bitter and not too popular as a diet—like "Challenge," mentioned a while ago by our editor, and which I saw while away from home. But it cannot be easy to pick the pills out from the jelly. And if Peter Black's analogy is accepted in detail it often means swallowing a great big jelly to get a few small pills.

☆ ☆ ☆

Elim ministers in general have so many evening meetings that pastoral visiting at night must be quite negligible, and from my reading of the experiences of Anglican clergy and other ministers such visiting is now a difficulty because of television (and of course, all courses and books on door-to-door evangelism invariably advise discretion about the peak hours of popular television programmes). I recently made a call just between afternoon and evening on a Saturday, thinking I had then got the family at home. I had seen the family on occasions at church, and obtained their address. The father opened the door and was very pleasant to my wife and me, but in a most natural and inoffensive manner told us that he was alone at home and it was just an awkward time, as he was watching a boxing match. As a friend of mine would say, "you just can't win." However, such may be better than getting into the house, when perhaps the volume is turned down but the picture remains, and when eventually you propose to pray you wonder whether it will be "watch" or "pray."

☆ ☆ ☆

There is a story of a dispute over pronunciation of the word neither. The Englishman said it should be "ne*i*ther," while the Scotsman declared it should be "n*e*ither." They asked the Irishman with them to decide which of the two was correct, and he promptly replied "naither." I remembered the story on seeing a newspaper notice announcing the Elim Pent*a*costal Church, which in turn reminded me of a church notice board announcing the Elim Penti-costal Church. Printers' errors no doubt! The one thing we must be certain about is that we are *Pentecostal*.

☆ ☆ ☆

The question used to be asked "Should a Christian smoke?" One thing I have learned in reading is that the tobacco seed is so tiny that a a tablespoonful is sufficient to plant six acres. The seed is sown in prepared beds where, after two months, it grows to a six-inch plant. The plants are then set out and are harvested five months later. From a tablespoonful of seeds to a harvest of six acres in seven months—that is the growth of a health-destroying plant! When we think of our sowing the seed of the Word of God our effort may appear small and slow; indeed, we are inclined to take comfort in James's word that "the husbandman waiteth for the fruit of the earth, and hath long patience for it." He was writing, of course, about patient waiting for the Christ. Of the harvest of souls Christ said "Look on the fields, for they are white already to harvest." We may explain but we cannot excuse the absence of results. While the seed is constantly being sown—"in season and out of season"—there will also always be a harvest.

(*turn to page 153*)

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ELIM EVANGEL

"HIS FULNE

Studies in Paul's lett

by H. Palliser

WE are now to consider verses 15—17 in this third chapter, and as we approach them let us remind ourselves of what Paul is doing. He is relating doctrine to everyday life, relating what we believe to how we behave, and so in these verses we have three important orders given us: verse 15, let the peace of Christ be supreme in our relationships; verse 16, let the Word of Christ be supreme in our hearts; verse 17, let the glory of Christ be supreme in our lives. So verse 15 concerns others, verse 16 concerns ourselves, and verse 17 concerns Him, and this also: thanksgiving is stressed in each verse: peace and thanksgiving; the Word and thanksgiving; doing and thanksgiving.

Let the peace of Christ be supreme in our relationships

Reference back to verses 13 and 14 seems to make it plain that Paul has particularly in mind our relationships with other believers, and two things are indicated here.

1. Peace to be the ruler. The word "rule" literally means "to act as umpire or referee." Thus in the duel between bat and ball in a cricket match two umpires watch to give their verdict, and that verdict is final. We all know that in Christian circles situations can develop where love and bitterness strive for mastery, but what should be the Christian reaction to such situations? Simply this: peace is to be the main consideration, peace is to be the umpire. We are not thinking of situations where vital principles are at stake, or of peace at any price, but we do mean that there are times when bitterness and friction are there because we are determined to have *our* way, and to say what *we* think, and all the time we have lost sight of the fact that the peace of Christ is being endangered.

2. Thankfulness to be the reminder. "And be ye thankful." Thankful for what? Thankful for the other members of the body referred to in this verse; and, when you stop to think of it, thankful for that very member with whom you have quarrelled! Thankful for their abilities, gifts, usefulness.

But this can raise a further point: how much do we take for granted? To what extent may we suffocate the Christian grace of gratitude by taking the service and ministry of other Christians for granted? One occasionally hears this (in Christian circles): "But why should they be thanked? It's their job" (or "They're paid for it"). Surely the answer is that a little appreciation goes a long way, and the job might be done even better, and the exercise of gracious gratitude on our part would do us good.

Let the word of Christ be supreme in our hearts

It is quite clear that all through this chapter Paul is after the building up of strong Christians as he urges them to be done with the old life and to concentrate on the new; but in this verse I suggest that he comes to one of the most important factors of all—the place to be given to the Word. How often Paul stressed this in his letters—to take one example only, the way he underlined the importance of the Word when he wrote to Timothy (1 Timothy 4 : 13-16, 5 : 17, 6 : 3 ; 2 Timothy 2 : 15, 3 : 16, 4 : 2).

"Let it dwell in you richly." It has been pointed out that this means "not with scanty foothold." I am no rock climber, but I know that in my small experience of mountain-sides there is a comforting difference between a foothold the size of a shilling and one the size of a brick. And is not this just one of the weaknesses of the Church today, including the evangelical section of it—the Word has only a scanty foothold? Not so long ago one of our ministers had a searching article in our ELIM EVANGEL in which he made pointed reference to the disparity in the attendance mid-week as compared with Sunday. I think, too, of another minister who said that "years ago our forefathers would have grounded young Christians in Romans; today we teach them a chorus."

The Word and worship

But something else is involved here: the interrelationship between the Word and worship. "Teaching and admonishing . . . in psalms, and hymns, and spiritual songs." The magnificent psalms of David. Hymns—and what a heritage is ours! Spiritual songs—and does this refer to singing in the Spirit? But what Paul is "getting at" seems to me to be that our acts of public worship should instruct, build up and teach. In the words of the Rev. H. M. Carson, "the singing must be rooted in the Word . . . true hymnody must be doctrinal in

BLE SCHOOL

- AND OURS"

he Colossians (No. 14)

er of Dundee Elim Church and
ber of Elim Bible College Faculty)

content." John Wesley wrote in the preface to the Methodist Hymn-book: "This hymn-book is large enough to contain all the important truths of our most holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them both by scripture and reason, and this is done in a regular order. . . . This book is, in effect, a little body of experimental and practical divinity. . . . In what other publication of this kind have you so distinct and full account of scriptural Christianity? Such a declaration of the heights and depths of religion, speculative and practical? So strong cautions against the most plausible errors? And so clear directions for making your calling and election sure, and for perfecting holiness in the fear of God?" (Introduction to the hymn-book of 1876.)

Let the glory of Christ be supreme in our lives

In looking at this verse let us go back to chapter one, verse eighteen, in order to notice the phrase there "that in all things He might have the pre-eminence," and then let us bring together the word "all" used in each verse. "In *all* things He is to have the pre-eminence." But how? Here is the answer: "Do *all* in the name of the Lord Jesus." We must recognise His right to rule every part of our lives, be it sacred or secular. Indeed, for the Christian the ultimate ideal is for him to recognise that before Christ the secular and the sacred are not two separate worlds, but one, and that He must be Lord of all.

"Fill Thou my life, O Lord my God, in every part with praise,
That my whole being may proclaim Thy being and Thy ways.
Praise in the common things of life, its goings out and in;
Praise in each duty and each deed however small and mean.
So shall no part of day or night from sacredness be free;
But all my life in every part be fellowship with Thee."

And then thanksgiving. Thanksgiving that He is so installed as Lord of all, that the whole of our life is open for Him to bless. Thanksgiving in the realisation that as we do these "all things," no matter how small or menial, He is watching (Ephesians 6 : 3-8). Thanksgiving because when these

(*continued on page 156*)

EX-PROVOST NEW HEAD OF REGIONAL HOSPITAL BOARD

We extend our congratulations to Councillor Simpson Stevenson, brother of Pastor T. H. Stevenson and member of Greenock Elim Pentecostal Church since its formation thirty-eight years ago, on his appointment as head of Scotland's Western Regional Hospital Board.

The following report appeared in the *Greenock Telegraph.*

The new chairman of Scotland's biggest hospital board is an ex-Provost of Greenock, Councillor Simpson Stevenson.

His appointment as head of the Western Regional Hospital Board, which controls hundreds of hospitals in an area stretching from Oban to Dumfries, was announced today by the Secretary of State for Scotland, Mr. William Ross.

The appointment takes place from April 1st. He succeeds Mr. John Dunlop, who has been chairman of the board since 1963.

The Western Regional Board, which includes the city of Glasgow in its area, is bigger than all the other Scottish regional hospital boards combined.

MEMBER SINCE 1959

Ex-Provost Stevenson has been a member since 1959, and has taken a prominent part in the deliberations of the board ever since.

He was Provost of Greenock from 1962 until 1965.

Health matters have been one of his principal interests in the corporation during his years of service as Labour member for the Fifth Ward. His services in this field were acknowledged when there was a reshuffle of convenerships last May after the Liberals gained control of the corporation. Councillor Stevenson was the unanimous choice to continue convenership of the health committee. Councillor Stevenson's wife, also a J.P., is a member of Greenock Elim church too.

Spirit-filled blessing in the services. We here in Liverpool wish to thank everyone who has earnestly prayed for a move of God in this city.

R. ROBINSON.

ROCHESTER **Pastor : A. P. Johnston**

OUR photograph shows eight candidates for water baptism. The service was held in January. The welcoming of six new members at this service also provided a wonderful start to the new year for our church. Please join us in prayer for revival in the Medway towns.

From a report by B. BUTCHER.

London Crusader Choir 38th anniversary weekend

THE thirty-eighth anniversary of the London Crusader Choir was spent in London's West End, commencing with a great symphony of praise in Kensington Temple with nearly 700 present. Supported by the Salvation Army band from Southsea and the Joy Belles, with Emyr Davies at the organ and Derek Frost as soloist, the London Crusader Choir was in its usual good form, bringing music from the masters to the quiet, appealing songs of the gospel. It was a pleasure to have present the President, G. Wesley Gilpin, with Pastor Eldin Corsie leading the meeting and Pastor J. Hywel Davies as the preacher.

Sunday afternoon found the choir at the Salvation Army's noted Regent Hall, Oxford Street, where a wonderful reception was afforded them and Pastor Douglas B. Gray.

The final meeting in Kensington Temple attracted another great company that included many nationalities and past members of the choir. Following the service, past and present members mingled for fellowship and sharing of many years of intense but very blessed ministry together.

(continued on page 159)

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Women's Column

by

Marjorie Gorman

Dear Sisters,

I finished my last chat with the promise that I would talk to you this week about the Christian woman's opportunity to work for God in addition to the important task she is already doing in the home.

Some Christian housewives so organize their lives that they are still able to take an active part in the work of the Church, but I have met so many who have expressed to me the feeling that if they faithfully do their task for God in the home any other form of service is ruled out, but this is not so. At first, in my own experience, I had had a similar feeling, but how often we make the mistake of thinking that service for God has to be public and obvious.

I think the words that Christ spoke regarding the woman against whom the disciples complained when she poured precious ointment over His head in the house of Simon are full of significance: "Let her alone . . . she hath done what she could." These words are the plumb-line against which every woman can measure the amount of service required of her by our heavenly Master. It is so simple, so uncomplicated. We are required to do only what we can—what we have the time, ability or opportunity to do.

The type of service that lies to the hand of the housewife is fairly obvious, but if one should have any doubt as to just what she can do there is no need to go any farther than the last chapter of Romans to find out. Actually I think this is an amazing chapter, coming as it does at the end of the most profoundly doctrinal book in the Bible, but it shows the value that Paul placed upon the ministry of the women who, he said, had laboured with him in the gospel. Let us note what they had done. The first sister mentioned is Phœbe. We know practically nothing about her except what Paul tells us, and he says "she hath been a succourer of many, and of myself also" (v. 2). In simple language she had been willing to do anything for anybody! Surely here is the answer to the query "What can I do?"

The next woman to whom Paul sends greetings is Priscilla. What do we know about her? Well, one of the things is that she opened her home for regular meetings. We all know what this would involve for Priscilla, who had Paul as a lodger and also had to find time to assist her husband with his work as a tent maker. Then we find that Paul commends Mary, who, he said, had bestowed much labour on him and his fellow workers. Obviously she had welcomed them into her home and probably, as well as entertaining them, had done little services for them such as washing, mending, etc. And so Paul continues with his messages of greeting throughout the chapter, but could anything be lovelier than what he said about the mother of Rufus: "Salute Rufus . . . and his mother and mine" (v. 13)? In other words he said "I send my greetings to the mother of Rufus, who was also a mother to me." She had simply mothered the apostle Paul. When he visited her home she had cared for him, listened to him, understood him and met what was probably a great need in his life.

Surely there is no need for me to say more of what a willing and dedicated housewife can do for God in spite of the busyness of her life.

Next week I shall be chatting about the Christian woman's attitude to her husband.

God bless you,

Yours sincerely,

MARJORIE GORMAN.

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Sunshine Corner

HIDDEN DANGER

(Final instalment of the exciting story of life in Central Africa)

by "MULOKO"

THE two big men faced each other apprehensively. The painted one looked very wicked as he ordered God's servant to return the sick lad to the shelter of the palm branches. The evangelist was also a determined man and he refused, but when he saw the long knife of the witch-doctor he trembled a little. This was not going to be easy. Kitombole was furious, as he did not want to lose his " patient," but he recognised in the other man a very confident Christian who was not afraid of his curses. Dare he attack him physically? If he did the whole village would despise him, because they all liked the preacher.

Lumami was whimpering in great pain and something had to be done quickly.

" When I go back to the village and tell the people and the missionary what I have found they will not be pleased. Also this boy's leg is not getting better, and you know he will die if he doesn't have proper care. Stop me if you dare." With this challenge, the big-hearted preacher left Kitombole stamping in rage. He uttered strange curses, calling on the spirits to stop him. A man's faith in Jesus Christ is severely tested in such a situation, but he called on his Lord to help him. "Oh, Jesus, keep me from the power of Satan, and take me safely to the mission." It was a long walk, and by the time he reached the edge of the village he was exhausted. Willing friends gave him a hand, and before very long the " mandamo " (missionary's wife) was cleaning up the crocodile wounds. With a pair of tweezers she took out little grubs from the infested teeth bites, and the boy was very quiet and brave as he compared this treatment with the awful scenes in the forest. Quietly the missionary, along with the evangelist, prayed to the Lord for healing. The leg was swollen with poison, as it had been neglected by the witch-doctor. To the ears of Lumami the prayers of his Christian friends were like music, and he began to feel better. The dreadful chanting and the spirit songs of Kitombole had made him so unhappy, and he knew suddenly that his own prayers had been answered! He was safe and sound, being cared for by his friends, and he sensed that his leg was going to be all right.

The evangelist had risked his life to save him. Thinking about this, Lumami remembered that Jesus had actually died to save us from our sins. God's people did all sorts of things that ordinary people did not do. What would have happened if someone had not come to look for him? Again he thought of the words of the Sunday school teacher, who had said " Jesus came to seek and to save that which was lost." Tears filled his eyes as he said " Thank you, Jesus. You not only forgave my sins, but you found me when I was lost."

The next morning relatives and playmates came up to the mission to visit the crippled lad, and they found him smiling and confident. God had heard the prayers of the elders, too, and the leg was getting quickly better. Then something beautiful took place. A little voice asked all the people to be quiet, and Lumami began to relate to them what had happened. From his bed he told his father and mother and friends how Jesus had helped him. He pleaded with them not to trust the evil spirits, but to give their hearts to Jesus. Everyone was astonished. This was so different from the usual curses and vile language that came from the heathen. Jesus had found Lumami and changed his life. Has He found you ?

Lumami's leg healed up wonderfully, and when the evangelist next went round the village he had a young companion. They became great friends.

HIS FULNESS—AND OURS *(continued)*

" all things " are done in His name the drudgery is taken out of those tasks. They are being done " unto Him." And thanksgiving for this : that as we seek to do His will, and to do " all things " for His glory, He will supply whatever is needed; we will be made full and complete in Him. There will be such a supplying that the peace of Christ will be supreme in our relationships, the Word of Christ will be supreme in our hearts and the glory of Christ will be supreme in our lives.

COMING EVENTS

BIRMINGHAM, Winson Green. March 8-12. Elim Pentecostal Church, Handsworth New Road. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Rev. H. Townsend (U.S.A.). Buses 11 and 96 to Lodge Road.

BIRMINGHAM, Kingstanding. March 14-19. Elim Pentecostal Church, Warren Road. Weeknights at 7.30. Sundays at 11 and 6.30. Visit of Rev. and Mrs. Townsend, Canada.

BIRMINGHAM, Erdington. March 18-20. Elim Pentecostal Church, South Road. Men's weekend. Saturday at 7, F. Shadlock and Selly Oak Male Voice Choir. Sunday at 11 and 6.30, Erdington Male Voice Group. Monday at 7.30, J. Nicholson and Langley Male Voice Choir. Preacher: E. Dainton, London.

BOLTON. March 13-17. Elim Church, Platt Street, off Bridgeman Street. At 7.30. Preacher: C. J. E. Kingston. Theme: "The baptism in the Holy Spirit."

BOURNEMOUTH. March 21 and 22. Elim Pentecostal Church, Curzon Road, Springbourne. Visit of Rev. T. Johnstone (Canada) at 7.30 both evenings.

CAERPHILLY. March 12. Elim Church, St. Fagan's Street. At 11 and 6.30. Visit of A. D. Bull (Tanzania).

CROYDON. March 11. Elim Pentecostal Church, Stanley Road. South London District Presbytery. Business meeting at 3. Rally at 7. Visit of G. Wesley Gilpin (President), and Elim Bible College students.

DUBLIN. March 12-26. Elim Pentecostal Church, 116 Thomas Street. Evangelistic campaign, conducted by George H. Wallace (Armagh). Sundays at 11 and 7, weeknights at 8 (Saturdays excepted).

ILFORD. March 18, 20. Elim Pentecostal Church, Clements Road. East London Revival Rallies. Saturday at 3 and 6.30. Monday at 7.30. Preacher: W. M. E. Plowright. Supporting programme. (Tea between Saturday services.)

IPSWICH. March 19. Elim Pentecostal Church, Vernon Street. At 11 and 6.30. Preacher: J. T. Bradley.

NEWHAVEN. March 11. Elim Pentecostal Church, Meeching Rise. Youth Rally at 7. Preacher: L. Lambert (Yeovil). Supporting instrumental and choral groups. Convener: B. J. Hayes.

OXFORD. March 11. The City Temple, Botley Road. West of England District Presbytery. Evangelistic rallies conducted by P. S. Brewster and W. R. Jones. At 3.30 and 6.30. Tea provided.

RAYLEIGH. March 18, 19. Elim Pentecostal Church, Castle Road. Youth weekend. Saturday at 7, taken by a team of Christian police. Sunday at 11, 3 and 6.30. Preacher: A. Bolton (Dagenham).

ROMFORD. March 19. Elim Pentecostal Church, Wheatsheaf Road. Church's tenth anniversary at 11 and 6.30. Preacher: H. W. Greenway (Secretary-General).

RUGBY. March 11-14. Elim Pentecostal Church, Windsor Street. Weeknights at 7.30. Sunday at 11, 3 (Sunday school anniversary and prize distribution), 6.30 and 8.15. Preacher: L. V. D. Tiller (Colchester). Subject: "The High Priest."

SCARBOROUGH. Elim Pentecostal Church, Murray Street. March 14 at 7.15, visit of the President, G. Wesley Gilpin.

SOUTHEND-ON-SEA. March 30. Elim Pentecostal Church, Windermere Road. At 7.30. Film, "What mean ye by this service?" by W. F. Finch (P.J.M.).

ST. PETER PORT, Guernsey. March 14. Eldad Elim Church, Union Street (just off the Grange). United Presbytery youth rally at 7.30. Preacher: C. Smith, Elim Bible College.

ITINERARIES

The President:
March 11, Croydon (South London Presbytery Rally); 12, a.m., Hull (Mason Street), p.m. (City Temple); 13, Driffield; 14, Scarborough; 15, Malton; 16, Harrogate; 17, Gimsby; 18, York; 19, a.m., York, p.m., Scunthorpe.

London Crusader Choir:
March 12, Wormwood Scrubs prison and Leyton; 18, Little Hallingbury; 19, Elim Bible College; 24, Wandsworth prison; 26, Clapham (evening); 27, Royal Albert Hall.

A. D. Bull (Tanzania):
March 11, Newport; 12, Caerphilly; 13, Neath; 14, Swansea; 15, Briton Ferry; 16, Llanelli; 18, Pontardulais; 19, Pontardulais (a.m.), Aberystwyth (p.m.).

Miss V. McGillivray (Hong Kong):
March 11, East Ham; 12, Rochester; 13, Luton; 14, Ilford; 15, Romford; 16, High Wycombe; 17, Moor Common; 19, Ealing.

Elim Evangelistic Film Unit:
March 16, Croydon ("Without Onion"); 18, Stevenage ("Facts of Faith"); 22, Palmers Green ("The First Easter").

D. C. Lewis (India):
March 11, Wigan; 12, Southport; 14, Marton, Blackpool; 15, Jubilee Temple, Blackpool; 16, Blackburn; 18, Accrington; 19, Salford; 21, Stockport; 22, Chorlton; 23, Glossop.

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Thursday, March 16th at 7.30

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YOUTH PAGE

THE BATTLE FOR THE MIND

by ALEX TEE, *National Youth Director*

IN these days of higher criticism and education it is obvious that the cream of our country is reaching out for reality. There is much unrest among young people today, and the enemy of the soul is occupying their minds with many clever devices. Drug pedlars are doing so much harm that in one university a special policeman has been appointed to try to check the upward trend in this evil trade. Another stratum of modern youth seemingly cannot be without a transistor set pouring pop music into their brains. They do not see that here is the Devil diverting them from serious thought.

Within every believer there lies one of the most important battlefields on which giants fight for the mastery. It is in the mind that Satan lays his cunning trap. He will often bait it with pride, snob value and superiority, and seek to dope the conscience with injections of "being modern." No matter in what evening wear Mr. Worldliness is dressed he is no friend to the child of God. Darwinists, Communists and politicians of all persuasions know very well the value of capturing the mind, and in particular the minds of young people. Martyrs are made by moulding the mind!

It is vital that young Christians watch very carefully what they allow their minds to brood upon. If you cannot keep a wrong thought from entering your mind remember you do not need to offer it an armchair and enjoy its company. As the Chinese proverb has it, "You cannot help the birds of the air flying over your head, but you can prevent their making nests in your hair."

Eve fell when the poisoned arrow of doubt stuck fast in her mind. David's great sin soon followed when he allowed wrong thinking to possess his mind. Almost all sin has an incubation period in the mind.

Allow your mind to brood on critical thoughts against your church, your pastor or your colleagues and its poison will soon wither your loyalty to them.

Allow your mind to muse on the pleasures of sin and you have taken the first step in backsliding. Allow your mind to meditate on the goodness of God and on the wonder of Calvary's love and you will strengthen your spiritual life. Allow your mind to consider the destiny of lost souls and you have taken the first step in becoming a soul-winner and a prayer warrior. Allow your mind to dwell on the potential that rests in your Sunday school class and you will become a better teacher.

Paul knew how strategic this battlefield was when he told us that there was a divine garrison able to mount guard over our mind: "And God's peace, which transcends all understanding, shall garrison and mount guard over your hearts and minds in Christ Jesus" (Philippians 4:7, amplified). This is followed by a wonderful "menu for the mind." We may feast on these delicacies and find them producing spiritual stamina for the inner man: "Whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."

Here lies one of the great secrets of health. Agitation in the mind, fear, worry, anxiety, and so on, can not only be the beginning of ulcers but can lead to other diseases. They can also have a devastating effect on our nervous system. Peace of mind is a wonderful gift from God. It is a defence against so many enemies. Fear and joy battle in the mind. Only one can win. Happiness is often wounded by words. Our spiritual life is often attacked by the vipers of bitterness, pride and jealousy.

We do well carefully to select our companions by the quality of their conversation. Talebearers do not possess a spiritual mind. "Eat thou not the bread of him that hath an evil eye, neither desire his dainty meats: for as he thinketh in his heart, so is he" (Proverbs 23:6).

I will close by quoting the secret of true victory in this battle of the brain: "Do not be conformed to this world—this age, fashioned after and adapted to its external, superficial customs. But be transformed (changed) by the entire renewal of your mind—by its new ideals and its new attitude—so that you may prove (for yourselves) what is the good and acceptable and perfect will of God" (Romans 12:2, amplified).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by W. J. Hilliard**

Monday, March 13th — **John 14 : 15-31**

" The Spirit of truth " (v. 17).

There are two advocates: the Lord Jesus is our Advocate at God's right hand; the Comforter, the Holy Spirit, is His Advocate for us. He is here to take Christ's place, to administer for Him, in His Church, and to honour Him before our worshipping hearts. As the Spirit of truth He has come to direct our minds to the truths that are written in God's sacred Word. This divine Teacher is with us now as we hold the Bible in our hands. There is no other teacher like Him. He illumines and inspires. A meek and responsive spirit is all that is needed on our part. " The meek will He guide in judgment, and the meek will He teach His way."

Tuesday, March 14th — **John 15 : 1-17**

" Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit " (v. 2).

It is the fruitful branch that is purged; the branch that bears no fruit at all is taken away. The process of thinning the green grapes is that more and sweeter fruit may grow. In the same way the Lord often disciplines those who love and serve Him. He does this only when it is necessary, and the process of pruning is always followed by better and more fruitful service. But the pruning process can be a very painful one. The words in verse 1 should not be passed by lightly and forgotten: " My Father is the husbandman "; it is a loving and skilful hand that does the pruning, a hand that can act only in love and that cannot fail.

Wednesday, March 15th — **John 15 : 18-27**

" If ye were of the world, the world would love his own " (v. 19).

The line of demarcation that lies between Christ and the world is hardly visible in some communities of the Lord's people. This word of Christ's is a reminder that it is there just the same. It was put there first by Him and will remain in existence till He comes again. It is unrealistic to deny its presence or to ignore it. Righteousness and unrighteousness are irreconcilable principles; a compromise between them is impossible. " Our citizenship is in heaven." The world lies between the cross and the land that we are going to. The journey is not a purposeless one; the words of Paul can be ours too, " Whose I am and whom I serve."

Thursday, March 16th — **John 16 : 1-15**

The work of the Holy Spirit that we read of in these verses is seen to be in the world (vv. 8-11) and in the Church (vv. 13-15). Verse 8 is a fundamental statement on the work of the Spirit; it is analysed in verses 9-11. What we say and how we say it is ineffectual with men unless it is accompanied by the convicting power of the Holy Spirit. " He shall receive of Mine, and shall shew it unto you "—if these words were with us constantly and were fully believed by us our worship services would be blessed with an increased sense of wonder and a deeper spirit of reverence. They can, of course, have a personal fulfilment too.

Friday, March 17th — **John 16 : 16-33**

In verses 16, 17 and 19 Jesus speaks of seeing in two different ways. " A little while, and ye shall not see Me " is seeing with the physical eye; " and again, a little while, and ye shall see Me, because I go to the Father " is seeing with the eye of faith. The experience that the disciples had of knowing Jesus after the flesh would give place to their knowing Him in a deeper way. What is said of the Holy Spirit in verse 14 seems to be extended into this second part of the chapter; by this ministry of His the disciples would know their Lord in this deeper way. This would be when the little time of sorrow for them and triumph for His enemies at the time of His death and burial would be turned into rapturous joy with His rising again.

Saturday, March 18th — **John 17 : 1-12**

In the seventeenth chapter of John Christ's discourse with men passes into converse with God. The chapter before begins and ends with the words " These things I have spoken unto you." The things that Jesus said to His disciples were said in the upper room. This prayer of His that followed was probably made in the open air, just before He crossed the brook to make His entry into the garden of Gethsemane. Jesus spent much of His life on earth in prayer; sometimes for whole nights He was in fellowship with God His Father. This prayer is the only one that is given to us just as He prayed it. It is holy ground. It should be read slowly, meditatively and reverently.

Sunday, March 19th — **John 17 : 13-26**

" That they all may be one . . . one in Us " (v. 21).

The word " one " occurs five times in verses 20 to 23. We may learn from this that " oneness " among God's people lies near to the heart of Christ. Unity is considered by some to be the next most important acquirement to living a holy life and having a love for the souls of men. The people of the world have no conception of this unity. It is a spiritual unity and can be enjoyed only by those who know Christ as their Saviour. It is not only a pleasurable thing to have; it is a means of witness in the world. The words at the end of verse 21 should be pondered over and prayed over: " That the world may believe that Thou hast sent Me."

CHURCH REPORTS *(continued)*

IPSWICH — **Pastor: A. J. Chuter**

LOOKING back over the past year it has been a joy to us to see the church grow in numbers, to see so many baptised and, over the past few Sundays, to see precious souls being saved.

God has blessed the ministry of Pastor A. J. Chuter in his " prayer clinic," and many are the testimonies from near and far of wonderful healings. From Australia a surgeon's wife was marvellously healed of cancer and the surgeon himself requested prayer. He too is healed and is praising God. We have a miracle baby in our church. He should have been deformed, but God answered prayer and he is a wonderful child. Both the parents and one grandparent have been converted. Yes, God is in our midst and that to bless. The secret of all this is prayer. The numbers at the prayer meeting are increasing and our minister is a real man of prayer.

It was a joy recently to have our Field Superintendent, Rev. T. W. Walker, with us. His ministry was a source of inspiration to us all. He was greatly loved by the children when he spoke to them and presented the prizes. Last Sunday Pastor L. Withams, of Clifford Gowers, was with us and two backsliders were brought back to God.

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WITH CHRIST

ELLIS. On December 14th, as the result of an accident, William G. Ellis, aged 23, member of Elim Church, Longton. Officiating minister at funeral: A. O. Johnson.

HORNE. On December 11th, Frederick Horne, M.B.E., member of Elim Church, Paignton. Officiating minister at funeral: L. Roberts.

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THE ELIM EVANGEL

Vol. XLVIII No. 11 MARCH 18th, 1967 6d

READERS IN IRELAND will be particularly glad to read this testimony sent to us by Mr. and Mrs. T. Johnston, Nairobi.

IT gives me great joy to write my testimony for the glory of Jesus. I was born and educated in Uganda, and in 1949 was selected to attend a postal training course at the Mbagathi Post and Telegraph Training School, Nairobi, Kenya. I was twenty-two and very bitter towards other people, especially the white man. I had not been at the school very long before I had the other students on my side, rebelling against our studies, the food, and a host of other things. The principal was unable to trace the source of the unrest, and when questioned I denied knowing anything about it. In desperation the principal sent for the African representative in Legislative Council, and he asked us to name our complaints, which we did (and many more). He gave us a very sound talk, but, alas, after he left us I saw to it that things would continue as before.

There were Sunday morning services being conducted at the school by Pastor and Mrs. Johnston. I attended these sometimes, but I thought that these people were only preaching to keep the Africans quiet; but God had His hand on me. One Sunday morning, April 1st, 1951, I attended the meeting, and Mrs. Johnston was preaching on the return of the Lord. I felt so uneasy and after the service finished, and they had returned to Nairobi, I went behind the classroom and, falling on my knees, I asked Jesus to save me. I returned to the dormitory and told my friends what I had done. They laughed so much and said "They have fooled you; this is

April the first!" Next day, or shortly after, I went to the principal and told him of what had happened, and also that I was the person who had led the rebellion at the school. I said "If you will forgive me I will try to lead the students in the proper way." He forgave me, and there was never any more trouble while I was at the school.

When I had finished my studies I returned to Uganda and was appointed junior engineer with the Post Office on a high salary scale which was backdated. I had £600 back pay to get, so the senior officer, afraid of what I would do with this money, called me to his office and advised me to open a Post Office savings account. But, praise God, I was able to tell him that Jesus was my Saviour. After this I was appointed to the position of engineer. I was sent to Engand in 1963 to do a six-month special study course. While I was there I worshipped at the Elim church, Shrewsbury, where I made many friends. When I left for Uganda they gave me a lovely book.

I have had the joy of leading many to Christ, including my father, who is now with Jesus, also my dear mother, who, with my grandmother, was murdered in Uganda when robbers broke into the house in October 1966. I have forgiven the person or persons who did this, and pray that they may be brought to justice, so that I can witness to them of my precious Saviour.

(continued on page 171)

Christianity in ancient Ireland

by Jane Osborne Stewart

(BANGOR, NORTHERN IRELAND)

This contribution by Miss Stewart was sent in response to our request that she embody in an article the main points of her letter to us in reply to a quotation from Geoffrey Barraclough's B.B.C. talk in our January 21st issue. Readers will recognise it as eminently suitable for this issue of the ELIM EVANGEL which specially features our work in Ireland.

ST. PATRICK, as most people know, is the patron saint of Ireland. The first we know of him is that he was a slave boy tending sheep on the slopes of Mount Slemish, County Antrim. He probably had been brought back after a raid on Britain.

He must have escaped from his captors and got back to Britain, and then we learn that he returned to convert his pagan captors to Christianity. It is said that he arrived at the hill of Tara, where the high kings of Ireland were crowned. It was Easter Eve about A.D. 430. He preached to a large assembly of the Irish kings, princes and noblemen. To explain the Trinity to these pagans he picked up the shamrock plant and pointed out three small leaves in one complete leaf. He was successful in converting these people to Christianity and was allowed to continue his ministry, and he travelled the length and breadth of Ireland founding churches and settlements of learning. It is said that when St. Patrick and his companions were walking towards where Bangor is they had a vision. They beheld the valley filled with heavenly light and a multitude of the host of heaven, who chanted forth the psalmody of the celestial choir. The place became known as the "Vallis Angelorum" or the Valley of Angels. Later it was known as Beannchoir or White Church. St. Patrick died in 493 and was buried in Downpatrick, where he had founded an abbey and a place of learning.

Under the direction of St. Carthagus a school was established at Bangor which became very famous. Scholars came to it from all over Europe. When Alfred founded or restored the University of Oxford he sent to Bangor for professors. In the year 558 St. Comgall founded his most famous abbey and monastery. He was a man of great piety and learning. He and his monks lived a life of great austerity and were filled with missionary zeal. This early Celtic church had no connection with the Christian church at Rome. Worship held a foremost part in the life of the community, in which music was prominent. The monks studied a wide range of sacred and secular subjects. Biblical knowledge, Latin and even Greek were taught. Much beautiful work was accomplished in copying and illuminating manuscripts and in leather and metal craft. Hard manual work in the fields was a necessity. Columbanus was St. Comgall's right-hand man, but he felt a great call to missionary work, so with Gall and twelve companions he set out in the year 589. These brave men faced great unknown dangers and difficulties and must have been filled with great missionary zeal to accomplish the extension of God's kingdom on the Continent. There is no doubt that they were successful, as Gall and Columbanus are still remembered. St. Gall became famous in Switzerland for his preaching. He became ill and urged his companions to go on without him, but he recovered and settled at a quiet place on the River Steinach for a life of solitude. So began the abbey and town of St. Gall. As a result of Gall's work practically the whole of Switzerland is thought to have embraced the Christian faith.

A well-known legend about St. Gall tells how a bear became his sole friend in his closing years and used to carry logs to the saint for his fire. The bear has now become the coat of arms for the town of St. Gallen and the bear carrying logs is depicted on the wall of the great cathedral there. St. Gall died at the age of ninety-five in 645. St. Columbanus moved on into Italy. In 613 he founded his last monastery at Bobbio, which enjoyed a very high reputation as a seat of learning. It had a remarkable library. Here were to be found many priceless manuscripts carried to the Continent from Ireland to preserve them from the ravages of the Danes. St. Columbanus died at Bobbio in 615. His tomb is still to be seen at Bobbio. In all, the monasteries founded by Columbanus and his followers are said to number 105. Six hundred and

twenty missionaries went from Luxeuil into Bavaria, some suffering martyrdom.

St. Comgall was a close friend of St. Columba of Iona. Visits were exchanged between Bangor and Iona. On one occasion Comgall himself undertook the customary washing of the feet of Columba and his companions when they landed at Bangor.

A story is told that once Comgall directed a visiting monk who was blind in one eye to bathe his eye in the waters of a well close by. The monk obeyed and immediately his eyesight was restored. This well was probably that known to have existed in the vicinity of the present Southwell Road. In this present day miracles of healing are still being performed by the power of the Holy Spirit in the Elim church, Southwell Road, Bangor. I can personally testify to being healed of the pains of arthritis by the power of the Holy Spirit through the laying on of hands by two dedicated men of God, Pastor Cuthbert and evangelist Mr. Tom O'Grady. I thank God and pray that this good work will continue. The missionary spirit still continues in Bangor. Every year at the end of the summer the world-wide missionary convention is held, at which missionaries from all over the world meet in Christian fellowship. Many young people have made decisions here to give their lives to God's service on the mission field. The present-day abbey church in Bangor is a beautiful church, and still has no connection with the Church of Rome.

"Charter for a church"

by A. D. Leitch

MINISTER OF THE ELIM PENTECOSTAL CHURCH,
ALEXANDRA PARK AVENUE, BELFAST.

PHILIPPIANS chapter two is one of the most challenging passages in the New Testament. This personal and intimate letter was addressed to "all the saints . . . with the bishops and deacons" at Philippi; therefore we can expect to find much within it that applies to ourselves and to our Church.

The first thing Paul does is to make an appeal for a proper fellowship. In verse 27 of the first chapter Paul had counselled the believers as to how they were to conduct themselves; now, in chapter two, he is teaching them what is involved if they are to follow his earlier instructions. He seems to be saying "Look, if yours is to be thriving church there must be deep unity, deep love and deep fellowship. If in consequence of your relationship to Christ you are experiencing something of the sweet consolation, if you are rejoicing in what His love means to you, demonstrate this towards one another. You who claim that the Holy Ghost is controlling your lives, you who claim to be identified with God's compassionate purposes, give evidence that your claims are genuine by loving one another and being bound together by the inward uniting power of the Spirit of Christ."

In days when domestic and social sanctities are being trodden underfoot, let us ensure that we safeguard the vital sanctities of Christian living. One way to do this is to pay due heed to Paul's warning not to form cliques within the church. Our interests are to be subordinated to the interests of the Church as a whole.

We follow the apostle's train of thought into verses 5-8, where the example of Christ is declared. Saints and their service are in his thoughts. What strife is caused, what pride is unleashed, what disloyalty is fostered over Christian service of all things! Now we all want to serve God, we all want to possess a ministry of some kind, and so we may; but this in itself can become a snare. Do we want to give useful service to God? Is this what we are deeply concerned about? Then we must possess the right credentials: humility and obedience. Read verses 5-8 and think about this. Look at Christ, the greatest preacher, evangelist, teacher and personal worker who ever walked this earth, but look at the mind that was in Him, His motives and His aims. Heaven owns and approves humble and obedient service.

How tragic if all that Paul has been saying up to this point merely stirred the sentiments or tickled the ears of his readers! To guard against this he exhorts that there be a practical outworking of these things in the lives of the saints.

What the apostle says in verses 12-16 should stimulate every one of us to action. "Work out your own salvation," take great pains over it, bring it to completeness. How candid the apostle is! And he is simply stating that the Christian life will not enlarge itself within our experience apart from care and diligence. What we think of our salvation, and

what value we place upon it, can be best determined by the amount of work we are putting into it. Shoddy workmanship becomes apparent sooner or later, and sometimes with disastrous consequences. We have to attend to our own salvation " with reverence and awe, with serious caution . . . timidly shrinking from whatever might offend God and discredit the name of Christ " (Amplified New Testament). Methods and techniques by themselves are no substitute for lives devoted and abandoned to God. The early Church flourished on account of the latter, not the former.

Why is all this so urgently necessary ? Paul provides the answer, " for it is God that worketh in you both to will and to do of His good pleasure." Here is justification for all the apostle has been saying and teaching. The glory of God revealed in the " bush " (Exodus 3) cannot be compared with His glory revealed in the believer. In view of this let us be careful what we say, and how we react (v. 14), that we may prove ourselves worthy of our relationship to Him.

News from our churches in Ireland

ARMAGH **Pastor: G. H. Wallace**

AS the date of our annual fellowship meeting draws near we pause to ponder, with glad hearts, God's gracious dealings with our assembly.

The year has seen steady progress under the leadership of our minister, Pastor Wallace, who, despite the " winds of change " in other denominations around us, has stood firmly for the truth once for all delivered to the saints. This steadfastness of purpose and energetic leadership are having their reward, and we have been very happy to welcome seven new members into the assembly this month, with the knowledge that two more hope to join us within the next few weeks.

The people here are alert to the danger of church unity (especially in Northern Ireland) as envisaged by the leaders of the older denominations, and are looking to the Saviour for power and liberty to maintain a clear witness to the truth of the gospel message and the unity of the saints only in Christ Jesus.

S. R. LEWIS (*secretary*).

BALLYMENA **Pastor: A. R. Smith**

In 1916 the first of many campaigns was held by the Elim Evangelistic Band, consisting of Pastors George Jeffreys, R. E. Darragh, W. Henderson and F. Farlow, and Miss Streight. Peace was brought to many hearts through the preaching of the Foursquare Gospel, and the Pentecostal testimony raised up then continues to this day. Men and women who have been faithful to Elim and the Pentecostal cause remain to tell of those far-off days.

In our Jubilee year a campaign was conducted by Pastor Hugh McGowan, in which some decided to follow Christ. The missionary zeal of our church is reflected in the generous giving over the years. The Sunday school work has trebled in the past three years. Each week the mini-bus special brings over forty children to the school, and each Sunday more than 100 children and some fifteen teachers attend our Sunday school.

At the close of the year a Hammond organ was purchased and was presented during a visit from the President, Pastor Wesley Gilpin, a former pastor of the church. Our pastor, A. R. Smith, celebrated, in November, twenty-five years in the Elim ministry.

LISBURN **Pastor: S. Shaw**

Our beloved pastor took charge of our church in 1963, and since then we have witnessed, by the blessing of the Lord, a remarkable growth of the church numerically and spiritually. We have an average attendance of sixty on Sunday mornings and 100 on Sunday nights.

Pastor Shaw, with his deep sense of spiritual responsibility as the pastor of the church, has been used as an instrument for the blessing of the church. From time to time the gift of prophecy through him has proved to be a blessing and an encouragement to the members. During these years under review souls have been saved and bodies healed, believers have received the baptism of the Holy Ghost, and the Sunday school has also increased.

G. H. MCDERMOTT.

BEERSBRIDGE ROAD **Pastor: A. Wilson**

We can thank God for His blessing on our assembly over the past years. God is always good, but 1966 has been wide open to the Crusaders for serving the Lord, and thousands of homes have been visited with gospel literature. The carrying of the gospel in word and in song to the homes of many elderly people is one avenue of service much appreciated. Open-air work and personal witnessing by some of the Crusaders have brought some to the ser-

vices and won them to the Saviour. During the year two special series of meetings were held and resulted in decisions for Christ and healings. At our annual business meeting four members were received into fellowship. At this meeting the treasurer gave a very encouraging report. Over the years the financial aspect of our assembly has been very good, but this year it was the best ever. The results of 1966 are a tremendous challenge to us for 1967, but by the help that God will give us we are endeavouring to keep moving forward for God.

BANBRIDGE

JOYFUL OCCASION OF OPENING OF NEW CHURCH

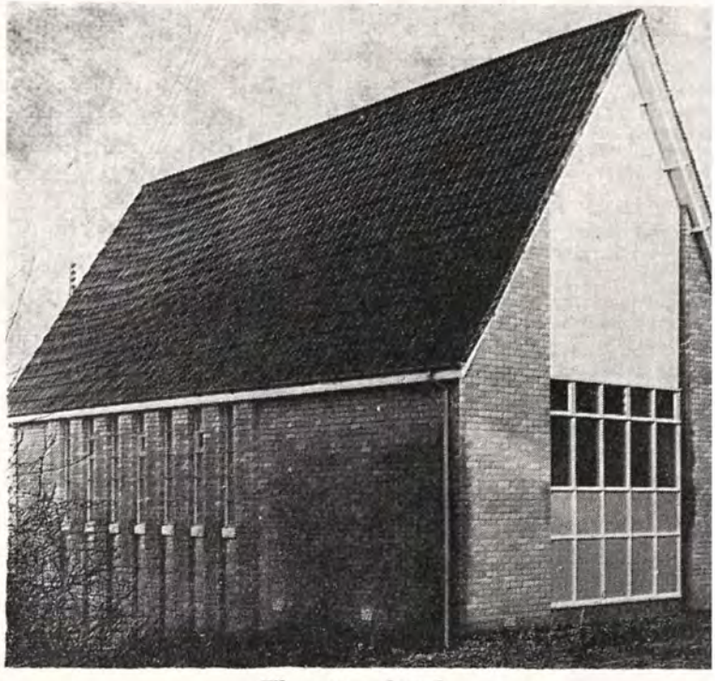
DECEMBER 1966 brought to the Elim assembly at Banbridge the joyful occasion of the opening of their beautiful new church building.

Pastor J. Harris (Lurgan) conducted the opening service and Mrs. C. S. Coulter, a member of the Melbourne Street Elim church, Belfast, on receiving

Mrs. C. S. Coulter receives the key from the builder, Mr. McCarroll.

the key from the builder, Mr. McCarroll, declared the church open for the glory of God for the preaching of the Foursquare Gosepl.

The visiting speakers were R. J. George, Moneyslane, and R. Gilmore, Rathfriland. A congratulatory telegram from Stafford from a former family of its assembly, Mr. and Mrs. Moore, was read. Mr. W. J. Cargin (secretary) thanked all who had helped to make this day what it was, a day



The new church

of real rejoicing. Both men and women of the assembly, and not a few townsfolk, had laboured for months in making this occasion such a glorious one. Thanks were also expressed to all who had given to help meet some of the cost.

Mrs. T. Dean, a former member from Bradford, made the special journey to be present for the opening, and this was much appreciated.

T. MAHOOD.

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

STARTING A BRANCH SUNDAY SCHOOL

WHEN we recently moved to a new housing estate on the outskirts of Portadown my wife and I noticed the large number of children who played on a green opposite the house. The need was immediately apparent, but there was no hall available in the vicinity. Feeling that God would have me do something, I began to hold children's open-air services. Without a ticket printed or any public notice given of my intention, but with the assistance of some of our young people, the venture was started. A young man sang and accompanied himself on a guitar; lively children's choruses were sung and taught to the already gathering congregation of children, followed by the usual features of interest in a children's meeting. God blessed us with four fine sunny Sun-

(*continued on page 172*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

THE facility with which we apply Bible expressions to ourselves without possessing the corresponding experience applies to Paul's statement "the weapons of our warfare are not carnal." The Church cannot say today that the weapons of her warfare are not carnal, for they very frequently are. The use of carnal weapons, no matter how slick, with it, advanced, up-to-the-minute they may be, betrays our failure to recognise the kind of forces we are opposing in the battle for the souls of men.

Paul could say "the weapons of our warfare are not carnal, but are mighty, through God, to the pulling down of strongholds," but he probably arrived at this conclusion as a consequence of his having proved for himself the powerlessness of carnal weapons.

Had he tried them at Athens? Had he hoped there that he might win the Athenians by a philosophical presentation of the gospel? Whether this is so or not, he states to the Corinthians that when he came to them, and his campaign in Corinth of eighteen months followed immediately upon his Athens visit, he determined not to know anything among them save Christ and Him crucified.

And Paul proved at Corinth in his eighteen-month crusade there that the non-carnal weapons were powerful: they destroyed the confidence of the Corinthian believers in idols; they destroyed the Devil's hold over their souls; they overturned their confidence in philosophy; they destroyed the grip of demons upon them; they caused sin to relax its grip in their lives; they brought them into captivity to the Christ of God.

The New Testament teaches us that the mightiest spiritual weapon of all is prayer. But quite clearly here Satan triumphs over the Church. It would be impossible to assess to what extent Britain's amoral and immoral state today is due to lack of prayer on the part of Christ's Church. The New Testament reveals that prayer by the Church affects a nation. But because the prayer meeting does not pander at all to the flesh, and produces no immediately visible results, instead of believing God we give way to the flesh and the prayer meeting is the most neglected church meeting of all.

It is curious how we yield to Satan's subtlety in adopting carnal weapons, which may produce immediate small results, but all the time he laughs the Church to scorn because he realises that he has prevented her from using the most effective weapon against him. Had the Church of Christ prayed instead of adopting carnal weapons to increase or even keep its numbers who knows how much less immorality, gambling, pleasure loving, even drug peddling, and indifference to the things of God would be in our nation today? Carnal weapons may please the eye and tickle the ear and minister to human pride, but they will never, repeat never, demolish the strongholds of the Satanic world; only spiritual weapons will do this: the Holy Spirit states that they are mighty, through God. It is therefore our duty to abandon carnal weapons "to keep the people" and use the only weapons God has commanded us to use, leaving the effects of our using them to Him who "doeth all things well."

EASTER MONDAY 1967

A GREAT DAY OF WITNESS

Begin the day with us in TRAFALGAR SQUARE at 11 a.m.

Speakers : PASTORS J. C. KENNEDY and J. NEWMAN

Conveners : PASTORS H. W. GREENWAY and J. C. SMYTH

CHOIRS FROM ELIM PENTECOSTAL CHURCH, SELLY OAK

Afternoon and evening in the

ROYAL ALBERT HALL

at 3 and 6.30 p.m.

SPECIAL SPEAKER FROM CANADA

REV. T. JOHNSTONE (General Superintendent of the Pentecostal Assemblies of Canada)

Rev. T. Johnstone

Theme of afternoon programme :

" The Baptism in the Holy Spirit "

Narrator : PASTOR T. W. WALKER

Convener : PASTOR G. W. GILPIN (President)

Opportunity during the tea interval for friends seeking divine healing and the baptism in the Holy Spirit

EVENING EVANGELISTIC RALLY

At the evening meeting the Sunday School Shield will be presented by the President to the successful contestants in the 1966 Sunday School Scripture Examination. PASTOR A. TEE (National Youth Director) will introduce the winning school.

Convener : PASTOR H. W. GREENWAY (Secretary-General)

Taking part during the day :

MASSED YOUTH CHOIRS ✱ GUEST CHOIR FROM BIRMINGHAM ✱ LONDON CRUSADER CHOIR ✱ MISSIONARY INTRODUCTIONS AND WELCOME TO PASTOR H. C. PHILLIPS (recently returned from Africa) ✱ Musical arrangements under the direction of PASTOR D. B. GRAY.

Bring an unsaved friend to the meetings. Many have been converted

Reserved seats : afternoon 3/-, evening 4/-. Balcony 1/-

Old-age pensioners can obtain free seat tickets.
Write at once to R.A.H., Pastor D. B. Gray, 15 Rodenhurst Road, London, S.W.4.

Pentecostal revival in the New Testament books

THE GOSPEL A

Evangelistic expositions given Sun

WHEN I first came to this church I had to use nicknames to identify many of you till I knew what you were called. How would you have liked *Kolobodactylos*? Mark, or John of Jerusalem, was so known. It means stump-fingered. However, he made splendid mockery of this description as those fingers revealed his powerful literary insights.

Anyone who understands the arts of narration will appreciate this. He had listened long to Peter, whose stories of Jesus were given more and more in set fashion as the apostle grew older, and he caught Peter's style like Boswell caught Johnson's. There is an impetuous directness here. Jesus was Peter's Man (it is odd how we all find our ideal in Jesus), and he used words like "immediately," "straightway," and so on. Jesus was not a theorist in His study. There was a disturbing immediacy about Christ, and that impressed a man of action like Peter, as Mark skilfully shows.

There is another sign of Mark's literary ability—his character portrayal. Inefficient authors have to tell you their characters are kind or hasty or haughty, but a Hugo or Dickens put down the little incidents that are so revealing. The reader sees for himself what the hero is. There are many personal touches in Mark, such as that Jesus took the child "in the crook" of His arm.

The facts speak for themselves

Mark tells you the facts and, unlike John, whose gospel is at pains to point out what the facts mean, he lets them speak for themselves. That was, after all, the way Peter found out for himself who Jesus was. He was not told. This gospel seems to pivot on that all-important visit to Cæsarea when Peter hit on the truth "Thou art the Christ." His close observance of Jesus left him no other explanation. Jesus congratulated Peter on seeing the truth without "flesh and blood" pointing it out.

Pentecostals are people who have had a similar experience. They have had a burst of illuminating realisation. This Jesus is *the* One. He is the Person whom everything is about. He is life's purpose and life's meaning, the Integrator of existence. With Christ everything, which before was chaos, falls into place.

Mark begins (again in that sure literary touch) in a way which compacts a volume of truth in one word. "The beginning of the gospel of Jesus Christ." Gospel means good news. Think! The story of Christ is 1,900 years old and should be called history, not news. But Mark turns this thought aside by saying that he records the *beginning* of the good news. He knew that some people are always news—and so is Jesus. He is always up to something! He is always taking people by surprise. He does things never expected, things wonderful, things that touch us and thrill us and change us, things that pour a stream of happiness into lives from which the romance faded long ago. Old folk fell in love with Him. He puts radiance back on the withered cheek. Old men dream dreams. He is good news every day to the weary and empty.

The expositors of this gospel tell us that Mark sets Jesus forth as the Servant of Jehovah, hence there is no detail of his ancestry, and we read "Whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

However, other scholars insist that the Christology of Mark is as high as that of John's gospel—the book begins by saying "Jesus Christ the Son of God."

To me the book says both things. More than that, it had to say both things. What use would a servant be who had no power at all, no strength? This Christ is such a notable Servant because He has such power. He is the Servant of servants because He is the Son of God. He can serve the world in the way the world needs because His resources are limitless, those of God Himself.

The Jesus we preach in this church is not a pathetic, wan martyr, always crushed, always derided. He is the One who puts Himself at our disposal, at our beck and call, and yet is the One adequate for all the demands that our sin and madness make upon Him. That is what Mark sets out to demonstrate.

Mark first describes a typical sabbath day in the Christ's life

This was the first day Jesus came to his home town of Capernaum. Asked to teach, He gave a staggering display of authoritative teaching that left them almost concussed. Then faced with a man possessed He drove out the dirty demon and cleaned the man up. Next, confronted with a domestic prob-

DING TO MARK

ay in the Elim church, Sparkbrook,

By GEORGE CANTY

lem, He entered Peter's home and (as usual) took over, and put a sick woman back on her feet to look after her family. When the people around dare travel without the Jewish prejudices being offended, after sunset when the sabbath ended, they brought their sick people. Do something about that? Of course! And He healed them. The day was over, but not for Him. He scarcely slept before He was up and out. Peter "hunted him out," as Mark really puts it, and points out that He had a glorious congregation waiting back home, but Jesus said that His mission was to more places than Capernaum. "Let us go into the next towns, for therefore came I forth." With Him it is always "the next towns," and that includes our town, to do the same things. He is not the Servant of a few but the Servant of all; not the Healer of a few but the Healer of all. He has no preferree cases, no prior interests. He still presses on. The last words in Mark say that the disciples went everywhere and the Lord worked with them. You can never precede Jesus anywhere. He is always the eager, driving, unresting Christ, pressing on and on to the next town and the next and the last—to the most God-forsaken hole on earth. He will arrive before anybody else bothers. This is the gospel according to Mark, as he now further demonstrates.

The Divine Servant

This Servant, worn out with effort, falls into a dead sleep in a boat on the lake, while fury reigns. His disciples ask Him whether they can drown for all He cares. Equal to all demands, he soothes the savage elements. *Lord of the elements!*

A man torn by a thousand conflicting lusts, can Jesus help? He casts out the demons and the man's life becomes integrated and devoted to Him. *Lord of personality.*

Death and hollow-eyed bereavement strikes. Jesus stops the howling of the professional sorrowers and life rises again in the shining face of Jairus's daughter. *Lord of life.*

Physical disorder weakens a timid woman as daily she loses blood. Within the circle of His presence is a new world of order and strength. She reaches inside that circle with one finger and like lightning it conducts to her soundness. *Lord of the physical realm.*

He pities hungry, fainting crowds, and from the atomic elements, by-passing natural processes, He gives them bread—and what is more, they do not have to queue for it, like we do in these horrible self-service stores of today, where nobody cares about you. He finds the greatest people of all time to become their waiters, unknown women and unworthy men are waited upon while they sit in groups on the green grass, looking like beds of flowers—waited upon by St. Peter, St. John, St. Philip and St. Andrew. So He teaches service while He serves. Nobody is last. Nobody is ever at the back of the queue when Jesus is there. We are all priority number one with Him. I remember a man at the back of a line of folk for whom I was praying suddenly looking happy. When he came to me in turn he was dancing—Jesus had been down the line and healed him while I was doing my best for those in front! Hallelujah! That is Jesus. What a proudly privileged lot we are—waited upon by such a Servant! *The Lord of nature Himself.*

He is also *Lord of the moral order.* By His unknown dealings in the regions of death and the land of all lost things, by His solo attack upon the evils that continually menace and captivate us failing creatures, He took to Himself the power to ransom us, redeem us, restore us to ourselves and to the Father.

No wonder the early Church went around continually singing and shouting "Christ is Lord! Christ is Lord!"

Do you think the gospel according to Mark is big enough for you? It is big enough for anybody. Your answer is Jesus. Reach out, believe, receive. He is here, now, continuing what He then began.

Women's Page

by Marjorie Gorman

DEAR SISTERS,

Having talked to you in my previous letters about the role of the Christian woman as a housewife and what her attitude should be regarding other services for God I thought that this week we could think together about what her attitude should be to her husband.

The relationship that should exist between husband and wife is beautifully summed up in the thirty-first chapter of Proverbs, particularly from the wife's angle, and this is what interests us. We read there : " The heart of her husband doth safely trust in her. . . . She will do him good and not evil all the days of her life." What a wonderful thing it is when a man's heart can safely trust in his wife ; when he can trust her to spend wisely the money that he gives to her, to care properly for their children, to keep his confidence, to be faithful to him in these days when there is so much infidelity between man and wife, to stand by him in trouble and never to let him down however severely her loyalties are strained.

But what evil can a Christian woman do to her husband as opposed to that which is good ? At first I was puzzled when I read the words " do him good and not evil," until I came to the conclusion that this matter of good and evil must relate to the influence that a woman can exert over a man, and there is no doubt that this is a very real thing ; some women do have great influence over men for either good or evil, particularly so in the relationship of man and wife. Even at this moment this is being proved in world affairs, for we are told of the strong influence that is being brought to bear upon Mao Tse-tung, leader of Communist China, by his wife, Chiang Ching.

Illustrations of the power of a woman's influence over man abound in God's Word, from the story of Eve to the unsuccessful effort of Pilate's wife, but I have never read one more convincing in present-day life than that relating to Nicolas Khoklov. In 1954 Khoklov, a Soviet secret agent, was assigned to assassinate Georg Okolovich in Germany. He applied for political sanctuary when he reached Germany and told how his wife, in whom he had confided, had presuaded him against doing this thing even though it might mean death for her and their child left in Moscow. He stated : " It was Zanina who helped me to understand that there exists in the world such a thing as decency and purity of motive. I am indebted to her for saving my conscience and for having preserved my human ego in purity."

In less spectacular ways, day by day, we can use our influence for good over the lives of our husbands, but we can do this only if we ourselves live under the influence of the Holy Spirit.

One more aspect of this matter before I say goodbye, and it relates to the Christian woman whose husband is not converted. You can do your husband the greatest good of all. We read in 1 Peter 3 : 1 : " Likewise, ye wives, be in subjection to your own husbands ; that if any obey not the word, they also may without the word be won by the conversation of the wives ; while they behold your chaste conversation coupled with fear." It may grieve you that your husband never attends church and therefore never hears the Word of God, but " what knowest thou, O wife, whether thou shalt save thy husband ? " (1 Corinthians 7 : 16). By living before him a consistent Christian life, showing patience and grace under provocation, letting Christ's beauty emanate from your life and using your influence for good the promise is that you will win him for Christ.

Yours sincerely,

MARJORIE GORMAN.

Great Easter Convention

ELIM CENTRAL CHURCH, CLAPHAM

Good Friday at 11 and 7 Saturday at 7

Easter Sunday at 11, worship and ministry

At 6.30, D. B. Gray and London Crusader Choir

Speakers : **R. R. TAYLOR and A. TEE**

Sunday, April 2, at 11 and 6.30

Visit of REV. T. JOHNSTONE (Canada)

D.1445

Easter Conventions

ABERYSTWYTH. Elim Pentecostal Church, New Street. Good Friday at 11 and 6. Saturday at 7. Sunday at 11 and 6. Monday at 3 and 6.30. Preacher: Charles Stacey (Merthyr Tydfil), Derek Lambelle (Pontardulais) and Rev. Dr. Leighton James (Cardigan). Convener: Stephen Huntley.

BATH. Elim Pentecostal Church, Charlotte Street. Sunday at 11 and 6.30. Preacher: H. W. Greenway (Secretary-General).

BIRMINGHAM, Graham Street (off Newhall Hill). March 24-28. Thirty-sixth Annual Easter Convention. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7. Tuesday at 7.30. Preachers: Joseph Smith and W. Llewelyn Bell. Singing by Blackheath Ladies' Trio, Graham Street Choir and W. Bell.

BOURNEMOUTH. March 24-26. Elim Pentecostal Church, Curzon Road, Springbourne. Communion, Good Friday at 11. Youth rally on Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

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: A. S. F. Horne (District Superintendent).

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Preachers: D. Ayling and W. M. Plowright. Choir and soloists. Saturday at 7. Sunday at 11 and 6.30.

CLAPHAM. Elim Central Church, Clapham Crescent. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: R. R. Taylor and A. Tee, with D. B. Gray and the London Crusader Choir.

CROYDON. Elim Pentecostal Church, Stanley Road. Thursday at 7.30, Stainer's "Crucifixion," by the Croydon Christian Choir. Good Friday at 11 and 6.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: A. Tee (National Youth Director) and R. R. Taylor (Leicester). Convener: W. J. Maybin.

DOWLAIS. Elim Pentecostal Church, Ivor Street. Saturday at 6.30. Sunday at 10.30, 6 and 8. Monday at 10.30, 3 and 6.30. Tuesday at 3 and 6.30. Preachers: J. T. Bradley and John Henry Vaughan.

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 11 and 7. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: Eric Dainton (London) and T. F. L. Middleton (Birmingham). Convener: A. J. K. Magee.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Sunday at 11 and 6.30. Preacher: A. H. C. Newman (Penzance). Monday at 3 and 6.30. Preacher: D. Holmes (Newquay).

GLOUCESTER. Elim Pentecostal Church, Park End Road. Friday and Saturday at 7. Sunday at 11 and 6.30. Preacher: J. Osman. Convener: A. C. Jarvis.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: T. E. Francis (Exeter) and B. C. Richardson (Barking).

LEEDS. Foursquare Gospel Church, Bridge Street, Leeds, 2. 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 rally) and 6.30. Wednesday at 6.30 and 7.30. Preachers: S. Beresford, J. Lancaster and R. Lighton. Missionaries to be present: Mr. and Mrs. D. C. Lewis (India). Soloist: Mrs. Jean Drysdale.

NEWHAVEN. Elim Pentecostal Church, Meeching Rise. Good Friday at 3 and 6.15. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. P. Johnston (Rochester). Conveners: H. W. Holdstock and B. J. Hayes.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Good Friday at 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Convention conducted by Elim Bible College students. Convener: J. Hyde.

SCUNTHORPE. Elim Pentecostal Church, Ferry Road. Good Friday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preachers: A. C. Jarvis (Gloucester), B. Epton (Lincoln) and L. J. Pole (Bristol). Soloist: Pauline Pole. Convener: R. S. Pender.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Good Friday to Easter Monday. Weeknights at 7.30. Sunday at 10.45 and 6.30. Monday at 3. Preachers: R. Morrison and A. R. T. Whittall. Convener: A. V. Gorton.

SOUTHEND-ON-SEA. Elim Pentecostal Church, Windermere Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: B. Edwards (Thornton Heath) and K. Calder (Brentwood).

STOWMARKET. Elim Pentecostal Church, Crowe Street. Good Friday at 7.15. Saturday at 7. Sunday at 11 and 6.30. Preachers: G. Backhouse (Westcliff-on-Sea) and K. Brotton (Ashingdon). Convener: D. D. Phillips.

ST. PETER PORT, Guernsey. March 24-30. Eldad Elim Church, Union Street (just off the Grange). Annual Easter Convention. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7.30. Tuesday, Wednesday and Thursday at 7.30. Preacher: Idris Davies, Ammanford. Soloist: Mrs. I. Davies. Supporting items by the Eldad Choir. Convener: S. Penney.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Sunday at 11 and 6.30. Preacher: D. C. Lewis (India).

WHITEHAVEN. Elim Pentecostal Church, George Street. Good Friday at 10.45, 3 and 6.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: W. G. Hathaway. Convener: K. J. Cave.

WIGAN. Elim Pentecostal Church, Station Road. Good Friday at 7. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preachers: C. J. Watkins and F. S. Day. Convener: J. M. Seaman.

TESTIMONY FROM UGANDA

(*continued from cover page*)

It has been my joy to return for a special postal course at Mbagathi for the months of January and February 1967, and again to meet my father and mother in Jesus, Pastor and Mrs. Johnston, who, with Ruth, are faithfully labouring there each Sunday at the school. I do not think I will be sent back to Nairobi for any further studies because now, at almost forty years of age, I find it difficult to keep up with the younger students. But the Lord brought me back again for the last two months for a purpose, because during that time I have had the joy of leading three of the new students to Christ. I give Jesus all the glory, for I can say "By the grace of God I am what I am." I enclose my photograph for you to see.

Your brother in Jesus,

GODFREY RWAKITERATE (Uganda).

YOUTH PAGE

A LETTER FROM THE NATIONAL YOUTH DIRECTOR TO EVERY ELIM CRUSADER

DEAR CRUSADERS.

Through the years we have had a lot to make us feel proud of you. Literally thousands of people have been impressed by the scene that meets their eyes when they see the mass of fine young pople standing to sing in the Royal Albert Hall.

Last year we did not quite make our target of 1,000, yet we feel this is well within our reach if every one of you will co-operate by serving your Lord on Elim's great family day. It is easy just to sit back in the congregation. If we all did so it would spell total failure.

We therefore *appeal* to you to join the massed youth choir this year. We can do no more than appeal to you. Elim expects all Crusaders to do their duty.

Even if you have not been able to attend a rehearsal endeavour to be in at the final one at 1.30 p.m. (prompt) in the Royal Albert Hall. This is most important.

We look to you to help us to make the choir 1,000 strong this year.

With best wishes,

A. B. TEE,
National Youth Director.

Two Bangor Elim Crusaders testify

BANGOR **Pastor: J. M. Cuthbert**

Here in Bangor, County Down, we thank God for His encouragement during these past months; souls have been saved, bodies healed, and believers baptised with the Holy Spirit. Further, the church offerings have never been higher.

Religion plays an important part in Irish national life; consequently the vast majority of the population have a church connection, which they maintain generation by generation. In this traditional environment the evangelical church is faced with the problem of reaching men and women with the gospel who, although unconverted, have strong religious backgrounds.

Here are three brief testimonies which illustrate that formal religion can never satisfy the heart or extend forgiveness to the soul. The three persons concerned are now active members of the Bangor church.

From an early age I regularly attended a Presbyterian church, but during those many years I never found salvation through Jesus Christ. I did not know peace or joy in my soul, although I was always searching; a religious sinner you might say. It was in the Elim church, Bangor, that I found what I needed. After being greatly challenged by the preaching of Pastor Cuthbert for some weeks, I accepted Christ as my Saviour on October 9th, 1966. What a difference He has made! Since then this same Jesus has healed me of hiatus hernia, and baptised me with the Holy Ghost. And what a year it has been for our family circle! There are now seven of us regularly attending the church. How we praise God for Elim!—(Mrs.) E. Jennings.

As a young teenager I often thought about God. I attended church and sought to find the answers to life's problems, but found none. The impression was given me that conversion was a kind of optional extra for those who were very religious, but unnecessary for those of us who were not so keen. I tried to rid myself of that sense of guilt that often haunted me; resolutions to be better always came to nothing. But then my wife and I found Christ! In 1966 we were baptised in water, baptised in the Holy Ghost, and received into membership at the Elim church, Bangor. We thank God for a spiritual home where we enjoy the warmth of real fellowship with sincere Christians.—C. McIlroy.

We regret that Mrs. V. Brown's testimony has to be held over owing to lack of apace.—Editor.

NEWS FROM CHURCHES (*continued*)

day afternoons until the day all clocks were put back one hour. The big question: would the children come into our house for a regular school? They did; twenty-five children were crammed into our living room. Thus our branch Sunday school was born. Roman Catholic and Protestant children sat side by side.

Being a children's evangelist, I am convinced that big children's campaigns must have a vital role in all our churches, but this report is designed to encourage and exhort every church member to assess the local situation and ask the question "Why shouldn't I start a small school in my house?" Do this work in collaboration with your pastor and youth leader. Most cities and towns have built their housing estates well away from centres where our churches are mostly situated, and some churches cannot afford to run regular bus services to the Sunday school. Here is the answer to a modern need.

COMING EVENTS

BIRMINGHAM, Kingstanding. March 14-19. Elim Pentecostal Church, Warren Road. Weeknights at 7.30. Sundays at 11 and 6.30. Visit of Rev. and Mrs. Townsend, Canada.

BIRMINGHAM, Erdington. March 18-20. Elim Pentecostal Church, South Road. Men's weekend. Saturday at 7, F. Shadlock and Selly Oak Male Voice Choir. Sunday at 11 and 6.30, Erdington Male Voice Group. Monday at 7.30, J. Nicholson and Langley Male Voice Choir. Preacher: E. Dainton, London.

BOURNEMOUTH. March 21 and 22. Elim Pentecostal Church, Curzon Road, Springbourne. Visit of Rev. T. Johnstone (Canada) at 7.30 both evenings.

CLAPHAM. April 2. Elim Central Church, Clapham Crescent. At 11 and 6.30. Preacher: Rev. T. Johnstone (Canada).

CROYDON. April 2. Elim Pentecostal Church, Stanley Road. At 11 and 6.30. Preacher: W. G. Hathaway.

DUBLIN. March 12-26. Elim Pentecostal Church, 116 Thomas Street. Evangelistic campaign, conducted by George H. Wallace (Armagh). Sundays at 11 and 7, weeknights at 8 (Saturdays excepted).

ILFORD. March 18, 20. Elim Pentecostal Church, Clements Road. East London Revival Rallies. Saturday at 3 and 6.30. Monday at 7.30. Preacher: W. M. E. Plowright. Supporting programme. (Tea between Saturday services.)

IPSWICH. March 19. Elim Pentecostal Church, Vernon Street. At 11 and 6.30. Preacher: J. T. Bradley.

NEWTOWNARDS, NORTHERN IRELAND. April 1-6. Elim Pentecostal Church, Court Street. Convention. Saturday at 3.30 and 6.30. Sunday at 11.30, 3.30 and 7. Monday to Thursday at 8. Preachers: I. Whitfield Foster (London), Robert Gilmore (Rathfriland). Singing by I. McRoberts and W. Henning. Convener: W. H. Holohan.

RAYLEIGH. March 18, 19. Elim Pentecostal Church, Castle Road. Youth weekend. Saturday at 7, taken by a team of Christian police. Sunday at 11, 3 and 6.30. Preacher: A. Bolton (Dagenham).

ROMFORD. March 19. Elim Pentecostal Church, Wheatsheaf Road. Church's tenth anniversary at 11 and 6.30. Preacher: H. W. Greenway (Secretary-General).

SCARBOROUGH. April 1-3. Elim Pentecostal Church, Murray Street. Sisterhood weekend. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 7.15, united rally. Speaker: Mrs. G. Gorton.

SOUTHEND-ON-SEA. March 30. Elim Pentecostal Church, Windermere Road. At 7.30. Film, "What mean ye by this service?" by W. F. Finch (P.J.M.).

WHITEHAVEN. April 5. Elim Pentecostal Church, George Street. Annual Sisterhood rally. Speaker: Mrs. Ladlow (Motherwell).

ITINERARIES

The President:

April 2, Oxford; 9, Bournemouth (Springbourne); 16, Plymouth; 23, Birmingham (Graham Street); 30, Salisbury.

London Crusader Choir:

March 18, the Salvation Army, Regent Hall, Oxford Street, London, 6.30; 19, Elim Bible College; 24, Wandsworth prison; 26, Clapham (evening); 27, Royal Albert Hall.

A. D. Bull (Tanzania):

March 18, Pontardulais; 19, Pontardulais (a.m.), Aberystwyth (p.m.).

Miss V. McGillivray (Hong Kong):

March 19, Ealing; April 2, Ipswich; 4, Lowestoft; 5, Great Yarmouth; 6, Norwich; 8, Bowers Gifford; 9, Braintree; 10, Leigh-on-Sea; 11, Colchester; 12, Sudbury; 13, Stowmarket; 15, Rayleigh; 16, a.m. Ingatestone, p.m. Southend; 17, Ashington; 18, Chelmsford; 19, Maldon; 20, Clacton.

Elim Evangelistic Film Unit:

March 18, Stevenage ("Facts of Faith"); 22, Palmers Green ("The First Easter").

D. C. Lewis (India):

March 18, Accrington; 19, Salford; 21, Stockport; 22, Chorlton; 23 Glossop.

D.613

BIRTH

BALL. On February 4th, to Malcolm and Patricia Ball, of Hull City Temple, God's gift of twin daughters, Lesley Anne and Rachel Elizabeth, sisters for Simon.

MARRIAGE

BROWN—HOWE. On February 25th, Donald Brown to Ruth Howe, at the Elim Church, Newcastle-upon-Tyne. Officiating minister: F. Lavender.

WITH CHRIST

BALLARD. On January 21st, William George Ballard, aged 87 years, founder member, elder and trustee of the Elim Church, Winton, Bournemouth. Officiating minister at funeral: James McBurney.

BERNARD. On February 20th, at Newquay Hospital, Elizabeth Bernard, aged 75, faithful member of Newquay Elim Church. Served for many years as Sunday school superintendent. Officiating minister at funeral: D. G. Holmes.

EVANS. On February 26th, Mrs. Adelaide Evans, aged 94 years, foundation member of Elim Church, Clacton-on-Sea. Officiating minister at funeral: H. Burton-Haynes.

HOBSON. On February 19th, Harry Hobson, aged 62 years, of the Elim Church, Newcastle upon Tyne, grandfather of Pastor E. Garner. Officiating minister at funeral: F. Lavender.

PARKIN. On February 11th, Mrs. Lily Parkin, aged 78, passed into the Lord's presence. Faithful member of Hull City Temple. Officiating minister at funeral: I. R. Moore.

SAUNDERSON. On February 21st, Mr. J. W. Saunderson, aged 80 years, faithful and beloved member of Halifax Elim Church. Officiating minister at funeral: W. J. Hilliard.

PLAN YOUR PROGRAMME

United Elim Pentecostal Churches

MIDLANDS RALLY

BIRMINGHAM TOWN HALL

Saturday, SEPTEMBER 9th, 1967

PARTICULARS LATER

YOUTH PAGE

Why "Crusader"?

By H. B. McGOWAN

NORTHERN IRELAND YOUTH COMMISSIONER, MINISTER OF APSLEY STREET ELIM CHURCH, BELFAST

CRUSADER! Is it an appropriate name for twentieth-century youth? When so much is labelled "outdated" today, could it possibly be a little old-fashioned? What does it mean anyhow? A crusader, originally, was a soldier engaged in the holy wars of Palestine. One of his badges was the large cross on his battle dress. He was well described as "a soldier of the cross." Now we see the parallel.

The age-long holy war between evil and good still rages. Paul reminds us that "we wrestle not against flesh and blood" in this conflict, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). In this present day of intellectual and social progress we are faced as before with the same basic problems of humanity. The god of this world has made sin more alluring; his captives have been blinded by his generosity, unaware of the poisonous effect of his gifts of godlessness. It is only by the grace of God that we stand against the influence of Satan in this pleasure-loving, sinful world.

The ability to stand is not in ourselves but in Him who is able to keep us from falling (Jude 24). "Wherefore," says the apostle, "take unto you the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:11). The armour of God and the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds (2 Corinthians 10:4). Let us put on the armour of God. What a uniform for a Crusader!

THE GIRDLE

"Stand therefore, having your loins girt about with truth." Truth is very important to the Christian. Error brings into bondage, but truth liberates. We must pay the price for truth. "Buy the truth and sell it not" (Proverbs 23:23). Truth is easier sold than bought. Truth is not to be debated over but walked in (3 John 3, 4).

THE BREASTPLATE

"The breastplate of righteousness." How different to be upright in this crooked world. This is one part of our armour that should be on display. "He that doeth righteousness is righteous" (1 John 3:7).

THE GOSPEL

"Your feet shod with the preparation of the gospel of peace." On the passover night in Egypt all Israelites had to eat the flesh of the lamb with their staffs in their hands and their shoes on their feet (Exodus 12:11). Surely this speaks to us of readiness to go or stay; willingness to do God's will; eagerness to walk the second mile for Christ.

THE SHIELD

"Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Faith strengthened by the promises of God! Faith inspired by our knowledge of Him through the Word! Faith cometh by . . . the word of God" (Romans 10:17). In John's first epistle we read "And this is the victory that overcometh the world, even our faith" (5:4).

THE HELMET

"Take the helmet of salvation." Paul exhorts the Thessalonians to take for a helmet the hope of salvation. All that we do must be done in the spirit of holy expectancy. "He that hath this hope in him purifieth himself, even as He is pure" (1 John 3:3).

THE SWORD

The sword of the Spirit—the Word of God. Our personal witness for God can only be effective when we speak well of Jesus, and the only way we can accomplish this is by using His word. Our opinions,

(*continued on facing page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by W. J. Hilliard**

Monday, March 20th — John 18:1-14

" Jesus saith unto them, I am He " (v. 5).

No mention is made in John's gospel of the angel who came to the watching shepherds, or of the wise men who were directed by the star to where Jesus was; it goes farther back than that. Matthew and Luke begin with Bethlehem, John begins with the bosom of the Father. The emphasis in this gospel is on Christ's divine origin, evidences of which are in every chapter. We see it also here in His use of the title " I am," it put fear into the hearts of the crowd and caused those sent to arrest Him to fall to the ground. It is good to be reminded that Jesus is the great " I am," the ever-present and all-sufficient One.

Tuesday, March 21st — John 18:15-17

" Peter stood with them, and warmed himself " (v. 18).

Peter may have been standing outside for a long time before John was able to get permission to bring him in. Fear and uncertainty had taken hold of him. He should not have been standing with the enemies of Jesus and warming himself by the fire that they had built. His denial of Jesus took place by this fire. It was here that he made his reply to the sharp-witted porteress and to the man who had seen him with Christ in the garden. Denial of Christ almost always begins when we seek our company from among His enemies and find pleasure in the kinds of fires that they meet around.

Wednesday, March 22nd — John 18:28-40

Pilate is mentioned six times in today's reading. Opportunity came both to him and to Judas and both of them lost it. One aspired to personal gain, the other to promotion. In the accounts that we have of Christ's trial before Pilate one can discern a reluctance on the Roman leader's part to condemn an innocent Man. This reluctance may have been caused by what his wife said to him about her dream, and the deep impression that Christ Himself had made on him. We turn from Pilate to Christ and to the good confession that He witnessed before this man (1 Timothy 6:13).

Thursday, March 23rd — John 19:1-16

" Then delivered he Him therefore unto them to be crucified " (v. 16).

These simple words, so charged with an infinite pathos, are the pivot upon which God's eternal purpose hinges. But, though eternal issues are involved, the responsibility of each individual for his part in the event is not thereby abrogated or lessened. In a future age " they shall look on Him whom they pierced " (Zechariah 12:10). The act was simple, " then delivered he Him therefore unto them," but it betrayed a principle, in Pilate's case the principle of justice.

So today God's eternal purpose is being carried out, though, like Pilate, we may be unaware of our part in it. But we do not have Pilate's excuse for unawareness; we are commanded to set our attention on things above (Colossians 3:2).

Friday, March 24th — John 19:17-30

" They crucified Him " (v. 18).

The cross that Jesus was nailed to was a thing of crudity quickly and roughly put together by men who were strong rather than skilful. Before this Jesus had been blindfolded and struck on the face, robed, and crowned in mockery with a crown of thorns, its strong, sharp needles piercing His brow. He was spat upon and the hair was pulled from His face. On the cross He suffered the added indignity of shame. The anguish of body and mind that Jesus passed through was intensified by the utter loneliness that was His. This was when He became sin for us. " Love so amazing " !

Saturday, March 25th — John 19:31-42

John chapter 19 is concerned with the death and burial of the Lord Jesus. We see His sacred body pierced by a soldier's spear, yet preserved from further indignity by the fulfilment of the prophetic statement " A bone of Him shall not be broken." The soldiers who nailed Christ to the tree and pierced Him with a spear were wholly unaware of the prophecy " They shall look on Him whom they pierced." Loving hands ministered to His body, taking it down from the cross and placing it in the new tomb in the garden. We are reminded in 1 Corinthians 15 that Christ's burial is part of the gospel—" Christ died . . . was buried and . . . rose again " (vv. 1-4).

Sunday, March 26th — John 20:1-18

" Why weepest thou ? " (v. 15).

One would have thought that the sight of the empty tomb with its heavy and cumbersome stone rolled back, and seeing angels and hearing them speak to her, would have eased the sorrow in Mary's heart. She was weeping when she stooped down and looked into the tomb. She was still weeping when she turned to Christ, thinking Him to be the gardener. " Her clinging love needed more than an empty grave, folded clothes and waiting angels to stay its tears." " Mary." That one brief word was the answer to her tears. Her rapturous exclamation pulsates with joy and adoring worship—" Rabboni," my dear Master !

WHY " CRUSADER " ? *(continued)*

thoughts or arguments, no matter how grand they may be, are futile against the powers of this world. The gospel (God's word about Christ) is God's power unto salvation. The Word of God is quick and powerful, and is sharper than any two-edged sword. Get to know the Word. We cannot use it unless we have a knowledge of it. Just as a soldier cannot use the weapons of modern warfare without a working knowledge of them, so we must have an experimental knowledge of the Word.

Is the name Crusader outdated? Never! The battle still rages. Paul, who could say " I have fought a good fight," wrote to Timothy: " Endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier " (2 Timothy 2:3, 4). Crusader, we are on the battlefield for God and we are on the victory side. Let us stand fast and be unmovable, yet always abounding in the work of the Lord.

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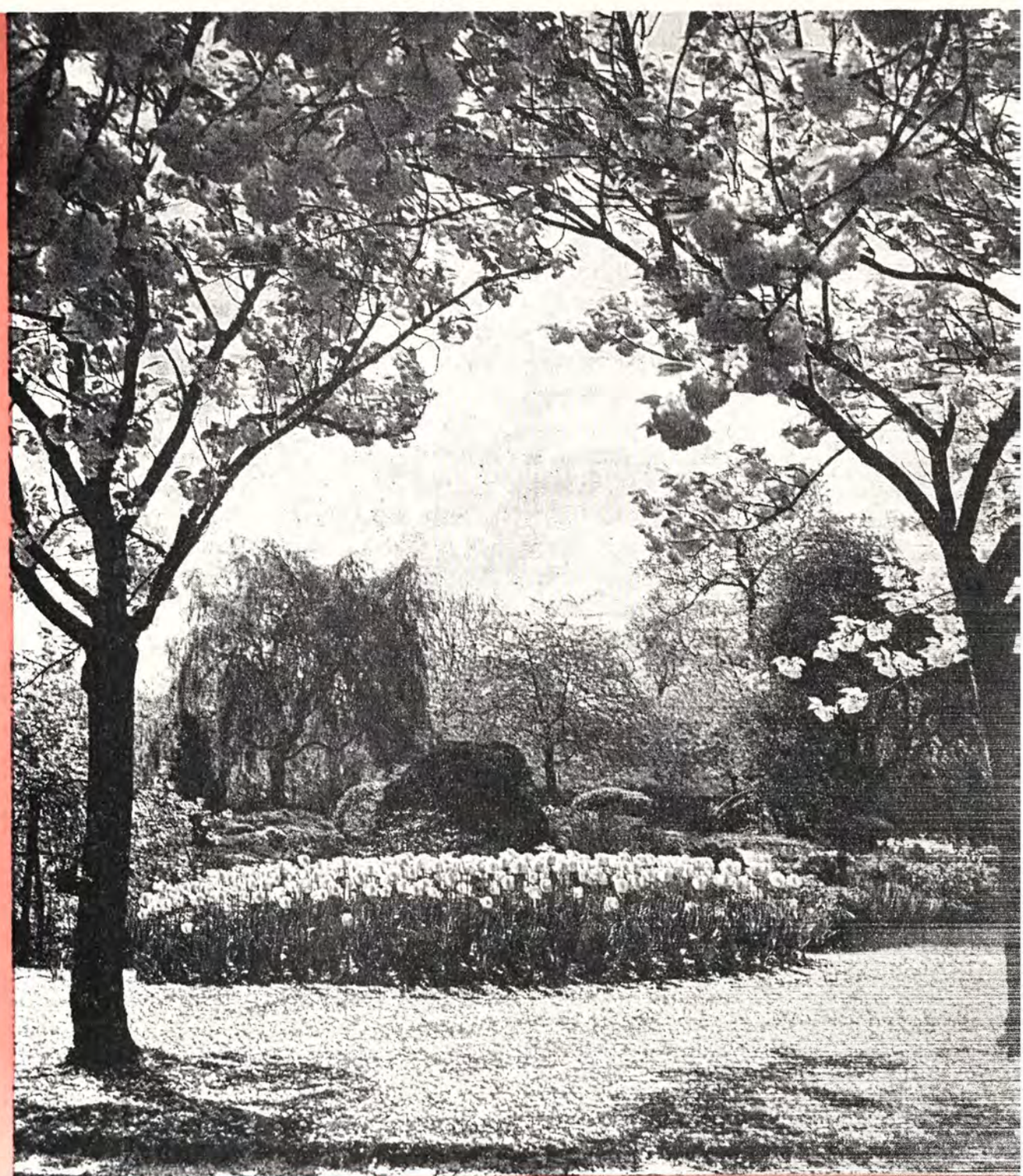


Spring in Queen Mary's Garden, Regent's Park, London

Photograph by Raymond Irons

The resurrection of Jesus Christ: fact or fancy?

by J. J. MORGAN

MINISTER OF CLAPHAM ELIM PENTECOSTAL CHURCH

CHRISTIANITY today is shorn of something which characterised the Church in New Testament days; it possessed qualities at its beginning which seem lacking in these days: one is the element of vitality and, linked with this, the great and overwhelming conviction of truth which ultimately led to their terrific devotion to God and His cause.

Several things seemed to ensure this: they conceived of Christianity as the outcome of Christ's redemptive work at Calvary, but linked with this were His death and glorious resurrection, His ascension to the right hand of God and the outpouring of His Holy Spirit.

The apostles were men gripped by these great truths; they brought to them an overwhelming conviction that Jesus Christ was alive and working with them; they gave to them a sense of reality about God and eternal things; consequently with burning conviction and undying devotion they went into the world of their day to proclaim the good news.

We can only be consecrated truly to that cause which we absolutely believe to be true and to those truths which really grip our lives and convince us of their reality. It will be profitable for us therefore to meditate upon this great eternal truth, *the resurrection of our Lord,* and ask ourselves if it is fact or fancy, true or untrue, real or imaginary. For this is indeed the very foundation-stone of our faith, the bedrock of eternal truth upon which our redemption rests.

Did Jesus Christ really rise from the dead? One of the dangers of creeds and dogmas is that we may repeat them parrot fashion, without being fully convinced of their true meaning and worth.

What are the facts of the Easter story?

Did our Lord really die on the cross? Before He could be buried the Roman authorities had to be assured that He was dead. Pilate marvelled if He were already dead and called the centurion to Him to verify the word of Joseph of Arimathæa, the honourable counsellor who had craved our Lord's body from Pilate in order to give it decent burial. No one could remove the body from the scene of execution without Roman authority, and this permission was given — this certificate of death — by Pilate upon the testimony of the counsellor and the centurion (Mark 15:42-46).

Was our Lord's body entombed? Yes! Joseph the honourable counsellor, and Nicodemus the theological master in Israel, laid it in Joseph's own new tomb, wherein man had never yet been laid. The stone was rolled upon the entrance; the Roman authority fixed the seal to prevent any tampering with the body and, to make it doubly sure, mounted a Roman guard of soldiers to watch day and night.

Yet, despite all these precautions, the body was missing on Easter Day. Many are the theories advanced by sceptics and unbelievers about our Lord's resurrection.

Some suppose that the disciples stole the body. But the disciples were afraid of being arrested and went and hid in the upper room, barring doors and windows for fear of being accused of being accomplices of Christ (John 20:19). How could this company of craven men overcome the Roman guard and steal the body? If they did, why did they leave the grave-clothes and spices behind? Why stop to unwind and undo the clothes? Why not whisk away the body as quickly as possible? Why waste time in such a lengthy task, undoing the winding sheets? How could they break the seal, roll away the stone and remove the body, even if the soldiers were not overcome?

Some suppose that robbers removed the body in order to steal the valuable spices and ointments, a mixture of myrrh and aloes about a hundred pounds in weight, in which the body was wrapped (John 19:39,40). But, strangely enough, those were the things that were left behind; it was our Lord's body that was missing. In addition, how could they have stolen the body from such a carefully guarded tomb?

Some say that the Jewish authorities removed the body. Why should they do so? Did they take it away to prevent the disciples of Jesus spiriting it away, in order to deprive them of the opportunity of saying that Christ had risen from the dead? It was to satisfy the chief priests and Pharisees that

Pilate agreed with them to guard the tomb. If they removed the body why did they not produce it when the disciples filled Jerusalem with the doctrine of a risen Saviour (Acts 5:28)? One exhibition of the body would have exposed the disciples' deceit, branded them as liars and impostors, and rung the death-knell of the Christian Church.

No matter how men may seek to explain away the resurrection of Jesus Christ we are thrown back on the facts of Scripture: He died for our sins; He was buried and rose again the third day according to the Scriptures (1 Corinthians 15:3,4); He was delivered for our offences and was raised again for our justification (Romans 4:25).

It was this fact of Christ's being alive that did something in the lives of the apostles and members of the early Church. The apostles claimed that they were eye-witnesses of what had happened in the life of our Lord, and this is their united testimony, that the Christ of the cross did truly die and was buried in Joseph's tomb but was raised again by the power of God. Over and over again we have their testimony in their own words of what they witnessed of Him in the subsequent appearances which Christ made to them at different times, at different places, to different groups as well as to individuals. Sometimes it was to one, sometimes to several, and on one occasion to five hundred men at one time, according to 1 Corinthians 15:6. Christ made some thirteen different appearances after His resurrection. We might concede a point that Mary Magdalene

(*continued on page 181*)

Elim Missionary Society feature

MEETINGS AND MUD

by R. GULL (Transvaal)

THE car was normally grey, but now it was red—even the windscreen. The wipers made two inconvenient and rather limited portholes, but the rear window was an opaque panel of red mud.

Sliding ungracefully down one hill, we saw four cars crawling laboriously up the next—helped by crowds of African schoolboys. It was soon our turn to join the fun and, urged on by the joyous shouts of these mud-spattered businessmen, the wheels spun gobs of slimy clay in all directions. Betty and the children joined the pushing mob as we proceeded, often sideways, up this long hill, David's little muddy legs looking incongruously white among the black ones.

Four hours later we arrived at Frieda Grossen's home, a little circular thatched cottage surrounded by a sea of slippery mud. The paraffin lamps were soon lit, and after a meal the camp beds were put up for three very sleepy children.

Next day we saw over the "office," bookshop and store building. Yes, they are all under one roof on the same muddy floor, surrounded by the same termite-eaten walls, a little garden shed outside the back door. Despite the rats, the cockroaches, the ever-present termites and the leaking roof, this airless room has produced many translations of tracts and books. In it our sister has carried on a bookshop work and tract depot for many blessed years.

The meeting that evening was in a farm church. Numbers were low because of the rain, but even so there was a surprisingly good crowd. The singing was lively, and following the message we enjoyed a particularly blessed time of prayer and praise, with a very precious prophecy given by an African sister. The church building was simple, with a beautifully thatched roof—the work of the congregation.

Sunday was a hectic round of meetings and mud. While Betty and Miss Grossen visited a hospital I went with an evangelist called (of all names) Mac to a church on a citrus estate. Again numbers were low, but the tide of blessing was high. As we prepared to leave for the next meeting the front suspension on Miss Grossen's car collapsed. If it had happened at speed it would have somersaulted the car, but God is good and it happened right in her own front yard. We all crammed into the one car and went off to Lenyenye township, about fourteen miles from Tzaneen. It was a crowded meeting and full of blessing. The leaders are alive and the people are hungry for the Word and spiritual food. It was exciting to see what God had done through our sister's ministry and leadership, and to realise the potential of that thriving assembly situated in a progressive community. The homes, shops and schools are all well built and speak a lot for government efforts to help the African peoples.

That evening saw us in the new Nkowa Nkowa

(*continued on page 189*)

ELIM PENTECOSTAL CHURCH REPORTS

PROGRESS AT BRITON FERRY

In November of last year a successful children's campaign was conducted in Briton Ferry by D. Green, of Pontypridd. Immediately the campaign ended Mr. J. Clarke, a deacon and Junior Crusader leader of the Neath church, commenced a Junior Crusader branch in Briton Ferry. The result is a fine established youth branch with an attendance of fifty to seventy.

The photograph shows Mr. Clarke with some of his helpers at one of the weekly youth meetings.

We are planning a tent crusade for Briton Ferry this September and would earnestly request the prayers of all God's people for this needy area.

J. H. SAINSBURY.

MOUNTAIN ASH **Pastor: S. J. Brown**

Members and friends of Noddfa Elim Pentecostal church, Mountain Ash, spent a memorable evening in great exultation on February 4th to celebrate its pastor's having spent twenty-one years in the Elim ministry. The service was convened by Pastor A. Nicolson, of Dowlais Elim church, and the message was preached by Pastor W. J. Allen, of Wells Elim church.

A cheque was presented to Pastor Brown by the secretary, Mr. W. P. Nelson, for his faithful and devoted service both to Elim and to the local church. A bouquet of flowers was presented to Mrs. Brown as a token of love and esteem from the Sisterhood by its secretary, Mrs. Burford.

The anniversary cake, in the form of a Bible, was cut and distributed during the tea held after the service. About 120 were present.

We raise our Ebenezer in thankfulness to God for the restoration to us of our well-loved minister and trust that through his rich ministry many may come to know the Lord as Saviour, and that those who know Him may be able to serve and obey Him in a fuller measure.

W. P. NELSON,
Secretary.

READING **Pastor: T. W. Thomson**

AS the third anniversary of Pastor and Mrs. Thomson's ministry approaches we look back with gratitude for the blessings received.

Every effort has been made to contact local residents by door-to-door visitation and the work of the branch school at an outlying district has been well maintained, with eighty children regularly attending. The newly formed choir adds to the spirit of the services and there has been happy and joyous fellowship. Among the special seasonal occasions were the united Sunday school services, at which large numbers of parents were present.

Pastor Alex. Tee was the recent guest speaker for the Saturday Youth for Christ rally in Reading Town Hall, when eight decided for Christ, and he ministered on the following Sunday, commencing

(*continued on page 186*)

THE RESURRECTION OF JESUS CHRIST (*cont.*)

might have been a visionary, but surely all these post-resurrection appearances to varying numbers up to five hundred could not be to people who were deceived and mistaken.

If the disciples had been guilty of tampering with the tomb, and removed the body and preached that "Christ is risen," they would have been guilty of foisting a terrible lie and deceit upon the world, and of founding their religion on deception. That surely is an utter impossibility. Such a religion could never prosper and become the means of blessing wherever the gospel was preached. Added to this is the undeniable fact that these very men, in propagating their message of a risen and living Saviour, endured untold loss and bitter persecution. They suffered the loss of loved ones and left home and friends to tell the world of the gospel of the living Lord.

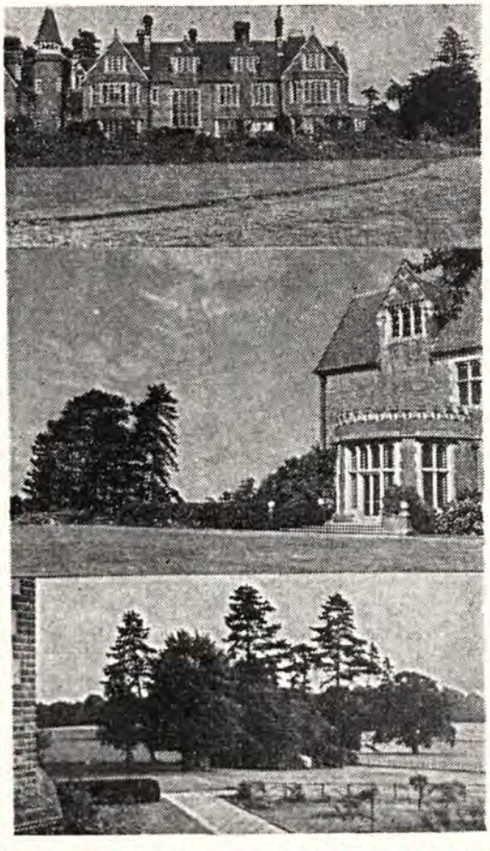
Some were called upon to suffer imprisonment, and some faced the lions of the Colosseum, the sword, faggots and the stake, and laid down their lives as a testimony of their faith in Christ and His resurrection. How could the early Christians hazard their lives for a religion of make-believe, for a gospel founded upon deceit and a tissue of lies?

Here then is an event fully witnessed and attested, and confirmed beyond all doubt by men and women in every age who have had an experience of a changed life by the power of the gospel of Christ. This is no sham or humbug to them, but glorious reality. Like the blind man of John 9, they exclaim "One thing I know, that, whereas I was blind, now I see."

If the historical facts of Christ's resurrection can be substantiated, accepted and relied upon, then our faith as Christians is not something hazy and doubtful; we are not at the mercy of a world of unbelievers; our faith is founded upon bedrock truth and not upon idle speculations and false assumptions.

It was for these truths that the early Christians suffered the loss of everything and endured persecution rather than deny what they believed to be true.

Today God is confirming His word not only in conversions but by pouring out His Holy Spirit upon men and women throughout the world, giving them an experience like that of the first disciples of our Lord at Pentecost, which Peter attributed to the fact that Jesus Christ had risen from the grave and ascended to the right hand of God, and from this place of exaltation had shed forth the Holy Spirit. So the living Christ is pouring upon people everywhere this same Holy Spirit, and this has confirmed to them beyond all question that Jesus Christ is certainly alive.



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EDITORIAL

SYDNEY CAVE, D.D., in his *The Christian Estimate of Man,* quoting from G. T. Thompson's English translation of Karl Barth's *The Doctrine of the Word of God,* reveals Barth, and presumably himself, as falling into that very mistake about our Lord's resurrection body that we have before referred to as a trap for the unwary, and one into which the writers of the gospels could so easily have fallen had they not been recording what they saw and experienced absolutely according to fact and inspired so to do by the Holy Spirit. We quote: ". . . so that the other thing also remains unreservedly true, *that the risen Christ passed through closed doors"* (our italic).

This is a trap into which the disciples who recorded the events could so easily have fallen. John states that "when the doors were shut where the disciples were for fear of the Jews, then came Jesus . . ." (John 20:19, 26), but he does not state that Jesus came *through* either doors or walls.

The remarkable phenomenon, unique in human history, of a resurrection—*not merely a resurrected*—body, a spiritual body, the animating principle of which is the spirit (not a body such as we have, a soulish body, animated by the soul [1 Corinthians 15:44]), a body that had all the characteristics of a physical body, that could be touched and handled, that could partake of food, and yet had all the characteristics of spirit in that it could be manifested at any place and time at will, is described to perfection.

The gospel writers describe the stone being rolled away from the tomb, but never to let the Lord out of the tomb, only to let the witnesses in. That the gospel writers are describing a completely new phenomenon, though they seem singularly unaware of this, is shown in the remarkable virility, power and vitality they unconsciously describe our Lord as possessing. That anyone should seriously put forward the swoon and resuscitation theory of our Lord's death and resurrection reveals at one stroke the bankruptcy of unbelief. One fact alone, that our Lord's feet, completely smashed by the spikes driven through them as He was being nailed to the cruel cross, would never have supported Him, suffices to dispose of this theory. The disciples knew this and, because they knew, they knew also that the records they were making would appear as just nonsense unless they were records of fact, to be supported, as they were, by events beyond their control. Hallelujah !

The resurrection body was independent of our present space-time continuum, therefore could manifest itself at any point in that continuum. So the disciples describe it exactly.

The absurdly fumbling attempts of space-fiction writers to imagine beings able to inhabit space, and travel its fantastic distances, only throw into stronger contrast the amazing records of the post-resurrection appearances of our Lord.

He obviously does not now belong to time, but He reveals Himself in it; He obviously is independent of space, but He manifests Himself at particular points in it; He obviously does not need to breathe,

but He can breathe; nor to eat, but He can and does eat. He is solid to the touch, but is independent of the barriers of doors and walls—but we never read that He passes through them. The Inhabitant of the eternal dimension (pardon the paradox) is independent of the dimensions of space and time so they constrain Him no longer. What a Saviour! What a record! And what a hope for the believer at our Lord's second coming!

We too, in the resurrection, shall have bodies like His. *We believers shall be the first true space travellers,* "caught up," not "blasted off," with bodies released from the limitations that space and time impose; bodies so changed that no special equipment will be needed to enable us to cleave the immensities of space; bodies speeding faster than light, for in that eternal dimension they are everywhere present in space (again the paradox), and even in time. What a conception! The Bible once again anticipates and outdoes man's most sophisticated prognostications.

Of this most glorious hope the resurrection of our Lord is our most glorious assurance. "Therefore," instructs the Holy Spirit, closing the great resurrection chapter, "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).

LETTER TO THE EDITOR

Dear Sir,

I want to say how interested I have been in the letters on the subject of television in our homes.

We are all entitled to our own opinions. We may have our own feelings. Can we from them promote the good and seek to eliminate the bad? I do not mean by switching off as some would suggest, or by being without television altogether. That is a personal decision to make. Let us have an overwhelming protest against the objectionable.

I attended a meeting of the Free Church Federal Council the other Friday and this subject was on the agenda. There was a general feeling of disgust and a unanimous feeling of resentment at the use of bad language, sex and violence. It was felt, however, that collecting signatures was not as effective as individual letters from viewers. Letters of protest should be sent to the B.B.C. and I.T.A. The secretary related a very embarrassing experience she had in her own home. The family were quietly watching a programme on television when the whole tone of it changed. It was so revolting that her teenage daughter stood up and said "Mother, switch it off. You never brought me up to these things. Why do you allow it in our home?" Needless to say, it made her think.

What about your home? How would you feel if such a thing should happen to you? If you know the content of some programmes to be distasteful protest to the appropriate authorities, and write to your M.P. Lift up a standard to the people. This can be done quietly and effectively from your home.

Now I say this because all the arguments for and against television will not change the fact that it is here to stay. It will be the accepted thing to have television and radio. Then let us seek to promote some good from it.

Here is my proposal. Protest strongly against the use of bad language, sex, violence and so many beer-drinking scenes for two reasons: it is not a true image of the British people and it is not helping our nation to recover from a moral and spiritual decline. Write for more good old-fashioned preaching services. Take up your pen, and the Lord give you wisdom in what to say. Lift up the standard.

F.J.D.

Blackpool.

Just to jog your memory

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LET'S TALK ABOUT JESU

THE PRESIDENT'S EAST

THIS is what the first Christians did—incessantly. Jesus was the theme of their sermons, the topic of their conversations, the object of their worship and the goal of their living. I have thought a good deal recently about the importance of setting forth the person of Christ in all our preaching as against mere doctrinal affirmations. I have reflected on how theological harangue brought the two disciples on the Emmaus road well-nigh to the point of despair, until the Christ in person came near; almost immediately their problems were solved. In this article I am going to make a plea for *preaching Christ*—what I will call *personalised preaching*. Let us think about it under the following headings.

The importance of personalised preaching

God did a new thing when He broke into history with the incarnation. It was a desperate expedient, but it was necessary to deal with a desperate situation. Dr. Campbell Morgan called his commentary on the epistle to the Hebrews *God's Last Word to Man*. How true this is. Against the failure of tribal and national preference with its background of legal and ethical requirements God moved into the human situation, and while "in former times God spoke to our forefathers, He spoke in fragmentary and varied fashions through the prophets. But in this final age He has spoken to us in the Son" (Hebrews 1:1, N.E.B.). John commented on this by saying: "The law [cold, impersonal, exacting] was given by Moses, but grace and truth [personalised, warm and winsome] came by [in the person of] Jesus Christ." Around A.D. 34-36 in the towns and villages of Judæa and Galilee hundreds of people at all times of the day and year converged on certain central locations. Investigation would have revealed that right in the centre of the crowd was Jesus Christ — preaching, praying, and ministering to the sick and demon-possessed. A typical explanation of one of these mass meetings is given by Mark: "It was noised abroad that He was in the house." A woman with a persistent illness was sure that if she could only touch the fringe of Jesus' outer robe she would be healed—and she was. The Healer who walked along the rows of ailing people at sunset one evening in Capernaum and healed them all by a personal touch was Jesus Himself.

It is not surprising, then, that the resurrection was imperative to a perpetuation of this ministry. At the heart of the explanation given by Peter for the events of the day of Pentecost was the affirmation that while wicked men had killed the Prince of life God had raised Him from the dead. This presentation of the living, ever-present Christ was the unique and transforming thing about the Christian message. When Philip the evangelist encountered the dissatisfied African proselyte searching for reality by studying a scroll of the Jewish scriptures "he began at the same scripture, and preached unto him Jesus." It is not surprising then that Paul did not repeat his experiment at Athens of trying to get the gospel over in philosophic categories, and boldly declared in his next evangelistic campaign that he was "determined to know nothing among them but Jesus Christ . . ."

A departure from this personalised preaching at an early stage in church history gave an opportunity to the Church of Rome to introduce its anti-Christian idea of papal supremacy and vicarious mediation. Indeed, the Reformation did not make the impact it could have made if it had emphasised a little more the living presence of the living Christ alongside its reformed doctrinal apologies.

The impediments to personalised preaching

It is difficult to bring over and relate the presence of an absent person. "Thy form we may not see" is something of a lament in spite of the assurance that Jesus Christ is "the same yesterday, and today and for ever." The repeated tendency of successive generations has been either to replace the glory of the immortal by images of men or beasts, or so completely to depersonalise the Christian message as to make it just another philosophy. The rationalism of our day reduces the Christ to a creed and robs Him of authority and personal characteristics. Crystallised theological concepts have been the media of Christian communication and constitute an important part of the Church's panoply. However we may disagree with the theories of the late Dr. Schweitzer there may have been some justification for the title of

SSAGE

In article on proclaiming the Person. By the President, G. Wesley Gilpin

his monumental work *In Quest of the Historical Jesus*. There are senses in which the Jesus of Galilee and Judæa is unrecognisable as presented in the categories of modern thought. The true disciple will seek to "interpret . . . in all the scriptures the things concerning Himself." It will be difficult. It is much easier to sermonise than to lift up Christ. To the philosopher it will be "foolishness" and to the traditional religionist "a stumbling block," but to both, when they are prepared to believe, "Christ is the power of God, and the wisdom of God" (1 Corinthians 1:23, 24).

The implications of personalised preaching

Much preaching is nothing more than protesting, and there is no branch of preaching where this is more evident than in preaching the gospel. The full compass of much gospel preaching consists of what will happen to people if they do not repent and believe. The very essence of the "good news" concept of the gospel lies in its presentation of the Emancipator and Life-giver. True, the terms for reconciliation must be courageously presented. Let us never forget, however, that the Holy Spirit convinces of the sin of unbelief in a person. Responsibility rests on the evangelist to "lift up Christ," and the result is assured: He will draw all men unto Him. The essence of true Christianity is personal relationship: "To as many as received Him, to them [God] gave the right to become the sons of God."

Our great doctrine of divine healing has suffered much because Christ (in person) as the Healer has not been kept central in our ministry. Today methods for healing are codified and in some senses almost reduced to formulæ. There is a refreshing simplicity and complete absence of mysticism and professional quirks when we say "The Healer is here." It may be that we have come to this position because we have not sufficiently emphasised the resurrected and living Christ as the great Healer. It is significant that Jesus stated in Matthew 8:17 that Isaiah 53:4 was being fulfilled in His very act of touching and thus taking away sickness. The persistent relating of this scripture to the cross work of Christ has done something to turn us aside from the emphasis that "if the Spirit of Him that raised Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Romans 8:11).

In explaining the events of the day of Pentecost, Peter clearly stated "*He* hath shed forth thus which ye now see and hear." This made it clear beyond all question that Christ is the great giver. We should have been saved the confusion and unhappy consequences of processes of induction used by so many exponents of Pentecostal teaching if we had kept our emphasis on the person of Christ and recognised His sovereignty and centrality in the disbursement of all covenant blessings. Elijah's advice to the eager Elisha regarding a "double portion of his spirit" was "If thou see me it shall be unto thee even as thou hast requested."

One of the last Bible pictures we have of Christ puts Him in the midst of the candlesticks and in vivid metaphors depicts those qualities which He possesses as the great Head and Controller of the Church. The implications of setting forth the person of Christ with regard to the witness and life of the Church are many and important. The Church is called to witness to Him, all service is unto Him, true holiness is being like Him, spiritual victory is identification with Him and church order and discipline is action taken as before Him. To put it in a nutshell, there is no church where Christ is not present and manifest in person.

The imperativeness of personalised preaching

Human need cannot be met by the logic of cold dogma. Evidence of this is as old as Moses' legal code and as recent as the utter failure of humanism. Personality cults flourish in the soil of human weakness and man's innate sense of dependence. At extreme ends crowds will follow a Hitler or the Beatles, but power is safe only in the hands of love. "The need of the world is Jesus." The Church must preach Christ until the compelling power of His personality arrests and holds sway. By the time Bultmann (in Germany) has finished demythologising the gospels all the aura of glory and supremacy that made the Christ unique and authoritative will have gone. We shall be left with the emaciated figure of a struggling fanatic who finally died for his convictions. In like fashion, Robinson's revolt against theism disposes of the incarnation and makes the Christ a sort of pantheistic abstraction. To answer this and to fulfil its commission to the full the Church must preach Jesus Christ. It must tell

(*continued on page 188*)

his day with a visit to our branch Sunday school, where thirty children accepted Christ as Saviour. At the Reading school twelve children accepted the invitation. Pastor Tee's ministry brought rich blessing, and the presence of the Lord was confirmed when four raised their hands at the close of the evening service.

ACCRINGTON **Pastor : J. Noddings**

Contest success

SIX hours of concentrated study of the Bible each week for a month helped the members of the Accrington church when they won the silver cup awarded annually by the Lancashire District Presbytery for the winners of the Bible knowledge knock-out contest. The questions in the final, held at Bolton,

were on the life of Joseph. The team, comprising Miss Shirley Moughton, Miss Joyce Camb and Mr. Alan Smalley, were trained by the pastor of the Accrington church, Rev. John Noddings. This is the first time the Accrington team has won the contest. but last year it came second.

D. STIRZAKER.

HASTINGS **Pastor: A. S. F. Horne**

THE year 1966 was for this ancient and historic borough one that saw a great deal of time, energy, ingenuity and finance expended in order to commemorate the 900th anniversary of King Harold's defeat at the battle of Hastings.

For Hastings Elim church a vigorous battle for the souls of men is still waging. We are pleased to report a year of victorious advance. Souls have been saved, sixteen of our number have passed through

(continued on facing page)

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the waters of baptism, and in a militant mood we are going forward under a mighty Captain with whom we are more than conquerors.

On January 21st we celebrated the third anniversary of Rev. and Mrs. A. S. F. Horne's ministry among us. Many members and friends gathered for a fellowship tea, when appreciation of our pastor's work was expressed. The guest speaker for the weekend meetings was Rev. J. T. Bradley, and bearing in mind some words he brought to us from the prophet Habakkuk, "For I will work a work in your days which ye will not believe though it be told you," we boldly face the future.

M. CLARK.

CAERPHILLY **Pastor: J. B. Coleman**

THE sixteenth anniversary services at the Caerphilly Elim church proved to be a time of great blessing. The speaker for the services, which lasted from February 11th to 13th, was Pastor G. Ball (Kingstanding). The Word of God was ministered under the anointing of the Holy Spirit—the Lord Jesus Christ indeed was glorified. Over the weekend we were also blessed and uplifted by the singing of the Bethel Temple Choir and the Cardiff Gospel Singers. Our annual gift offering came to over £70. We thank God for all His goodness to us as a church.

(MISS) E. A. FUDGE.

HARLOW'S NEWEST CHURCH IS GROWING FAST

On Sunday the Elim church Sunday school, which meets at Jerounds School, will celebrate its first anniversary.

In the year since it was started the Sunday school has grown until it now has 100 members and an average weekly attendance of between sixty and seventy.

The Elim Church, which is the most recent to be formed in Harlow, was founded in 1915 in Ireland, and is in the Pentecostal movement.

The services are "jolly" and informal. Members of the congregation are invited to take part, but it is by no means a free-for-all.

The person responsible for the formation of the Elim church in Harlow is Mr. Ron Mussared, of 104 Fir Park.

Concerned

Mr. Mussared, when he moved to Harlow, was concerned that there was no free church Sunday school in the area for his two children, Ruth (13) and Andrew (11), to attend. He then found that there were a lot of children in the area who did not attend Sunday school, and with another Elim family which had moved into the area, Mr. and Mrs. Peter Stanley, decided to open a Sunday school in Jerounds School.

A little later Mr. Mussared felt that there should be a church to receive the children as they grew up, and so meetings were held in people's houses. They began with six or seven people, but the numbers grew and last July the church began to hold its services in the British Legion hut at Great Parndon. The numbers have now grown to about twenty.

Harlow Citizen.

GLOUCESTER **Pastor: A. C. Jarvis**

IT was a unique week's crusade. Commencing with a united baptismal service, when Pastors D. Sandford and A. C. Jarvis baptised sixteen candidates from Cheltenham and Gloucester, it ended with a waiting meeting, when at least four received the baptism in the Holy Spirit.

Led by Pastor Alex Tee, Youth Director, and assisted by Pastors T. W. Walker, L. Wigglesworth

and T. J. Broomhall, of Headquarters, and G. Lancaster, of Bristol, the gospel was preached with clarity and power and in the short week twenty decisions were recorded. Many from other denominations were also touched. Not only were there decisions and baptisms in water and in the Holy Spirit, but the wide ministry of our brother enriched the souls of the saints also. We thank God for this refreshing breath from heaven itself.

A. C. JARVIS.

Women's Page

by Marjorie Gorman

DEAR SISTERS,

Following on with the same theme about which I have been writing to you regarding the life of the Christian woman in the home I now come to the important subject of training our children.

There is no need for me to emphasise the greatness of motherhood. All down the ages many who have become famous have attributed their success to the influence of their mothers. To quote just one, Abraham Lincoln said "God bless my mother. All I am and hope to be I owe to her." It lies particularly in the mother's power to mould the moral and spiritual part of her child's character.

I do hope that what I now have to say will not sound too much like a sermon, but I feel there are, among so many others, three things necessary for us to bear in mind as we endeavour to train our children for God.

First of all a mother must in all things be an example to her children. What good is it if she rebukes them for quarrelling, for outbursts of temper, for any kind of wrong behaviour, if she herself does not exercise self-control and behave in a seemly manner to husband, neighbours, tradespeople, etc.? And if she fails, as all must do sometimes, she should be ready to admit it and condemn even herself. Children are very aware of hypocrisy and hate in any form.

Secondly a mother should be aware of over-indulging a child, and this calls for self-discipline. We hear so much about teenage delinquency in these days, but many a magistrate and welfare officer has laid the cause for such delinquency at the feet of the parents, blaming lack of discipline in the home for it. Some years ago Christopher Craig, a lad of sixteen, incited another boy to shoot a policeman. After the heart-rending trial was over Christopher's father wrote these words to the press: "Condemn Christopher for this terrible crime, but condemn also myself and his mother, who by lavishing love upon him . . . by sparing the rod and by believing all the rot preached about full freedom for young children are more responsible. . . . I was not strict enough with Christopher . . . I should have supervised his leisure . . . I should have seen to it that Christopher had proper religious instruction." What a terrible indictment for a man to have to write against himself and his wife, but the last words of this sad father's statement lead me to the most important part of all in a child's training: "I should have seen to it that Christopher had proper religious instruction."

It is the duty of every Christian mother to teach her child in the things of God, and yet so many leave this vitally important task to the Sunday school teacher. Every Christian mother should teach her child to pray, not just to say its prayers, and, through the medium of simple Bible stories, unfold to it God's great plan of salvation. She should endeavour to have an answer to her child's every query and a reason for the belief she is seeking to implant in its mind, so that from its earliest recollection it will love the Lord Jesus and later desire to make a personal commitment of its life to God.

In Proverbs 22:6 we read: "Train up a child in the way he should go." The correct rendering of the words "the way" is "his way." Every child —the potential man or woman—has its own personality, its own unique thinking power. It is the duty of Christian parents to implant in the child the root of the matter, and once they see that child's steps firmly planted in the way of life they should be prepared to leave the outworking to the Spirit of God in and through the personality of the child. My time has gone, and I must say goodbye.

LET'S TALK ABOUT JESUS *(continued)*

the world that it has found a precious Saviour; it must talk about Jesus more and more, until the lisping child and the learned "don" together kneel to speak their need of Him and own His lordly control.

SPECIAL SERIES ON THE HOLY SPIRIT
(APRIL 25th to APRIL 30th)

Tuesday and Wednesday	7.30	J. LANCASTER
Thursday	7.30	J. PERRY
Friday	7.30	J. NOBLE
Saturday	7.30	W. G. HATHAWAY
Sunday	11 and 6.30	W. G. HATHAWAY

Elim Church, Clements Road, Ilford

SEEKING THE SPIRIT ? **ARRANGE TO ATTEND !**

COMING EVENTS

BATH. March 30. Elim Pentecostal Church, Charlotte Street. Preacher : Rev. T. Johnstone (Canada).

BELFAST. April 16-23. Ulster Temple, Ravenhill Road. Special services conducted by Pastor Stanley Beresford (Blackburn). Sundays at 11.30 and 7, weeknights at 8. Special music ministry.

BOLTON. April 1-4. Elim Pentecostal Church, Platt Street, off Bridgeman Street. Convention. Saturday at 7, Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers : J. T. Bradley, R. Belfield and A. Morgan.

BRISTOL. March 29. City Temple, Jamaica Street. Preacher : Rev. T. Johnstone (Canada).

CARDIFF. March 25, 26. City Temple, Westbourne Place. Preacher : Rev. T. Johnstone (Canada).

CLAPHAM. April 2. Elim Central Church, Clapham Crescent. At 11 and 6.30. Preacher: Rev. T. Johnstone (Canada).

CROYDON. April 2. Elim Pentecostal Church, Stanley Road. At 11 and 6.30. Preacher : W. G. Hathaway.

DAGENHAM. April 1. Elim Pentecostal Church, Green Lane. Revival rendezvous at 7.30. Preacher : J. A. Wright (Southend). Supporting programme.

DUBLIN. March 12-26. Elim Pentecostal Church, 116 Thomas Street. Evangelistic campaign, conducted by George H. Wallace (Armagh). Sundays at 11 and 7, weeknights at 8 (Saturdays excepted).

LONDON. April 1. Kensington Temple, Kensington Park Road, Notting Hill, W.11. Preacher : Rev. T. Johnstone (Canada).

MACCLESFIELD. April 8. Elim Pentecostal Church, Mill Lane. At 7.30. Visit of Pastor L. N. Knipe and members of Southport Elim Church.

NEWHAVEN. April 8, 9. Elim Pentecostal Church, Meeching Rise. Minister's seventh anniversary. Saturday at 7. Evangelistic rally. Preacher : B. C. Richardson (Barking). Items by the Barking Elim Crusaders. Sunday at 11 and 6.30.

NEWTOWNARDS, NORTHERN IRELAND. April 1-6. Elim Pentecostal Church, Court Street. Convention. Saturday at 3.30 and 6.30. Sunday at 11.30, 3.30 and 7. Monday to Thursday at 8. Preachers : I. Whitfield Foster (London), Robert Gilmore (Rathfriland). Singing by I. McRoberts and W. Henning. Convener : W. H. Holohan.

READING. March 28. Elim Pentecostal Church, Waylen Street. Preacher : Rev. T. Johnstone (Canada).

SCARBOROUGH. April 1-3. Elim Pentecostal Church, Murray Street. Sisterhood weekend. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 7.15, united rally. Speaker : Mrs. G. Gorton.

SOUTHEND-ON-SEA. March 30. Elim Pentecostal Church, Windermere Road. At 7.30. Film, " What mean ye by this service ? " by W. F. Finch (P.J.M.).

SOUTHPORT. April 2. Evangel Temple, Manchester Road. At 10.45 and 6.30. Preacher : Evangelist Thomas.

STOWMARKET. April 8-11. Elim Pentecostal Church, Crowe Street. Convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher : Pastor Joseph Smith. Convener : Pastor D. D. Phillips.

WHITEHAVEN. April 5. Elim Pentecostal Church, George Street. Annual Sisterhood rally. Speaker : Mrs. Ladlow (Motherwell).

ITINERARIES

The President :
April 2, Oxford ; 9, Bournemouth (Springbourne) ; 16, Plymouth ; 23, Birmingham (Graham Street) ; 30, Salisbury.

London Crusader Choir :
March 26, Clapham ; 27, Royal Albert Hall.

Miss V. McGillivray (Hong Kong) :
April 2, Ipswich ; 4, Lowestoft ; 5, Great Yarmouth ; 6, Norwich ; 8, Bowers Gifford ; 9, Braintree ; 10, Leigh-on-Sea ; 11, Colchester ; 12, Sudbury ; 13, Stowmarket ; 15, Rayleigh ; 16, a.m. Ingatestone, p.m. Southend ; 17, Ashingdon ; 18, Chelmsford ; 19, Maldon ; 20, Clacton.

ELIM MISSIONARY SOCIETY
FAREWELL SERVICE
FOR PASTOR AND MRS. A. D. BULL
(returning to Tanzania)
on Wednesday, March 29th, at 7.30 p.m.
Elim Pentecostal Church, Lowesmoor, Worcester.

LANCASHIRE YOUTH CONFERENCE
Saturday, April 15th, at 3 and 7 p.m.
in the
Holdsworth Hall, Deansgate, Manchester
Conducted by the Youth Committee :
H. W. Greenway, T. W. Walker, E. Corsie, J. Lancaster, W. R. Jones and Alexander Tee.
D.1447

OPEN DAY
ELIM BIBLE COLLEGE
CAPEL
SATURDAY, JUNE 17th
GUEST PREACHER :
Rev. ADOLPH HUNZIKER
(CHURCH OF THE REVIVAL, GENEVA)
3.0 p.m. STUDENTS' SERVICE AND PRESENTATION OF AWARDS
6.30 p.m. ADDRESS BY REV. A. HUNZIKER
* Services in marquee * Buffet refreshments
* Student choir and instrumental group
MAKE IT A DAY AT CAPEL
D.1450

MEETINGS AND MUD *(continued)*

township, about eight miles from Tzaneen. A well-planned layout, high-standard homes, nearby employment and good shopping and schooling facilities make it a pleasing place in which to live. The congregation numbered close on 100 and we were again impressed by the singing and the obvious interest in the things of the Spirit. There was a preponderance of teenagers here and it was a joy to minister.

Next morning we enjoyed a different ministry: we repaired Miss Grossen's car before leaving for home, 160 miles distant. We left at last, waving goodbye to the slight grey-haired figure beneath the mango tree.

YOUTH PAGE

The resurrection of Jesus—fact or faint?

by ALEXANDER TEE

NEW Testament disciples were successful in turning the world upside down. What was the secret of their success? If you study their preaching very carefully you will notice that the backbone of it was the fact that their Lord had risen from the dead. They declared this before Jews, Greeks, Romans, kings and governors. They then went on to say that they could prove it. Their enemies did all in their power to prove that Jesus had not risen from the dead. The Jews bribed the soldiers and asked them to say that the disciples came and stole the body of Jesus while they were asleep. They knew He was dead all right. Down through the years various attempts have been made to explain how Jesus swooned or fainted or went unconscious, and so on, then later revived.

During a broadcast the late Professor C. E. M. Joad was asked if there was one thing he would like to know more than anything else. He promptly replied that he would like to know if Jesus Christ actually rose from the dead. This was a remarkable answer from such a scholar. He had carefully thought out all the facts regarding his soul and the Christian faith. He knew that if the resurrection of Christ was a myth the whole of the Christian faith was futile. If, on the other hand, Jesus did rise from the dead He was not only divine but the Christian faith was something which we could rely upon in death and in eternity. Furthermore, all men everywhere should eagerly accept it as their only hope of salvation. If Jesus Christ is alive He is alive with power over death. He raised the dead when He was alive, and if He was raised from the dead Himself obviously He is in a position to raise us from the dead. The word of God declares that this will be the case (John 5:28). Some will be raised to face judgment, while others will be raised to be given great reward for faithful Christian service.

IRREFUTABLE EVIDENCE

There are some facts that have stood the test of many clever enemies of our faith, and to quote or to read them inspires the believers afresh by the knowledge that, like the rock of Gibraltar, it stands unmoved by blast, storm, wave or weather.

First, the disciples had seen the Lord alive after He had been sealed in the tomb. Christ's corpse was embalmed, then sealed in a tomb. They did not expect Him to rise again, but went away in despair and shut themselves behind locked doors. Later they spoke with Him, they ate with Him, they were breathed upon by Him. It was therefore neither ghost nor phantom that was filling their minds. They witnessed to this experience with such convincing power that even their worst enemies "took knowledge that they had been with Jesus." It would have been impossible for these men to turn the whole world upside down as they did when so much clever Greek philosophy and Jewish opposition abounded. They were "ignorant and unlearned men"; they did not use clever argument to combat these educated people; they told out of a full heart what they had witnessed and experienced personally; they simply quoted from the Old Testament, proving that the resurrection was foretold with amazing detail. They then simply explained what had happened to Jesus both at His trial and at His death, and how they had seen Him, handled Him, spoken to Him. It was so convincing that the Jews, who were devoted believers of the Old Testament, turned to Christianity by thousands. If their enemies had believed that the Saviour only swooned or fainted they would have swept Christianity aside with ample ease. They knew He had died all right.

Secondly, when the Holy Spirit fell upon the disciples they all began to speak with tongues. A multitude of listeners heard them. Many of these foreigners could hear the apostles and others speak in their languages. The disciples did not know a single word they were speaking, and yet truth was pouring out from their lips and these strangers were utterly amazed. Upon their asking what this was all about, the apostle Peter explained that the living Christ had ascended into heaven and sent down the Holy Spirit. Had He not been alive this miracle could not have taken place. Had He only swooned God could not have substantiated the fact that He was alive from the dead. Similar miracles are taking place today. Missionaries have heard nationals of other lands speak in perfect English under the power of

(*continued on facing page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by W. J. Hilliard**

Monday, March 27th — John 20:19-31

" Except I shall see in His hands the print of the nails, and put my finger into the print of the nails . . . I will not believe " (v. 25).

It was mainly for Thomas's sake that Jesus made this visit eight days later. How tenderly He ministered to this obstinate follower of His! He held out His hands to him and invited him to put his finger into the marks that the nails had made. He had said he would not believe unless he could do this. He made no movement at all; the outstretched hands of his Lord convinced him and filled him with a sense of worship. What he said was spoken in a hushed voice, but clear enough for all to hear—" My Lord and my God." It was by this declaration of his that Thomas was accorded a place in the mosaic of John's message to men.

Tuesday, March 28th — John 21:1-14

" It is the Lord " (v. 7).

The disciples had fished all night and had caught nothing. They were cold, hungry and dispirited. It was after Jesus had lit the fire and made ready the breakfast that He called to them over the water. It was still early in the morning; the One who was standing on the shore could be seen only very indistinctly. Despite this, John was quick to see in the miraculous catch of fish the work of his Master and Lord. He had seen Him do something like this before. " It is the Lord "; it was this spontaneous exclamation of John's that gave new hope to Peter, and from it the desire to see his Lord again.

Wednesday, March 29th — John 21:15-25

" Feed My lambs . . . feed My sheep " (vv. 15, 16).

John 21 is the silver link in the story of Peter. It connects what goes before with the man of Pentecost and the writer of the epistle of Peter. It was at a fire that he denied his Lord; it was at a fire, too, that he made his avowal of Him. The impetuous disciple, forgiven and restored, is now given a new commission; the fisherman is made a shepherd. Later (1 Peter 5:1), when he referred to himself as a shepherd, his mind must have travelled back to the events by the lakeside when this new commission was given to him by the Chief Shepherd Himself. May we love the Lord and serve Him faithfully and well as Peter did.

Thursday, March 30th — Joshua 1:1-18

" Be strong and of a good courage " (v. 6).

There is no purposeless repetition in God's Word. Joshua needed the encouragement that God gave to him, that is why His words to him are reiterated in verses 6 to 9. Joshua was not the kind of man who would take over a responsible task without giving it careful and unhurried consideration. He had known Moses for a long time; he knew him to be a man of immense courage, a wise administrator and a great leader. It was what he knew of his illustrious predecessor, together with the task of leading his people into Canaan, that caused him to fear. The Word of God that was given to him, and given again, rebuked the fear that he had, and enabled him to face the future with confidence.

Friday, March 31st — Joshua 2:1-14

" We have heard " (v. 10).

" Faith cometh by hearing, and hearing by the word of God " (Romans 10:17). This was how faith came to Rahab. It came by putting together all that she had heard about God's dealings with His people. What she heard could hardly be called the word of God; it was, however, the medium that God chose to give her His message. From some conspicuous place in her home she took down the Canaanitish idol that had been with her all her life and put it away, a thing of no power and of no use. Her testimony is given in verse 11; it should be read again before you pray. The Bible is not like any other book; when we read it, it communicates faith to our hearts. Read it through, pray it in and live it out.

Saturday, April 1st — Joshua 2:15-24

" Thou shalt bring . . . thy father's household unto thee " (v. 18).

The concern that Rahab felt for the safety and well-being of her mother, father, sisters and brothers should not be overlooked in the incident in Joshua 2. The scarlet cord that was used by the spies in their escape has always been regarded as a simple token of Christ's redeeming work on the cross. We are reminded by it of another judgment and another salvation. Rahab was not satisfied with being saved herself; in like manner we should concern ourselves with the salvation of our unsaved loved ones in our own family circle. If we pray about it the Holy Spirit will give us the wisdom that will be needed.

Sunday, April 2nd — Joshua 3:1-17

" All the Israelites passed over on dry ground " (v. 17).

The miracle of the waters standing up and forming a passage for God's people to get to the other side without even getting their feet wet is not without its spiritual lesson. It was to teach them to desire God's presence and, at the beginning of their struggles with nations mightier than themselves, to trust in His power. The psalmist emphasises this in the psalm that celebrates this great triumph: " The Jordan was driven back . . . at the presence of the Lord " (Psalm 114:3, 7).

THE RESURRECTION—FACT OR FAINT? (*cont.*)

the Holy Spirit. The writer has also witnessed this taking place.

Thirdly, an outstanding miracle took place at the gate Beautiful of the temple. A cripple was instantly healed. Peter had lifted a man up by the hand and he was completely cured in the name of Jesus. Later Peter explained that it was in the power of the living Christ that the man was healed. This convinced hundreds of people. The same is happening today!

How can a dead Christ heal a cancer? There are people alive today who have X-ray plates which prove that they had a carcinoma and that now they do not have it. They received divine healing in the name of Jesus. If the resurrection is cnly a fable, how can a pure and holy God substantiate a lie by performing miracles of healing in answer to prayer made to Him through Jesus Christ?

Fourthly, many lives have been infused by this transforming power, and today people are able to live in a way they simply could not do in their own strength. Drunkards, drug addicts and others gladly testify to the transforming power of the living Christ in their lives.

The evidence is too overwhelming to leave us in doubt—JESUS IS ALIVE FROM THE DEAD!

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COMFORTABLE : INFORMAL : LIVELY CHRISTIAN FELLOWSHIP : FOR THE PARTY, THE FAMILY, THE INDIVIDUAL
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SUNDAY SCHOOL AND YOUTH WORKERS' CONFERENCE
at Kensington Temple
on SATURDAY, APRIL 1st, at 3.30 p.m.
All Sunday school and youth workers invited
FOLLOWED BY
PUBLIC RALLY at 7.30 p.m.
Speaker : REV. T. JOHNSTONE
(General secretary of Pentecostal Assemblies of Canada)
EVERYBODY WELCOME
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MISCELLANEOUS

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THE ELIM TAPE RECORDING FELLOWSHIP invites all tape recording enthusiasts and owners of tape recorders to join the Elim Tape Recording Fellowship. Write to Douglas B. Gray, 15 Rodenhurst Road, Clapham Park, London, S.W.4, for full details. Write now. C.1432

DAVID WILKERSON on tape. Two-hour service on 1,200 feet, £1/10/-. Pentecostal rally, 1,200 feet, £1/10/-. Youth rally, 900 feet, £1/2/6. G. Shelling, 44 Victoria Park Road East, Cardiff. C.1419

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SITUATION VACANT

DEDICATED sister required as assistant at Eventide Home. Nursing experience an advantage. Apply to the Secretary, Elim Church Headquarters, 297/299 High Street, Cheltenham, Glos.

WITH CHRIST

McINNES. On February 18th, Mrs. Agnes E. McInnes, faithful and beloved member of Greenock Elim Church and mother of Pastor John McInnes (missionary to Guyana). Officiating minister at funeral: William J. Patterson.

SHORT. On February 27th, Mrs. Lilian Rose Short, faithful and beloved member of Elim Pentecostal Church, Weymouth, after a long illness bravely borne. Officiating minister at funeral: T. Partington.

STEELE. On February 24th, Mrs. Margaret M. Steele, faithful and much-loved member of Greenock Elim Church. Officiating minister at funeral: William J. Patterson.

PENTECOSTAL JEWISH MISSION
ANNUAL RALLY
at KENSINGTON TEMPLE
Kensington Park Road, W.11
on Saturday, April 8th, at 3.30 and 6.30 p.m.
SPEAKERS :
PASTOR CHARLES J. E. KINGSTON (Elim)
PASTOR FRED GILMORE (A.o.G.)
CONVENERS :
Pastor A. P. Thomas, Pastor J. W. Foster
Special singing by the Lee Singers and the Peniel Quartet.
HOLY LAND EXHIBITS
under the direction of the Rev. L. T. Pearson.
A film will be shown between the meetings.
Cups of tea provided.
ALL WELCOME

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THE ELIM EVANGEL

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Photo by courtesy of the " Staffordshire Sentinel "

Part of Silverdale Elim Sunday school, which gained second place in the National Challenge Shield scripture competition, seen with Pastor Tony Williams, superintendent Mr. E. Rowley and two of the teachers (see page 197).

WHO CARES?

by F. H. COLEMAN

Divisional Superintendent, North London District Presbytery

Elim Crusaders work among London's drug addicts. Pastor F. H. Coleman sent this moving report about his and his colleagues' work at our request. They value readers' co-operation in this task.

TRAVEL with me in thought, if you will, to Piccadilly Circus, in London, hub of the world. The Circus still has its bright signs although the clock says it is five minutes to midnight. On the south side of the famous Circus is a large chemist's shop which is open all night. Inside are dozens of people. Tension is rising. They are waiting for a minute after midnight, waiting for tomorrow's supply of drugs from the prescriptions already handed in. Someone collects his supply. He may hurry out to the expensive car waiting for him, or to a nearby side street or dark alleyway. Simply the drug is prepared, much quicker than the junkies of Brooklyn in New York know how to prepare it. The loaded syringe is put into a vein and—relief. They are high on drugs.

The story of the drug addict, the beatnik and the homeless is getting much publicity these days. What are Elim churches in London doing about this?

The first Saturday evening of the new year 1967 is bitterly cold. The bright lights of Piccadilly Circus are as bright as ever. The theatres and cinemas as well as the restaurants are full. In this affluent age it is impossible to find parking for one's car anywhere near. Just a few hundred yards from Piccadilly sits a young man, aged twenty-two years. He was brought up in an orphanage, then sent out into a hostile world to fend for himself. His marriage has broken down, and he has been in trouble with the law. To forget his sorrows, first drink and then drugs have been taken. Months in a mental hospital for a drug cure, and now in the heart of London's West End, homeless, without a friend. With no one to care, he is thinking of suicide. Two young men, Crusaders from the Elim church at Islington, engage him in conversation and tell him of One who loves him and died to save him. I join them, and after further talk he decides for Christ. He prays sincerely that God will save him and help him to live for Him. We leave him with a sad heart, with the promise to help him. Tonight we must leave him to sleep out rough in the bitter cold. If only we had a home for such people, but we have not. Some members of our church will take him in until we can get him a room. We will pay the first week's rent, provide him with some clothes, then get national assistance for him and take him to the welfare officer at the local labour exchange. True to our promise, our West End friend is soon in the home of an Elim member, long hair and beard gone, his face radiant with the joy of the Lord, truly a new creature in Christ.

Farther west in Britain's capital stands Kensington Temple, where a number of roads meet at Notting Hill. As I look at this building it seems to raise an arm and cry to the hurrying crowds: "Halt, you who are hurrying on the road to hell. I have a message of salvation and hope for you." The minister of the temple, E. Corsie, has been able to contact many who are in great need. One day he was called to a young man who had been taking drugs for a long time. He appealed for help. Having no place for him to stay away from the influences that would drag him down, something more had to be done than simply to tell him that Christ could save and deliver him, so to help him back to full recovery he was allowed to sleep in the church vestry for two weeks. He had to leave and has not been seen since. The temple cannot offer a room in a house to those who come for help, but it does have a basement in the church. Soon willing hands are clearing away the rubbish and in a few months time, if the local council permits, a space will be provided where the homeless can sleep and the drug addict be helped to live a new life.

Watford has a cafe run by Youth for Christ, of which the Elim pastor, B. Barnett, is secretary and treasurer. Anyone can buy a meal there and the profits support a full-time evangelist. Many a drug user has heard in a Christian cafe of the way by which he can be saved and set free.

In London alone there are enough homeless beatniks, drug addicts and down-and-outs to fill the Royal Albert Hall three times over. A late survey puts the figure for Britain at 50,000 and the number is growing. Hostels in London provide 12,000 beds, which are filled every night in the winter, but many thousands who cannot get a bed in a

hostel sleep in derelict houses, in cellars and on benches in public places.

Before you go to bed tonight pray for these people and the brave young Elim Crusaders trying to win them for Christ.

Let me finish by telling you of the two young men from Islington who in their search on one occasion for a poor wanderer found in a cellar which was rat-infested two girls under the influence of drugs sleeping on a pile of rags. So vile and rat-infested was it that they had to hurry out and leave two girls of seventeen to their dreams of affluence and all that is lovely created by the pills they had taken.

Pray for the work among these young folk and that we may have in London a centre where we can take these people when they accept Christ as Saviour and Lord.

Thousands of Tanzanians hear the gospel through film ministry

IN SEARCH OF SOULS

by M. O. THOMAS

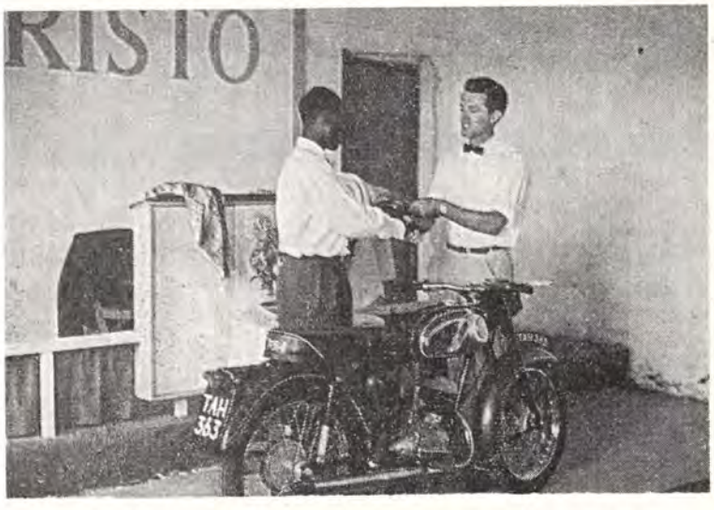
TANZANIA

THE heavily laden Volkswagen Kombi van stopped at the church set on the side of cloud-covered 12,000-foot Mount Hanang. On this mountain, at 8,000 feet, stands an Elim Pentecostal church, a place of light set in the sea of surrounding spiritual darkness. The air was so clean, and as we stepped out of the van we felt the need to put on our sweaters. Even little Adrian held out his hands, which were blue with the cold, so that we could rub them to make them warm again. In a very short while a crowd had gathered to give us a really rousing welcome. Many hands helped us unpack the van—table, chairs, food, stove, beds, equipment and the hundred and one things a family of four needs when camping in the far reaches of the bushland. The tent was unpacked and was soon erected. Tired and weary after the long trip from Tanga, we settled into what was to be our home for the next few days. We had come 500 miles from the hot, humid coastal belt to this cold mountain area. This was Gitingi, the first of a number of our bush station churches at which we had planned to camp, hold special meetings during the day and show Christian films at night. Soon the kettle was boiling, the tea was made, and we were able to relax a little before starting work again.

Later in the evening we set up the film equipment. Other young men took the loudspeaker and went into the houses and villages inviting people to the meeting. Some of the houses were dug right into the ground and one had to bend right down to get inside. As the herds of sheep, goats and cows passed by, the projector became an object of intense curiosity to a large group of men huddled together in blankets. The sun sank behind the peak of Hanang, casting its deep shadows and rays across the hills and the valleys around us, and I could not help thinking just how far removed this was from the sophisticated twentieth-century life we had been accustomed to at home. Our water supply was the dirty stream that ran alongside the church; no turning on the tap! Our bed was the hard tent floor; no Dunlopillo slumber now. Our washing machine was the small bowl that stood in the corner of the tent full of soiled clothes after the long safari; no Hoovermatic now. Our pulpit was to be an anthill. No beautiful building, but just the cold open air on this side of a mountain lost in the wilderness of the African night. Yes, during the daytime too groups of inquisitive visitors had stood at our tent door watching our every movement. One little naked boy stood for hours staring at us with open mouth but saying nothing. Even the mothers with their children had come to try to run their grimy fingers through Sharon's hair to see if it was real.

As darkness fell, from all over the surrounding area came streams of people. The area we had cleared to seat the people was too small. The pastor said they had never seen such a great crowd of people as this before—just a solid mass of upturned

faces, lit by the bulbs shining from the roof of the van. As the generator purred and the projector began its work, the screen lit up and many for the first time ever saw moving pictures. There were no commercials. There, before the eyes of that great crowd of untouched heathen, the film showed Jesus being tried and crucified; they saw the blind being healed, the lame made whole. They saw the miracles that God is doing even today, and all this was in their own language. They understood every word, for, through the miracles of modern science, the films spoke Kiswahili. For two hours the crowd sat quietly and reverently as the gospel was brought to them by this means. Soon the films ended and



Pastor M. O. Thomas hands keys and licence to Pastor Paulo.

slowly the people returned to their homes. We wondered what would happen. We wondered how they would take this good news. We prayed that some would have been spoken to by the Holy Ghost, and we prayed that on the second night, when an altar call would be given, many would respond to the appeal.

However, next day we were awakened just as it was light by the sound of singing in the church. At this hour the place was filled with people who had come from far and near to seek the Lord. Many had come to get saved; others had come to be healed. Already many were in tears. One old lady, after seeing the films, went home and asked God to save her soul. She had now come early this morning to get saved and then later in the day, as she was praying in the church, the Holy Ghost came upon her and she was baptised in the Spirit, speaking in other tongues. The service continued all day long. The people prayed and sang and listened to God's Word. We suggested that they go home to rest and for food, but they politely refused. This continued for three days, and it was a time of wonderful blessing from the Lord. All too soon our time at Gitingi was over and we had to pull down the tent, pack up the van and say our farewells before setting off again to another church. As the folk gathered in the early morning mist to see us off we were glad we had come, for there stood many whom the Lord had now saved. Others were bubbling over with joy after being filled with the Spirit or healed.

The work at Ndareda started under a large tree. Open-air meetings were conducted there by Pastors Gull and Thomas and now there is a thriving work. When Pastor Wigglesworth visited Tanzania we shared a picnic tea together under that same tree. The Ndareda church was built last June and was paid for by the boys and girls of the Swansea church. After arriving at the church we pitched the tent right alongside the building in order to get some shelter from the strong night winds. Here again the Lord blessed as He did at Gitingi. The day services were well attended and thousands came to the night film meetings. We continue to marvel at the way the Lord is using the ministry of the film unit to reach so many people. We stayed at

Pastor Paulo and the new cycle.

Ndareda for two days, and then set off for Kikilo mission station. Not far from the mission the back tyre burst and the heavily laden van lurched in the deep sand and swerved to the side of the ditch at the edge of the road. It took some time to jack it up, and the eleven-inch rip in the wall of the tyre gave us no hope of our being able to repair it. We fitted on the spare and continued to Kikilo. We knew why we had been prompted to buy a new spare tyre and rim before setting off on our long journey, for had we not followed what we now knew to be the Lord's guidance we would have been without a spare tyre many miles from

(continued on page 202)

ELIM CHURCH NEWS

GOSPORT **Pastor: F. M. Munday**

ON February 5th our church celebrated the twenty-eighth anniversary of Miss F. M. Munday's coming to Gosport. It was also the twenty-seventh anniversary of the opening of the Sunday school. Pastor Leslie Wigglesworth presented the prizes and once again captivated the children with his thrilling stories of Africa. A cheque for £5 was presented to him for the famine fund and £10 for our missionaries from the children's ship halfpennies. At the evening service a very heart-searching message was again given by our brother and a cheque for £40 was presented to him by Mrs. W. Burr to be used for famine relief in India.

SILVERDALE **Pastor: Tony Williams**

ROMAN CATHOLIC CHILDREN ATTEND ELIM SUNDAY SCHOOL

Silverdale Sunday school pupils were most delighted to find that their first entry in the challenge competition for many years gained them second place this year with eighty-two marks and fourth place in the diploma competition with the same number of marks.

This achievement has made the children more determined than ever to be first next year. The blessing of God has been seen in the Sunday school. Each week sees new faces and at present there are about sixty on the register.

Tribute must be paid to the hard work put in by the teaching staff and above all to the work done by the superintendent, Mr. E. Rowley.

Every pupil who took the competition will receive an inscribed certificate at the forthcoming prize-giving.

This report was delayed because some of the children were unwell, which means that the photograph could not be taken immediately after the result was known.

Pastor T. Williams also reports that five of his scholars came from Roman Catholic families and that their parents often attend our services.

CLAPHAM **Pastor: J. J. Morgan**

CLAPHAM CHURCH has enjoyed a number of special services in recent weeks which have brought blessing to many. About 100 members and friends attended the annual business meeting, when encouraging reports were read and plans formulated for the future. Mr. R. Heffer showed the film "Reaching from Heaven" at an open Crusader meeting recently. The gospel was clearly presented and many were challenged to do more personal witnessing.

The new year has seen the commencement of a children's church on Sunday mornings, an increase in Sunday school attendance and increased missionary giving.

The President and Mrs. Gilpin, with Pastor Christopher Smith and several students, visited us in February. Their varied ministry was very much appreciated. Pastor and Mrs. A. D. Bull were with us for another Sunday and Mrs. Bull showed slides of her work in Tanzania to the Sunday school and also spoke at children's church.

A dedication service for the Sunday school teachers was held at a Sunday morning communion service in January, and in the evening the prizes were distributed to the boys and girls by Mrs. Morgan, who also gave the message.

After several addresses had been given on the subject of believers' baptism a large congregation witnessed the baptism of six brothers and three sisters last Sunday, and several indicated that they would take the next opportunity to follow the Lord in this way.

SHEFFIELD **Pastor: A. V. Gorton**

CHAPTER AND VERSE

Report and photograph from the *Sheffield Star*.

Rev. Arthur Gorton, minister of Elim Church, Lee Croft, Sheffield, looks at the church notice-board, which is in the shape of a Bible.

It was made by Mr. Bernard Wardley, of Carr Road, Walkley.

Mr. Wardley said: "I started making it in October and it took two months to complete.

"The idea for its design came to me one night

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THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

WHILE the Church in Britain plays ping-pong literally and metaphorically, Britain sinks deeper into the slough of progressive immorality. The Church knocks the plastic ball to and fro and bandies ideas, discussions, lectures and programmes to and fro to even less purpose. "Mr. Chairman, I propose we have that lecture mimeographed"—for the wastepaper basket!

Billiard and ping-pong balls will never overthrow the bastions of the powers of darkness that are arrayed against the souls of men; neither will slick slogans, bright ideas, pepped-up programmes, discussions, lectures or conferences on "the contemporary situation"; only a backslidden and completely visionless Church, or church, could ever be so deceived.

We need more of the Holy Spirit descending on our praying, preaching, witnessing, singing, living, yea, upon our whole selves, not intermittently but continuously, moment by moment. The Devil will permit a cause a momentary and local victory for the sake of an ultimate triumph for himself, and this is what the Church has so often failed to see in its yielding to the temptation to use carnal weapons to fight the battle of the Lord.

Amazing that we should consider a ping-pong ball or billiard ball or any secular feature at all to be mighty to the pulling down of strongholds! The people who believe such things, or have succumbed thereto, have lost all conception of the kind of battle in which they are engaged and the kind of enemy they are up against. Carnal methods can only attract or keep carnal people. When the chosen people of God came out of Egypt a mixed multitude came out with them (Exodus 12 : 38). It was this mixed multitude that desired to go back to Egypt. "We remember," they cried, "the fish, . . . the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (Numbers 11 : 5, cf. Nehemiah 13 : 3), and they despised the *provision of the Lord*.

Alas, we do not believe God and so the God-provided weapons lie unused: the choir practice is preferred to the prayer meeting; the programme to the preaching of the Word; the business conference to the united waiting meeting; a catchy chorus to the exposition of Romans; alas, too often apparently, television to the house of God. But if all God's people in Britain could be burdened with prayer, as the minority are, our nation would be transformed. The Holy Spirit makes the point that prayer affects a nation's civil life, to the end that godliness increases (1 Timothy 2 : 1-4).

But the practice of prayer, or rather attendance at prayer meetings, is a highly delicate exercise. It may be satisfying to the flesh to see a well-attended prayer meeting, and a well-attended prayer meeting may be achieved by skilful persuasion, but there is more to it than that. Certain spiritual qualifications are needed, such as simplicity of faith, freedom from a criticising spirit, willingness to yield to the Holy Spirit, and so on, before we can acceptably appear before God in intercession. Yet we should not give Satan a weapon against us by any feeling on our part that we do not possess these qualifications

(*continued on page 202*)

from my diary

by T. H. STEVENSON
Minister, Worcester Elim Church

I HAVE heard, read and said that some preachers believe Jesus' second coming refers to death, or the coming of the Holy Spirit, etc. In the *Methodist Recorder* Greville Lewis concludes a series of fifty studies in the gospel of St. John on the subject of "His coming again." For him it is not one thing or another, but one thing and another. He declares: "Surely Jesus is referring to His resurrection, His ascension, His triumphant coming again with power into the life of the Church as the *Paraclete*, the indwelling Saviour, and a glorious beginning of the missionary activity of the Church militant." Mr. Lewis adds: "Jesus foretold that the fall of Jerusalem and the ruin of the Jewish state would prove to be yet another extension of the sovereign rule of God, yet another 'coming' of Himself—and Jesus said 'In whatsoever event or crisis I shall "come again" into your life, evening or midnight, cockcrow or early dawn, be alert.'" To explain, or explain away, the "second coming" Mr. Lewis includes at least eight other comings. Subtraction by addition—a strange law whether in mathematics or theology.

☆ ☆ ☆

The same edition of the *Methodist Recorder* reported the visit of the apostolic delegate to Great Britain, to St. Aidan's Methodist church, Eastbourne —the first time such has preached in a Protestant church. In his address he said: "It is no secret that the Catholic Church claims to be the only true Church and envisages reunion only as taking place within the framework of her own communion." Almost at the same time Cardinal Heenan was the preacher at an ecumenical meeting in Manchester, and began in the same manner, saying that everyone knew that the Roman Catholic Church claimed to be "the one, holy, catholic Church." Many changes are undoubtedly shaping in the Catholic Church today, but it absolutely clear that the only union Rome seeks and will enter into is union with and within Rome.

☆ ☆ ☆

In his Lenten pastoral letter, Cardinal Heenan speaks out against the extent of gambling in Britain today, and estimates that a proportion of the sum spent in gambling would solve the housing problem of our country. No one would criticise the cardinal's concern about gambling or housing needs, but it has ever been an acknowledged social fact that the Catholic community to a considerable degree enjoys gambling. Perhaps indeed the cardinal was thinking of his own flock particularly, but what about the vastly organised lotteries and bingo clubs under the auspices of the Roman Catholic Church or in support of its building programmes? So while gambling may indirectly mean fewer houses, if channelled skilfully it can mean more new Roman Catholic churches, some of which might be called St. Bingo.

☆ ☆ ☆

Through the years I have frequently heard the poem "The touch of the master hand," or maybe sometimes called "the old violin," and how that God can take up a life once useless or idle and in His hand produce harmony and melody. I have been thinking how that in reverse the master may look to a humble soul, to a human hand, to translate the music composed in a master mind. In sick visiting I have had the pleasure of a most interesting conversation with a lady whose father, Mr. J. Austin, had been an intimate associate of Sir Edward Elgar, the renowned Worcester-born composer. One of Sir Edward's compositions is dedicated to Mr. Austin as Elgar's "editor and friend." The lady recounted occasions when the great composer visited her home with pieces of his manuscript for her father to play on his violin. The reminiscences were delightful to listen to. God can use our "hands" to interpret His "mind."

☆ ☆ ☆

On the day I received notice that the renewal of our radio licence was due the Postmaster General was expressing his personal view that "television should mirror life, four-letter words and all." Mr. Short does not believe that there should be direction as to what is or is not moral. As B.B.C. television and sound broadcasts are overwhelmingly directed to our homes, I would consider that "home" is the one four-letter word the Postmaster General should be most concerned about. Fortunately the Postmaster General does not control programmes. He is confined to giving licences; he cannot give licence. With our licence fees he may pay the piper, but he cannot call the tune.

ELIM EVANGE

"HIS FULNE

Studies in Paul's lett

by H. Palliser (Mini

me

AS we centre our thoughts on 3:18—4:6 a confession must be made. In early Christian years the early part of Paul's letters would be read with interest, but when I saw the words "wives . . . husbands . . . servants . . . masters . . ." interest sagged —this did not impress me as being relevant. And therein lay my big mistake, for all this is *most* relevant, *most* important. Paul's line of teaching is that all the fulness of God in Christ is ours, to be actively shared and participated in. "And His risen life and fulness all His members now may share!" Now, when this becomes "a living, bright reality" where will the effects be seen? In the everyday life, and that means in home, business, church and the world in general. So these verses are very important indeed!

One thing more, and it may help us to keep their importance in mind—let us look at all these verses in the light of 4:15, "walk in wisdom towards them that are without" (i.e. the unsaved). The unsaved may be in the home, in the church, in business; they are all round us, and the Lord wants those who are "within" to try in every way to reach those who are "without," and the extent to which we succeed will largely depend upon how we live. In the business world a firm's trade ultimately depends not so much upon the high-pressure advertising but on the quality of its products, and the same principle applies within the Church.

"Walking in wisdom" in the home (3:18-21)

A minister and I walked down a road and past a house that displayed in the front window a notice declaring that the occupants were members of a certain church. Said the minister: "Of all the members in my church I wish they didn't have that up." Thank God there are other homes with a different testimony. Paul mentions two relationships.

The husband/wife relationship. Before we (according to sex) turn gleefully or anxiously to that word "submit" may I bring in another word—"balance"? For how balanced is the ideal home relationship! Let the word "submit" be read in the light of 1 Corinthians 11:3. "I hear a good deal about man's sphere and woman's sphere, and some people speak of woman's sphere as a little inferior. There is no warrant for that in the Bible. We talk about woman's sphere. She has not got a sphere. And my dear sisters, if you speak of a man's sphere *you* are wrong. The two constitute a sphere. Man is a hemisphere and a woman is a hemisphere. When we have both we have God unveiled in the mystery of humanity" (Dr. G. Campbell Morgan). Yes, there is balance here.

The parent/children relationship. Here is something tremendously important in this undisciplined age when one hears on every hand from parents "I let them please themselves."

"Children, obey . . ." There is no mincing matters with Paul. And let our young folk remember this: this covers youth and young manhood and maidenhood. Hudson Taylor has told how at the age of twenty-four he fell in love. A senior missionary, acting as a kind of protector over this orphaned girl, opposed the match. Mr. Taylor, remembering the fifth commandment, accepted the position, and made it a matter of prayer. God in a wonderful way overruled and made the marriage possible, but Mr. Taylor has left on record his testimony to what he learned concerning that fifth commandment.

"Parents, grieve not . . ." And again Paul appeals for balance. There are Christian homes where children can have "parent problems" because of parents who are unreasonable and non-understanding.

And why this? In order that "those that are without" may see a home which is a credit to the gospel.

"Walking in wisdom" in business (3:22—4:1)

Slaves. The word "servant" is misleading. The real word is "slave," with all that the word suggests. The slave had no wages, much less a trade union; he was at his master's beck and call seven days a week; he could be whipped or killed for any or no reason and no court would defend him. To such Paul addresses himself. "Remember you have two masters—and the heavenly One is the more important." So be a "Christ-pleaser," and not a "man-pleaser." What timely words to those who turn out shoddy workmanship, and to those workers guilty of misusing their masters' time!

Masters. Again this matter of balance. If the slave has a Master in heaven, so has his master!

IBLE SCHOOL
- AND OURS"
the Colossians (No. 15)

Dundee Elim Church and
f Elim Bible College Faculty)

Both master and slave are in the same position, and both will have to give account at the end of the day. Therefore let the master, the employer, be fair, just and honourable in his dealings with his staff. And let both—masters and servants—do all this in order that they may " walk in wisdom toward them that are without."

" Walking in wisdom " in the Church (4:2-4)

Only one thing is mentioned here, which may seem surprising, and that is prayer. But Paul has already referred to the need for love, peace, unity, etc. But, we might ask, where is the connection between " walking in wisdom . . ." and prayer? Surely the answer must be that a prayerful church will also be a careful church. Will not a truly prayerful church be careful about such matters as love, and unity, and the like? And is it not usually the prayerless church that is a careless church?

So Paul says " continue in prayer," and from what I can gather out of this the thought Paul has in mind is " don't neglect prayer, whatever happens." One translation reads " cling closely to prayer." Someone has suggested that " watching unto prayer " means " keep awake to the importance of prayer." And yet in how many congregations the prayer meeting is the first to suffer.

One thing more. Paul asks for prayer for the minister and the ministry of the Word. Granted there were local circumstances to which Paul referred, but I feel convinced that there is something of abiding importance here, for at the centre of this is that which should be central in all church life—the Word. What a church is that which keeps the Word and prayer central!

" Walking in wisdom " in the world (4:5, 6)

Does the pathos of the word " without " grip us? We are " within " where are shelter, comfort and provision. The others are " without "—" out on the mountains wild and bare, away from the tender Shepherd's care." For their sakes let us

Be careful how we live. " Walk carefully." The non-church has a surprisingly good idea of how we ought to live. Wrote Gwen Sanders:

" Help me to remember when others I see,
That they're reading the gospel according to me.
Matthew and Barnabas, Peter and Paul,
The world looks upon them as names—that's all.
For verses of scripture lost men merely grope,
But my life goes under the microscope.
Make me a text, Lord, easy to see,
When men read the gospel according to me."

Be careful how we speak (v. 6). In World War II the land was almost covered with posters announcing " Careless talk costs lives." One sometimes hears of Christians who join in " dirty talk," but there are other forms of " careless talk." What of the times when Christians discuss other Christians, other churches or other church activities in the presence of the unsaved, and all the time they (the unsaved) are quietly taking notice and summing up?

Be ready to speak (v. 6). Here is the climax to all we have studied. By " walking wisely " before the unsaved in home, church and business an impact has been made, and that Christian is approached for a talk on spiritual things. What then? Be ready, and speak with the grace which He will give.

Our next (and last) meditation will deal with some of the names given in the closing verses, and so I would like to refer to the command in 4:16. This letter deals with the possibility of the Christian being " filled with the fulness of God "; but the Lord's charge against Laodicea was that she was filled with the fulness of the material, while Christ with His fulness *was standing outside* ! If only Laodicea had taken this letter to heart ! But there are expositors who declare that Laodicea is also a picture of the Church of the twentieth century. " He that hath ears to hear, let him hear."

The next study will be Pastor H. Palliser's last in this series. Our readers will wish us to express to Mr. Palliser their appreciation of this excellent series. The promised questions will appear on the conclusion of the series.

Pastor W. G. Hathaway has prepared a series on the Gifts of the Holy Spirit, Pastor Dawson on 1 Peter, and Pastor H. Toft on Philippians. These, with Pastor Canty's sermons on the New Testament, are lined up to appear in due course.

CHURCH REPORTS *(continued)*

after I had searched the library for any ideas and could find none."

A workshop technician at Sheffield University, Mr. Wardley makes models in his spare time.

He once made a model lighthouse for the Elim church's Sunday school anniversary.

WATFORD **Pastor: B. Barrett**

THE London Crusader Choir ministered recently to a capacity congregation, many having to stand throughout the service. Under the leadership of Pastor Brian Barnett this virile centre of Christian activity has witnessed, of late, a great forward move. The choir, directed by Pastor Douglas B. Gray, presented a ministry of great challenge and spiritual content. The presence of a fine company of young people guided Mr. Gray to include music and its message in an idiom which found an immediate response. Gospel melodies and songs from Sweden and the Netherlands, together with the immortal hymns, enriched and blessed all present. The soloists were Marie Hamilton and Elizabeth Osborne, and the preacher was the pastor, Brian Barnett.

MOSBOROUGH **Pastor: E. Garner**

THE North Midlands Presbytery held its "youth rendezvous" in the Elim church, Mosborough, on Saturday, February 25th. It was truly wonderful to see the church packed to capacity for the occasion. and to listen to this great number of young people sing the praises of One who can meet and satisfy the needs of youth today.

Thrilling is the only word to describe the dedicated singing of Jean and Les Snowden, and bright and happy items were brought to us by "The Pathfinders," who set our hands clapping to songs of the Lord's coming again. Pastor Eddie Smith brought our evening to a climax of challenge and decision when he preached forthrightly on the necessity of having an abiding place for the Saviour in our lives.

It is my joy to report that the blessings continued over the weekend under the ministry of Pastor R. Williams (Glossop). I feel that the whole weekend has made a tremendous impact in this village and it will be a great encouragement to the church to go forward in His name.

E. GARNER.

IN SEARCH OF SOULS *(continued)*

any centre of civilisation, where we could not even hope to buy a new one.

The folk at Kikilo gave us such a sincere welcome. So did other little people, for when we moved into the empty mission house we discovered that white ants had already moved in. Bats, bees and rats, too, had decided to make hay while the sun shone. It took us many hours to dig and smash our way through the large anthill which was in the house! Here at Kikilo we held special services and a Bible school course for the leaders and pastors. Just before Christmas we held a blessed service in which Pastor Paulo was presented with a motor-cycle to help him in his task of supervising the work in the Kikilo area. It had been sent up by road from Tanga and now stood at the front of the church, shining and as bright as a new pin. The licence and keys were handed over to Pastor Paulo on behalf of the Elim Missionary Society, then the deacons and elders gathered around the machine and prayed that the Lord would use it to help in the work of spreading the gospel. Christmas Day saw the church again filled with happy people who came to celebrate the Lord's birthday. Afterwards we enjoyed a meal of rice and meat, then it was time to pack up again and think of the long journey back home to Tanga.

We said our farewells, and as we glanced out across the valley towards Mount Hanang, standing majestically out on the Mangati Plain, where we had started our journey, we slowly set out on the long, tiring journey back home. The sun was sinking again behind the mountain. The valleys were filling with long shadows. The Christians said their last farewells and the faithful Kombi van pulled away from the mission station. Our safari was nearly over. We had travelled over 2,000 miles, crossing rivers, mountains, valleys and plains, through danger, dust, dirt, flies, tears, smiles, tiredness and joys. We just counted ourselves so privileged, yet so unworthy, to have done a little in search of precious souls lost in the dark night of sin. May they be there on that great day.

EDITORIAL *(continued)*

—rather must we in faith respond to the command of God's Word to pray and to continue by vigilance to maintain our prayer life both publicly and privately. Thus, and only thus, will our nation be rescued from the foul slough into which she has sunk and be brought back to faith in God and His Christ.

Pastor R. B. Chapman, who will be inducted as the new Elim President on Monday evening.

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Elim Church Headquarters
297/299 High Street, Cheltenham, Glos.
Phone 53449/53440

Women's Page

by Marjorie Gorman

DEAR SISTERS,

In this letter we now come to the final subject in the theme that has been occupying our thoughts during the past four weeks—the Christian woman at home—and I want us now to consider her attitude to the home itself.

We are living in days when the accent is on beautiful homes, when many more can afford labour-saving commodities and attractive furnishings. It is, of course, a good thing that the housewife's strength can now be harboured and that she can create a home of comfort and beauty for the family. But there is a danger of our homes becoming just show-pieces which we beautify and decorate to impress our friends and neighbours, or maybe to keep up with the Joneses. Sometimes I fear we are more concerned that our visitors should be impressed with the décor and furniture than by a sense of God's peace and presence.

The Bible does not have much to say about the actual home itself, but what it says to those who own a home is full of significance: be "given to hospitality" (Romans 12:13); "use hospitality one to another without grudging" (1 Peter 4:9). What is hospitality? Is it entertaining one's intimate friends to a sumptuous meal followed by a cosy evening around the fire? Certainly this is a part of it and one that is very pleasant for both host and guests, but I am very sure that when Paul directed the Christians at Rome to be given hospitality he had a very different thought in mind. True hospitality is sharing our homes and what we have with others—with those who have no home of their own, or have no Christian fellowship in their home. When the Israelites kept the feast of Tabernacles they were commanded to invite into their homes for the festive season all the strangers, the fatherless and the widows that were in the land. They did this gladly, and throughout that time of rejoicing no one was left alone or unprovided for. And now for the more up-to-date illustration. An American missionary, home on fulough, was invited to speak at a church in the country. After the service she was taken home to dinner by a farmer. On her arrival there the family gathered around a table on which was laid a very simple meal. Before grace the farmer stood and said: "Friend, this is the best we have to offer you, so we have no apologies to make. We are honoured to have you with us and want you to satisfy yourself with what we have." There is no need for me to comment on these stories; they vividly speak for themselves.

Entertaining is the housewife's task, and she usually has the last word in deciding who should come into the home. Let it not just be our aim to make our homes the happiest place on earth for our families and a pleasant place for our friends to visit, but let us be willing to share them with others — with those outside, with those who are starved of love and Christian fellowship.

In these letters we have covered several aspects of the Christian woman's role in the home, and I would like to feel that our minds and hearts have been challenged and that we will endeavour to be what God would have us to be in our own special sphere of service—the home.

Goodbye and God bless you,

MARJORIE GORMAN.

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D.1397

A MESSAGE FROM PASTOR AND MRS. L. C. QUEST

Pastor and Mrs. Leon C. Quest wish sincerely to thank all those at Headquarters and the many other dear friends who have expressed their love and sympathy during their great trial. In due course they will be writing to all, but they wish to express now their gratitude to all those who prayed for them, and to give praise to God for the miracle He has wrought for Mr. Quest. He is making wonderful progress.

COMING EVENTS

ANDOVER. April 1. Elim Pentecostal Church, South Street. At 7.30. Billy Graham film, "Lucia."

BELFAST. April 16-23. Ulster Temple, Ravenhill Road. Special services conducted by Pastor Stanley Beresford (Blackburn). Sundays at 11.30 and 7, weeknights at 8. Special music ministry.

BOLTON. April 1-4. Elim Pentecostal Church, Platt Street, off Bridgeman Street. Convention. Saturday at 7, Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preachers: J. T. Bradley, R. Belfield and A. Morgan.

CLAPHAM. April 2. Elim Central Church, Clapham Crescent. At 11 and 6.30. Preacher: Rev. T. Johnstone (Canada).

CROYDON. April 2. Elim Pentecostal Church, Stanley Road. At 11 and 6.30. Preacher: W. G. Hathaway.

DAGENHAM. April 1. Elim Pentecostal Church, Green Lane. Revival rendezvous at 7.30. Preacher: J. A. Wright (Southend). Supporting programme.

LONDON. April 1. Kensington Temple, Kensington Park Road, Notting Hill, W.11. Preacher: Rev. T. Johnstone (Canada).

MACCLESFIELD. April 8. Elim Pentecostal Church, Mill Lane. At 7.30. Visit of Pastor L. N. Knipe and members of Southport Elim Church.

NEWHAVEN. April 8, 9. Elim Pentecostal Church, Meeching Rise. Minister's seventh anniversary. Saturday at 7. Evangelistic rally. Preacher: B. C. Richardson (Barking). Items by the Barking Elim Crusaders. Sunday at 11 and 6.30.

NEWTOWNARDS, NORTHERN IRELAND. April 1-6. Elim Pentecostal Church, Court Street. Convention. Saturday at 3.30 and 6.30. Sunday at 11.30, 3.30 and 7. Monday to Thursday at 8. Preachers: I. Whitfield Foster (London), Robert Gilmore (Rathfriland). Singing by I. McRoberts and W. Henning. Convener: W. H. Holohan.

PITSEA. April 16. Elim Pentecostal Church, Gun Hill. Minister's anniversary services at 11 and 6.30. Preacher: E. Dainton. 18. Sisterhood anniversary services at 3 and 7. Preacher: Mrs. L. Lewis (India). Convener: Mrs. E. Withams.

SCARBOROUGH. April 1-3. Elim Pentecostal Church, Murray Street. Sisterhood weekend. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 7.15, united rally. Speaker: Mrs. G. Gorton.

SOUTHPORT. April 2. Evangel Temple, Manchester Road. At 10.45 and 6.30. Preacher: Evangelist Thomas.

SOUTHPORT. April 16. Evangel Temple, Manchester Road. At 10.45 and 6.30. Preacher: Pastor H. W. Greenway (Secretary-General). Convener: L. N. Knipe.

SOWERBY BRIDGE. April 15, 16. Elim Pentecostal Church, Willow Street, Sowerby Bridge. Ladies' Fellowship first anniversary. Speaker: Mrs. I. R. Moore (Hull). Saturday at 7. Sunday at 6.30.

STOWMARKET. April 8-11. Elim Pentecostal Church, Crowe Street. Convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: Pastor Joseph Smith. Convener: Pastor D. D. Phillips.

WHITEHAVEN. April 5. Elim Pentecostal Church, George Street. Annual Sisterhood rally. Speaker: Mrs. Ladlow (Motherwell).

ITINERARIES

The President:
April 2, Oxford; 9, Bournemouth (Springbourne); 16, Plymouth; 23, Birmingham (Graham Street); 30, Salisbury.

London Crusader Choir:
April 1, Barking, The Assembly Hall (Symphony of Praise); 8, Plymouth, The Congress Hall (Symphony of Praise); 15, Kensington Temple (monthly Music Festival).

Miss Joan Caudell (Rhodesia):
April 15, Hove; 16, Chichester at 11, Worthing at 6.30; 18, Preston Park; 19, Bognor Regis; 20, Hastings; 22, Eastbourne; 23, The Lanes, Brighton; 25, Newhaven.

Miss V. McGillivray (Hong Kong):
April 2, Ipswich; 4, Lowestoft; 5, Great Yarmouth; 6, Norwich; 8, Bowers Gifford; 9, Braintree; 10, Leigh-on-Sea; 11, Colchester; 12, Sudbury; 13, Stowmarket; 15, Rayleigh; 16, a.m. Ingatestone, p.m. Southend; 17, Ashingdon; 18, Chelmsford; 19, Maldon; 20, Clacton.

David Lewis (India):
April 8, 9, Barnsley; 10, Halifax; 11, Sowerby Bridge; 12, Dewsbury; 13, Huddersfield; 15, 16, Bradford; 18, Wrenthorpe; 19, Knottingley.

Joseph Smith:
April 8-11, Stowmarket; 15-20, Ipswich; 22-27, Sowerby Bridge; 30—May 4, Huddersfield; 5, Dewsbury; 7-11, Bradford.

Elim Evangelistic Film Unit:
April 15, 16, Warrington ("In His steps" and "In times like these").

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D.1451

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Youth Conference
in the
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MANCHESTER
Saturday, April 15th, 3 and 7 p.m.
Subjects:
Sunday school teaching in modern times
Opening and maintaining Junior Crusaders
conducted by
H. W. Greenway, T. W. Walker, E. Corsie, A. Tee, Ron Jones and J. Lancaster
Your church can benefit from this conference
D.1452

SPECIAL SERIES ON THE HOLY SPIRIT
(APRIL 25th to APRIL 30th)

Tuesday and Wednesday	7.30	J. LANCASTER
Thursday	7.30	J. PERRY
Friday	7.30	J. NOBLE
Saturday	7.30	W. G. HATHAWAY
Sunday	11 and 6.30	W. G. HATHAWAY

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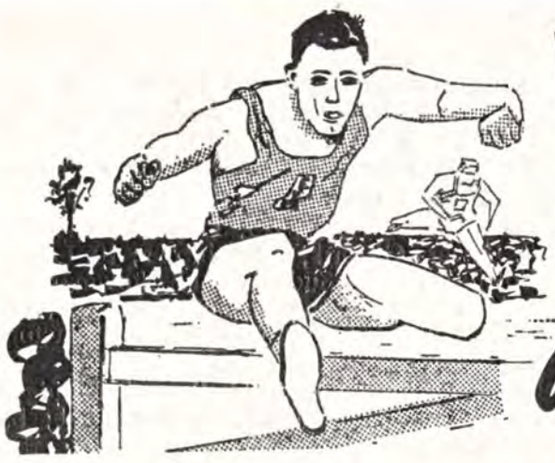

YOUTH *in action!*

PRIORITY

by T. W. WALKER
Field Superintendent

CRYSTAL-CLEAR sincerity—now there's a thought! Do you agree that much of the trouble about being sincere lies in our not really assessing situations before we promise? No one in his senses would build a house, buy a car, take a job at less pay, in fact undertake a thousand and one things, without first sitting down and counting the cost. Yet do we not disappoint ourselves and others sometimes because we apparently decide first and think afterwards?

These are my thoughts as I read Luke 9 : 59-62. Two unknown persons were confronted by Christ. To the one came a command which strikes you as almost peremptory: "Follow Me." No promises, no escape clauses, no compromise—such was the nature of the Master's words. Anywhere, any time, anyhow He could amplify or minimise the scope of His demands. The one thus commissioned had no room for bargaining or manœuvre—or so one would have thought. We cannot say that the Lord's requirement was met with denial either. No, the reply was just that archetype of the Devil's subtle success in half-truth and half-promise. "Yes—but later" was the burden of the reply. "Not now, but in the coming years" was a comforting line in an old hymn, but it sums up the attitude here. Granted that the task to be faced was very important, though we are not told that bereavement had taken place—it might well have been years before the father died. Still, is it not a question of priority? *Can anything be more imperative than the plain command of Christ?*

The other man was a volunteer—"Lord, I will follow Thee." We have no idea what prompted him to make the offer, but the more you examine it the more you realise that it was unequivocal. He asked nothing, offered everything. He laid down no stipulations, applied for no enablement, insisted on no promises of reward. Just like that, he became a volunteer for anything or everything. The future could mean fame or infamy, joy or pain, reward or ostracism, applause or obscurity. It could mean becoming a prophet or a prisoner, a prince or a pauper—or just an ordinary everyday Christian. No negotiations were needed to clarify the clauses in the contract, for there was no contract. It was an out-and-out offer, unconditional surrender if you like.

But was it? Here it is again—"Let me first." How very significant! "Me first"—does not this reveal priority? Surely the reply of the Lord Jesus that no man having put his hand to the plough and looking back is fit for the kingdom of God reveals that the consecration was, at best, half-hearted. It would be impossible to plough a straight furrow if one looked back. Diverted from concentrating on a fixed objective, the ploughman would deviate, possibly ruining work already done. One can picture the scene at the house of the one who offered himself. "Splendid, but . . ." says one. "Sincere, but . . ." warns another. "What about . . . ?" queries a third. "This first?" cajoles yet another, until "How could you?" becomes the petulant emphasis of a love less than true.

"Let me first"—get married, find an easier place, develop a deeper sense of duty, see to this; the list is endless. We have all said it. The order comes from on high and we know it. We comfort ourselves that we do not deny or refuse; we simply say "Yes—later." The sense of God overwhelms us and we are sure we must yield. What happens? "I surrender now, but will act some other time."

We live in an age of "Travel now; pay later." There is no hire purchase in the affairs of God! "Get right with God and do it now" is the stern but kind injunction of the chorus. God needs your service now. By all means train, prepare, sensibly save—but get going! Time flies all too soon.

Perhaps you would read again Luke 9:57, 58. "The Son of man hath not where to lay His head." Are we willing to follow fully? What has priority in our lives? "Seek ye *first* . . ."

THE FAMILY ALTAR

Notes by Pastor H. Toft, minister of Ballysillan Elim church, Belfast.

Monday, April 3rd Joshua 4:1-14

" What mean ye by these stones?" (v. 6).

Twelve stones, representing the twelve tribes of Israel, were set up in the centre of Jordan where the priests stood with the ark (v. 9). When the priests came up out of Jordan the waters buried the stones at the bottom of the river for ever. Twelve other stones which had been taken from the place where the priests had stood were erected in Canaan's land. Israel, abiding in death, would continue in life in the promised land.

What a lovely picture of our death and resurrection with Christ (Romans 6)! Buried with Him and abiding in that death, we have finished with the old life of wilderness wandering; now we are living with Christ in our spiritual Canaan. Martin Luther said " I am more afraid of my own heart than of the Pope and all his cardinals. I have within me that great Pope, Self." But Calvary deals with " that great Pope, Self " too. " I am," says Paul, " crucified with Christ."

Tuesday, April 4th Joshua 4:15-24

" And the people came up out of Jordan on the tenth day of the first month " (v. 19).

It was forty years to the day since the people had taken a lamb without blemish, a male of the first year, and sacrificed it four days afterwards as their passover (Exodus 12:3). The paschal lamb and Jordan's passage speak of Calvary—new beginnings are returns to the glory, power and wonder of the cross. The memorial stones remind the children of Israel of Jehovah's mighty power. " The hand of the Lord " that cut off the swirling flood-waters and made a way through that river of death " is mighty " (v. 24).

The mightiest acts of history are the death, resurrection and ascension of our Lord; these we remember in the " breaking of the bread." But historic remembrance must also bring a present realisation of Jehovah's mighty power, thus enabling us to walk before Him in filial fear.

Wednesday, April 5th Joshua 5:1-15

" And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you " (v. 9).

Circumcision was a token of the Abrahamic covenant (Genesis 17:14). The children who were born in the wilderness had not been circumcised, but upon entering the promised land Joshua circumcised them; thus they entered into full covenant blessing, and the reproach of Egypt was rolled away. The "Captain of the host of the Lord" assumed command; the glorious passover was celebrated once again; the wilderness diet ceased, and they began to feast upon the honey, corn and wine of Canaan's fair land.

Have I entered into the full blessing of the new covenant? Has the Lord Jesus Christ truly assumed the command of my life. Am I now in the " land of corn, and wine, and oil "?

" O that I might at once go up !
No more on this side Jordan stop,
But now the land possess."

Thursday, April 6th Joshua 6:1-14

" And the second day they compassed the city once, and returned to the camp: so they did six days " (v. 14).

Jericho, the enemies' bastion, stood on a low-lying plain guarding the passes that led on to the hill country and to the conquest of Canaan; but God gave this apparently impregnable city to the faith of His people (v. 2). What insuperable obstacle impedes your progress in the life of faith? Remember that we serve a victorious Saviour, and faith can joyfully sing:

" Before the battle lines are spread,
Jesus saves;
Before the boasting foe is dead,
Jesus saves."

But victory demands the obedience of faith. Witness the solemn, silent procession compassing the city one, two, six days, and still Jericho stands as formidable as ever. Believer, do not faint by the way or surrender your faith position; tomorrow, when you have fully obeyed, that hindrance will be gone.

Friday, April 7th Joshua 6: 15-27

" And it came to pass, when . . . the people shouted with a great shout, that the wall fell down flat " (v. 20).

Commissioner S. L. Brengle wrote: " Many an honest, seeking soul, who might step forth into perfect and perpetual liberty if he would only dare to look the Devil in the eye and shout ' Glory to God,' goes mourning all his days under the Devil's spell."

The children of Israel, in simple faith, had fully obeyed the Lord, and now at His command they shouted the shout of faith, " and the walls came tumbling down." Unbelieving and disobedient hearts can never shout the shout of victory; but let all those who have in faith fully obeyed the commands of their glorious Saviour, confident in His victory, look the Devil in the eye and shout the shout of faith.

" Oh for faith that changes fighting
Into vict'ry's ringing cheer ! "

Saturday, April 8th Joshua 7:1-15

" Get thee up; wherefore liest thou thus upon thy face?" (v. 10).

With rent clothes, and dust upon their heads, Joshua and the elders of Israel lay prostrate upon their faces before the ark of the Lord. Well they might, for, as invaders on enemy territory, their army had suffered an ignominious defeat. The valiant of Israel had turned their backs upon an insignificant foe; contagious terror had made the hearts of the people melt and become as water. Fear even assailed the heart of the intrepid warrior Joshua: the enemy, encouraged by victory, would surround and decimate them and God's name would be dishonoured.

" Get thee up; wherefore liest thou thus upon thy face?" is the word of the Lord. There is a time to humble ourselves and pray, but there is also a time to act. Hidden sin had caused outward defeat, and until that sin was dealt with prayer was wasted breath. The enemy gains a victory within our souls before we suffer outward defeat.

" Now, I renounce th' accursed thing that hindereth,
And come once more to Thee, to be made fully whole."

Sunday, April 9th Joshua 7:16-26

" Wherefore the name of that place was called, The valley of Achor, unto this day " (v. 26).

" The valley of Achor—the valley of trouble—became a permanent memorial of the trouble that Achor brought to Israel. What a heritage to leave to posterity! For what, I wonder, will I be remembered?

Achan, transgressor, thief, dissembler, partaking of the " accursed thing," became accursed. He " wrought folly in Israel " and brought disaster upon the army and destruction upon his own house. To side with the enemy, to hinder the purpose of God and to disobey God's express command will, in spite of all the sentimental softness of sin excusers, be punished by an angry God (vv. 1, 15, 25). The accursed thing dealt with and Israel restored to favour, " the valley of Achor " becomes " a door of hope " (Hosea 2:15).

Spotless Lamb of God, accursed for me in Thy valley of trouble, what a door of hope Thou hast opened for me!

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SITUATION VACANT

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PERSONAL

GOSPEL TRACTS and posters by the Victory Tract Club, 189 Brighton Road, S. Croydon, Surrey. C.1438

DEDICATION

WILLIAMS. On March 12th, Pastor A. V. Gorton (Sheffield) dedicated Sharon Joy, the daughter of Geoffrey and Pauline Williams, missionaries to India.

ENGAGEMENT

PICKLES—ROLLINSON. The engagement is announced of David H. Pickles, of Knottingley Elim Church, and Christine M. Rollinson, of Leeds Elim Church.

WITH CHRIST

BARKER. On March 9th, Mrs. Esther June Barker, aged 81 years. A member of the Elim Pentecostal Church, Scarborough. "Resting in Him." Officiating minister at funeral: J. Hyde.

GOODHILL. On March 9th, Mrs. Beryl Joyce Goodhill, aged 57 years, a member of the Elim Pentecostal Church, Scarborough. "For ever with the Lord." Officiating minister at funeral: J. Hyde.

HOWARD. On March 3rd, Mrs. Margaret E. Howard, aged 90, a dearly loved member of the Elim Pentecostal Church, Watford. We thank God for her gracious and consistent testimony. Funeral conducted by Brian Barnett.

NICHOLS, Rose. In her 91st year, after a brief illness. Founder member of the Elim Pentecostal Church, Finchley. Officiating ministers at funeral: W. G. Blackler and F. Lavender.

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THE ELIM EVANGEL

Vol. XLVIII No. 14 APRIL 8th, 1967 6d

The Guildhall, Northampton

See page 218 for article by the campaigner, A. Tee.

LIFE WITH A PURPOSE

by H. Burton-Haynes

IS IT conceivable that God has a separate and unique plan for every human life? If there be no individual plan for a life each must devise his own and work to it, but if there be such an ideal plan each must diligently set himself to discover and execute the plan.

In the material universe everything has its place and its use. The beautiful orbs that adorn the firmament are always in motion, but at the same time they are never in a state of discordance and unrest, because their movements always harmonise with law. The universe is a cosmos, not a chaos, and cosmos means order and beauty. There is nothing at a loose end. In the material creation there is design. If God has made the house so orderly and beautiful, is it likely that He is indifferent to the welfare of the tenant? No; reason argues that God must have a plan for every human life.

THE MORAL LAW WITHIN

History, which is the record of the relationships of individuals, shows that there is a moral law written into the texture of life. The necessity of obedience to this law holds good in every physical, moral, social and spiritual relationship. When Kant said "Two things strike me with awe: the starry heavens above and the moral law within" did he not mean that the laws of those two worlds are equally dependable, equally authoritative and equally inescapable? This moral universe always has the last word; if you fit into it you live; if you do not you perish. Hooker uttered this truth in a penetrating phrase: "Law, whose source is the bosom of God, and whose voice is the harmony of the world." He saw that law, wherever found, when true law, had one source—the bosom of God. Thus the moral universe discloses a Being who orders His world according to purpose and design.

A Christian writer has said: "In regard to all phases of life in the universe there is 'the way' and 'not-the-way.' In chemistry H_2O produces water. You may fight with the formula and try to twist it into something else, but in the end you will surrender to it, accept it, obey it, or you will not produce water. Two parts of hydrogen and one of oxygen is the way, and everything else is not-the-way. Aviators tell us that every moment they must obey those laws upon which flying depends—or else! There can be no moral holidays in the air. You obey or break. You gain mastery only by obedience. Aviation did not invent those laws or impose them; it discovered them."

There is a way to live, and there is a way not to live. If we ignore God who created the material universe and designed the moral and spiritual order of life, if we refuse to co-operate with His laws, we shall inevitably perish; that is to say, our lives will end in frustration and death. If we acknowledge God, on the other hand, and intelligently obey His will, our lives will fulfil the purpose for which they were made.

To those who sincerely desire His direction the Scriptures afford satisfying testimony to the fact that God is arranging and controlling with meticulous care the minutest details of the life of the one who submits to His authority and guidance. Hear the testimony: "The Lord shall guide thee continually" (Isaiah 58 : 11); "The steps of a good man are ordered by the Lord" (Psalm 37 : 23); "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye" (Psalm 32 : 8).

GOD'S IDEAL PLAN

If these scriptures are true we must accept it as axiomatic that from this moment God has an ideal plan for our lives in which He seeks our co-operation. The past with its failures is irretrievable, its opportunities are fled beyond recall; but we have the gracious promise of our Guide: "I will restore unto you the years which the locust hath eaten" (Joel 2 : 25).

In the parable of the potter (Jeremiah 18 : 1-6), as we stand with the prophet watching the potter fashioning a piece of clay upon the revolving wheel we see the clay taking shape beneath his skilful hands. The clay breaks down in the process, it bulges and collapses upon the wheel, but Jeremiah watches

intently as the potter takes the same lump of clay which had frustrated his purposes and commences to fashion it all over again. God is not daunted by human failure. There is no upbraiding, no recrimination, no suspicion of anger with the inanimate stuff. He knows what clay, especially clay from the pit, is like. The flaw in the clay was not its fate.

Our Lord Jesus Christ said: "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). Come to Christ, just as you are, whatever your fears, whatever your past may have been, no matter how dimly you may perceive the light, and surrender yourself completely to His will, and He will lead you into the discovery and fulfilment of His plan for your life. Having done this, you will learn that no detail of life is unimportant; in fact, life will become one long and romantic voyage of discovery.

HILL FARM ENTERPRISE

Tackling the drug addiction problem in the Midlands

Leonard Mantle reports

HILL FARM ENTERPRISE, the first farm centre in Europe for the rehabilitation of drug addicts, will become operational during the next few days. Situated in Worcestershire's undulating countryside at Alvechurch, the farm is being watched with great interest by many local authorities, who see it as a pioneer centre to fill a tremendous gap in the treatment and cure of the addicts so that they resume a normal life in society.

This enterprise, whose executive committee is composed of evangelical ministers and business men from the Birmingham area, will endeavour to bring the addict to realise that real life is found only in Christ.

The farmhouse itself has experienced "conversion," for over the last three months it has taken on a new look. All the window frames have been replaced, new floors have been laid, walls have been replastered, central heating has been installed, new wiring systems have been put in and the inside has been completely redecorated—all by volunteers from the many evangelical churches in the area.

When fully operational the farm will accommodate some thirty addicts, whose rehabilitation will be cared for by some five or six dedicated staff.

The work of renovation goes on.

The enterprise will be run as a pig and poultry farm, with part of the land used for market gardening. It will cost some £23,000 to buy and equip the farm and run it for the first year.

The challenge is one we must meet, for we believe that the only way to solve the drug problem is for the addict to come to a saving knowledge of the Lord Jesus Christ and live a Spirit-filled life.

We have no delusions as to the difficulties we shall encounter, the problems we will have to face and the many situations that will arise needing a lot of Christian grace, but believing as we do that "He is sufficient for these things" we trust and pray that God will meet our each and every need.

Footnote by Pastor F. E. Cole, minister of Elim Pentecostal church, Graham Street, Birmingham.

PRAYER REQUEST DIRECTED TO ALL ELIM PRAYER MEETINGS FOR THE HILL FARM ENTERPRISE

We are making this request on behalf of the Hill Farm committee, that in church prayer meetings and in daily devotion prevailing prayer be offered that the power of God shall prevail in the salvation and deliverance of the addicts who come under our care. Unless these people are "made whole" they fall an easy prey to evil habits and their whole life is ruined. The prayers of God's people will assure the staff of victory over the powers of darkness and support in the hours of prolonged strain.

I WAS A JEHOVAH'S WITNESS

by Anthony Johnson
(BLACKPOOL)

This testimony, sent to us by the minister of our Marton, Blackpool, church, Pastor D. M. Cartwright, gives an insight into the operation of the Jehovah's Witnesses organisation and its erroneous teaching, and tells of God's wonderful deliverance.

THREE months ago I was one of Jehovah's Witnesses, I had been one for six years, but I now believe that they are teaching error. I trust that the following testimony may be instrumental in advising those who are Jehovah's Witnesses and those contemplating the thought of becoming one of them.

I was born and brought up in a Church of England environment. I believed in the reality of God from a very early age, even though this realisation was based purely on feeling rather than on knowledge of the Bible. I attended church regularly up to my contacting Jehovah's Witnesses at the age of nineteen. Up to that time, even though I considered myself a Christian, I was in bondage to unclean habits which Paul calls the works of the flesh. I constantly had a guilty conscience, but had no power to overcome my desires. I now realise that most people are in bondage to some vice and in the same category, to a greater or lesser extent, as I was.

However, it was in this state that I contacted Jehovah's Witnesses. They appeared to be true Christians. They had zeal and held the Bible as the inspired word of God, and in addition the world situation seemed to support their message of the nearness of the end of the world. Their knowledge of the Bible impressed me a great deal, and before long I found myself wanting to know more.

NO DELIVERANCE

A home Bible study was started and I eventually dedicated my life to Jehovah, vowing to serve Him for the rest of my life. I began to attend meetings, joined in with distributing literature from house to house, and endeavoured to start a Bible study with someone else. Jehovah's Witnesses believe that they are the only organisation that has God's blessing today and that all others are instruments of the Devil to deceive people from the truth. One would therefore think that when a person became a Witness his life would be changed for the better, having as it were God's blessing. I cannot speak for other Jehovah's Witnesses because I am not their judge and cannot see what they are like underneath the surface, which appears clean and bright, but I can testify to my own experience. After I became one of Jehovah's Witnesses I deteriorated morally. My unclean habits increased in severity and number. Even though I appeared a fine Christian Witness of Jehovah to my brothers I was corrupt in mind and body. I did things which would probably be included in the actions of those mentioned by the apostle Paul in Ephesians 5 : 12.

During this time my consciousness of my sin increased until I thought I could no longer bear the guilty feelings I had. I prostrated myself flat on the floor in prayer several times, begging God to relieve me of my sin, but God did not seem to answer. I sank farther into sin. You see, I was trying with my old nature to fight off the sins which are peculiar to the old nature. What I needed was the new nature of Christ in me, so that Christ could overcome the weaknesses of the flesh because of His Spirit in me. I needed to be a new creature in Christ (2 Corinthians 5 : 17).

A NEW CREATION NEEDED

This I was definitely not ; I did not even believe that I needed to have the Spirit of Christ in me. You see, Jehovah's Witnesses believe that only 144,000 are born again, new creatures, out of all the people who have ever been on earth. This (maybe) made me feel very insecure, consequently I knew that sooner or later something had to happen in my relationship with God. I could not go on in immorality and get eternal life, and yet I had no answer. I discussed my problem with the supposedly more mature brothers in the local congregation of Witnesses and I appreciated at the time their advice, which was (1) to pray about it, (2) avoid situations tending to bring on desires, (3) read Watchtower literature and the Bible passages dealing with my problem. None of them suggested that I needed to be born again. Of course, they couldn't, because this was something they did not think necessary.

During my six years as a Witness there were numerous points in their theology which I found difficult to square with the Bible. Most of these points I was able to accept after my research into Watchtower literature, which seemed to have an explanation for everything ; their arguments to the Biblically ignorant are very convincing, and I was ignorant of the scriptural teachings of the established churches. But some of the points I had to stretch a great deal to admit them into my trust, some I later just could not and would not accept.

ETERNAL LIFE

I began to call at the local Christian book shop, and had one or two chats with Pastor Desmond Cartwright, who supplemented his living by working there part-time. I had visions of converting him to Jehovah's Witnesses, but my visions were soon shattered when, after several weeks popping in and out of the shop and reading literature he loaned me, I walked in one day and told him to his great joy that I had been born again and that I had eternal life through faith in Christ. The book *Why I left Jehovah's Witnesses,* by Ted Dencher, helped me greatly towards my new birth, though the glory goes to God, who drew me to His Son Jesus (John 6:44). I was born again while sitting alone reading the Bible. I was pondering Jesus' words in John 5:24 and John's in 1 John 5:13, 18. Instead of trying to explain away these very plain words I took them to myself. At that moment when I truly believed what Jesus said, as though He were in the room speaking to me, I was born again. I knew it. I had eternal life then and there, not (maybe) in 1,000 years. On the basis of my faith in Jesus' shed blood God gave me eternal life. From that moment on I was full of joy, faith, peace and love, mainly joy at the knowledge of sins forgiven.

DISFELLOWSHIPPED, BUT SAVED

The events that followed happened very quickly. I asked to be relieved of my position in the congregation (I was Bible study servant at this time) and sent my testimony to as many Jehovah's Witnesses as I could think of in the local congregation. I knew I had to act quickly, as I would soon be disfellowshipped from Jehovah's Witnesses and I wanted to warn as many as possible of the danger of not being born again (John 3:3). Within a few days I was disfellowshipped and none of the Jehovah's Witnesses whom I knew like fleshly brothers will now speak to me. My father-in-law and mother-in-law will not enter the house when I am in. These and other up-

(*continued on page 219*)

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EDITORIAL

"THERE was a prospect of harm to the mental health of listeners which was rather frightening to contemplate" states *The Times*, reporting Mr. Slater, Assistant Postmaster General, in the House of Commons committee discussion on the Broadcasting Offences Bill on March 16th. How nice to know that the Assistant Postmaster General is so concerned about the mental health of listeners! So it has been decided to eliminate foul-mouthed broadcasters from British radio and take stringent action against the broadcasting of plays that deprave and corrupt. Not on your life! Foul language and the portrayal of immoral living are still to be permitted to foul Britain's air and British ears. Believe it or not, religious sermons that are "the rantings and ravings of people of extreme points of view who think they have a solution to the world's ills" are the object of this prohibition.

Two points arise here. The Postmaster General in supporting the broadcasting of foul language and lewd plays states that they are necessary to reflect the broad spectrum of life as it is. This, of course, is nonsense, though we do not have space at the moment to explode the fallacy, but sermons that are the rantings and ravings of people of extreme points of view are as much a part of life as the behaviour reflected in foul language and lewd plays.

But did the Assistant Postmaster General, who admits to being a Methodist local preacher for the last thirty-five years, forget that John the Baptist, John Knox, the early Methodists, the Salvationists, the suffragettes, William Wilberforce and Lord Shaftesbury were all considered ranters and ravers in their time?

Concerned with the mental health of listeners! The medical profession is concerned that so great and increasing a proportion of hospital accommodation is being occupied by patients whose complaints are psychological in origin, and at the rising tide of suicides and attempted suicides, but this rise is coincident with the rise of irreligion, amorality and general lack of purpose. No, Mr. Slater, the propagation of so-called extreme points of view is not done by foul-mouthed actors or speakers, nor is it put across in the form of lewd dramatics. Even though we ourselves realise that doctrinal error may be broadcast in this way the aim as touching practical living is truthfulness, personal honesty, morality and keeping of the law.

COMMENT, OPINION AND REVIEW

REARRANGE YOUR HYMN-BOOK !

FOLLOWING the editorial on hymns, dare we suggest that we reverse the order of our hymn-book? If we follow the Holy Spirit's only example of an inspired hymn-book we should do just that.

At the close of our Protestant hymn-books we have such sentiments as " Fast falls the eventide ; the darkness deepens, Lord with me abide . . ." A kind of anti-climax to a triumphant service! Those of us who have witnessed the outpourings of the Spirit in revival power remember that the revival meetings never closed in this way ; we closed our services with the most uplifting choruses we could call to mind, sung with all the enthusiasm we could muster as a spontaneous climax to a Spirit-baptised service. That this was of the Spirit is confirmed by reference to the only hymn-book in the Bible—the Psalms. After reflecting throughout its length the pilgrim's journey with its tests and problems, its victories and defeats, its sorrows and joys, Psalms does not close with " change and decay in all around I see "—no, its close is in the spirit of revival. Readers will know how each of the last five psalms begins with " Praise ye the Lord," and the last psalm reaches the climax of God for His children in six short verses: " Praise ye the Lord " or its equivalent thirteen times!

Dare we Pentecostals in reversing our thinking reverse the traditions of the older denominations, fall into line with scripture, and if not actually reverse the order of the hymns in our hymn-book at least so change it that a new idea of how to conclude Pentecostal services not with the pessimistic faith of the traditionalists but with the climax of God in joy, triumph and blessing be kept before our minds? We find the climax of God for His children in the Psalms and in Revelation, so we can well anticipate it in our services.

THE AMERICAN SCENE

Does this description of the American scene fit also the British scene ?

SOME time ago Indiana police arrested a dozen high-school freshmen and sophomores for shoplifting. These youngsters had been picked up in a large department store with stolen goods in their possession. They were all from middle-class homes and income was no real problem. When asked why they had been stealing they all gave the same excuse : " I guess because everybody else does it." Further investigation revealed that a large percentage of the high-school student body did shoplift. When an extensive study was made by officials the standard answer was " Because everyone else did." The tragic thing about this whole affair was that the young people said boldly that they felt what they had done was not wrong, because it was an accepted practice.

Try as we may, we never really escape the influence of the crowd. Much of our life is guided by what others do. This is not always disastrous, but certainly it can be if we follow the crowd blindly. The crowd may be wrong. In fact, more times than not the crowd is wrong.

The crowd told Edison that his electric light would never work. It did. The crowd told Whitney that his cotton gin would never work. It did. The crowd has been wrong many times. Jesus said " Enter ye in at the strait gate : for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it " (Matthew 7 : 13, 14).

While we may be tempted to take the controls of our lives and follow madly after the crowd and do as they are doing, this will be just as fatal as the pilot guiding his own craft during vertigo.

About the turn of the century a new idea emerged in America. It was not really a new idea but an old one taking on new boldness. We were encouraged to throw caution to the winds and follow our natural desires and lusts. Argument was made for free love, for ridding ourselves of inhibitions, for drinking fully the cup of life. The word *shame* was to be erased from our vocabulary, and heaven and hell were to be considered as a mere state of the mind. Lusts and desires were to be exploited. This new doctrine spread with amazing rapidity, and today for those who sowed the wind we are reaping the whirlwind.

(*continued on page 221*)

ELIM EVANGE

"HIS FULNE

Studies in Paul's let

by H. Palliser

THIS is our final study on this fascinating letter, and at first sight there may be the temptation to regard these closing verses (4:7-18) as of minor importance, for, after all, they contain only a list of names of people of whom we know next to nothing. But let us resist the temptation, by looking at them from another standpoint and by raising another question. The man who wrote this letter was one of the greatest men this world has ever seen, one who made history and changed history; then will not the friends of such a man be interesting too? The biographer of any other great man (e.g. Luther, Calvin, Lincoln, Churchill) shows an interest in the friends of that man. "Birds of a feather flock together," and though the friends may not do great deeds like their hero they have something in common with him.

From that standpoint I suggest we have more than mere names here. Here are some of Paul's friends of kindred spirit, people with whom he had much in common; so let us have a look at them, reminding ourselves of Longfellow's words:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

Tychicus—the messenger (v. 7)

He was the man who took this letter to Colosse, but let us fill in the picture a little more. In Acts 20:4 we read of Paul seeking to help the poor saints in Jerusalem who are suffering through famine, and Tychicus is one of the helpers. In Ephesians 6:21 Tychicus is the "postman," but notice how Paul refers to him: "beloved . . . faithful." In Colossians 4:7 again he is the "postie," and again he is termed "beloved" and "faithful." In Titus 3:12 Titus may have to leave the difficult charge in Crete to be with Paul; if so, Tychicus will be the man to take over. In Timothy 4:12, just before Paul's death, Tychicus has been sent to look after the church in Ephesus. And as we read of those journeys let us keep in mind 2 Corinthians 11:25, 26, reminding ourselves that those were not days of easy travel. To that add the fact that each letter he delivered helped to build up our New Testament. I see in Tychicus a man whose motto seems to have been "I am ready!" Ready to be pastor or postman, to travel or stay. He must have been to Paul a "Mr. Reliable."

Aristarchus—the steadfast (v. 10)

Again let us fill in the blanks. In Acts 19:29 Paul is in a situation of tremendous danger (nothing new for him!). Aristarchus is one of his companions. In Acts 27:2 he is with Paul on the voyage to Rome. Sir William Ramsay has made the suggestion that he and Luke managed to be with Paul by enrolling themselves voluntarily as slaves! Here again in Colossians 4 he is with Paul, who is a prisoner in Rome. So we have nothing sensational to report, only that he stood by Paul through thick and thin—and is there a finer quality to be found than loyalty?

Mark—the overcomer (v. 10)

Here is an interesting figure, and detective work on him can be fascinating. Paul tells us he was Barnabas's nephew. But poor Mark is well known mainly because of three verses in Acts—12:25, 13:13 and 15:36: "the man who turned back"! But why did he turn back? Face the fact—we do not know. "Fear," say many. It may have been, it may not. It *may have been* his pro-Jewish outlook; it *may have been* the effect of the climate. A famous traveller wrote "I seemed to feel my physical and mental powers melting rapidly away," and he wrote it of that very district. But whatever it was I feel Harrington Lees puts his finger on the spot when he wrote: "Must we then lay on Mark the stigma of the backslider? I think not. . . . His blame is fickleness, not apostasy . . . we have yet to witness his soul's awakening to the claims of Christ's world. He is a child of God but not yet a soldier. He has dropped his burden at Calvary, he has not yet taken up his cross." What the Bible wants us to see is not so much the man who turned back, but *the man who made good,* the man who ultimately became an overcomer.

He sets out again, tries again, with Barnabas, and there is no record of Barnabas being let down. Now he is with Paul, and is entrusted with a task to perform at Colosse. And what of 2 Timothy 4:11? Commendation indeed! Also, do not forget you have to thank him for a lovely gospel, and behind that gospel is the remarkable fact that both Mark and Peter (who helped him with its compilation) are alike in

BLE SCHOOL
- AND OURS"
he Colossians (No. 16)

er of Dundee Elim Church and
ber of Elim Bible College Faculty)

this—both had a fall, but both rose up, started again, and became overcomers!

Jesus Justus—the upright (v. 11)

Here is an unknown warrior, and yet we have one tiny piece of information that reveals a great deal. As the years passed by he was given another name—a nickname—descriptive of his character, his manner of life. Men referred to him as Justus, meaning the just, the upright, the devout. Quote plainly he was a Jew, and yet Jews and Gentiles alike called him this. That is all we know of him. Just a friend of Paul's, distinguished only by his walk with God—and is there anything higher or grander than that?

Epaphras—the prayer warrior (vv. 12, 13)

Reading between the lines it seems that Epaphras was led to the Saviour by Paul, then commenced a witness in his native Colosse, and later extended to nearby Hierapolis and Laodicea. He comes into the epistle for two reasons.

There is his concern for the work of God. The infiltration of false teachers worries him, and he makes a special journey to Paul to solicit his advice. So we have Epaphras to thank for this letter—Epaphras and his concern for the work of God.

There is his prayerfulness for the welfare of God's work. It is Paul who reveals this in telling words—"labouring," "labouring fervently," "great zeal." Not only does Epaphras tell Paul of his concern, he tells the Lord. And see how he prays (v. 12)! He asks (a) that they might stand, not be swept off their feet by false teachings; (b) that they might mature; (c) that they might live completely in the will of God.

Luke—the beloved physician (v. 14)

"The beloved physician," or, as one translator has it, "My beloved doctor." What a man he must have been! But space will allow us to mention only one or two main facts. First, Luke and Paul seem to have come together at a painful time in Paul's life. Galatians 4:13-15 tells of Paul labouring among the Galatians under a severe disability. This seems to be linked up with Acts 16:6-10, and here we notice the first of the famous "we" passages of Acts. So doctor and preacher came together in a time of illness. Second, after that, apart from some five to seven years when Luke was in charge of the work in Philippi, Luke never left his friend. In all his travels and imprisonments, in that journey to Rome and the subsequent detentions Luke stood by loyally. Listen to Paul writing as death overshadows: "only Luke is with me" (2 Timothy 4:11). Luke, the friend who stuck closer than a brother.

Demas—the deserter (v. 14)

Every chain has its weak link, and in this chain it was Demas. Those words have rung down the ages like a tocsin: "Demas hath forsaken me, having loved this present world." Where and how he went wrong we do not know. Like so many, his start was promising; in those early days "the Spirit of the Lord began to move upon him." As with so many, too, the collapse did not come suddenly. I feel it was setting in when Paul wrote this letter, and that Paul was aware of it. Why? Because his reference to Demas is so brief: "Demas greets you," that is all. By the time Paul wrote his last letter the underground drift had become open desertion.

But why? You may recall the words of Jesus: "No man can serve two masters, else he will *love* the one and despise the other." Keep that word "love" in mind as you read 2 Timothy 4:8-10 and there note a contrast: "*love* His appearing . . . *loved* this present world." As the Rev. Harrington Lees remarked, "Paul looked to the future, Demas wanted a little more of the present. Paul was ready to be poured out as a drink offering, Demas wanted to keep the cup unspilt." Think of this Colossian letter when you think of Demas, for "Colossians" is about the fulness of Christ, but Demas preferred the fulness of the world.

There they are, those friends of Paul, and, with the exception of Demas, what a group! Tychicus the messenger; Aristarchus the steadfast; Mark the overcomer; Jesus Justus the upright; Epaphras the prayer warrior; Luke "My dear doctor." "Whose faith follow."

That which is in the well of the heart will come up in the bucket of speech.

* * *

The finger that points the way is part of the hand that will provide.

NORTHAMPTON PIONEER CRUSADE

An appeal to every Elim member and friend

by ALEX TEE

THE winning of souls to Jesus Christ is of primary importance to every Christian. We believe that the Foursquare Gospel will meet the spiritual need of the people of our land today. Evangelism is not easy today, but we must either accept defeat and do nothing or accept the challenge and go forward in the name of the Lord.

We have chosen to go forward in faith. The famous Northampton Guildhall has been booked for Sunday night after-church rallies and the Carnegie hall for other services for an April/May evangelistic crusade. We have also secured a good hall in the town centre for regular Elim services after the crusade is over.

There are a number of things we can do in this united Elim venture. We must seek God in prayer that He will stretch out His hand with signs and wonders. Miracles of healing still have a strong impact. There is nothing to make people talk more than a miraculous healing.

We must also pray that deep conviction will rest upon the listeners. Our task is not to entertain, but to bring people to see their need of a Saviour. Pray also that backsliders will feel a great urge to return to the Lord.

It may be that you know some who live in the Northampton area. Please write to them and give them all the details of the crusade. The opening night is Sunday, April 16th. Tell them about our choirs and soloists, and that they will be made most welcome by the crusade team.

Pioneer crusades are very costly. The men who conduct them need to find accommodation in the town, and this is one of our biggest problems, and is costly. However, we have gone ahead in faith, looking to Elim people to stand by us on the financial side of this venture.

This crusade is being run by Elim with a view to an Elim church being formed, and thus extending our Elim fellowship. How exciting it would be to see the Northampton converts in our National Youth Rally in the Westminster Central Hall on Saturday, September 30th!

Crusading is not a one-man job ; it is a task in which you and I must make a vital contribution. Send your gift to the Evangelistic Secretary, 297/299 High Street, Cheltenham, Glos.

Sunshine Corner

ONE SWEET ONE

ONE day the White family moved into a lovely new house and they were very happy indeed. Mum had a lovely kitchen to work in and everything was new and shining. Dad had a lovely long garden—and he was one of the very rare dads, he really loved gardening. This was such a change from living in a block of flats where there was nowhere for mum to hang out the washing ; nowhere for dad to grow any flowers and nowhere for Timothy to play. At the new house there was plenty of room and dad put up a swing for Timothy in the garden and bought a little tricycle, which Timothy rode up and down the garden paths in great glee.

Dad planted two small apple trees at the bottom of the garden. The man in the nursery said "You should have a few apples on them this year, because they are due to fruit for the first time." Dad looked after his little apple trees ; the buds came, then the flowers, and when the flowers dropped off dad discovered that there were two apples on one tree and five on the other. He was delighted! Every day when he came home from work he went down the garden to see how his apples were growing.

Now young Timothy simply loved apples, and every day he too used to go and look at the trees and wonder how much longer it would be before the apples got ripe.

(*continued on page 220*)

BOOK REVIEWS

The Approaching Crisis, by E. Buckhurst Pinch. Published by B.A.T.M., 1 Parsonage Road, Eastbourne. Obtainable from Elim Pentecostal Church Headquarters, 297/299 High Street, Cheltenham, Glos, at 2/6 (including postage).

The glorious truth of the second advent of Christ is not looked upon with such interest and devotion as it was before the war. It is astonishing to think that the need for second-coming teaching is greater but the concern with it is less. It does not seem as if the wonder of Christ's return has captured the hearts of young people. Perhaps we have preoccupied ourselves with what are called " schools " of prophecy instead of stressing the simply marvellous certainties that Scripture proclaims.

This book was first published in 1953. Its writer, now with the Lord, was the indefatigable secretary of the Advent Testimony Movement. It is inexpensive and I would recommend it to young people and to study groups as an introduction to the subject. Some will find matters of interpretation not quite to their liking, but the general enthusiasm for the subject and the clear style of writing must attract. Buckhurst Pinch saw prophecy as relating to the Jews, the Gentiles and the Church, and these are the three main subjects dealt with. He opines that his title, " The Approaching Crisis," is a matter of the greatest concern and urgency. The nearness of the advent is the pressure behind the book. Beyond questions of interpretation is the definite assertion that the fulfilment of prophecy indicates that Christ must come soon. I hope you will read this book. It will make you think.

T. W. WALKER.

Questions on the Christian Faith answered by the Bible, by Derek Prime. Published by Hodder and Stoughton at 5/-.

There are very few books of pocket size that contain such a wealth of truth complete with appropriate scriptures as the latest book by Derek Prime, " Questions on the Christian Faith answered by the Bible."

Undoubtedly this book will have many uses for the personal study of the new convert, for study group meetings, and for anyone who has the desire for a systematic study of the Bible. It would make a very useful and desirable gift for any Christian to give to a friend.

The selection of scriptures covering fifty major points of faith has been very carefully and wisely made. The little book is a very good buy for five shillings. It is a book that could be so easily carried by the Christian for everyday reading. Such questions as " Why belong to a church ? " " Is God still in control ? " " Why do I exist ? " are topical. These questions are skilfully answered not by comment but by the scripture.

The nine pages at the back of the book giving Bible definitions are also very acceptable.

I commend this book.

P. S. BREWSTER.

I WAS A JEHOVAH'S WITNESS *(continued)*

setting incidents, I am glad to say, have not shaken my faith, but Jesus Christ carried me triumphant through them all and is still doing so. The blessing of Jesus Christ to me is worth the loss of all other things on earth. Thanks to God, my prayers have been answered, my once frequent immoral actions have completely disappeared, and I find any desire easy to overcome through Jesus Christ my Saviour. In conclusion I would ask any reading this testimony to pray for Jehovah's Witnesses that they may be born again and realise the salvation Jesus offers now, to be continued for ever with Him either after death or at His second coming. I give all the glory for my wonderful experience of salvation to my Lord and Saviour Jesus Christ.

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Women's Page — E.W.M.A.

by Gladys Gorton

REPORTS are coming in from our missionaries expressing their sincere appreciation for the parcels, letters, birthday cards, Christmas cards and gifts which they have received from the various E.W.M.A. branches, and especially for the food parcels for India. These can still be continued periodically. Our missionaries request you to be very understanding if they do not reply to individual letters, as they simply have not the time; their lives are too busy.

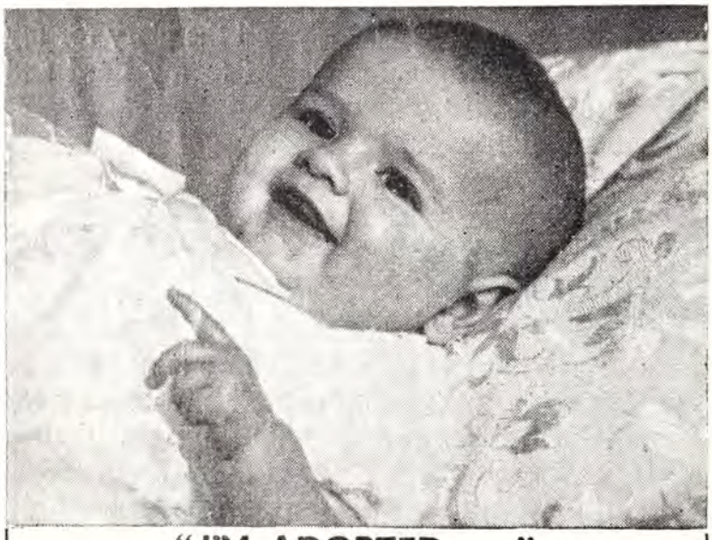
Great keenness is being generated in quite a number of local E.W.M.A. branches regarding the proposed target for the "Ghana project." We expect to present at least £1,000 to our Missionary Secretary, Pastor L. Wigglesworth, at the great missionary rally during the conference week at Bracklesham Bay in May.

Have you caught the vision and received the burden for the Elim Women's Missionary Auxiliary and all the possibilities that can be yours by becoming a member? *An earnest prayer and even only a penny given by you could result in a soul being saved.* We can learn much from our sisters of the American and Canadian Women's Missionary Council. I quote from the American W.M.C. handbook.

"'Lift up your eyes, and look on the fields,' Jesus challenged His disciples, 'for they are white already to harvest.' The mechanics of the work are necessary, but if they are all we have, then we miss the real reason for its existence, and for giving our time to it. The W.M.C. was born with a sense of mission, a feeling of urgency that because Jesus is coming soon we must all put our hands to the work of winning souls and do whatever we can in the most effective manner possible. Stay at the place of prayer until the vision of a lost and dying world is as real to you as it is to our missionaries. Then rise to lead your group forward to service and intercession in the light of that vision. Trifles will become unimportant then, and only what is done for Christ and in His name will seem worth while."

Thought. "The woman who really wants to do something finds a way; others find an excuse."

Request. Kindly send in your donation for the "Ghana project" before May 3rd to the Missionary Secretary, Pastor L. Wigglesworth, Elim Church H.Q., 297/299 High Street., Cheltenham, Glos.



"I'M ADOPTED . . ."

This is one of "our" 6,000 babies happily adopted into Christian homes. For nearly fifty years we have befriended the unmarried mother and her child and we should like to continue this tender ministry. Please help us by gift and bequest.

May we send you our booklet or give you advice if you are contemplating adoption yourself? Write to the Rev. R. H. Johnson,

Homeless Children's Aid
AND ADOPTION SOCIETY and F. B. MEYER
Children's Home
54 Grove Avenue, Muswell Hill, London, N.10
D.1376

SUNSHINE CORNER (*continued*)

One day dad went down the garden as usual, but oh dear! His heart almost stopped. His precious apples! Where were they? There they were, lying on the ground, and every one of them showing little teeth marks. "Timothy," yelled dad at the top of his voice, "come here at once! Now why did you pick my apples? You know you shouldn't have touched them."

"Well, dad," said Timothy, "I was only looking for one sweet one, but they were all sour."

If we are to be like Jesus we must try to be sweet; no sulks and tantrums, and if anyone tries to start a quarrel ask Jesus to help you to be nice. The Bible tells us "Be ye kind one to another." When Satan tempts you to be naughty you just say "No! I'm not going to be a sour old crab-apple; I'm going to be sweet for Jesus' sake." God bless you all.

AUNTY MAY.

COMING EVENTS

BELFAST. April 16-23. Ulster Temple, Ravenhill Road. Special services conducted by Pastor Stanley Beresford (Blackburn). Sundays at 11.30 and 7, weeknights at 8. Special music ministry.

BIRMINGHAM. Graham Street (off Newhall Hill). April 22, 23. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : The President, G. Wesley Gilpin.

CROYDON. April 22. Elim Pentecostal Church, Stanley Road. At 7.30. Farewel! service of Miss Vera McGillivray.

DAGENHAM. April 9. Becontree Elim Pentecostal Church, Green Lane. At 6.30 and 8 (after-church Rally). Special visit of Haralan Popoff, Hungarian Pentecostal leader. For thirteen years a prisoner of the Communists.

DEWSBURY. April 22, 23. Elim Pentecostal Church, Swindon Road, off Willans Road. Convention. Saturday at 7. Sunday at 10.45 and 6.30. Preachers : Mr. Hughes and Mr. Stevenson (Whitehaven). Soloist: Mr. Woodhouse (Huddersfield). Convener: Pastor G. R. Knight.

EXETER. April 22. Elim Providence Chapel, opposite Central Station. At 3 and 6.30. Great West Country Evangelistic Rallies. Preacher : Ron Jones. Soloist : Don Evans. Also the Plymouth Male Voice Choir and " The New Messengers."

GLASGOW. April 22. Christian Institute, Bothwell Street, Glasgow. At 3.30 and 6.30. Scottish District Presbytery Rallies. Preacher : D. Ayling (Brighton).

IPSWICH. April 8, 9. Elim Pentecostal Church, Vernon Street. Pastor A. J. Chuter's 35th anniversary in the Elim ministry. Preacher : F. Shadlock (Birmingham). April 15-20. Visit of Joseph Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Convener : A. J. Chuter.

LOUGHBOROUGH. April 15. The Town Hall. At 7.30, " Youtharama." Preacher : D. Ayling (Brighton) and the Smith-Forseth music group (Canada).

MACCLESFIELD. April 8. Elim Pentecostal Church, Mill Lane. At 7.30. Visit of Pastor L. N. Knipe and members of Southport Elim Church.

MACCLESFIELD. April 22-25. Elim Church, Mill Lane. " Doctrines we hold dear." Preachers : George Stormont, Aeron Morgan and John Seaman.

NEWHAVEN. April 8, 9. Elim Pentecostal Church, Meeching Rise. Minister's seventh anniversary. Saturday at 7. Evangelistic rally. Preacher : B. C. Richardson (Barking). Items by the Barking Elim Crusaders. Sunday at 11 and 6.30.

PITSEA. April 16. Elim Pentecostal Church, Gun Hill. Minister's anniversary services at 11 and 6.30. Preacher : E. Dainton. 18. Sisterhood anniversary services at 3 and 7. Preacher : Mrs. L. Lewis (India). Convener : Mrs. E. Withams.

SCARBOROUGH. April 22—May 4. Elim Pentecostal Church, Murray Street, off Londesborough Road. Weeknights 7.30. Sundays 10.30 and 6.30. After-church Rally at 8 in the Roscoe Rooms, Roscoe Street. Evangelistic Crusade conducted by A. Caple and party.

SOUTHPORT. April 16. Evangel Temple, Manchester Road. At 10.45 and 6.30. Preacher : Pastor H. W. Greenway (Secretary-General). Convener : L. N. Knipe.

SOWERBY BRIDGE. April 15, 16. Elim Pentecostal Church, Willow Street, Sowerby Bridge. Ladies' Fellowship first anniversary. Speaker : Mrs. I. R. Moore (Hull). Saturday at 7. Sunday at 6.30.

SOWERBY BRIDGE. April 22-27. Elim Pentecostal Church, Willow Street. Saturday at 7. Sunday at 10.30 and 6.30. Monday to Thursday at 7.30. Sowerby Bridge Pentecostal Convention. Preacher ; Joseph Smith (Woking).

STOWMARKET. April 8-11. Elim Pentecostal Church, Crowe Street. Convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher : Pastor Joseph Smith. Convener : Pastor D. D. Phillips.

WHITEHAVEN. April 15-17. Elim Pentecostal Church, George Street. Saturday at 7, followed by Youth Coffee Bar at 7.30. Sunday at 10.45 and 6.30. Monday at 7.30. Special Youth Weekend. Conducted by Pastor K. J. Cave, supported by Elim Bible College students.

TWO GREAT EVANGELISTIC RALLIES

organised by

The Scottish Presbytery

in the

CHRISTIAN INSTITUTE

BOTHWELL STREET, GLASGOW

Saturday, April 22nd, 3.30 and 6.30 p.m.

Speaker : REV. DAVID AYLING (Brighton)

MUSIC AND SONG BY THE LIVING SPRINGS RHYTHM GROUP AND THE SCOTTISH JUBILEE CHOIR

D1458

COMMENT, OPINION AND REVIEW *(continued)*

Psychologists are now standing next to preachers crying for a return to the old paths. In recent months prominent magazines have taken to the soap-box, preaching a return to the mourner's bench. Almost too late we have realised the folly of the permissive doctrine. Last year alone there were more than 113,000 cases of venereal disease ; 786,000 divorces, more than 200,000 admissions to mental institutions, 700,000 cases of juvenile delinquency brought into court, more than 200,000 illegitimate babies born, 1,000,000 separations and 100,000 desertions.

It is even more staggering when we realise that the proportion of the population in mental hospitals has doubled since 1903, the delinquency rate has tripled since 1940, the illegitimacy rate has tripled since 1938 and the current divorce rate is more than seven times that of 1860.

Following our natural desires and lusts has not only a personal destructive force, but it affects the health of our nation. God said through the apostle Paul " Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting " (Galatians 6 : 7, 8). While it may seem pleasurable and even logical to heed the voice of flesh there is a terrible consequence.

CHARLES R. HEMBREE

in the *Church of God Evangel.*

YOUTH *in action!*

To married Crusaders!

Nothing to laugh at

by ALEX TEE

HE was a lovely little lad making the usual gurgling noises as he lay in his beautiful cot. Money was no obstacle when it came to getting the best of everything that the welcome little bundle of love required to make him comfortable. How proud were both parents and grandparents as they watched his every move!

It was about a year or so later when the chubby little lad reached out his hand to pull the cushion off the chair. His mum said "No, no." However, off came the cushion on to the floor. The little chap looked up at his mother, who smilingly said "Naughty, naughty." The husband, looking on, quietly laughed. The one-year-old noticed his dad's expression. The cushion was duly returned to the chair, but soon it was back on the floor, having been pulled off again by the junior. Both parents laughed.

Some two years later friends were enjoying a meal in the luxurious home of this family. The three-year-old was misbehaving. He was smacking his pudding with a spoon and the milk was splashing over on to the cover. His mother spoke quite sharply to him, but the toddler smacked it really hard and more pudding and milk went on to the cloth. Everybody laughed. "Now, sonny, don't be naughty" said the mother, still smiling at the incident. "Isn't he a naughty boy?" she said to the little friend, whose manners stood out in sharp contrast.

Some years later he was playing a dice game with two older lads. Somehow he never seemed to throw a six. Several times the other two players did so. Suddenly he tipped the board right up and stamped out of the room. The two boys were bewildered. When they looked over at the father he shook his head and said "He's hopeless, boys; never mind." They all smiled.

The sad story goes on and on, with incident after incident when this young lad did wrong and nothing of a disciplinary nature ever came his way. Little did these young parents realise that they had set their son on the road to despair, defeat, drugs and disaster.

A group of Elim Crusaders doing some personal evangelism in North London found their way into a basement hovel which was infested with rats. Lying on a heap of rags were two young teenage girls fast asleep. They had been drugged. *This is nothing to laugh at, but where did it all begin? Was it parental neglect?* Because the Crusaders in this church are so much on fire for God almost every one of them has led one or more of these poor young victims to Christ.

We now have a generation in Britain who are the victims of parental carelessness. Elementary Sunday school truths and choruses are not even known. Recently in a renowned city during a children's crusade I asked a congregation of some 250 children of all ages how many knew the chorus "Yes, Jesus loves me." About six hands were raised. This is nothing to laugh at.

A FAMINE OF TEACHERS

A number of ministers and youth leaders have told me how they can easily get many more boys and girls to attend Sunday school, but they just cannot get teachers who will take the responsibility of a Sunday school class. This is virtually criminal! You could be engaged in giving out the strongest deterrent to drugs and disaster. Will you sit back and watch potential Elim Crusaders drift out into the deep currents of life unprotected by the life-saving and soul-saving ministry which our Elim Sunday schools can give?

When folk go to sleep in your church, go and wake up the minister.

* * *

The rest which we find in Christ is not that of laziness. It is not resting from service, but finding rest in it.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Monday, April 10th — Joshua 8:1-17

" See, I have given into thy hand the king of Ai, and his people, and his city, and his land " (v. 1).

Resounding victory can lead to self-confidence; mighty Jericho is fallen, little Ai is an easy prey. Humiliating defeat taught them another lesson: every victory won is a result of the divine presence and promise (v. 1).

Glorious convention, where the Word of God is honoured, read, declared; where we are reminded of " the whole counsel of God," blessings and curses; God's grace and love, His holiness and wrath (vv. 34, 35). Then back to the conflict, renewed and refreshed, " ready for all Thy perfect will."

In our submission and surrender we must be wholehearted; ours is total war. Not a mere two or three thousand (7:3), but " all the people of war " (8:1, 11).

The captain of the Lord's hosts is the commander of the campaign: He is the divine strategist, and we must wait for His guidance and carefully obey His instructions. When Christ is in command defeat is changed into victory—the king, people, city and land are all ours.

" Onward then to glory move;
More than conquerors ye shall prove.
Though opposed by many a foe,
Christian soldiers onward go."

Tuesday, April 11th — Joshua 8:18-35

" Then Joshua built an altar unto the Lord God of Israel in Mount Ebal " (v. 30).

After conflict comes communion; after the heat of battle comes the calm of convention, convocation and conference. Back to the altar of uncut stones, peace offerings and burnt offerings! Wonderful Calvary—" here it is I find my heaven "; the cross, where He made peace by shedding His own blood, where He offered Himself without spot to God, where I, renewing my consecration and my vows, offer myself to God a whole burnt offering.

Wednesday, April 12th — Joshua 9:1-15

" And the men took of their victuals, and asked not counsel at the mouth of the Lord " (v. 14).

Mouldy bread, wine from rent, patched skin bottles; stale victuals, dirty old garments, old shoes clouted on their feet: sure tokens of a wearisome, long journey from a distant country! An ambassage seeking peace and an alliance with God's people, but in truth wily Canaanites beguiling the Lord's chosen, drawing them into a dangerous league! How subtle, how deceptive is our enemy! Tares look like wheat, foolish virgins look like wise ones, Satanic emissaries look like angels of light. In the ecumenical garb modernists, rationalists and Romanists all look like Christians.

Let us not eat of their mouldy victuals and thus ratify a pact of friendship, but let us ask counsel at the mouth of the Lord and not be led astray by the supposed sufficiency of our own wisdom.

Thursday, April 13th — Joshua 9:16-27

" And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do " (v. 25).

Here is unconditional surrender, but the Gibeonites' subtlety had already secured for them the preservation of their lives. Better to be slaves than corpses was their philosophy; but unconditional surrender to our heavenly Joshua or eternal death is the choice that faces every rebel son of Adam. The spread of the knowledge of the greatness of Jehovah had wrought their submission: the redemption from Egypt, the overthrow of Sihon and Og, kings of the Amorites, the conquest of Jericho and Ai and especially the word of the Lord to Moses, giving Canaan and its inhabitants to Israel. Let us spread abroad the knowledge of Calvary's redemption and the triumphs of our Redeemer's grace until rebel souls submit utterly to our heavenly Joshua, the Lord Jesus Christ.

Friday, April 14th — Joshua 10:1-15

" And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man " (v. 14).

The southern confederacy of Amorite kings defeated, great hailstones, the artillery of heaven, completing their discomfiture; the sun and the moon standing still over Gibeon and the valley of Ajalon at the word of Joshua! Truly there was no day like it; no, not until the sun was darkened at Calvary, when our great Joshua " spoiled principalities and powers " and " made a shew of them openly, triumphing over them in it " (Colossians 2:15).

The corrupt Canaanites defeated by Joshua are but a type of the host of wicked spirits defeated by Jesus our Lord upon the cross. Nature became subservient to Joshua in the accomplishment of the divine purpose through him; but Christ is pre-eminent now and ever over both the first creation and the new creation (Colossians 1:16-18). In Him we have eternal victory over all our foes.

Saturday, April 15th — Joshua 23:1-16

" Take good heed to your selves [margin: souls], that ye love the Lord your God " (v. 11).

Long had the tribes of Israel enjoyed possession of the land, and rest from their enemies (v. 1). Now their victorious leader was " going the way of all the earth " (v. 14). He reminds this third generation that " the price of liberty is eternal vigilance," and that they retain their possession of Canaan upon the same conditions by which they entered and conquered it. How often we rest upon the sacrifice of pioneers, and forget that to perpetuate and extend our heritage the same sacrifice is demanded of us: separation from worldly alliances. For Israelites to marry Canaanites spells disaster. Meditate upon and courageously obey the " word of God "; but supremely: " that ye love the Lord your God."

" O come and reign, Lord Jesus,
Rule over everything;
And keep me always loyal
And true to Thee, my King."

Sunday, April 16th — Joshua 24:1-15

" But as for me and my house, we will serve the Lord " (v. 15).

As the golden rays of life's setting sun sink beneath time's horizon, how good it is to reaffirm our first decision, " We will serve the Lord." This time it is with greater knowledge and deeper, fuller confidence, for we review with wonder God's guidance and great goodness down the years. Others have been brought up to hear of these wonders of the past; they have been taught the knowledge of the true God, but have never made a personal and complete commitment of their lives to Him. Every generation must decide and know for itself; traditional belief neither saves nor heals nor baptises with the Holy Spirit.

How lovely to hear young people say

" In the glad morning of my day,
My life to give, my vows to pay.
With no reserve, and no delay—
With all my heart I come."

How inspiring to hear a saint and soldier utter with his last breath: " But as for me and my house, we will serve the Lord."

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AUGUST 19th TO SEPTEMBER 2nd
SEND FOR BROCHURE TO
E.Y.M., 297/299 HIGH STREET, CHELTENHAM.
THIS CRUSADE WILL BE LED BY PASTOR ALEX TEE
D.1434

HOLIDAY EVANGELISM

"YOUTH FOR EUROPE." Two hundred workers wanted for Belgium, France, Luxembourg and Holland (£18 fortnight), July—August. Brochures, Pastor Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1372

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford, 2. Repeat orders assured. C.1193

DAVID WILKERSON on tape. Two-hour service on 1,200 feet, £1/10/-. Pentecostal rally, 1,200 feet, £1/10/-. Youth rally, 900 feet, £1/2/6. G. Shelling, 44 Victoria Park Road East, Cardiff. C.1419

THE ELIM TAPE RECORDING FELLOWSHIP invites all tape recording enthusiasts and owners of tape recorders to join the Elim Tape Recording Fellowship. Write to Douglas B. Gray, 15 Rodenhurst Road, Clapham Park, London, S.W.4, for full details. Write now. C.1432

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CONSULT a Christian Broker. Business and private insurances. Endowment policies with highest profits. Motor (up to sixty per cent no claims bonus), accident and sickness and life policies with abstainers' discount. Mortgages and house purchase arranged. Mr. F. G. Applegate, 31 High Street, Cranbrook, Kent (tel. 2022). Norfolk House, The Terrace, Torquay (tel. 27872). C.1308

SITUATION VACANT

DEDICATED sister required as assistant at Eventide Home. Nursing experience an advantage. Apply to the Secretary, Elim Church Headquarters, 297/299 High Street, Cheltenham, Glos.

WITH CHRIST

BOYLE. On March 19th, aged 76 years, Miss Martha Boyle, faithful member of Elim Pentecostal Church, Rotherham. Funeral service conducted by C. J. Watkins.

KING. On March 20th, Miss Erica King, a founder-member of the Elim Church, Dundee. Officiating minister at funeral: H. Palliser.

TURNER. On March 19th, Mr. Reginald Ernest Turner, aged 59, a devout follower of our Lord Jesus Christ. Officiating minister at funeral: H. Burton-Haynes.

Attention! Lancashire Presbytery
Youth Conference
in the
HOULDSWORTH HALL, DEANSGATE
MANCHESTER
Saturday, April 15th, 3 and 7 p.m.
Subjects:
Sunday school teaching in modern times
Opening and maintaining Junior Crusaders
conducted by
H. W. Greenway, T. W. Walker, E. Corsie, A. Tee, Ron Jones and J. Lancaster
Your church can benefit from this conference
D.1452

NORTH MIDLANDS DISTRICT PRESBYTERY
presents
"YOUTHARAMA"
in
LOUGHBOROUGH TOWN HALL
APRIL 15th, 7.30 p.m.
Featuring: DAVID AYLING (Brighton)
SMITH-FORSETH MUSICAL GROUP (Canada)
D1456

PIONEER CRUSADE in
NORTHAMPTON
commencing
SUNDAY, APRIL 16th, at 8 p.m.
in the GUILDHALL
NIGHTLY (except Friday) at 7.30 p.m.
in the CARNEGIE HALL
CONDUCTED BY
PASTOR ALEX TEE AND PARTY
* Please pray for this major crusade
D1453

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THE ELIM EVANGEL

Vol. XLVIII No. 15 APRIL 15th, 1967 6d.

Photograph by W. R. Cheesman.

The massed crowds of Elim Pentecostals in Trafalgar Square on Easter Monday

(Reports next week)

THE BAPTISM IN THE HOLY SPIRIT

by G. Wesley Gilpin

PRESIDENT OF THE ELIM PENTECOSTAL CHURCHES

FUNDAMENTAL number six of the Elim Pentecostal Church "to which every minister of the Alliance shall subscribe and contrary to which no teaching shall be permitted in any church of the Alliance or by any minister of the Alliance is and shall be for ever as follows": "We believe that our Lord Jesus Christ is the Baptiser in the Holy Ghost and that this baptism with signs following is promised to every believer."

It will be seen that this fundamental can be studied with regard to the inherent mention of the Baptiser, the baptism and the baptised.

THE BAPTISER

". . . our Lord Jesus Christ is the Baptiser . . ."

This has the unqualified support of Scripture both in the use of the term "Baptiser" and in the nature and quality of the experience. "He shall baptise you with the Holy Ghost and with fire" (Matthew 3:11). "This Jesus . . . He hath shed forth this which you now see and hear" (Acts 2:32, 33). This clear-cut emphasis on the great donor of the baptism of the Holy Spirit for ever disposes of any idea that the experience is subjective, and divorces it completely from every claim of the ascetic and introvert. The Elim Pentecostal Church, both in doctrine and in practice, by taking its stand here dissociates itself from any attempt to induce an experience either by following the example of another or by being subjected to conditioning. The baptism of the Spirit, with all its wonderful accompanying signs and subsequent enduement with power, is the gift of the living Christ to those who will believe and trust His promise. This position pays due regard to the Giver and acknowledges all His rights to pre-eminence and sovereignty. It places the blessing in the category of spiritual experiences that by nature and manifestation glorify Christ and equip the recipient for worship and service. Pentecostal circles today are plagued by pedlars of slick and ingenious devices that purport to show one how to speak with tongues. Both the motive and method are wrong and anti-scriptural and have no resemblance or relation to this transcendent and dynamic enduement of the Spirit granted to the 120 on the day of Pentecost and to succeeding generations of believers.

THE BAPTISM

". . . in the Holy Ghost . . . and that this baptism with signs following . . ."

The meaning is defined for us in the term here used and the experience is shown to be part of the overall ministry of the Holy Spirit to the Church. As distinct from conviction by the Spirit, birth by the Spirit and leading by the Spirit, this is an experience of enrichment and enduement to meet the need of the believer in witnessing and worship. It is not to be confused with the demand for holiness or with any ordinance of the Church, but in every instance cited in the New Testament is shown to be an equipment with power (Acts 1:8; 2:4; 8:15, 25; 10:45, 46; 19:6).

The manner of this baptism is set out in the use of the words "with signs following." These qualifying words in the fundamentals of the Elim Pentecostal Church have their foundation in historical facts. The initial visitation on the assembled company as described in Acts 2 was accompanied by phenomena that were both visible and audible. Foremost among the subsequent signs of filling with the Spirit was speaking with other tongues as the Spirit gave utterance. A study of the recorded occasions on which people were baptised in the Holy Spirit following this first visitation (see above scriptures) indicates that the leaders of the early Church were

convinced that the Holy Ghost baptism was given to an individual or to a group of individuals when the " signs following " were in evidence (Acts 10:46). In at least three of the five recorded instances of people being baptised with the Spirit one of the signs following was speaking with tongues. Scripture records the Master's commission to His disciples: " Go ye into all the world, and preach the gospel . . . these signs shall follow them that believe; In my name . . . they shall speak with new tongues . . ." In support of this it can be said that subsequent events were fully in line with these words of commission (Mark 16:15-18). The Elim Pentecostal Church *takes its stand upon the words of Scripture and does not go beyond them.*

THE BAPTISED

". . . to every believer "

It was Peter who, in his day-of-Pentecost sermon, defined the scope of this promise for us: " Repent, and be baptised every one of you in the name of

(*continued on page 235*)

Pentecostal revival in the New Testament books. Evangelistic expositions given in the Elim church, Sparkbrook

by George Canty

Revelation—the confidential document of the Church

HISTORY is chaos recorded. I think only Marxism has ever tried to reduce it to classified orderliness. Only Marxism and the Bible, that is. Declaring it will show God's servants " future history, which must shortly come to pass," making the book unique. Revelation establishes itself as even more startlingly different by pointing out quite a mathematical pattern in the apparent formlessness and fortuitousness of human affairs.

Revelation fits the future into a pattern of sevens, neatly tabulated first under the symbol of seven seals on the scroll of time. As the last seal is broken the symbol becomes seven trumpets, and on the last trumpet seven vials, " full of the last plagues," sum up the course of events. From time to time the scroll, written on the front and back, is turned to let us see the serene poise of the eternal world behind the turbulence of movements on earth.

We cannot ignore such a remarkable document.

There is this to be remembered, that John wrote while in banishment for his witness to Christ, and would have been courting trouble for himself and the Church if he had openly described coming events as he foresaw them, necessarily involving the Roman empire. He therefore resorted to Jewish apocalyptic, and hid his meanings behind Old Testament allusions, which " God's servants " would appreciate but which would mean nothing to the heathen. " Let him that readeth understand."

As far as details are concerned we today have some differences of opinion about the cryptic meaning of these allusions, but detail is not for us tonight. The real message comes through with stark brilliance —*God is ordering all things according to His providential conclusions, to make this world a province of the kingdom of God, and the nations subject to Christ as King of kings.*

Now here is a demonstration of what God our Saviour can do amid the raging currents of international destiny. Be sure then that he can handle our own individual lives as surely and beautifully. Life assumes meaning with God, and everything falls into place. Without Him it falls to pieces. That is one thing salvation means.

In chapter one Christ is set in the main foreground, and all the world of time as mere background to Him. He is the Alpha, the beginning of history, as well as the Omega, the end.

Communists claim that they will change a man's entire view of the world. They certainly have their peculiar angle. The truly objective view, without political bias or doctrinaire interpretation, can come only from God Himself. This is what we have in Revelation, and it is also what we have now through our salvation in Christ. He said " Ye shall know the truth, and the truth shall make you free." Christians are people of independent mind. Christ liberates thought.

Chapters two and three are part of another prominent feature of the book, namely the divine interest and prior concern with the redeemed people —those who have accepted Jesus Christ as Saviour and are " washed in the blood of the Lamb," as the book suggests. This body of men and women is the pearl of great price, created out of the suffering of this world and of Christ, coming forth out of great tribulation. The multitude of the converted is the wonder of the divine view of history. It is the new thing God is doing in His universe. Later chapters describe this diverse mass from all tribes and nations as being as perfect in unity as a new Jerusalem or a bride adorned for marriage. No science-fiction writer has dreamed of such an advance in the development of creation.

Unlike previous advances that nature had to accept, we need not co-operate with this one. We can be left out of this new creation in the old and dying order of things. To be in it we must be in Christ, connected ; He makes all things new. Tonight, in this church, you can opt out of the future and its staggering promise, or by willingness choose to be in. This new life—eternal life—is the gift now available, which will work itself out in the glorious scenes symbolically described in Revelation. This is another part of salvation.

The remaining chapters detail inescapable processes by which the evil world-systems destroy themselves. God's unrelenting righteousness conquers, and ends the agony of man. We read here of the exposure and demolition of false religion, the destruction of that commercialism which indirectly trades in human souls, of God's war on war in Armageddon, and finally of the righting of all wrongs in the judgment. Amid it all the Lamb of God, once on the cross, is firmly on the throne.

In the New York World Fair I watched scientists throw ink, wine and other liquids on to a white cloth. The molecules of the fabric had been treated to reject all such stains. When the cloth was thoroughly messed up the treated portion stood out clean in the shape of letters spelling the name of the new material. Revelation shows that the pure name of Christ will be found to be written across all that has happened, despite the stains and blots on the pages of history. The blacker the dye of wickedness spilled the clearer He will dominate the story at last. Jesus shall reign. " Behold, I come quickly."

This Elim church stands here as a witness to that fact. Jesus belongs to this world, and will return to it, enforcing His rights as our Sovereign Lord.

It was this vision that inspired John to write this book. Without the same vision we shall perish. Calvary is either a shriek of agony from defeated mankind at its best or a cry of triumph for all who believe.

In the seven letters of chapter two the last mentions conditions in our own age—our Laodicean age, which claims to be rich and knowledgeable. But a tremendously dramatic scene is here too—Christ knocking at the door. He knocks at the door of Westminster, of the Capitol, of the Kremlin, of the U.N.O. building. He counsels us to buy of Him true gold and true understanding. He is the greatest of all doorstep salesmen, and the cheapest, for His priceless offer is free. Free grace ! Free forgiveness ! Free peace !

Our age has everything except that which it most critically needs, and that is obtainable only from Christ. Without Him we are indeed " poor, blind, naked, wretched." He has our age weighed up all right ! And me ! And you ! It is time to answer His knock, now, before the end comes and the books are opened and the great accountant adjudges us eternally bankrupt and without credit in his new creation. There will be an outside and an inside to that new vast order, and our position in it depends on our present attitude to its King, Jesus Christ. It is a question of hell or heaven, rejection or acceptance, and we choose now.

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D1453

Elim Church Reports

BRADFORD **Pastor: E. J. Jarvis**

SUNDAY, March 12th, was the Sunday school prize-giving day. The branch Sunday school, Daleside, also joined. About 120 scholars received prizes. The speakers were Mr. Middleton and Mr. Rollingson. The scholars gave items with song and guitar groups.

We were encouraged to know that some of the scholars had given their hearts to the Lord recently, and one of them had gained 100 marks in the Sunday school examination, being one of the only two scholars in all of the Elim Sunday schools to do so.

Prizes were also given to the children of the morning church at the service in the morning. The superintendents and teachers of both schools and the church praise the Lord for His goodness and blessing on our youth and Sunday school work.

W. HAIGH.

OLD HILL **Pastor: J. J. Way**

IT is good to send a bright and faith-believing report from Old Hill. As a testimony to the spiritual nature of our assembly our pastor is reminded of "the liberty and blessing of the earlier days." We are evidently well accepted locally if we may judge from the number of engagements that claim our pastor, including services at a local factory.

Plans have been made for a campaign by Wynne Lewis to commence on Sunday, April 23rd. Real spiritual zeal is in evidence in extended prayer meetings and arrangements for a parade of cars with posters and loudspeakers to spread the gospel throughout the whole area.

H. A. BISHOP.

NEWTOWNARDS **Pastor: W. H. Holohan**

THE annual fellowship tea of the Elim church, Newtownards, was held on February 28th. Presentations were made to Miss Agnes McDowell, a retired Sunday school teacher, for her many years of faithful service to the Sunday school, of a Bible on behalf of the church session and church members by Mr. Thomas Holmes, Sunday school superintendent, and to Miss Hetty Brown of a Parker 51 pen by Pastor Holohan, as a memento from the church session and members in view of her impending departure to London.

Mr. Thomas McDowell, church secretary, then reported on the progress of the church since the coming of Pastor and Mrs. Holohan seven months ago.

Mr. Holohan spoke of a goodly number baptised in water and five new members added to the fellowship. Others had been baptised with the Spirit.

The A.B.C. television film of the Sunday morning communion service at Kensington Temple was shown at this service.

First ever rally of Midlands Elim youth

A GATHERING of 1,700 Elim folk, half of them in the lower age groups, surely verifies the happy suspicion that we have a resurgence on our hands marked by an unusual accretion of young people.

This burgeoning crowd, overflowing into the top gallery of the historic Birmingham Town Hall, had a single-minded purpose: to win others for Christ. It was not drawn by a star programme, or the appearance of an "idol," converted or otherwise, or by deference to gimmicky adolescent trends.

The "programme" in fact was simply that of a straightforward evangelistic service, with choir and testimony. The eighty-voice choral group was led by Peter Rammel, and the testimony was to the healing of Mrs. Betty Batting from High Wycombe. We also had a new chorus which, well as it certainly took on, did not reach the soul's nerve like "Only a sinner." Lavender-and-old-lace rubatos and long-held pauses, archaic language ("Naught have I gotten") and all, yet still the truth thrilled.

Reappointed that day as Youth Commissioner, Pastor Frank Shadlock led the service with smiling and intimate friendliness. One of the oldest ministers on the full platform called for the blessing of God on this effort for a generation no longer his. A veteran of the Birmingham rallies (though not yet that old!), Pastor Alexander Tee, brought the elementary purity of the gospel clearly forward.

Pastor Wynne Lewis, from Derby, stirred everybody in a fine talk he gave about his work among drug-takers, and warned us of the hard work and spiritual dedication involved in this sphere of service.

Although the teens and twenties took no part and gave no item, they certainly must have made a fine contribution to this effort for God. "Fishing," they had done well, for more than forty hands were raised in response to Mr. Tee's challenge and three dozen people later sought personal interviews and signed decision cards.

Here was a splendid idea, and I hope it will be further developed to bring still larger gatherings of midlands youth. This is the hour.

G. CANTY.

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EVANGEL

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EDITORIAL

THE influence of the presence of Jesus upon the believer's personality is beyond calculation. To recognise this absolutely enhances our sense of blessing as we attend the house of God and makes our attendance more regular, frequent and spontaneous. We are aware of the promise of Jesus that He would be with His disciples "always, even unto the end of the world," but we have also His promise that "where two or three are gathered together in My name, there am I in the midst of them."

While we believe absolutely in the promised presence of our first quotation, it is important that we lay hold of the particular presence promised in the latter quotation.

We all know that some people draw out of us the best that is in us, and always make us feel at our best in their presence. If human beings can and do have such influence, how much more the divine Being's presence! To know that Jesus is "in the midst," and to act upon that knowledge, brings blessing indeed. In fact a believer cannot sit in the presence of Jesus without that very act doing him good. Unconsciously maybe, but nevertheless in reality, only sitting in the presence of Jesus builds up the spiritual life, imparts blessing to the soul, gives power against possible temptation and adds something to personality that can be added in no other way.

Unfortunately we tend to think we must always be *doing* something in the house of God—playing an instrument, singing in a group, listening to a recording—and that unless we are physically active nothing is being achieved. All these activities are part of worship and service from time to time, but they are not the whole content of worship and service. If we can get hold of the fact that being in the presence of Jesus does us good it does us good. Services can never be dull to the person who believes that Jesus is there—"Jehovah-shammah" (Ezekiel 48 : 35).

This apparently passive attitude is disliked by some, possibly even by a great many. We feel that we must be on the move vocally, or instrumentally, at least. But this passion for restless activity is only symptomatic of a craze that has struck part of our society, a part that gets most publicity but is not by any means the most influential. Unfortunately, it is this publicised part that affects our worship too often, and creates a restless passion for physical activity in the house of God.

Yet one thinks of the crowds of people—young people in their thousands as well as other age groups—who will listen in silence, passively from the physical point of view, but of course tremendously actively from the mental and appreciative point of view, listening, shall we say, to a serious performance by Malcuzinski. He imposes his personality upon them and does them good.

If such be the case on the purely mental level of music appreciation, how much more is the case if we can consciously sit in the presence of Jesus and allow Him opportunity to impose His personality upon

(*continued on page 236*)

COMMENT, OPINION AND REVIEW

THE miraculous insights of the Bible record of the events in the Garden of Eden have always been a wonder to observant readers. In a few brief sentences the principles of temptation, its source and conquest, and the way of salvation are clearly set forth. That the principles of divine redemption should be so clearly set out to Adam and Eve and understood and accepted by them, and written down by Adam (as we believe) so that his descendants also might learn the way of salvation before Calvary by looking forward to Christ, as we learn it by looking back to Him and His work upon Calvary, reveals a miracle of divine revelation.

But the cross also epitomises man's situation. In the final analysis the dying thieves reveal men's predicament. Morally, spiritually and judicially we are in exactly their state. Socially, academically and racially we may be poles apart from them, but spiritually and morally we stand where they stand. And this is the final question that the humanist, that religion, that social reform has to answer: What would they have said to the dying thief in response to his cry upon the cross ? Vague promises about the betterment of the race to such a man, poised as he was on the brink of eternity, would have been a hollow mockery. And let us keep in mind that that is the situation of every soul upon earth now.

Condemned by his conscience (Luke 23:40, 41), condemned by the law of Moses (Deuteronomy 21:23), condemned by God's pronouncement to Noah (Genesis 9:6) and condemned by the civil authority, what would the humanist, the Buddhist or the social reformer have said to this man ?

It is the genius of the gospel, and stamps it with consummate uniqueness, that it and it alone, presented in its evangelical simplicity, has the answer. The evangelical preacher, and only he, can still say to the repentant murderer " Believe on the Lord Jesus Christ and thou shalt be saved."

The answer of the Lord Jesus meets the built-in longing of every individual. " Today [an instantaneous salvation] thou [not the promise of vague humanistic racial improvement, but salvation for every individual, in his unique position as an independent person] shalt be with Me [the longing of the soul for its divine Creator satisfied] in paradise " ; every intuitive hope of the soul for personal survival in a future place of bliss met. Hallelujah! What a Saviour! What a gospel! What a privilege is ours to proclaim it!

MANKIND'S capacity for imposing upon himself more and ever increasingly catastrophic disasters increases yearly, as does his capacity for creating problems he cannot solve and situations he cannot cope with. The disaster to the *Torrey Canyon,* with the threat of oil pollution on an extensive scale on the beaches washed by the waters of the English Channel, serves as another warning notice. Nuclear disasters and drug disasters consequent upon mistakes or carelessness or lack of know-how already trumpet the warning note ; the disasters purposely created, as those at Hamburg and Hiroshima and in Vietnam, serve as a pointer to man's senseless indifference to the long-term effects of the risks he takes.

The pollution of the seas by the *Torrey Canyon's* oil is infinitesimal compared with the hourly pollution of the ground, the seas and the atmosphere by industry, but it should serve to drive the message home to our minds.

To detergenise effectively the oil that has escaped or may yet escape from the *Torrey Canyon* would cost, at the price of 17/- per gallon for the detergent, about £35,000,000. A nice little bill for the British taxpayer to save our south and west coast beaches!

But the Word of God warns us that just as Adam, the federal head of the human race, failed to heed God's warning and pursued his course *with his eyes open* (1 Timothy 2:14) and brought cosmic disaster upon his descendants for 6,000 years, so the race itself will rush on to apocalyptic disasters, with its eyes open, in spite of the warnings of scientists, of disasters already a matter of history, and of God's Word.

Alas, we Christians have no alternative but to flee to Christ, as Noah fled to the ark, though how willingly would we stay in and with the world if only thereby we could save it. But although salvation is extended to all mankind it embraces only those who accept Christ as Lord and Saviour, and thereby flee from the wrath to come.

TEARS!

THEY are apt to feature very infrequently in the vocabulary and experience of the Anglo-Saxon race, who have spent long years in maintaining a "stiff upper lip." This stoical unemotionalism, though it may long ago have originated in a genuine consideration for others and a wish to spare them a harrowing display of personal feelings, or even out of a desperate need to bolster up personal courage, has long since largely degenerated into a thing of pride, productive in turn of still more pride.

TEARS!

If we study the Scriptures we shall find that the viewpoint that considers tears to be a reprehensible lack of self-control and a weakness of character that borders upon the indecent is unscriptural and is also psychologically wrong.

Our beneficent, all-wise Creator-Father who fashioned His human off-spring with such infinite artistry, endowing them with the faculty of shedding tears, is deeply interested *not* in our crocodile tears, be it said, but in those genuine springings forth from the well within our emotional structure.

The Scriptures show us that tears can be placed into five categories.

A prisoner's tears

"*My tears . . . are they not in Thy book?*" asks the psalmist David (Psalm 56:8).

The future king of Israel was at this time a fugitive from Saul, the present occupant of the throne of Israel. In his anxiety to escape the unremitting hatred and pursuit of the jealous monarch, David had fled to Achish, king of Gath, in the hope that this Philistine king would afford him temporary refuge. However, a conversation between the servants of Achish and their king overheard by David speedily showed David that he was in a dangerous position. "Is not this the former hero of Israel?" was the gist of their remarks. No doubt they recalled that this was the man who had slain *their* champion, and they saw now a ready-made opportunity to avenge Goliath's death. And David "was sore afraid," and his fear and the frightful consciousness that he had voluntarily made himself a prisoner of Israel's enemies caused the psalmist to weep before the Lord. "My tears," said he at length, "are they not in Thy book?" David's were recorded tears. God did not hold His peace at His servant's tears. He showed tender compassion. He brought David out into "a large

GOD—A

"*O Lord . . . hold not*

place" (Psalm 18:19). Thus David the prisoner's recorded tears were also rewarded tears.

Parental tears

"*And she lifted up her voice, and wept*" (Genesis 21:16).

Hagar the servant of Sarah, Abraham's wife, had been banished by Sarah from the home of the patriarch. She and Ishmael had wandered in the wilderness of Beersheba until their water had given out. A painful and inevitable death stared them in the face. There was no hope of their survival in this desolate desert region. But God, who had approved Sarah's banishment of the bond-woman and her son, saw their pitiful plight and regarded the mother's tears; He revealed to her an unsuspected well of water and made with the rejected mother and son a covenant which has endured to this day.

"*And when the Lord saw her, He had compassion on her, and said unto her, Weep not*" (Luke 7:13).

Here we have a very different picture. In the other, death loomed up before them. Here it had seized its victim. The young man, once the only son of his widowed mother, is now being carried out of the city of Nain and to a burial place. There is a dreadful finality about the still corpse lying on that stretcher. On the face of it (and this we say with the utmost reverence), it must have seemed to the accompanying throng that the great Prophet from Nazareth had arrived too late. The man was dead, and about to be buried. Too late? When the Lord saw her He had compassion on her, and said to her, "Weep not."

Now God never wastes His time or ours in pointless exhortations. When He says "rejoice" we may be fully assured that there already is, or will eventually be, sound cause for rejoicing. When, therefore, Jesus, seeing her tears, exhorted her to weep no more it was because further weeping was unnecessary, and the bearers of the cortège, had they but known, were out of a job.

Jesus said to the dead man: "Young man, I say unto thee, Arise," and he who had been dead sat up, and began to speak, and Jesus delivered him

) TEARS

at my tears" (Psalm 39:12)

by Evelyn E. Green

Rochford, Essex

to his mother. Does God regard the tears of fathers and mothers? He does! Behold with what compassion He considers those parental tears, and how wonderful His response thereto.

Penitential tears

"Thus saith the Lord; Refrain . . . thine eyes from tears: for thy work shall be rewarded. . . . Thy children shall come again to their own border" (Jeremiah 31:16, 17).

This was addressed to rebellious, back-slidden Israel, who, for her sins, stood upon the brink of a long-term captivity in an alien, pagan land. Looking into the future, the Lord God saw a captive people, some of whom at least mourned their former follies and were desirous now of returning to favour with God and being rehabilitated in their own land. He saw that with penitential weeping and with supplications they would entreat Him to show mercy (Daniel 9:1-19), and this would be His response: "Refrain thine eyes from tears: for thy work [of tearful and practical repentance] shall be rewarded. . . Thy children shall come again to their own border."

Oh no, God does not ignore the truly penitential tears of His people. They are more precious to Him than pearls, and He repays them with promises.

Petitionary tears

"Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days. . . . And I will deliver thee out of the hand of the king of Assyria: and I will defend this city" (Isaiah 38:5, 6).

Notice here the particular relationship of God: the God of David; not of Moses, or of Abraham. Though each of these knew God in a wonderful way it was not as their God that He now spoke, but as the God of David. David was a man who had wept much before the Lord!

And now this descendant of David, this powerful king, Hezekiah, had been stricken down with a sickness that was due to end his life. In great distress Hezekiah besought the Lord to remember past manifestations of his zeal and integrity, and his fixed desire to please the Lord.

Now, while it ill becomes us to plead our own virtues before the throne of heavenly grace, the Word of God does show that the fervent, effectual prayer and tears of a righteous man avail much with Him (James 5:16). Such a person can well afford to obey the exhortation to "pour out your heart before Him." There is no need for reserve where there are no reservations or pockets of resistance to the divine will. As we have seen, thus Hezekiah made his petition, and wept copiously. "I have . . . seen thy tears. . . . I will add . . . I will deliver . . . I will defend" was the divine reply. The tears of kings and commoners alike are His concern.

Passionate tears

"But she hath washed my feet with tears" (Luke 7:44).

Jesus had been invited to partake of a meal at the house of Simon the Pharisee. Strangely enough, Simon had omitted one of the customary courtesies: the offering of water to a guest in which the host's servant might cleanse the guest's feet from the defilement contracted during a walk along the fouled and malodorous public highway and the refuse-littered, squalid streets of the average oriental city. Either through an extraordinary oversight or as a deliberate snub Simon did not make this usual gesture.

This omission did not go unnoticed by Jesus. Such a blatant departure from the rules of eastern hospitality was too noticeable to go unremarked. He maintained silence, however, until Simon attacked the woman who, in her deep love for Jesus, braved the certain sneers of the company (for she had no place in the men's section of the establishment), and lovingly repaired, and in a unique way, that omission by Simon the host. As a former prostitute, this woman was notorious, but here and now she

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SPECIAL SERIES ON THE HOLY SPIRIT
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Thursday	7.30	J. PERRY
Friday	7.30	J. NOBLE
Saturday	7.30	W. G. HATHAWAY
Sunday	11 and 6.30	W. G. HATHAWAY

Elim Church, Clements Road, Ilford

SEEKING THE SPIRIT? ARRANGE TO ATTEND!

RAYLEIGH **Pastor W. R. West**

RAYLEIGH Sunday school has grown in the past year both in the number of children attending and in spiritual interest. This gives us cause for rejoicing but at the same time presents a challenge, as Rayleigh is a fast-growing town.

At the annual prizegiving on February 26th the primary scholars received their prizes in the afternoon, when a number of parents attended and enjoyed the items in song rendered by their children.

In the evening the junior and senior scholars received their prizes and participated in a service that attracted a large congregation of parents and friends. A message on "The five senses" was given by our pastor and illustrated by use of flannelgraph.

Much of the success of our school can be attributed to the interest and prayers of the members of the church and the activities that take place during the week at the Sunshine Corner and Youth Club.

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RHODESIA

by D. L. Norton (Transvaal)

HAVING just returned from a most enjoyable time in Rhodesia, I felt it good to convey to your readers some of the facts about the country. The welcome we received was most royal. There are very few people with hard feelings against Britain even though Rhodesians, both black and white, have been caused a certain amount of inconvenience by Britain. The so-called tension so often mentioned does not exist, or if it does it is not noticeable. Apart from a few Communist-influenced people, both black and white are extremely happy, working side by side to overcome what hardships have been brought upon them from the outside world.

During our stay in that beautiful country one of the more important African chiefs wrote to the U.N.O. asking it to stop interfering in Rhodesian affairs, as there had never been such peace in the country until the present government came into power. Now, he said, our people can move about the country freely, without fear of being molested by those operating under Communist instructions.

We were told of the jubilation among the Africans because of the good rains. This, they say, is because of their big white chief, Mr. Ian Smith.

As a missionary, and visiting other missionaries, I was interested in the feelings of these people and those working with them in the gospel. Now, they say, they have no fears if the present government can retain control. Their only fear is that the outside world will make matters worse than it has already done.

When asked about the reports given by some missionaries in the world press they were sorry, but expressed the view that these missionaries were preachers of a social religion with no evangelical convictions.

I would exhort prayer for Rhodesia. The present government encourages the free spread of the gospel. Mr. Ian Smith has told a representative of the Emmanuel Press, Nelspruit, that he welcomes the distribution of gospel literature on an interdenominational basis. Praise God for such a step. Fight the Devil, fight Communism, but pray for those who encourage the spread of the gospel.

THE BAPTISM IN THE HOLY SPIRIT (*cont.*)

Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39). While the baptism of the Spirit with signs following was the order of the day in the early Church and later, prejudice and entrenched ideas have kept many thousands of believers out of this wonderful covenant blessing. There is, however, a dogged persistence about the Word and purpose of God that is unique, so that it cannot be deferred or overthrown. Thus today, with Pentecostalists as the fastest growing group in the world, and the great number in the historic denominations who are coming into this experience, Peter's amazing words have meaning and relevance such as they never had before. The "baptised" constitute a mighty army. "Promised to every believer," we say. Who are they, this militant host? They are brothers in experience to those of whom it was said "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:33). "They were not able to resist the wisdom and spirit by which he spake" (Acts 6:10). "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:20). These were the great founder members and pioneers of the Christian Church who formed themselves into groups in every country and set up fellowships where Christ was Head and the Spirit was sovereign (1 Corinthians 12:1-3). The true Church of Jesus Christ today is in direct lineage from those children of faith, and consists of those among whom the Spirit moves and seeks to hold sway. Those gifts of the Spirit in operation then are with us today, diversified and given to every man severally as He will. They constitute the essential equipment of the Church in a materialistic and atheistic age and form part of the answer to the "God is dead" philosophy. "Concerning spiritual gifts, brethren, I would not have you ignorant. . . . For to one is given by the Spirit the word of wisdom . . . knowledge . . . faith . . . gifts of healing . . . working of miracles . . . prophecy . . . discerning of spirits . . . divers kinds of tongues . . . the interpretation of tongues" (1 Corinthians 12:1-10). "Not lacking in any spiritual gift as you wait for the revelation of our Lord Jesus Christ" (1 Corinthians 1:7, R.S.V.).

This is where the Elim Pentecostal Church stands and in her declaration of beliefs seeks to "earnestly contend for the faith which was once delivered to the saints."

?

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Letters to the Editor

Dear Sir,—Please may I join the fray on television? When one has got all one wants for one's home a television set can be quite a pleasant addition. We bought a small set last August, having previously considered it a lot of money to spend on something that would have very little use. Never having used the radio for entertainment, we naturally applied the same to television. We like watching the news, " Points West " and " Twenty-four Hours " if the subjects interest us, and our eight-year-old enjoys " Zoo Time." Not having a television set does not mean that a child does not know what is on it. Before we had it our boy often arrived from school talking of Daleks, Thunderbirds, etc., but now he never mentions anything of the kind, possibly because he can talk to his friends of more intelligent things that he has seen. Junior school teachers expect children to know of such people as Kosygin, Wilson, Smith, Francis Chichester, etc., and events like the Severn bridge opening. It can be a help in general knowledge of that kind. Also it could be hard for a sensitive child to be dubbed the only one in the class without a set.

(MRS.) V. TOWNSEND.

Lydney.

Dear Sir,—With regard to young Christians' appearance, etc., as an Elim Crusader may I give my testimony to God's glory?

My conversion took place on a Tuesday evening, which meant that the following day would be my half-day off work.

After a terrible struggle with the Devil I finally accepted Christ and knew His wonderful peace in my heart. On leaving that campaign later I had an awful feeling of humiliation, such a contrast to my worldly pride when I had entered. I did not fully understand this feeling, as I had never heard of this salvation before. However, God lovingly took away this feeling; by the morning it had gone, and He revealed something new and wonderful to me. My life was completely revolutionised both inside and outside. The afternoon plans were changed, the campaign meetings took their place.

Regarding my appearance, it irritated the folk at my work to look at me so much that I was asked to put just a little of " it " back on at least, so that I would not be so noticeable. I remembered that God had just wiped the lot completely off, and I was not going to put it on again for anyone's sake. God changed me in this amazing way, I am sure, to show to me that I was now a " temple of the living God " and, because my pride would not let me change my own life, He did it for me, helping me to understand His requirements for the " temples " which He wishes to indwell. To please God and to show our love to Him, I feel sure a prayerful examination of this " temple " will lead us into a closer walk with Himself.

K. PIKE.

Salisbury.

Dear Sir,—I have been reading letters to the editor. I am a shut-in and I belong to the Lord and attend Elim when someone fetches me to church, which is to most of the meetings. I had a television set given me years ago. I never put it on; I have no desire for worldly things. My desire is to attend God's house. Oil and water will not mix, neither will godly things and the world. I heartily agree with Mrs. Woodward and others. If the Lord is your all you are satisfied.

(MRS.) M. E. MELLOR.

Burton-on-Trent.

Dear Sir,—We are thankful for the realistic attitude expressed in the letters on television of R. Harvey, Mrs. J. S. Woodward and J. R. West. I wish we could include the letter signed " Happy in the Lord."

Lot, with his " insight into the life of the world," to quote their letter, did not save one soul, and had to be dragged out by the angel.

His wife, evidently a hopelessly confirmed " viewer," " looked-in " once too often, and became in death what she should have been in life.

They quote " If in doubt leave it out " to us. We have no doubt at all, but rather, through a year's viewing, a firm conviction of its evil influence in the Christian home.

A Paul-like obedience to the " heavenly vision " (Acts 26: 19) is much more likely to save souls than any degree of television.

BROTHER AND SISTER P. AND E. LEVERMORE.

High Wycombe.

EDITORIAL (*continued*)

ours. If more of us realised this, young people as well as adults, we would almost never be away from the house of God.

All kinds of strengthening influences come to the soul as the believer waits in the presence of Jesus—strength to fight temptation, strength to do God's will, strength to serve Him faithfully, an increasing awareness of the wonder of Jesus, and a greater understanding of His ways (Luke 10 : 38-42). This is one of the reasons for the Holy Spirit's exhortation " not to forsake the assembling of ourselves together . . ." (Hebrews 10 : 25).

COMING EVENTS

BELFAST. April 16-23. Ulster Temple, Ravenhill Road. Special services conducted by Pastor Stanley Beresford (Blackburn). Sundays at 11.30 and 7, weeknights at 8. Special music ministry.

BIRMINGHAM. Graham Street (off Newhall Hill). April 22, 23. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: The President, G. Wesley Gilpin.

BIRMINGHAM, Winson Green. April 29, Elim Pentecostal Church, Handsworth New Road. Ninety-minute colour film, "Beloved Enemy." At 7.30. Buses 11 and 96 to Lodge Road.

CLAPHAM, London. April 18-22. Elim Central Church, Clapham Crescent. Sunday at 11 and 6.30. Weeknights at 7.30. Campaign by Pastor Charles Brookes.

CROYDON. April 22. Elim Pentecostal Church, Stanley Road. At 7.30. Farewell service of Miss Vera McGillivray.

CROYDON. April 30. Elim Pentecostal Church, Stanley Road. Visit of Dr. James P. Adkins, Ph.D. Convener: W. J. Maybin. At 6.30.

DAGENHAM. April 20. Elim Pentecostal Church, Green Lane. Visit of Pastor Eduard Franz (Germany). At 7.45. April 25. Visit of Pastor Sylvano Arcangeli (Italy). At 7.45.

DEWSBURY. April 22, 23. Elim Pentecostal Church, Swindon Road, off Willans Road. Convention. Saturday at 7. Sunday at 10.45 and 6.30. Preachers: Mr. Hughes and Mr. Stevenson (Whitehaven). Soloist: Mr. Woodhouse (Huddersfield). Convener: Pastor G. R. Knight.

EXETER. April 22. Elim Providence Chapel, opposite Central Station. At 3 and 6.30. Great West Country Evangelistic Rallies. Preacher: Ron Jones. Soloist: Don Evans. Also the Plymouth Male Voice Choir and "The New Messengers."

GLASGOW. April 22. Christian Institute, Bothwell Street, Glasgow. At 3.30 and 6.30. Scottish District Presbytery Rallies. Preacher: D. Ayling (Brighton).

HASTINGS. April 15. Elim Pentecostal Church, Central Hall, Station Road. Monthly rally. Visit of Pastor A. A. Biddle and the Portsmouth male voice choir. At 7.

ILFORD. April 25-30. Elim Pentecostal Church, Clements Road. Subject: "The Holy Spirit." Sunday at 11 and 6.30. Weeknights at 7.30. Preachers: W. G. Hathaway, J. Lancaster, J. Noble, J. Perry. Convener: R. B. Chapman.

IPSWICH. April 15-20. Elim Pentecostal Church, Vernon Street. Visit of Joseph Smith. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: A. J. Chuter.

LONDON, Kensington Temple. Kensington Park Road, W.11. April 22-30. Evangelistic crusade by E. Smith and Kensington Temple Elim Crusaders. Sundays at 6.30, Saturdays at 7, weeknights at 8.

LOUGHBOROUGH. April 15. The Town Hall. At 7.30, "Youtharama." Preacher: D. Ayling (Brighton) and the Smith-Forseth music group (Canada).

MACCLESFIELD. April 22-25. Elim Church, Mill Lane. "Doctrines we hold dear." Preachers: George Stormont, Aeron Morgan and John Seaman.

MANCHESTER. April 15. Houldsworth Hall, Deansgate. Youth conference at 3 and 7, conducted by the National Youth Committee under the auspices of the Lancashire District Presbytery.

NEWCASTLE-UNDER-LYME. April 15-17. Silverdale Elim Pentecostal Church, Albert Street. Sisterhood rallies. Saturday at 7.30. Newcastle Salvation Army Songsters. Sunday at 11 and 6.30. Monday at 7.30. Speakers: Mrs. G. Gorton (Sheffield), Mrs. A. Johnson (Longton), Lt. Mrs. G. Smith (S.A., Newcastle). Convener: Mrs. A. R. Williams.

NEWQUAY. April 26. Elim Pentecostal Church, Seymour Avenue. Sisterhood rallies at 3 and 7. Speaker: Mrs. Kathleen Jones (Bristol).

PITSEA. April 16. Elim Pentecostal Church, Gun Hill. Minister's anniversary services at 11 and 6.30. Preacher: E. Dainton. 18. Sisterhood anniversary services at 3 and 7. Preacher: Mrs. L. Lewis (India). Convener: Mrs. E. Withams.

SCARBOROUGH. April 22—May 4. Elim Pentecostal Church, Murray Street, off Londesborough Road. Weeknights 7.30. Sundays 10.30 and 6.30. After-church Rally at 8 in the Roscoe Rooms, Roscoe Street. Evangelistic Crusade conducted by A. Caple and party.

SOUTHPORT. April 16. Evangel Temple, Manchester Road. At 10.45 and 6.30. Preacher: Pastor H. W. Greenway (Secretary-General). Convener: L. N. Knipe.

SOWERBY BRIDGE. April 15, 16. Elim Pentecostal Church, Willow Street, Sowerby Bridge. Ladies' Fellowship first anniversary. Speaker: Mrs. I. R. Moore (Hull). Saturday at 7. Sunday at 6.30.

SOWERBY BRIDGE. April 22-27. Elim Pentecostal Church, Willow Street. Saturday at 7. Sunday at 10.30 and 6.30. Monday to Thursday at 7.30. Sowerby Bridge Pentecostal Convention. Preacher: Joseph Smith (Woking).

WHITEHAVEN. April 15-17. Elim Pentecostal Church, George Street. Saturday at 7, followed by Youth Coffee Bar at 7.30. Sunday at 10.45 and 6.30. Monday at 7.30. Special Youth Weekend. Conducted by Pastor K. J. Cave, supported by Elim Bible College students.

GOD—AND TEARS (*continued*)

revealed her true, pure devotion to the One who had released her from the bondage of sin and guilt, with tears of passionate gratitude and love and a desire to serve the Beloved.

Defending her actions, Jesus pointed out to Simon her loving ministrations which Simon had failed to perform. He added to the woman "Go in peace." No such word was spoken to the high-and-mighty Pharisee.

Some believers are so unaccustomed to shedding tears that for them to obey the divine injunction to "weep with them that weep" (Romans 12:15) would involve a major operation—spiritually, of course.

Does God see our tears? Have they any significance for Him? Are they productive with Him? The foregoing should serve to show us that our tears have their part in the divine scheme of things. Tearless praying and dry-eyed preaching are symptomatic of the present-day state of the Church of Christ. Yet contrast this with Paul's statement in Philippians 3:18, and this: "Jesus wept" (John 11:35).

"Who in the days of His flesh . . . offered up prayers and supplications with strong crying and tears . . . and was heard in that he feared" (Hebrews 5:7).

Why every Crusader should read the Bible

by ALEX TEE

IT IS NOT possible to be a successful Christian without consistently reading the Word of God. The Bible is a Christian's guide book and his rule book. It can never do your spiritual life any harm; it can only lead you and mature you in the ways of God. To become godly, it is true to say about Bible reading that to know is to grow.

Haphazard Bible reading is not the best way to receive maximum benefit, neither is poking a promise with a pin and then pulling it out of a box at random.

Here are four methods, four metaphors and four mistakes in connection with Bible readings.

FOUR METHODS

Read it daily

This will make you noble (see Acts 17:11). These young converts had a hunger to read the Word of God. They were commended for this by the apostle Paul.

Read it doctrinally

This will make you knowledgeable (see 2 Timothy 2:15). Study the references in the margin on a given subject.

Read it devotionally

This will make you joyful (see John 15:10, 11; Psalm 119:9, 10). It is always enjoyable to read a letter from one we love.

Read it defensively

This will make you victorious (see Hebrews 4:12; Matthew 4:1-10). The only way to be able to resist false cults and temptation is to know and to quote God's Word.

FOUR METAPHORS

It is a lamp (see Psalm 119:105)

Spiritual enlightenment is vital to success. A clear sense of direction is necessary before we can reach the goal God has for our lives.

It is food (see Isaiah 55:10, 11—bread; 1 Corinthians 3:2—meat and milk)

Spiritual stamina infiltrates into our character as we assimilate the Word of God. The more we mature the more food we require. We never get to a place in God where we no longer require to read the Bible. The reverse is the case.

It is a mirror (see James 1:23-25)

We use a mirror every day. Why? We want to make sure we are groomed properly and that nothing is out of place. The Word of God gives us the facts as they really are. As we look into it we see where we need to make adjustments in our lives.

It is honey (see Psalm 119:103)

Borne on wings from a guaranteed source, the Word of God is like honey to souls in time of sorrow and trial. The promises of God are sweet to our taste.

FOUR MISTAKES

Read it without prayer (see Acts 6:4)

It is not possible to give out the Word of God until we receive it, and the early preachers of the gospel said that they would give themselves to prayer and to giving out the Word of God.

Read it without witnessing (see Psalm 119:13; Acts 4:29)

Both the psalmist and the New Testament Christians were anxious to tell out the Word of God. See also Acts 8:4.

Read it without meditation (see Psalms 1:1-3; 119:15)

It is not how much of the Bible we read that is important, but how much of it we understand. Do not set yourself to read so many chapters each day. Set out to grasp the meaning of every verse you read, then think much about it.

Read it without obedience (see John 14:15; 1 John 3:22)

There is little purpose in reading God's Word if we do not let it have a practical effect upon our daily living. If we love the Lord we will gladly obey it.

But there is something more important than having all the "know-how" about Bible reading; that is to get started reading it. The effect it will have upon your life will be utterly transforming. Some Chinese missionaries had to flee out of the land of their adoption. They left copies of the Word of God with the natives, to whom they had not even had time to give much teaching. Years later another missionary went into that area to find some 200 thriving churches. When asked who had pioneered this mission field he was told that two ladies had left copies of the Bible before they fled for their lives. The living Word had done the rest.

BOOK REVIEW

EVANGELISM AMONG CHILDREN AND YOUNG PEOPLE, by John B. Taylor and others. Published by Scripture Union at 25/-.

This is a book which is most informative and has a lot to offer those who are anxious to win both children and young people to Christ. The subjects treated are most appropriate and guidance is given as to the methods we should adopt when dealing with those who are of tender years and easily impressed.

ALEX TEE.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Monday, April 17th — Joshua 24:16-23

" Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel " (v. 23).

Strange gods among them, and departure from the " Lord God of Israel," and they had barely enjoyed their heritage a score of years. Ah, me! What a mournful sight to see how quickly the people of God backslide and turn aside. Ere the pioneers had gone they were infected by the corruption for which God had disinherited the previous inhabitants.

" Therefore will we also serve the Lord," glibly they say, but Joshua declares " Ye cannot serve the Lord, for He is an holy God; He is a jealous God." Repentance—a putting away of strange gods and a return to first principles—is demanded, then a solemn covenant binding the people afresh to the Lord. Oh that God would search our hearts! Oh that He would bring us back to our first love! Oh that we might know afresh the breath of revival o'er our land!

Tuesday, April 18th — Hebrews 1:1-14

" Who being the brightness of His glory " (v. 3).

With what indescribable splendour the brightness of the glory of God in Christ shines out in this chapter! The word of the Lord came to the prophets of old. Over 800 times they declared " Thus saith the Lord." They did not speak in their own names; God was their authority. But Jesus said " I say unto you "; He was the " Word made flesh," God's final revelation. This glorious One is Creator, Inheritor and Sustainer of the universe (v. 2). Outbeaming the very glory of God, " Light of light," " of His substantial essence," " express image of His Person," from the throne of God He came stooping down to the cross, and then from the cross to the throne. He is King eternal of a joyous, impeccable kingdom of righteousness; object of worship by angels and men; remaining ever, even when creation, worn out, changes its old garment for a new, eternally glorious one.

Wednesday, April 19th — Hebrews 2:1-9

" What is man that Thou are mindful of him?" (v. 6).

Beneath the Syrian skies long ago David pondered this question. Man, bounded by two horizons over which he has no control: birth and death. Man, " of dingiest clay the dingiest clot," bound for dust and ashes. Man, a speck of dust in an expanding universe, the magnitude of which staggers his imagination. Ah, me! What are we? But wait! The Lord of glory Himself has procured and proclaimed the " so great salvation." Historic witnesses confirmed it to us, and the Holy Spirit set His seal upon the proclamation with " signs and wonders, and with divers miracles and gifts." Most wonderful of all, the Lord Christ has taken our human nature to the throne of God, and now we see Jesus " crowned with glory and honour." In Him man has been exalted far above all.

Thursday, April 20th — Hebrews 2:10-18

" Bringing many sons unto glory " (v. 10).

This is the glorious purpose of redemption. Full-grown sons, conformed to the image of " the Son." " Many," a great multitude which no man can number, and all glorified with Jesus, " the firstborn among many brethren." To bring us to glory " the captain of our salvation " partook of flesh and blood and was " made perfect through suffering." That cross, where He " tasted death for every man," was the annulling of the Devil's power and our deliverance from it and from the fear of death. Now, united to Him who is " crowned with glory and honour," our " file leader " and " merciful and faithful high priest," He succours us in our temptation, works in us His own perfection, and brings us to glory.

Friday, April 21st — Hebrews 3:1-19

" But Christ as a son over his own house " (v. 6).

However great Moses was, he was only a servant in the house of God. Jesus, " the Apostle and High Priest of our confession," is a Son: the house is His, He is the Owner and the Heir. " Whose house are we," not ornate buildings or elaborate temples with splendid ritual, but living stones " builded together for an habitation of God through the Spirit." He takes up His abode within our hearts, and He is " faithful to Him that appointed Him " to maintain the order, rule and life of God within His house. Let us, in poverty of spirit, depend utterly upon His faithfulness to maintain the life of God within our souls, and let us hold fast the " boldness and the boasting of the hope " firm to the end.

Saturday, April 22nd — Hebrews 4:1-13

" There remaineth therefore a rest to the people of God " (v. 9).

The rest of God, the rest of a finished work, the rest into which we enter by faith. After Joshua conquered Canaan the children of Israel enjoyed rest from their enemies in the promised land; but this was only a type of the true heart rest that remains for the people of God in the finished work of Christ. Centuries after Joshua, God spoke in David calling upon the children of Israel not to harden their hearts but to hear His voice and enter into His rest. Now the work of redemption is complete. Christ cried on the cross " It is finished," and when He ascended He " sat down at the right hand of the Majesty on high." The Holy Spirit calls us today to enter fully, by faith, into that finished work.

" Once it was my working,
His it hence shall be."

Sunday, April 23rd — Hebrews 4:14-16, 5:1-10

" Grace to help in time of need " (4:16).

We have a mighty, a great High Priest. He knows the cost of obedience to the will of God: agonising prayer, and blood and tears. Thus He learned the meaning of obedience; thus He perfected the human nature that he had taken. Now He ever lives to impart His own perfection to us, and to bring us to the perfection of glory; but it is " unto all them that obey Him." Obedience is still costly, but our " great high priest " is in the place of supreme power and authority and, knowing the difficulties of the way, He is full of sympathy and compassion. He lives to bring us to glory, and He bids us boldly approach His throne—a gracious one—that, in mercy, He may bestow upon us needed grace in the nick of time.

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MARRIAGES

WATSON—WOODHEAD. On March 18th, at the Elim Church, York, David Arthur Watson to Dorothy Mildred Woodhead. Officiating minister: J. C. Kennedy.

HOWARD—O'HARA. On March 25th, at the Elim Church, Clacton-on-Sea, Brian Howard to Susan May O'Hara. Officiating minister: H. Burton-Haynes.

BOWRING—WHITE. On March 11th, at Elim Church, Caerphilly, Clive Edward Bowring to Rosemarie May White, both Elim Crusaders and Sunday school workers. Officiating minister: J. B. Coleman.

WITH CHRIST

BUTT. On March 12th, Evelyn Butt, faithful member of Elim Church, Caerphilly.

D 613

ITINERARIES

The President :
April 16, Plymouth ; 23, Birmingham (Graham Street) ; 30, Salisbury.

London Crusader Choir :
April 15, Kensington Temple (monthly Music Festival).

Miss Joan Caudell (Rhodesia) :
April 15, Hove ; 16, Chichester at 11, Worthing at 6.30 ; 17, Worthing ; 18, Preston Park, Brighton ; 19, Bognor Regis ; 20, Crawley ; 22, Eastbourne ; 23, Brighton at 11, Uckfield at 6.30 ; 25, Newhaven.

Miss V. McGillivray (Hong Kong) :
April 15, Rayleigh ; 16, a.m. Ingatestone, p.m. Southend ; 17, Ashingdon ; 18, Chelmsford ; 19, Maldon ; 20, Clacton.

David Lewis (India) :
April 15, 16, Bradford; 18, Wrenthorpe; 19, Knottingley.

Joseph Smith :
April 8-11, Stowmarket ; 15-20, Ipswich ; 22-27, Sowerby Bridge ; 30—May 4, Huddersfield ; 5, Dewsbury ; 7-11, Bradford.

Elim Evangelistic Film Unit :
April 15, 16, Warrington (" In His steps " and " In times like these ").

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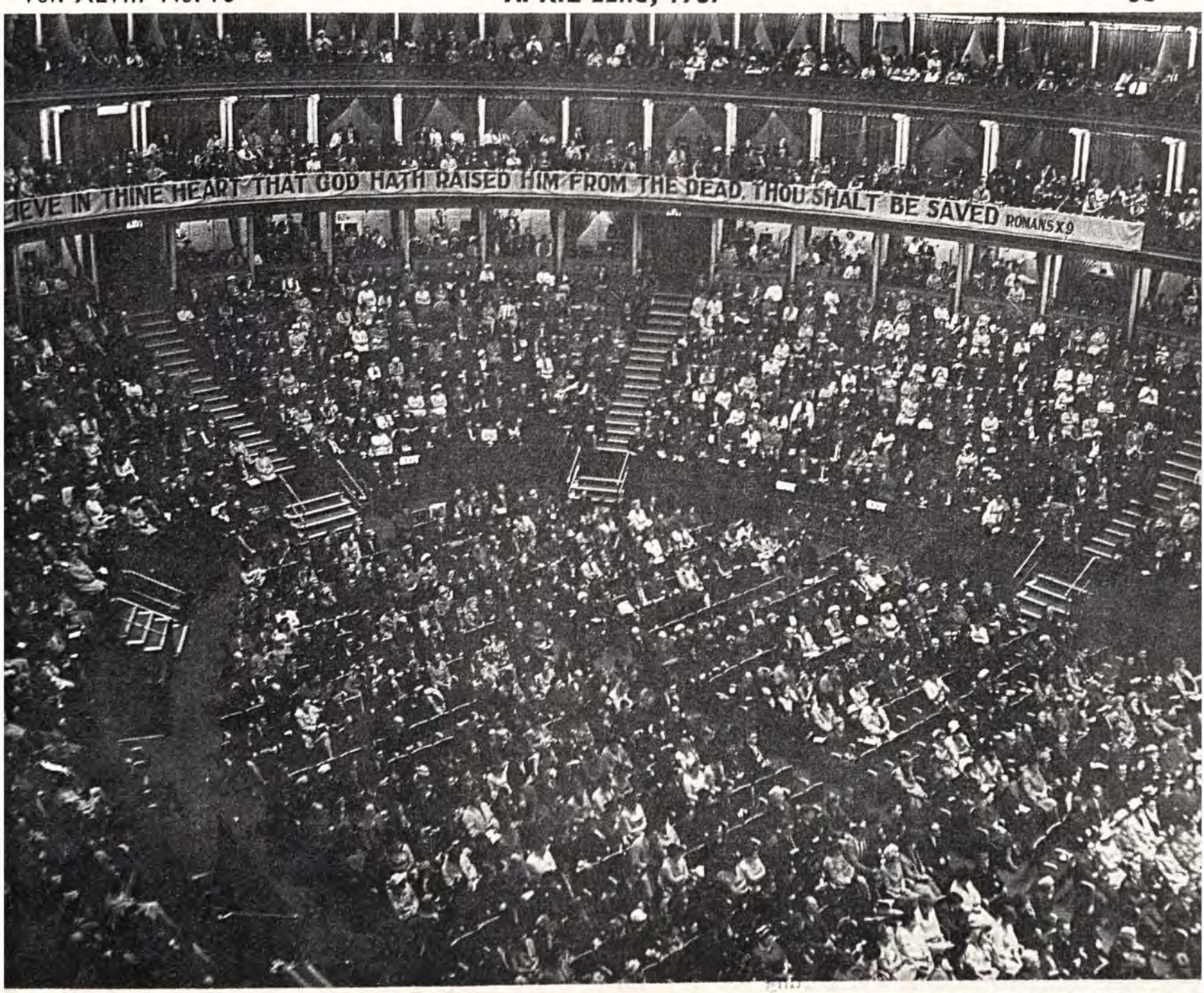

EASTER MONDAY AT THE ROYAL ALBERT HALL

Evangelistic expositions of Pentecostal revival through the books of the New Testament

Addresses given in the Sparkbrook Elim Church by

GEORGE CANTY

JOHN—THE GREEN BOOK OF LIFE

IT would be hard to have respect for the man who had no respect for the world's most popular book, a best-seller for centuries, outlasting all fashions, germinating thought and life among people of more than a thousand languages—the evergreen book, the gospel according to John. Some books tell you to be alive. Others tell you how you might be alive. John makes you alive. "The words that I speak unto you are spirit and life." "In Him was life, and the life was the light of men."

It is a very carefully written thesis with one object, stated at the end, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Faith must have its reasons, and John selected a few signs which should be sufficient for an unprejudiced person, out of a vast number of things done by Jesus sufficient to fill the world with books, as he put it.

These signs are far from haphazardly chosen. I have discovered the complex pattern in this gospel. First there is the knowledge of the writer about the eight elements necessary to life, then the demonstration of each element and its own verbal sign. It is like an equation for the secret of life. Elements 1 to 8 equal Life, equal Jesus Christ.

Or one can use other language. If a man is to know the utmost vibrancy of existence for ever he needs eight things: freedom, direction, certainty, security, society, reality, energy and satisfaction. Then comes the awesome remembrance of eight verbal signs spoken by Jesus, which we will examine.

Jesus said "I am the door"

Freedom! Freedom from the tyranny of circumstance and event. He overcame the world, and through Him, the Door, we walk into true liberty. One cannot obtain emancipation from the world's fatal embrace by living in a wood or in a monastery, or by taking L.S.D. and drifting into a world of hallucination. Freedom is found here and now in the midst of the harsh realities of existence—in Christ. "Ye shall know the truth, and the truth shall make you free."

Jesus said "I am the way, the truth and the life"

Direction! Purpose! Meaning! Living that gets you somewhere. I challenge the entire world, with all its knowledge and all its modern genius, to tell me any other satisfactory and adequate use of life. There is none. There is no suggestion of any meaning whatever in all our philosophies. Drop the word of Christ "I am the way" into forgetfulness and we are lost altogether, and together all lost on our journeying.

Jesus said "I am the light of the world"

Certainty! "He that followeth Me shall not walk in darkness." No fears to populate the future, no haunting, unknown dread! Today we are watching our young people being educated into despair, brainwashed and conditioned to accept death as final and irreversible. Our modern scientism is attempting to cauterise our instinct for the great beyond, replacing a longing fundamental to human nature by a bitter cynicism. That is one way to deal with the future. The true way is to follow Jesus Christ, the Light that shines steadily across the years and makes our path clear through the dark eternities. The answer is not in the destruction of hope, but in Christ, the hope of glory.

Jesus said "I am the good shepherd"

Security! The only comprehensive and noble security, the security of the arms of divine love! The Shepherd of Israel! What life can there be without love—*that love*? Tell me this—do you know any other love? The truth is, we don't want any other love, any of us. It is Him we all want—and Him we reject in our cantankerous madness. That love is the thing we are really afraid of losing, or

of not finding, and that goes for every man in this building and every man in Birmingham tonight.

Jesus said " I am the vine, and ye are the branches "

Society! Belonging! Not a lost pebble on a forgotten shore waiting to be sucked down with the relentless tide of time, but His, part of the root and source of all being and life. What an experience we enjoy in this church when we sing " I am His and He is mine for ever and for ever "! Yet some are destined to be alone always, shut out, rootless, with no society but their own. Christless! And that because of their own choice.

Jesus said " I am "

Reality! We know only a derived existence. Ultimate reality is not found in ourselves, or in the dance of the atoms that present to us an impression of things. Neither man nor matter can say " I am "—we have to say that we depend on something beyond the surface of the temporal. Reality, the fountain of all vitality, of the bounding glory of the wheeling systems, is Jesus the " I am." There is no true life until we know Him. In Him was life. To know Him is the incredible possibility in every place, however humble, where this word is preached. Here you can know Him, the Being behind all being.

Jesus said " I am the resurrection "

Energy! The energy which rushed from its spiritual source and swept away the death state in the physical body of Christ. The energy of heaven and earth. A life force beyond our own, endlessly flowing in ; eternal life. And Christ not only gives it but

(*continued on page 253*)

REPORT ON TRAFALGAR SQUARE OPEN-AIR MEETING

by BRIAN J. EDWARDS

MINISTER OF THE THORNTON HEATH ELIM PENTECOSTAL CHURCH

HISTORIC Trafalgar Square, London, is a meeting point for visitors and Londoners alike. If you go there on any sunny day in the season you are sure to find hundreds of people admiring the fountains as they sparkle and dance in the sunlight. Our old friend Nelson has been standing on his lofty column for many a long year ; he must have seen thousands of visitors and Londoners pass below. It seems a shame that so few ever bother to look up and see his statue, perhaps because it has become so dirty with the grime of the city, or maybe he has been lifted too high and has lost his attraction for real people.

On Easter Monday at eleven in the morning this historic place has a special attraction for members of the great Elim family ; they seem even less attracted to the stony figure at the top of the column, for they come to lift up one who " was dead and is alive," One who said of Himself " If I be lifted up I will draw all men unto Me." How thrilling it was this year to see so many standing around the square evidently drawn by the message in word, song and testimony that " the Lord is risen indeed." The service this year was very much alive and enhanced by the fine singing of the Birmingham male voice choir. Another highlight this year was the singing of Bruce Pinchbeck. Singing in the modern idiom, he made clear the relevance of the resurrection in modern-day living. The leading of the service by Pastors H. W. Greenway and J. C. Smyth provided a very real contribution and the singing inspired faith which prepared us to hear the word of God. It is always a joy to hear Elim preachers. The standard of ministry was high and obviously inspired as Pastors J. Newman and J. C. Kennedy fearlessly preached the Word and proclaimed the glorious Easter message *Christ is risen*. Thank God for yet another opportunity of demonstrating a living faith in a dying world.

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THE ROYAL ALBERT HALL — *THE AFTERNOON RALLY*

by F. H. Coleman

North London District Superintendent

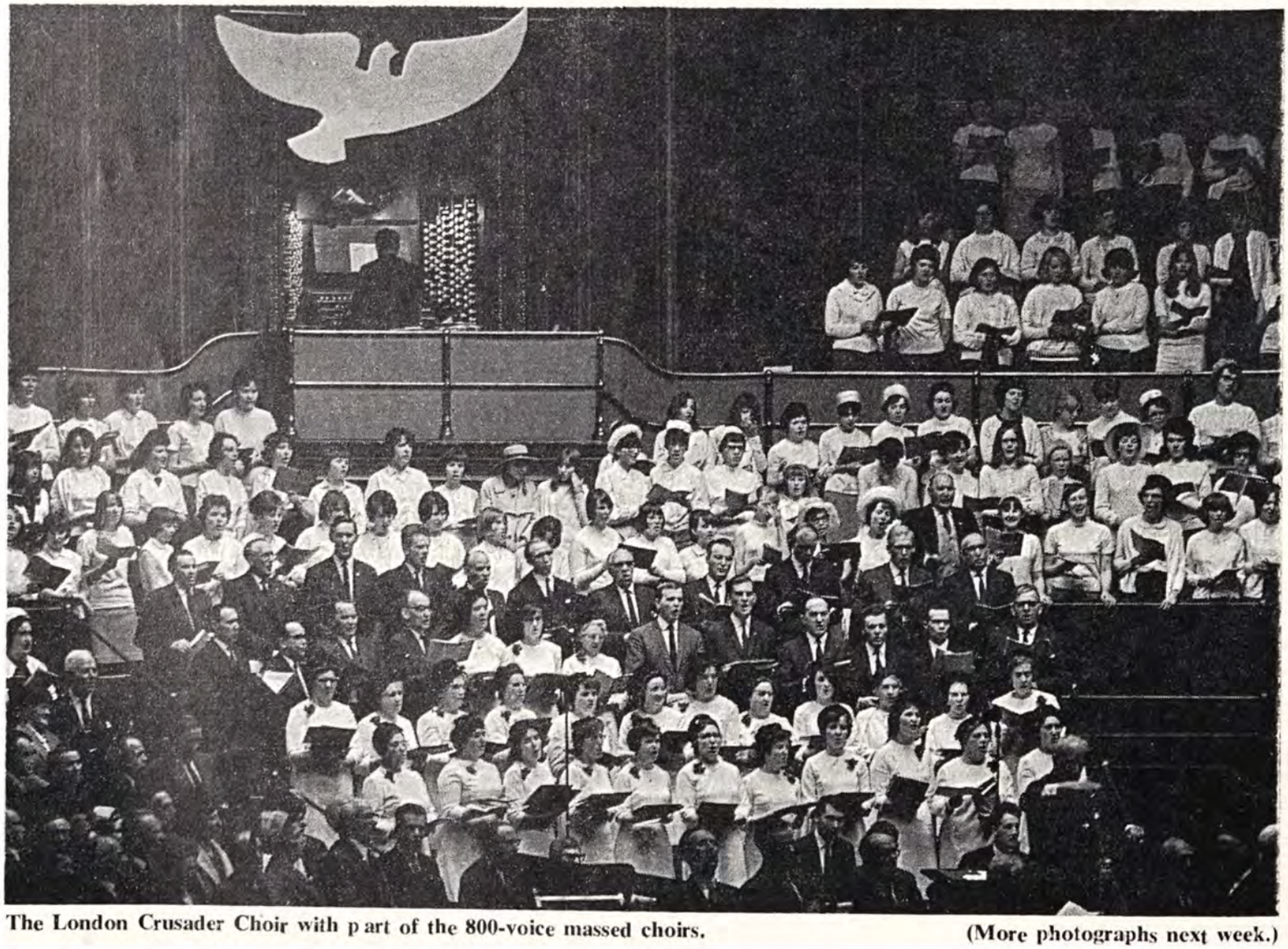
IT has been the privilege of the Elim Pentecostal Church to rent the Royal Albert Hall, London, each Easter Monday since 1926, and people from all over the British Isles gather together as a great family in the risen Christ. One meets friends one may not have seen since the previous Easter, and fellowship as only found among saints is enjoyed.

Once again this Easter many of the Elim family gathered for the afternoon service, and as they were coming into the hall heard the great choir of some 800 voices almost at the end of its final rehearsal under Pastor D. B. Gray. A miracle is seen and heard as so many are gradually brought to be as one under the stern eye or charming smile of the veteran conductor.

The platform, filled with Elim ministers and their wives, is joined by members of the Executive Council and the guest preacher. Then the meeting proceeds under the chairmanship of the President, Pastor G. W. Gilpin, with its theme in mind, "The baptism of the Holy Spirit, His person and His work."

The Rev. John Perry, vicar of Chorleywood, Hertfordshire, rises to give his testimony after the reading of some appropriate scriptures and singing by the choir. He tells of how he recently received the baptism of the Spirit and of its effect upon him and his congregation. He tells how, still a young man in the forces, he attended Billy Graham's first crusade at Harringay and there accepted Christ as Saviour. Feeling a call to serve Christ, he entered college as soon as he was demobilised, and eventually became the vicar of Chorleywood. Realising his need for power to serve the Lord more effectively, he, with a group of church members, spent months studying the Bible with particular reference to the Holy Spirit. Being convinced that the scriptures taught that all believers could be filled with the Spirit like those in the upper room long ago, he knew the time for action had come. He sought God and received the Holy Spirit, speaking with other tongues. The effect upon him and his congregation has been wonderful indeed. An inspiring testimony, beautifully given.

More singing, and as the afternoon is moving away so quickly our guest preacher, the Rev. Tom



The London Crusader Choir with part of the 800-voice massed choirs.

(More photographs next week.)

Johnstone, who is the General Secretary of the Pentecostal Assemblies of Canada, rises to speak. We gather from what Mr. Johnstone told us that he had received the baptism of the Holy Spirit in the earlier days of the movement, and so is well qualified to speak on the theme of the afternoon. It is evident that he has spent much time on the preparation of his subject and, what is a delight to Elim people who love the Word of God, scriptures are clearly given showing that there is a distinct and separate experience of the baptism of the Holy Spirit apart from regeneration. It is quite evident that the preacher is warming to his subject when time forbids to go farther. He concludes by asking all who would desire this blessed experience of the Spirit to seek and receive today. During the closing hymn that follows, a great stream of people moves to the left of the platform and goes to a room, where some twenty to thirty receive the baptism of the Spirit, speaking with other tongues.

So the afternoon service is over and two things must have thrilled the hearts of all Elim people present; first the choir of young people, perhaps the biggest for years, showing that the full-orbed gospel we preach attracts the young, and secondly our distinctive Pentecostal doctrine was emphasised throughout the service in song and message and in the twenty-minute scripted programme prepared by H. W. Greenway (Secretary-General), and effectively put over by T. W. Walker (Field Superintendent).

Royal Albert Hall evening rally

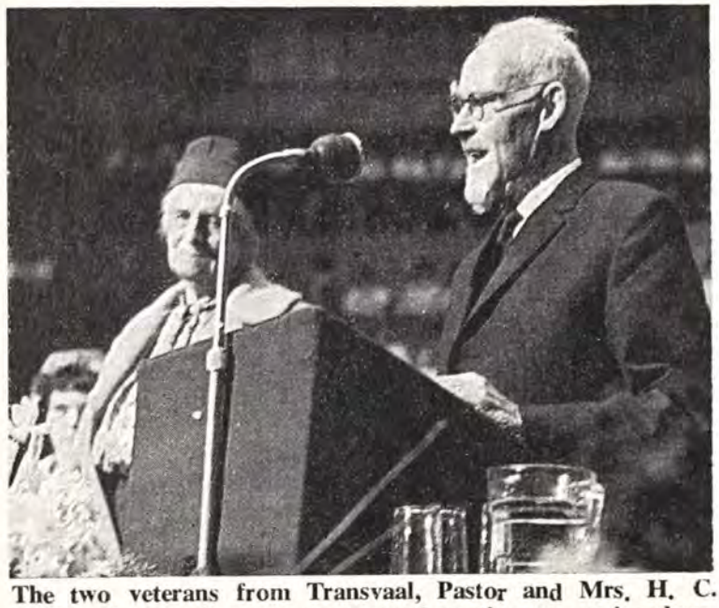
by W. J. Maybin, MINISTER OF THE CROYDON ELIM PENTECOSTAL CHURCH

IT was good to enter the doors of this now familiar building when they swung open at the stated hour. To the singing of such items as "There is a name I love to hear," "There's a song in my heart," the rousing "Victory through grace," and "We gather together to ask the Lord's blessing," the pace was set for the evening in surroundings which have become part of the movement. As one who likes the building and the atmosphere created by the gathering of the Elim family from right across the country, I should hope that whatever the difficulties may be it will never be necessary to abandon this annual convocation.

By half-past-six the service was on its way, to the congregational singing of that great hymn "Christ the Lord is risen today." Such singing has to be heard to be believed, and as Mr. Ron Cooper gave the swell on the grand organ hundreds of voices sang appropriately "Hallelujah!"

The chairman then made reference to the recent broadcast from the City Temple, Bristol, when the Sunday Half-hour had awakened a great response from hundreds of listeners. A chorus had been introduced during that programme, and Pastor H. W. Greenway thought it would be good if the Temple's minister, Pastor Ron Jones, could come forward and lead it. This he did in his own pleasing way and the singing of this cheerful chorus called forth a very ready response of hand-clapping which was both rhythmical and catching.

The Birmingham choir added much to the day's proceedings, and they now rose to sing, under the conductorship of Mr. Bellington, "Great and marvellous." It was good to see and hear our friends from the Midlands.



The two veterans from Transvaal, Pastor and Mrs. H. C. Phillips, home after seventeen years' continuous service there.

This year a feature of the evening was the presentation of the shield and diploma to the Sunday schools gaining the highest distinctions in the annual scripture examination. It was but fitting, as the National Youth Director commented, that on this family day the younger section of the family should be recognised and acknowledged. For the President it was the happiest moment of the evening as he handed the shield and diploma to the representatives of the Swansea Sunday school and the branch school

(*continued on page 252*)

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.

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EDITORIAL

MONEY not only talks, it testifies, and apparently very effectively, through none other than insurance brokers, to the discomfiture of the humanists. The latter recognise the parlous condition of the human race but believe that it can raise itself from its predicament by tugging at its own boot straps. However, insurance brokers, unlike humanists, have no axe to grind except that of making profits. The humanists' axe is that of the destruction of the Christian faith, so they slant their propaganda to that end: anything favourable to Christianity they minimise; anything detrimental to it they magnify. To them the parson is no more an asset to society than those engaged in entertainment, sport or gambling. But according to the car insurance world, to quote, "We will not in any circumstances accept anyone engaged in professional gambling or sport, or entertainment. These people are not only poor risks, *but also are bad payers . . .*" (our italic). (Mr. Reginald Burr, of Vehicle and General Insurance, quoted by Margaret Allen in *The Times* on April 3rd.) *But among preferred professions are clergy.*

Christian drivers, being more likely to be total abstainers than non-Christian drivers, are a much better risk than non-Christian drivers and, in confirmation of this statement (money testifies!), for total abstainers reduced premiums are available.

In spite of humanist claims evangelical Christians are a better risk as citizens than non-Christians; they are more likely to be honest and dependable. In fact, so much is the latter so that it partly answers the charge that Christianity does not touch the lower strata of society, in that when people from these strata become Christians they become so dependable that they are entrusted with more responsible posts and therefore tend to rise in the social scale.

In the context of humanist claims, Malcolm Muggeridge has some strong words about Earl Russell, Britain's leading humanist, in reviewing his autobiography, which we hope to quote in another article if space permits. But here we give an example: "To me he is an example of one of the great puzzles of our time—how it is possible for human beings intelligent to the point of genius in one direction to be so exceedingly silly in others as to constitute a public danger . . ."

This issue of the EVANGEL carries Pastor H. A. Court's address to the conference on drug addiction held in the Royal Pavilion at Brighton on March 18th, with his references to that remarkable phenomenon, the use in the book of Revelation, and only there in the New Testament, of the words *pharmakeia, pharmakeus* and *pharmakos,* the meanings of which Robert Young in his concordance gives respectively as "enchantment with drugs" and "an enchanter with drugs."

The quite extraordinary appropriateness of these words in their context will be recognised by all readers who know that Revelation's message is for today. Personality pollution by drugs on a hitherto undreamed of scale now climaxes the pollution of air, ocean and river water as the new phenomenon in history in consequence of the exercise of man's perverted genius.

The Bible and drug addiction — is this Satan's last master-stroke?

The paper given by Pastor H. A. Court to the conference on drug addiction held in the Royal Pavilion, Brighton.

MR. CHAIRMAN, ladies and gentlemen, as we draw near to the end of this conference you will agree with me that we have all learnt a great deal on the subject of drugs, their use and abuse. It seems it could be summed up that, like so many other things, drugs can be a helpful servant or an extremely bad master. This applies to money, power, sex, emotions, etc.

Has the Bible anything to say on this subject? That is the question that I as a Christian believer shall pose to you during the next few minutes. You may well look askance at me when I tell you that we are pausing to examine some verses in the book of Revelation. Like you, I know that this book has been the happy hunting ground of fools and fanatics, with some very weird results. But let us also note that there is a third group, the faithful, upon whose reading therein is promised a blessing. Seven minutes from now you will know to which category I belong.

Just a quick word here on prophecy. There are several schools of thought, such as futurist, historicist, harmonist, but each, I think, would agree that the references I bring refer to the winding up of human affairs. It is in these verses that a word appears that is pertinent to our conference. It is translated in our Bible as sorceries or sorcerers. The Greek is *pharmakeia*, and it occurs nowhere else in the New Testament. You will recognise it as the word from which we derive pharmacy and pharmacist. But in each case the word is in a sinister connotation. Our worthy chairman in the course of his career will have been engaged in pharmacy, but none of us would think of him as a sorcerer. The word we are looking at has no medical connection. It means enchantment by drugs, and its use is neither beneficial nor beneficent. I do not ask my doctor for an enchantment. But there is more to it than this. Every time the word is used we can envisage a frown on God's face.

Let me give you the four verses. 9 : 21 : " Neither repented they of their . . . sorceries." 18 : 23 : " By thy sorceries were all nations deceived." 21 : 8 : " But sorcerers shall have their part in the lake which burneth with fire." 22 : 15 : " Without [outside the eternal gathering of believers] are . . . sorcerers." Under no circumstances can we here think of something wholesome. But notice another word here : " deceive," which also gives us " allure." One does not associate this with the doctor—though when I have attempted to read his prescription I have wondered. For aught I know he may have written " I am fed up with this fellow—bump him off ! " But seriously, have we not here a suggestion of drug peddling ? Note, if you will, that we are not looking back at medieval times, or at the early centuries of Christianity. The time is the end period of human affairs, the time preceding Christ's return. The first of the verses mentioned is followed in sequence by the words " there should be time no longer " (10 : 6). It seems then that two things may concern us—the period of addiction and God's view of it.

Let us get back to the words deceive and allure. Addicts are allured to a pretended peace, a substitute satisfaction, an irresponsible short cut to an ersatz happiness. It would appear to me that an addict is made more amenable to temptations in other directions. So I pose this question : " Is this Satan's final attempt to seize the minds of men ? " If he can captivate our generation of youth in this way what will be the condition of the coming adult population ? This is not a matter of mere local import ; it is worldwide, international.

If a field-marshal were present he would agree that war-winning strategy consists of two major tactics—the destruction of the powers of resistance and the cutting of supply lines that could bring deliverance. I submit to you that Satan is employing these tactics. In drug addiction the mind is warped and distorted, and therefore amenable to soul-destroying temptation ("led captive by the Devil at his will "). Secondly, he, the addict, is not receptive to the supply line of the gospel—"faith cometh by hearing." And if the senses are dulled by dope how can they hear ? I suggest that we are witnessing Satan's final master-stroke. Thinking this way, legislation against drug-peddling can deal with the first situation. The gospel can then be the power of God to salvation. Let me paraphrase the words of Joshua (having in mind the work of Youth for Christ) :

(*continued on page 250*)

NO AGE has presented such a challenge as our age to the Christian Church in this country! The thin mask of semi-Christianisation has been dropped and people generally are openly concerned with materialism, money-making and self-gratification. It is pathetic that Church leaders seem to think that their divisions are offensive to the man in the street when in fact he could hardly care less whether the Church is divided or united, or even whether it exists at all! The Church is meaningless to this generation; its message is regarded as irrelevant. The exciting challenge to us is to take the message of Christ to *this* age, so to reveal Christ that He and His message *will* have meaning for men and women today! There are signs to encourage us as we face this task, for many people realise that an atomic holocaust, a 1984 "Big Brother" régime, or an uprising of the underprivileged nations, could bring their materialism to a horrible end; and they are scared for themselves and for their children. Such folk are looking wistfully for a rock on which to build, and if we present the gospel of Christ with love and skill many will ultimately embrace it. This is not wishful thinking, it is a certainty; we could see a great turning to the Lord in our day! It is this situation which calls for us to establish a department of evangelism in Elim, designed to meet the challenge of our generation.

Different methods needed

A great hindrance in preparing to meet the challenge of this age is our memory of the early days of evangelism in Elim! We are told that Elim was born in evangelism, and what we immediately think of are the great pioneer crusades of the twenties and thirties; *that* was evangelism, *that* ought still to be evangelism! We have borne this burden for twenty years, and I believe it has become an intolerable load which has crushed many eager, willing hearts through discouragement. By means of the great crusades of earlier days the Lord met part of the need of that generation, but because human nature so soon settles into a groove we are left with the feeling that this type of evangelism is the only type that really matters; other forms of evangelism are too often viewed with indifference or suspicion. This is reflected in the work of our Evangelistic Committee, which is mainly concerned with deciding where the next crusades shall be held and with allocating funds accordingly. The Lord Jesus, however, employed different methods of reaching men and women—sometimes preaching to great crowds, at other times dealing with individuals. He also used many pictures

THE FUTURE OF

to illustrate the work of evangelism: a sower sowing the seed, labourers bringing in the harvest, a shepherd seeking one lost sheep, a woman looking for a lost coin, a fisherman bringing in the net. These indicate that the task of evangelism is varied and that different ways must be employed to bring the good news of salvation to men and women. Certainly we should continue to hold pioneer and church crusades; but the pioneer crusade should become a saturation crusade employing every possible form of evangelism, while the church crusade should be one part of a systematic plan of campaign, not a rescue effort and not conducted in isolation from other forms of evangelism. We must, however, recognise the equal status of other types of evangelism so that these become as important in our thinking as the more spectacular crusade methods: house-to-house visitation, one-by-one outreach, evangelism among children and old people, in hospitals, coffee bars, prisons, schools and colleges, house evangelism, teenage challenge, literature and letter evangelism, and other forms. This variety of evangelistic possibility means, of course, that we shall have varied ministries in our ranks to meet the different needs; and these should have the same opportunity of help from our financial resources as do crusades, although I believe that the main burden of the evangelistic work of local churches should generally be borne by the local congregation. In order to give practical assistance to all who are called to undertake the work the department of evangelism should collect all possible information relating to various forms of evangelism, so that any minister or church wishing to undertake a particular project can obtain full details and practical help in launching a scheme. Methods and ideas can be constantly improved through close co-operation between the department and the churches; the experience and wisdom of one can be available to all and our work of evangelism will go forward with increasing and blessed results.

Co-ordination

The department will need a secretary to advise, help and co-operate with others in the work God has called them to do. It will be one of his tasks to compile information on the various types of evangelism to which reference has been made, and to keep the churches informed of plans and ideas which others are using. He should make the visiting of churches

GELISM IN ELIM

by F. Lavender

MINISTER OF NEWCASTLE ELIM PENTECOSTAL CHURCH

a priority in his work in order to stimulate the spirit of evangelism throughout our churches, and should hold himself in readiness to assist any church needing his aid. By visiting the churches he will be able to discuss any helpful ideas that ministers and others may have, and also to see the particular difficulties encountered by different churches and suggest possible methods of working. If desired, he could work out with the local minister a plan of evangelism for his church—as each church is different the requirements will vary from place to place, therefore each plan would be "tailor-made" to suit the church. The secretary should also plan short courses on evangelism where people can have practical training in the work. Further, he should establish contacts with individuals and groups specialising in particular forms of evangelism, in order that both he and our churches may receive some of the inspiration of other men's vision and work. Clearly, the man chosen for this post must have love both for the Lord and for dying men and women, a wide sympathy for all types of sincere evangelism, and willingness to be a servant to our ministers and churches.

A problem solved

A problem in establishing a new department is, of course, the extra finance needed. I believe, however, that what we have to do is to decide whether the project is right, whether it is the leading of God, and if it is we should go "forward in faith" and expect that the Lord will provide the necessary finance. The impact of the department upon our work will be such that numbers and offerings will generally increase, resulting in larger funds being available to Headquarters. Also an impetus will be given to the spirit of evangelism in our churches, leading to more generous giving to the evangelistic appeals. I believe that our people will give to the point of sacrifice if they see that we are really doing something to reach men and women with the gospel, if we can show them that what we present to them is worth doing and if we can make them feel personally involved. People in our churches give to evangelists from other countries because they have succeeded in getting these things across to them, while we have been missing the mark.

Elim has been an evangelistic movement from the beginning and, thank God, the enthusiasm is still there. We want Elim to be a leading force for evangelism, a pace setter which others will be glad to follow, so we must show that we have the youthfulness, virility and resilience to meet the stern challenge of our age. To be of fullest value our undoubted enthusiasm must be well informed and rightly used. We can build up a detailed, accurate library of practical evangelistic endeavour which will be of enormous value to Elim—and also to other earnest soul-winners—in the work to which God calls us. Let us put all our God-given wisdom, love and energy into a great and exhilarating venture for the salvation of men and women and the glory of God.

UNITED ELIM PENTECOSTAL RALLY AT STOKE-ON-TRENT

Saturday, March 18th, was a day not to be forgotten by the Pentecostal folk of Stoke-on-Trent, for it was the occasion of the united Pentecostal rally held at the Elim church, Hanley. Pastor John Cooper led the meeting and the "Discoverers" from the Elim Pentecostal church, Yeovil, provided the musical items. Pastor Tony Williams, Silverdale's Elim minister, was the preacher.

From the opening hymn the congregation in the packed church, numbering about 200, knew that God was very present and that a rich time of blessing was in store. As the sincere dedication of the "Discoverers" was realised in their musical ministry, people knew that they had made life's greatest discovery, and that each one had found Jesus Christ as Saviour. Each item had the touch of God upon it, and in testimony and in song the message came over in all the depths of its intended meaning.

The preacher knew great liberty as he ministered. In keeping with the meeting the message was based upon "The discord of a trio." Miriam and Aaron spoke against God's servant Moses and impeded the progress of the Church in the wilderness. Only when confession was made and sin forgiven could Israel move on. At the conclusion of the service one soul was saved.

On the following Sunday the "Discoverers" ministered throughout the day in the Elim church, Silverdale, and hearts were again blessed and souls won for Christ. For all this the saints in Stoke-on-Trent say "To God be the glory, great things He hath done."

A.R.W.

THE BIBLE AND DRUG ADDICTION (*cont.*)

" As for me and my group, we will serve the Lord." Facing the sinister evil of drug addiction we surrender or save. I choose the latter. I ask that all Christian brethren take a similar stand. If what I have posed from the Scripture be true we must move —and move fast—in the name of the Lord of hosts.

Brighton and Hove Herald

L.S.D. DRUG CAN BE BOUGHT IN BRIGHTON—Conference told

A MOTHER told a packed conference at the Royal Pavilion that the drug L.S.D.—which has been taken up by the much-publicised Tim Leary clan in America, and is said to have sent people mad and caused others to commit suicide—is being offered for sale to Brighton teenagers.

The woman, who would not give her name, said the drug had been offered to her young son for 30/- per drop.

People gasped as she told this to the panel at the one-day drugs conference organised by the Brighton and Hove Youth for Christ movement on Saturday.

The Rev. John McNichol, general secretary of the National Association on Drug Addiction, advised her: " Any information of this sort should be given to the police immediately."

In an address, Dr. P. A. L. Chappie, medical director of the Addiction and Research Centre at Chelsea, said " It would seem that the position is now such that in pretty nearly every hamlet and village in the British Isles amphetamine type drugs and barbiturates can be got if you know the right people.

" There's money in drugs—money in selling them, money in distributing them and money in getting youngsters hooked on them."

In his address Mr. McNichol said that television must take a lot of the blame for the spread of drug addiction among Britain's youngsters. " The television set is the curse of this country," he said. " It has broken up the home circle."

He said another factor was the lack of leadership in society, and in the church. The only answer was probably a genuine religious revival. " The L.S.D. takers seem to think they can grab hold of a synthetic religion by taking the drug and getting an experience," he added.

The Rev. H. A. Court said that addicts " are allured to a pretended peace, a substitute satisfaction, an irresponsible short cut to an ersatz happiness."

Drug addiction led to the mind becoming warped and distorted. The senses became dulled, and addicts could not hear the Word of the Lord.

*Billy's back... will you back him?

The rent's due again £40,000

When Billy Graham returns on June 23rd for the All-Britain Crusade the costs incurred will be enormous. The rent alone for Earls Court is £40,000. Finding this money is the responsibility of Christians everywhere. Billy Graham will preach the Gospel at Earls Court and through closed-circuit television to over 100,000 people nightly. Nearly 50% will be non-Churchgoers. The cost of the Crusade will be proportionately higher than last year's since the same preparations have to be made for a shorter period. Remember—last year's surplus from Billy's Greater London Crusade is going to subsidise the relaying of his Earls Court meetings to 25 centres. You can relieve us of the burden by sending a gift as small or as large as you can afford—and by sending it now. Please send your "I'LL BACK BILLY" gifts to: The Greater London Crusade, 225 Piccadilly, London, W1.

*BILLY GRAHAM ALL-BRITAIN CRUSADE · JUNE 23 TO JULY 1

ANNUAL CONFERENCE OF THE ELIM PENTECOSTAL CHURCHES IN NORTHERN IRELAND

ON Saturday morning, March 18th, the annual conference of the Elim churches in Northern Ireland was convened in the Elim church, Melbourne Street, Belfast. The Superintendent in Ireland, Pastor A. Wilson, was the chairman, and he welcomed Pastor J. J. Morgan, the official representative of the Elim Foursquare Gospel Alliance Executive Council, and Pastor John Smyth.

As always, the conference commenced with a time of waiting on God, during which showers of refreshing came upon the delegates from the throne of grace. The resulting blessing permeated all the following discussion.

The Superintendent's report for 1966 contained much to encourage the churches here, especially the review of the finances. It was made evident that the Elim churches in Ulster were increasingly working together for the strengthening and extension of the Pentecostal testimony.

When the Missionary Secretary's report was given a slight decrease in the year's missionary income was noted. Nevertheless, the missionary giving in the Irish churches is still of a very generous standard. From the concern shown by the conference there are high hopes of an increase in the total giving being reported at the next conference.

Another important aspect of the Elim work in Ireland was discussed when the Youth Director, Pastor H. B. McGowan, presented his report. No doubt as a result of the outcome of the debate on this matter, there will be a much wider and sustained support of every effort made in this vital department of our cause.

Pastor Gordon Hills, the Elim Pentecostal minister, pioneering the full gospel truth in the Republic of Ireland, presented his report of the year's work in the south. As always, the conference, vitally interested in this witness, gave serious attention to Mr. Hills's report. One encouraging feature was the news of the establishing of an Elim Pentecostal church in Dublin. Information was given in detail of the thousands of homes visited with the gospel. This is a united effort organised by Pastor G. Hills. It was decided to arrange a conference of pastors and laymen to discuss ways of increasing the support given to Elim's work in Eire.

More Elim churches! This was the burden of the closing debate. It is the desire of us all to help promote efforts to establish new Elim Pentecostal churches throughout the province.

Mention must be made of the Melbourne Street Elim church for its very kind and generous hospitality to conference members.

The day's proceedings ended with a public rally at the evening service in the Melbourne Street church. Pastor J. J. Morgan was the guest speaker. Both the preacher and the congregation received the anointing of the Holy Spirit. During the service, which was convened by the Superintendent, the Ulster Temple choir ministered most acceptably.

J.G.

MOTHERWELL

Pastor G. L. W. Ladlow

Report from the Motherwell Times

Rev. F. W. Newey said farewell to the members of the Elim church on Sunday during the evening service. An excellent congregation gathered to wish him God-speed and to express their appreciation for his devoted service as pastor and friend during the last six months.

Coming as a complete stranger, he had really en-

(*continued on page 254*)

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ROYAL ALBERT HALL EVENING RALLY

(*continued*)

at Cadle. To minister, scholars and superintendents we say "Well done." Methinks that if this is to be the procedure from year to year greater interest will be born among the Sunday schools to compete and win.

Again the massed choir, under the leadership of the inimitable Pastor D. B. Gray, delighted us with "Heaven came down and glory filled my soul," a piece that thrilled both singers and hearers. The singing was matched only by the sight of the veteran London Crusader Choir flanked with this great array of young peopple from the provinces and the Greater London area.

We feel sure that on this day the thoughts of all our friends across the seas come floating back to this dome-shaped cathedral, and it was good to receive the greetings of Pastor G. Dunk and Elim friends from New Zealand. Here the chairman asked that our speaker, the Rev. T. Johnstone from Canada, carry back to his country and people the warm greetings of our section of the Pentecostal movement here in England. This was an appropriate moment to pause for prayer as the needs of other brothers and sisters in Christ were brought to God. This act evidenced the family bond within the Elim fellowship in particular and the Church of Christ in general.

Pastor Wigglesworth introduced seven missionaries, and how good it was to welcome them. Our Missionary Secretary, in his easy and pleasing manner, introduced first Pastor and Mrs. A. D. Bull, shortly returning to the troubled land of Tanzania. Miss Joan Caudell was also welcomed from Inyanga in Rhodesia, while Pastor and Mrs. D. C. Lewis from India thanked us all for our prayers during their recent trials. How very thrilling to see Pastor and Mrs. H. C. Phillips from Nelspruit, after some seventeen years without a homecoming! As we listened to them our hearts were grateful that God had given us such a husband and wife who are really sold out for God and Elim in South Africa.

The London Crusader Choir, whose singing has been one of the main features of the Albert Hall from the start, brought us much blessing with "Lift up your heads" superbly rendered, the solo part being taken by Mrs. Marie Hamilton. Thank you choir! Thank you Pastor Gray! And many thanks Mr. Ron Cooper and those at the piano and other instruments.

The preacher brought his rousing word from the first three chapters of Ephesians, and though it is

(*concluded on page 254*)

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COMING EVENTS

BERMONDSEY. April 22—May 6. Elim Pentecostal Church, Dunton Road, S.E.1. Visit of Pastor Charles Brookes.

BIRMINGHAM, Graham Street (off Newhall Hill). April 22, 23. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: The President, G. Wesley Gilpin.

BIRMINGHAM, Winson Green. April 29, Elim Pentecostal Church, Handsworth New Road. Ninety-minute colour film, "Beloved Enemy." At 7.30. Buses 11 and 96 to Lodge Road.

BOLTON. May 1. Elim Pentecostal Church, Platt Street, off Bridgeman Street. E.W.M.A. women's meeting. Speaker: Mrs. G. Gorton. Convener: Mrs. E. Smith. At 7.30.

BRENTWOOD. April 22. Congregational Church, New Road. British Pentecostal Fellowship Rally at 3.30 and 7. Preachers: Wynne Lewis and John Carter.

COLCHESTER. April 29—May 1. Elim Pentecostal Church, Stanwell Street. Sisterhood weekend. Saturday at 7. Sunday at 11 and 6.30. Monday, annual rallies at 3 and 6.30. Speaker: Mrs. Boyce (Birmingham).

CLAPHAM, London. April 18-22. Elim Central Church, Clapham Crescent. Sunday at 11 and 6.30. Weeknights at 7.30. Campaign by Pastor Charles Brookes. April 30—May 1. Women's weekend. Sunday at 11 and 6.30. Annual Sisterhood rally. Monday at 3. Preacher: Mrs. Louise Walker. Soloists: Mrs. J. Drysdale and Mrs. M. Beckett.

CROYDON. April 22. Elim Pentecostal Church, Stanley Road. At 7.30. Farewell service of Miss Vera McGillivray. April 30. Visit of Dr. James P. Adkins, Ph.D. Convener: W. J. Maybin. At 6.30.

DEWSBURY. April 22, 23. Elim Pentecostal Church, Swindon Road, off Willans Road. Convention. Saturday at 7. Sunday at 10.45 and 6.30. Preachers: Mr. Hughes and Mr. Stevenson (Whitehaven). Soloist: Mr. Woodhouse (Huddersfield). Convener: Pastor G. R. Knight. May 5. Visit of Joseph Smith at 7.30.

EXETER. April 22. Elim Providence Chapel, opposite Central Station. At 3 and 6.30. Great West Country Evangelistic Rallies. Preacher: Ron Jones. Soloist: Don Evans. Also the Plymouth Male Voice Choir and "The New Messengers."

GLASGOW. April 22. Christian Institute, Bothwell Street, Glasgow. At 3.30 and 6.30. Scottish District Presbytery Rallies. Preacher: D. Ayling (Brighton).

ILFORD. April 25-30. Elim Pentecostal Church, Clements Road. Subject: "The Holy Spirit." Sunday at 11 and 6.30. Weeknights at 7.30. Preachers: W. G. Hathaway, J. Lancaster, J. Noble, J. Perry. Convener: R. B. Chapman.

LETCHWORTH. May 7. Elim Pentecostal Church, Norton Way North. Sunday school anniversary at 3 and 6.30. Preacher: Paul Quest.

LONDON, Kensington Temple. Kensington Park Road, W.11. April 22-30. Evangelistic crusade by E. Smith and Kensington Temple Elim Crusaders. Sundays at 6.30, Saturdays at 7, weeknights at 8.

LUTON. April 29. Elim Pentecostal Church, Dallow Road. North London Presbytery business meeting at 2. Evangelistic rally at 7 conducted by B. J. Garrard and party.

MACCLESFIELD. April 22-25. Elim Church, Mill Lane. "Doctrines we hold dear." Preachers: George Stormont, Aeron Morgan and John Seaman.

NEWQUAY. April 26. Elim Pentecostal Church, Seymour Avenue. Sisterhood rallies at 3 and 7. Speaker: Mrs. Kathleen Jones (Bristol).

PORTH. April 29—May 2. Elim Pentecostal Church, Pontypridd Road. Annual convention. Weeknights at 7.30. Sunday at 11 and 6.30. Preachers: P. S. Brewster, Mrs. Roberts, J. C. Smyth and Eric Dando. Convener: W. Evans.

ROCHESTER. April 22, 23. Elim Pentecostal Church, Star Hill. Fortieth anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. W. Greenway, Secretary-General. April 30—May 11. New Life Crusade conducted by E. J. Thomas. Weeknights (except Friday) at 7.30. Sundays at 6.30.

SALISBURY. April 30. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Preacher: G. W. Gilpin (President). Convener: J. F. Hardman.

SCARBOROUGH. April 22—May 4. Elim Pentecostal Church, Murray Street, off Londesborough Road. Weeknights 7.30. Sundays 10.30 and 6.30. After-church Rally at 8 in the Roscoe Rooms, Roscoe Street. Evangelistic Crusade conducted by A. Caple, David Woodfield and Don Evans. May 6, 7. Saturday at 7.15. Sunday at 10.30 and 6.30. Baptismal service. Preacher: F. Lavender, Newcastle.

SOWERBY BRIDGE. April 22-27. Elim Pentecostal Church, Willow Street. Saturday at 7. Sunday at 10.30 and 6.30. Monday to Thursday at 7.30. Sowerby Bridge Pentecostal Convention. Preacher: Joseph Smith (Woking).

WESTCLIFF-ON-SEA. May 7. Elim Pentecostal Church, Electric Avenue. At 11 and 6.30. Preacher: D. D. Phillips (Stowmarket).

Pray for the

SCARBOROUGH CRUSADE

led by

REV. ALAN CAPLE AND TEAM

Commences April 22nd

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REVELATION (*continued*)

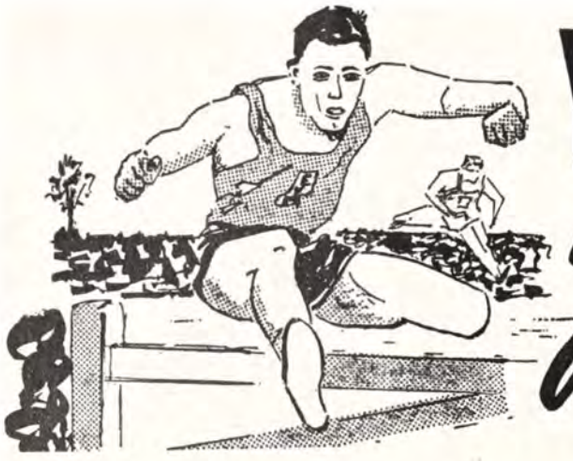
is it. To receive Christ, which you can, now, is to receive this life-force that will never end.

Jesus said "I am the living bread"

Satisfaction! Every appetite of the personality met! We have many substitutes for bread—pleasure, comfort, hilarity—but true satisfaction needs the true Bread. "Except you eat of Me, there is no life in you."

This brilliant analysis by John is interspersed by his recollections of people who came alive. Folk at a wedding feast, Nicodemus for whom the life worked a rebirth possible to all, the loose-living woman at the well of Samaria, the man crippled thirty-eight years in a living death, the sightless, the hungry, the woman condemned to death by the law for adultery, Lazarus the four-day-dead man, Martha the overworked woman—these all found life.

But how? The book ends with the "how." Through His own death. He died that we might live. This fastens things firmly in our commonsense world, in history and time. True life is not the product of quietism or contemplation, but of the cross. It is not a bookish discovery. It is an outpoured stream of blood, swelling with life to all people. It is Jesus! You accept it. You cannot manufacture it out of your own consciousness or by works of righteousness. He is Life. Take it! Take Him! Now!



YOUTH *in action!*

And now let me answer a question . . . Why so much emphasis on young people and children in churches today?

by DEREK J. GREEN

IT is a good question, honestly and sincerely asked by many older people, and, of course, it is not new; it was asked by the grandfathers of those who ask it today. I will not attempt to discuss the possible motives that prompt the question, but will give a few brief answers to the question itself.

1. Far-seeing older people realise that the young people of today are the Church of tomorrow, therefore they must be instructed and encouraged in every way possible to be ready to take their place if the Church is to continue.

2. Governments realise the importance of training young people to the highest standards so that they will rule when we have handed over to them. We will be their subjects; let us train them, while they are our subjects, in the way we feel they should go.

3. Most training programmes are geared for young people in everyday life, and must also be so geared in the Church, because young people are most easily trained.

4. Young people are essentially active and must have plenty to do. It is therefore the duty of the Church to make opportunities for them in Christ's service. The Devil will always find work for idle hands to do.

5. The world they live in is an attractive but cruel place. They are being attacked on every hand by adverse forces and need all the support we can give them.

6. Many of them live in non-Christian homes. Most of us older ones have now made our own homes as Christian as we can, but they often have to live in a sceptical, hostile environment and we must show them real love and help when they come to their spiritual home.

My plea to the older ones (as one who now stands in the middle) is to work with them and show them how they may continue your good work for the Lord.

Motherwell report (*continued*)

deared himself to the hearts of the members, and Mr. Hugh Clark, the church secretary, expressed these sentiments—and others—as he presented Mr. Newey with a cheque as a token of the church's esteem.

Mr. Clark announced that Mr. Newey would be taking over the pastorate of the Elim church, Clydebank, and this news was greeted with pleasure by the congregation, who felt that Mr. Newey would still be a " neighbour " and that fellowship would be constantly renewed.

On Monday evening the young people of the church gathered for their own special " goodbye party " for Mr. Newey. Over forty young folk sat down to a splendid supper prepared by the ladies of the Sisterhood, after which Miss Margaret McCaughran presented Mr. Newey with a car radio, a gift from the young people among whom he has worked with real blessing and success.

Royal Albert Hall evening rally (*continued*)

not possible to report his message in full here its opening words were met with approval and acclamation: " Christ Jesus came into the world to make saints out of sinners, and this is the business of the Church today." Here was a theme so large that one could spend quite a time enlarging upon it, but suffice it to say " Thank you " brother Johnstone for a word inspired and inspiring. It must have been great compensation for our visiting speaker to realise

(*continued on page 255*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Toft**

Monday, April 24th — Hebrews 5:11-14; 6:1-8

" Impossible . . . to renew them again unto repentance " (vv. 4, 6).

Heavenly showers had fallen copiously upon these Christians. The glorious word of God, the powers of the world to come and the heavenly gift had all been tasted. Light had shone into their minds, and the Holy Spirit had moved upon their hearts and wills and consciences. Alas, all that the latter rain had produced was an abundant crop of thorns and briars. Woe, woe to those in such a case.

If the one sacrifice for sin is rejected, if the Son of God is deliberately, voluntarily, knowingly rejected and put to an open shame, if the Holy Spirit is wilfully spurned, if after all His striving we do not repent but deliberately reject Him, it is impossible to be renewed to repentance, for this is not backsliding but apostasy.

Tuesday, April 25th — Hebrews 6:9-20

" But beloved, we are persuaded better things of you, and things that accompany salvation " (v. 9).

The most glorious encouragements are placed next to the most awful warnings. For apostates there is fearful judgment, but for persevering believers wonderful hope. The future lures us on, beckoning us from within the veil, where Christ, the Forerunner, sits. Our glorified Head is the pioneer, the file leader, the forerunner of a host of redeemed, glorified men. He is our surety:

" He lives my mansion to prepare;
He lives to lead me safely there."

This hope is " the anchor of the soul, both sure and stedfast." Resting on the unchangeable promise and oath of God, who cannot lie, let us not be slothful " but followers of them who through faith and patience inherit the promises."

Wednesday, April 26th — Hebrews 7:1-10

" Melchisedec, king of Salem, priest of the most high God " (v. 1).

Christ's high priesthood is the one true, eternally real priesthood. The priesthoods of Aaron and Melchisedec were but patterns and shadows and figures of the true. King of righteousness, king of peace, priest of the most high God; with no recorded history, and no pedigree by which he could claim a priestly office; to whom the Aaronic priesthood, in the person of their father Abraham, paid tithes, and from whom they in Abraham received a blessing; Melchisedec ideally represented Christ's eternal priesthood.

Christ is our great Melchisedec, Priest-King of that kingdom which is " righteousness, and peace, and joy in the Holy Ghost." He, as Priest-King, lives to establish and maintain that glorious kingdom in our hearts and lives.

Thursday, April 27th — Hebrews 7:11-19

" For the law made nothing perfect, but the bringing in of a better hope did " (v. 19).

The law and the Levitical priesthood were inseparably joined. " Under it the people received the law," and that law ordained that none but the descendants of Aaron could be priests. This outward law and temporary priesthood brought nothing to perfection; it could not bring men to true justification and sanctification before God, much less could it bring men to the perfection of glory. Another priesthood was introduced after the order of Melchisedec, a priesthood about which the law spoke nothing, but one which was eternal and perfect, after the power of an endless life, even the priesthood of our glorified Saviour.

The priesthood being changed, the law by which it stood must of necessity be changed, " disannulled," repealed, because of weakness and unprofitableness. This better hope, brought in by Christ, enables us to draw near to God, gives us true justification and sanctification, and assures us that our great Melchisedec ever lives to bring us to the perfection of glory.

Friday, April 28th — Hebrews 7:20-28

" To the uttermost " (v. 25).

What faith-inspiring words! With our hearts and minds filled with the glory of our great High Priest, " who has an unchangeable priesthood," " who ever liveth to make intercession for us," who is " made higher than the heavens," and " is perfected for evermore," how our faith lays hold upon this word: " He is able to save . . . to the uttermost." From the lowest to the highest, completely, for ever, " altogether, perfectly, so that nothing should be wanting afterwards for ever " (Tittmann).

" Soul of mine, how slow thou art to trust thy great High Priest, and to commit thyself wholly into the nail-scarred hands of the One who is able to save thee to the uttermost."

Saturday, April 29th — Hebrews 8:1-13

" Minister of the sanctuary " (v. 2). " Mediator of a better covenant " (v. 6).

There, in the place of power and authority, at the " right hand " of the greatness and majesty of heaven itself, sits the Lord Jesus Christ, our " High Priest."

In the Old Testament kingship and priesthood were never united; king Uzziah, endeavouring to intrude into the priest's office, was smitten with leprosy (2 Chronicles 26:19). The Lord Jesus alone unites the two offices; He is priest upon the throne—Priest-King. As Priest-King He is " Minister of the sanctuary," truly fulfilling all the typical functions of the ancient priesthood. " The King is still servant," bringing us into the presence of God, and enabling us to live a life of true fellowship in the heavenlies.

As Minister He brings us into the presence of God; as Mediator He fits us for that presence, working in us all the blessings of the new covenant.

Sunday, April 30th — Hebrews 9:1-13

" The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest " (v. 8).

The priests were permitted to serve in the holy place, but were never permitted to go beyond the great veil which divided the holy place from the " holy of holies." They could approach to God, they were near to Him and they enjoyed the privileges of His service, but they were also distanced from Him by that impassable veil. Thus the impossibility of abiding continually in His immediate presence, and enjoying unbroken communion, was signified. On the day of atonement the high priest was allowed to enter the inner sanctuary, but for the rest of the year he also was excluded.

Entrance into the immediate presence of God was a prophetic promise, but not then a present possession.

A rent veil, a risen and ascended Saviour and a Priest-King upon the throne of God as minister of the true sanctuary and mediator of the new covenant were needed. But now " Where dwellest thou?"

Royal Albert Hall report (*concluded*)

that so many were anxious to receive Christ at the end.

My prayer is that, whatever the hardships or the financial commitments, Elim will be found year by year on Easter Monday at the Royal Albert Hall. As ministers of the movement it is up to us to promote the cause of such a witness to the utmost of our ability. So to those who for one reason or another did not make it this year I would say plan for Easter 1968, if the Lord tarry. Such gatherings serve to fill us with real soul longings for " that convention in the air."

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TORQUAY (Central). Happy Christian home. Evening dinner, breakfast, full board Sundays. " Glenbay," 12 Ash Hill Road. Tel. 25562. C.1396

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" YOUTH FOR EUROPE." Two hundred workers wanted for Belgium, France, Luxembourg and Holland (£18 fortnight), July—August. Brochures, Pastor Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1372

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford, 2. Repeat orders assured. C.1193

THE ELIM TAPE RECORDING FELLOWSHIP invites all tape recording enthusiasts and owners of tape recorders to join the Elim Tape Recording Fellowship. Write to Douglas B. Gray, 15 Rodenhurst Road, Clapham Park, London, S.W.4, for full details. Write now. C.1432

INSURANCE

CONSULT a Christian Broker. Business and private insurances. Endowment policies with highest profits. Motor (up to sixty per cent no claims bonus), accident and sickness and life policies with abstainers' discount. Mortgages and house purchase arranged. Mr. F. G. Applegate, 31 High Street, Cranbrook, Kent (tel. 2022). Norfolk House, The Terrace, Torquay (tel. 27872). C.1308

SITUATION VACANT

COOK and assistant required for summer season. Simple menus ; well-equipped kitchen and pleasant staff atmosphere. This centre is run to provide really live Christian holiday fellowship. We believe the right persons will also have this interest at heart. Starting date could be mid-May. Applications from persons engaged in school meals would be considered for a later starting date. Position would suit two friends or possibly husband and wife. Write Haldon Court, Douglas Avenue, Exmouth, Devon. C.1465

GREAT MISSIONARY RALLY

Stanley Rd., Croydon, April 22, 7.30

Miss Vera McGillivray.
Farewell for Hong Kong.

Pastor and Mrs. H. C. Phillips.
First furlough after seventeen years in Transvaal.

ITINERARIES

The President :

April 23, Birmingham (Graham Street) ; 30, Salisbury ; May 7, Birmingham (Sparkbrook).

Miss Joan Caudell (Rhodesia) :

April 22, Eastbourne ; 23, Brighton at 11, Uckfield at 6.30 ; 25, Newhaven.

BIRTH

HODGETTS. On March 27th, 1967, to John and Heather (*née* Taylor), both members of Old Hill Elim Church, God's gift of a daughter, Rachel Joy.

DEDICATION

TWYDALL. Susan Gail, daughter of Mr. and Mrs. Alan Twydall, members of Elim Church, Rochester. Service on April 2nd, by A. P. Johnston.

ENGAGEMENT

HOBSON—DAY. The engagement is announced of Eric Hobson, of the Preston Pentecostal Church, and Carol Day, of the Jubilee Temple, Blackpool.

MARRIAGE

POWERS—BREARLEY. On April 1st, at the Elim Church, Selly Oak, Birmingham, David Arthur Powers to Sandra Ann Brearley, both members of the church. Officiating minister: Frank Shadlock.

WITH CHRIST

MILLICHAP. On March 12th, Mrs. Mary A. Millichap, aged 92 years, beloved member of Elim Pentecostal Church, Kidderminster. Officiating minister at funeral: G. Harpin.

WEIR. On January 31st, Margaret Jane Weir, aged 66 years, faithful member of Rathfriland Elim Church, Mother of Joseph Weir, Portadown. Officiating ministers: Pastors R. J. George and S. C. Cain.

REVIVAL and DIVINE HEALING CRUSADE

commencing

SUNDAY, APRIL 23rd, 8 p.m.

Regis Hall, Old Hill

Conducted by

WYNNE LEWIS AND PARTY

continuing weeknights (except Friday) at 7.30

Elim Pentecostal Church, Bearmore Road

Saturdays, April 29th and May 6th, in Regis Hall

D.1467

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THE ELIM

EVANGEL

Vol. XLVIII No. 17 APRIL 29th, 1967 6d.

The opening of the new Elim Pentecostal church, Keynsham, by the Secretary-General, who is shown receiving the key from the resident minister, Desmond Morton. Report next week.

Elim Missionary Society feature

GOD WITH US

by MRS. A. RENSHAW, Rhodesia

AT the beginning of 1966 we reopened the secondary school with high hopes and enthusiasm. We were in our second year and had a class of boys working up to the Rhodesia Junior Certificate examination. We looked forward to a time of blessing too, as the previous year had ended well, with a number of boys responding to the invitation when Pastor L. Wigglesworth preached at the end of term. The next term started well and all went on as normally, but instead of responding to the gospel message week by week the boys somehow got harder. Their aim was to be educated; what else did they need? That would be enough to ensure future success!

The second term had hardly begun—the boys had been back a week—when the Devil really struck. They had complained about various things, as schoolboys will, and their complaints had been dealt with. It seemed that the answer was not to their satisfaction, so on Sunday morning at the church service they all refused to sing or take any part. The same thing happened at the fellowship hour in the afternoon and at the Bible study in the evening. How Satan can use his power to strike at the very heart of the work! The next day we did not open the school as, according to government regulations, by their action they had closed it. After much discussion and a firm announcement from the boys that they were in the right, the government inspector advised us to close the school until further notice.

You can imagine our thoughts at this time. Had we been right in ever opening a secondary school in Katerere? Had we dealt with the boys in the right way? Would the school be closed permanently? We could only plead God's guidance. There were some very crestfallen faces and many were not far from tears when the boys left on the bus a few days later.

After they had gone, on the advice of the inspector, we sent out letters of reapplication to the school —those who reapplied would be able to return. We prayed earnestly that the Lord would choose out those He wanted to return.

On June 26th school reopened. The boys returned, and we began again. This time the angry rebellious spirit had disappeared and all settled down to work. The term would be a long one, six months without a break, as we had missed a month of school time. It would test both pupil and teacher, especially with the all-important examinations at the end.

We planned to break up the term by having a sports day and special meetings in September after the mid-term examinations. This we did. The sports day was a tremendous success, and the boys really enjoyed themselves—there is nothing like physical exercise to relieve the rebellious spirit! The special meetings were conducted by Rev. David Purdie, of Umtali. He showed films and then spoke to the boys on some challenging word each evening. Over that weekend several came out in response to the invitation to be saved from sin. The following weekend several others gave their hearts to the Lord. This time we could see on the faces of the boys as well as by their change of manner that a work had been done in their hearts. Gradually the whole atmosphere of the school changed. The difficult weeks prior to the examinations went by without the tenseness we all expected. Alan put a notice on the board to the effect that anyone who had gone out in the meetings or who was interested should meet at his workshop. About thirty boys turned up that evening and from there sprang a meeting on Saturday afternoons to study the Bible and pray. What a thrill to hear these boys praying for their friends in the dormitories!

We were further encouraged during a visit from the African principal of the Assemblies of God Bible school, brother Gumedi. His messages were simple yet profound and could not fail to stir the hearts of all who heard. Only the Sunday services were compulsory for the boys, but every meeting saw their seats filled with attentive listeners. Others responded to the call for salvation and rededication, and although we have seen no fruits in a few lives we know that others have really come to know the Lord through those meetings.

Some ask why we should go out to Africa to do educational work. Is it not more important to preach the gospel from place to place and meet the people in the villages? We believe that having over seventy boys in a school for two years and being able to nurture them in the gospel has far more lasting results. We do not get spectacular conversions perhaps,

but we have in our care the future leaders of Africa. We have seen the softening influence of the Holy Spirit even before a boy has made a decision. One boy came to us as a hardened rebel, full of his own importance. It has taken two years, but when he left school he asked us to help him, as he wanted to do some preaching at a clinic that is held near his home. At the last assembly he lent us his Bible—clearly marked was the verse Joshua 1:8. He left a completely changed boy. Another boy had been brought up in Elim schools, having heard the gospel many times. He came right out to the front of the church and knelt down one Sunday and gave his heart to the Lord. Since then he has become the school leader and a fine Christian. We heard from him after he left school and he was full of praise for all the Lord had done for him since arriving home. He does not know what the future holds, but he says "I have no worry where I shall be this year or next, because I know that God provides." Another boy was a very dour type, the sort of person who grumbled in the background all the time. One evening he said to my husband: "I've tried to improve

(*continued on page 269*)

Let's face the facts

Ron Jones says – This is not that

"THERE came a sound from heaven. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This was the beginning; but it is well for us to note that it was *only* the beginning. From this time on there was a new boldness, a new discernment of God's plan, a greater passion for the dying souls of men, a more solid unity of the Spirit, a more real concern for each other, and most certainly a far greater desire for spiritual realities.

One most important factor in Acts chapter two is seen when those who had gathered around began to ask questions about what was taking place. Peter was able to declare "This is that which was spoken of by the prophet Joel." Without hesitation he was able to state "This is solidly and soundly founded on the Word of God"; "This is scriptural"; "We are not presenting anything that is not found in the Book"; "This is that." I like the ring of Bible authority here. That was first-century Pentecost in its initial fire and fervour, in its power and purity. It had something. It did something. It was self-advertising. The followers of Jesus easily and quickly recognised what this was, and Peter summed it up: "This is that." Centuries have passed, tradition has gripped us, follies have torn us, deadness has paralysed us, and now as we stand over halfway through this twentieth century, which presents its terrific challenge and tremendous opportunity, can we still say "This is that"?

We are always confronted with the danger of extremes. On one hand there is the extreme of fanaticism, on the other hand there is the extreme of formalism. One is as deadly as the other. Of either extreme we must boldly and fearlessly declare "This is not that."

Now let us face some very potent facts about Pentecost as revealed to us in the Word of God.

PENTECOST WILL BRING REVERENCE

In the early Church there was a godly fear and reverence born of the tremendous presence of the Holy Spirit. So great was it that Ananias and Sapphira and the like could not survive in the atmosphere. There was power at work in the Church. There was character. There was stability. Too many Pentecostal churches have become battlefields of disgruntled members. This is opportunity for the vulture, not for the dove! This is not that.

PENTECOST WILL BRING LOVE

The Bible makes it clear that without this love all our spiritual gifts are useless. Lack of love in our lives only serves to bring the sum total of our usefulness to nothing. This is not that.

PENTECOST WILL BRING UNQUESTIONING OBEDIENCE TO THE MASTER

Look at Acts 5:29. Here we have Peter, after he had been told not to preach in the name of Jesus, saying "We ought to obey God rather than man." I like the firmness with which he spoke: "We must obey God," although it meant whipping or imprisonment or even death itself. "Whatever

(*continued on page 268*)

Elim Church News

BANBURY **Pastor: A. Cowlen**

For over a year we prayed that God would send us His man to hold a crusade here, and He laid V. J. Ensor on our hearts. He had come for a day in November and two souls were saved. Now the crusade is over and we are rejoicing in God's blessing.

Several souls were saved and a number received a touch of healing from the Lord. Among these a lady who could not raise her arm above her head because of an accident six years ago was instantly healed.

During the crusade God moved mightily in prophetic utterance, confirming the word given to us at the beginning of the year.

On the last day three believers were filled with the Spirit—a mother, daughter and son. Greater times are upon us. We record our appreciation of brother Ensor's faithful ministry and our prayers go with him in the service of the Lord.

CROYDON **Pastor: W. J. Maybin**

EASTER is a great time for the Christian Church in general, and for us here at Croydon it is the time of our annual convention. This year we commenced on the Thursday with the Croydon Christian Choir, augmented by a few of our own choir, singing Stainer's "Crucifixion," with Pastor A. Tee giving the epilogue.

On Good Friday Pastor Tee ministered at both morning and evening services with blessing, and Mr. John Crawley ministered in song. On the Saturday evening Pastor R. R. Taylor (Leicester) brought the ministry of the word to us, while Mrs. Alex McLennon (Stafford) ministered in song.

Easter Day saw us again around the communion table in the morning, and the evening evangelistic service was a time of spiritual heart-searching. Mr. Tee ministered to us with an evident anointing of the Holy Ghost. We feel that God has used His servants to inspire and refresh us at this time when we are assured of the fact that "He is risen."

L. HOPPER.

TAMWORTH **Pastor: T. T. Hodge**

AS a result of the Crusaders praying and witnessing to their young friends three young people were born again following the gospel service taken by the mothers of Tamworth church for Mothering Sunday. Praise be to God. "Operation Andrew" is very much at work among the Tamworth Crusaders and God is honouring this field of service.

A section of the 800-voice massed choirs at the Royal Albert Hall on Easter Monday.

GOVAN **Pastor: E. P. Lewis**

Successful campaign conducted by pastor-in-charge

We have recently experienced great blessing in our church through a campaign conducted by our own minister, Pastor E. P. Lewis. The blessing began after a week of prayer, when members and friends gathered every night for a whole week and prayed from 7.30 to midnight (except on the Lord's Day, when we conducted services in the usual manner).

Pastor Lewis pointed out to the church that as we were a small church we would be limited in our publicity. We were not able to advertise in the city-wide newspapers, but would have to rely upon the small local newspaper with its small circulation, and the main announcements of our meetings would have to be broadcast by the distribution of small handbills and window posters. This was done thoroughly and extensively, and by the end of a fortnight's hard work we had distributed more than 19,400 handbills and over 200 window posters.

Some of the attenders gave what they could afford in addition to their usual offerings, and gifts accumulated, so that we had enough money to pay for the printing of the bills well before the meetings commenced. Small advertisements were placed in the semi-display section of the Glasgow *Evening Citizen*, but they were unfortunately almost hidden among a large number of larger advertisements for evangelical campaigns on the same page.

Our meetings were held in a small but beautifully decorated schoolroom, and the results were beyond our expectation. On the opening night (Sunday, March 12th) the room was filled with 126 people, and the atmosphere was charged with expectancy. Pastor Lewis took his text from Revelation 22:17: "Whosoever will, let him take of the water of life freely." When the appeal was made twenty-three people raised their hands, many of whom were counselled. By the end of the week forty-nine people had raised their hands, and thirty-two of them had filled in decision cards. It is the prayer of our church as we continue conducting our Sunday night gospel services in the schoolroom that the Lord will continue to save precious souls. MORRISON CASTLE.

WRITE A BOOK **WIN A PRIZE**

VICTORY PRESS

is launching a "Books for children" competition to encourage new writers. Full details and entry form can be obtained from the organisers. Please send a stamped addressed envelope to

VICTORY PRESS BOOK COMPETITION
LOTTBRIDGE DROVE, EASTBOURNE, SUSSEX

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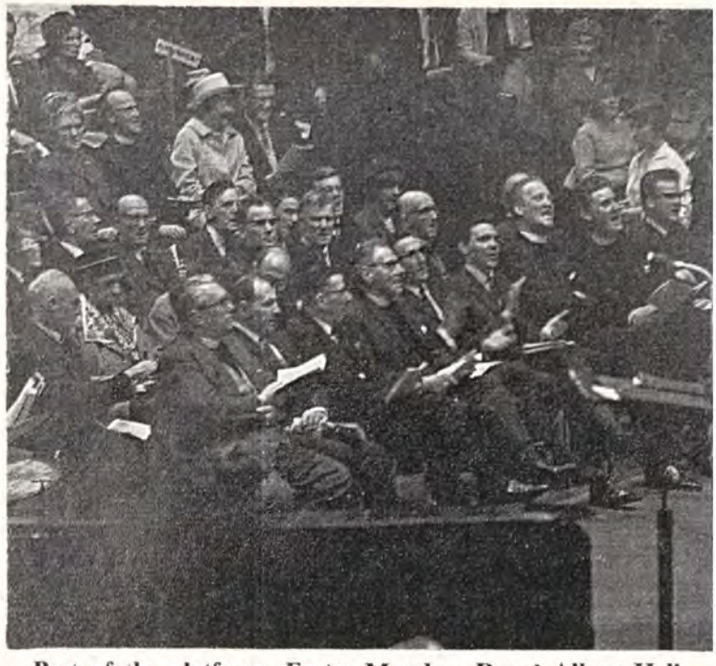

Part of the platform, Easter Monday, Royal Albert Hall.

PRAYER AND PRAISE

by F. H. Coleman

Is answered prayer sometimes wasted? Perhaps you may think this is a foolish question. Again, the question may arise in your mind as to how and when the answer to prayer is wasted. Let me tell you a story, and I leave you to be judge as to whether answered prayer was wasted or not.

Some weeks ago five visitors came into my church. Four of these I already knew, but the fifth I had never seen before. I was introduced to the young man I did not know at the close of the service. He had been taking soft drugs and was on the slippery road to becoming an addict. He had been saved after much prayer had been offered for him. The night before I met him he had been filled with the Holy Spirit and there before me he stood, a new man in Christ, filled with the Spirit, and his face shone with the joy of the Lord.

This young man had been sleeping rough before his conversion. He had spent a few nights in the home of a couple, then another two weeks with another new convert. Then, because he had nowhere to live, once again he had to sleep rough. One night, going to a "derry," as such a place is known by those who are homeless, he had to go through the opening of a tube tunnel. Making his way in the dark to his lodging place for the night, he touched the live conductor rail over which the London underground trains travel, there was a flash and he was electrocuted.

Was answered prayer for this young man wasted? If some place or centre had been opened for him to go to this waste might never have occurred. We often pray, and God answers, but it seems to me that there are times when such prayer is wasted—wasted because we are not wise enough and ready to make the full use of what God has given to us. Is it any wonder Jesus said that the children of this world are wiser than the children of light? Do not waste answers to prayer.

A Bible that's falling apart usually belongs to a person who isn't.

* * *

Reputation is precious—character is priceless.

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

WHILE we by no means accept the Calvinist position as set out in the five points of Calvinism, believing that it does not present a balanced interpretation of the passages which touch upon the subjects of free will and predestination, the position of J. I. Packer in his book *Evangelism and the Sovereignty of God* merits consideration. Dr. Packer's contention is that the evangelical use of gimmicks (though he does not use these words of course) detracts from God's glory. It certainly is more impressive to see a church full of young and adult believers who desire only to hear the Word of God, and glorify Him in their lives, than to see a church or its precincts cluttered with all the paraphernalia of worldly sport, ash-trays, etc., and savouring of the atmosphere of the theatre.

However, we do not believe that a fervent evangelicalism may not be linked with a presentation of the gospel that gives full place to the Holy Spirit and gives full glory to God. Reliance upon any "arm of flesh" in any form should prompt the question in true Charles G. Finney tradition "Where have we gone wrong?"

The miraculous was in the Church for three centuries until, in the first quarter of the fourth century, the Mystery of Iniquity seized it. But the Word of God teaches that the miraculous should be in the Church today—not only in campaigns but in every local church. Almost as an aside, so casually inserted that we almost miss its import, is Paul's question to the Galatians "He that worketh miracles among you and ministereth the Spirit . . ."—showing that the working of miracles among the churches was almost to be taken for granted. The gifts of the Holy Spirit and other aspects of the manifestation of the supernatural are certainly to be preferred to the devices of the flesh.

Unfortunately, our tendency to carnality is such that churches which use carnal devices tend to receive more attention from us than churches which have "success" by non-carnal methods.

It will not do to state that we must use something other than the Bible way to win souls now that the power of God seems not to be so manifest. That has been the professing Church's argument for seventeen centuries. But the Pentecostal outpouring has been sent to send us back to the paths of the supernatural. Moreover, events in many countries, for example Italy, show that it is the Pentecostal movement in its pristine energy, and no other in the evangelical tradition, that is spreading the truth of Christ by the forming of new churches.

COMMENT, OPINION AND REVIEW

WE did not realise that our forecast that Mr. Harold Wilson's estimate that a rise in food prices by four to six per cent would result from our entering the Common Market would in fact turn out to be ten per cent to twelve per cent would receive so early a confirmation. The Minister of Agriculture, Mr. Peart, has stated that our food prices might rise by ten and fourteen per cent. In other words, housewife, for every 7/- you now spend per week on food you will spend 8/- if we enter the Common Market.

Only doctrinaire considerations would lead us into the Common Market ; every practical consideration will keep us out.

In the editorial above referred to we stated that Britain should not go into the Common Market without a national referendum. If the housewives of this country take note of the Minister of Agriculture's statement, and we would say, now that this figure has been made public, that it may be considered a minimum (the increase in food prices will probably be in the region of twenty per cent within five years of our entry into the Common Market), we believe their vote would be solid against it.

Added to this, provisional estimates show that our balance of payments position will be worsened to the tune of £175,000,000 to £250,000,000 per annum.

The good old days

Godliness, cleanliness, and . . .

The Tailor and Cutter recently celebrated its 100th birthday. The following regulations for the clerical staff of a Burnley cotton mill in 1852 are printed in the centenary edition of the magazine.

" Godliness, cleanliness and punctuality are the necessities of a good business. This firm has reduced the hours of work, and the clerical staff will now only have to be present between the hours of 7 a.m. and 6 p.m. on weekdays. Daily prayers will be held each morning in the main office. The clerical staff will be present.

" A stove is provided for the benefit of the clerical staff. Coal and wood must be kept in the locker. It is recommended that each member of the clerical staff bring four pounds of coal each day during cold weather. *Now that the hours of business have been drastically reduced the partaking of food is allowed between 11.30 a.m. and noon,* but *work will not, on any account, cease.*

" Mr. Rogers will nominate a senior clerk to be responsible for the cleanliness of the main office and the private office, and boys and juniors will report to him forty minutes before prayers and will remain after closing hours for similar work. The new increased weekly wages are as hereunder detailed:

Junior boys to eleven years	1s. 4d.
Boys to fourteen years	2s. 1d.
Juniors	4s. 8d.
Junior clerks	8s. 7d.
Clerks	10s. 9d.
Senior clerks (after fifteen years with owners)	21s. 0d.

The owners recognise the generosity of the new labour laws but will expect a great rise in output of work to compensate for these near-Utopian conditions." (Our italic.)

" That day [the king] had conceived affection for the [Edinburgh] they had spared, and surprised admiration for the Scots, whom he had previously thought to be uncouth monsters." The occasion was the surrender of Scotland to King Edward by the Scottish king, Baliol, for £2,000. The English intended to burn Edinburgh as punishment, but spared it in response to the anguished petition of the Countess of Douglas.

The Scots uncouth monsters ! So, according to our author, thought Edward until he got to know them. It is reminiscent of the surprised remark of a Scottish guide who took her party of Russian tourists through Scotland, " I found them normal people, just like we are." Presumably she had thought *them* uncouth monsters before she got to know them.

How does one get these impressions of foreigners ? Can it be wholly the result of propaganda ? A large proportion of it is due to fear no doubt.

We would experience surprised admiration and affection for all people and peoples if we rejected our prejudices and got to know them as real people instead of our maintaining false images of them in our minds.

Pentecostal revival in the New Testament books

MATTHEW — THE BOOK

Evangelistic expositions given Sunday

MATTHEW the tax collector did not look up when a man came to his table. Like self-important people do, he pretended to be too busy. Jesus waited patiently. Then Matthew said "Yes?" Jesus did not address any reply to the top of Matthew's head, so Matthew looked at him. And Jesus looked at Matthew, silently. Eye met eye, and the grubbing money-man suddenly saw the King in his beauty. "Follow me!" said Jesus. Matthew heard the voice of imperative love, and the empire he served seemed from that moment an illusory authority. He left everything and followed.

The glory of the kingly Deity shines through the book that Matthew subsequently wrote. This basic document of the Christian faith is about Jesus, Jesus as King, *the* king, because Christianity is impossible without Him. A young man said to me "I am a Christian, but I do not believe in God." However, Matthew shows that you cannot have it this way. The faith cannot be an abstract of ideas which dispense with Christ. He is the King of the kingdom.

More than fifty times Matthew refers to the kingdom of heaven. In the five sections of the book, each bounded by the words "It came to pass when Jesus ended these words," we have great speeches by Jesus concerning the kingdom. First the beatitudes sermon, the *legislation of the King*; next the charge to the apostles to heal and preach, *the work of the King*; then eight kingdom parables in chapter 13, *the state secrets of the King*; later the speech on forgiveness, *the policy of the King*; finally the extensive discourse on the end of the age, outlining the process of *ultimate triumph by the King*.

Chapters one and two describe the birth of the King.

When He arrived Israel produced no more kings. Why? Because the greatest, David, had been only a symbol; Jesus was the real. So came to pass a 2,000-year-old prophecy by Jacob, that Judah would not provide rulers after "Shiloh" came. How do you account for this fact?

There is another fact nobody can alter. Just as Matthew "saw" who Jesus was, and just as he gave absolute obedience to Him, so since then millions, even today, "see" and obey. Those who cannot so see Him probably do not want to do so because it means doing His will. This inability, this chosen blindness, unfits them for the future—the future is entirely contained in the kingdom of God. They are unworthy. God scraps them. They are rejects. Those who do see receive the freedom of the city of God. The pure in heart do see God now, or they never will.

Chapter three introduces the man who prepares for the coming of the King, John the Baptist, using a tremendously suggestive catch-phrase. Just as John gave people the physical experience of a plunge into cold water in the river, this King would let the river of divine fire flow over people, giving them a real spiritual experience. If your religion is only like a cold shower, a discipline, a hardship, you know nothing of the Holy Spirit which brings glowing summer into the soul. Christ's kingdom is not Antarctica. Jesus did not come to freeze us, but to free us, melting our frozen, wintry hearts.

In chapter four the King could have had the kingdoms from the present usurping prince of this world, the Devil, if He had been ready to take them the world's way. Instead He chose the hard, long route via the cross. Bernard Shaw once said that when Jesus carried that wooden instrument He got hold of the right end of the stick. The cross is the sure way to ultimate triumph. The way of the cross leads home, for you, and you, and you. By-pass the station of the cross and you miss the only place where there are forgiveness, power, direction and salvation.

The same chapter concludes with a kingdom demonstration, showing it is not a "kingdom in a manner of speaking" but an actual new world of new resources made available through Christ. He is seen (vv. 12-25) bringing enlightenment, healing and deliverance. Whether the moon-race will pay off in the discovery of valuable materials is still a gamble. It is no gamble to receive the kingdom of God by faith in Christ, for He has already shown the infinite potential there waiting to be tapped. It brings to hand all the exciting possibilities of transformed personality—this kingdom is the only source of such powers to change the essential self in us all.

E PURPLE

in the Elim church, Sparkbrook.

By GEORGE CANTY

Chapters five to seven propound the correct ethical basis for civilised society, and end with the warning that any "house" or kingdom which ignores this ethic will collapse. That at least is one part of the Bible that does not need further proof than the demonstration of past history! And what has been proved true of nations is certainly true of individual lives.

The central chapters, eight to twenty, work out the process by which the kingdom was presented and by which the principles of the present worldly system opposed and rejected it. He who loves the world and its way does not love God, and rejects Christ, and postpones the true happiness and redemption of this evil world.

Chapter twenty-three brings the disclosure of the inner thought of Christ in this rejection as He weeps over His city, Jerusalem. However, He tells the women who soon wept to see a fine young man like He was going out to be tortured to death: "Weep not for Me, but weep for yourselves." Knowing His rejection, He nevertheless gave that only-too-accurate series of predictions of evils that would follow His death, but concluding with a reiterated insistence on the certainty of His coming back to the scene in power to save this wretched planet. Today 50,000,000 await His coming as King. When He stands here in Birmingham, and turns His scrutiny upon you, and asks "Well?"—well, what will you say? He offers to be your Saviour now, but if you have to explain why you turned Him down I would not be in your shoes for all the world.

But Matthew's good news book is not finished. The final chapters do not end with the would-be King being hustled off the stage protesting and threatening to preserve His dignity. The King has yet to show His hand.

Suddenly, after that seeming debacle of the cross, the King again appears from the wings, back from death, more than alive, immortal. He pours unquenchable zeal and the life of a new age into His no longer demoralised followers. They are invincible. There is no nailing of His feet again. He strides on, and on, everywhere, and for ever. Since then men have often tried to dig His grave, but while Christianity has been buried here it has been thrusting up somewhere else.

There is nothing left the Devil can do. No power or weapon can even delay Christ's sure and inevitable conquest of the world. To take over earthly territory and worldly administration is child's play. He can do it whenever he chooses, since he Has overcome at the cross and in the grave.

I am not calling tonight for support for the King. You do not need to prop up the Himalayas. He comes to save you. We do not need you to save the Church or the King. He is salvation. Lose Him and He is not lost—but you are. The King says "Follow Me." Because He commands it you can do it. That is the good news according to Matthew.

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OPERATION "OUTCAST"

by R. PENDER

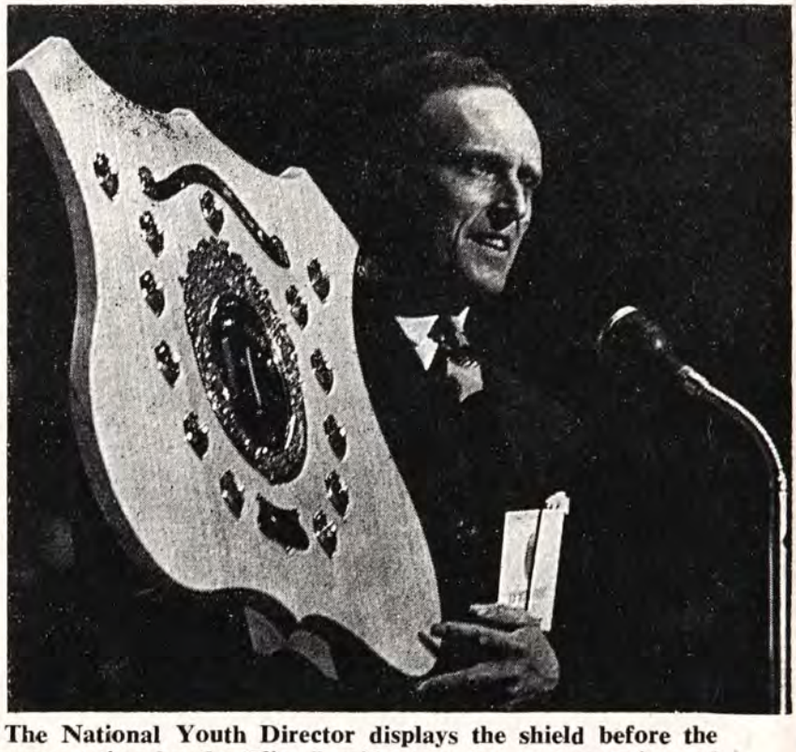
Minister of Scunthorpe Elim Pentecostal church

WHO are these unwanted, forgotten outcasts? The streets, cafes, dives, clubs and public-houses are full of them. Some have long hair and do not think washing is part of life. Let us look at them. They are trying to find happiness, reality, even life itself, but are lost in their sincere search. I must ask you to note this—they are sincere in their search for a way of life. Then we have the leather jackets, the Rockers, often acting tough, doing anything for kicks, anything to make them feel big and above themselves, taking drugs to boost their ego. There are others, the Mods, the college type, but all with the same need: peace of mind, true happiness and reality in life. Some dress respectably, others do not, but what does that matter? Does this matter in your outreach, to tell them of Christ? I have been in towns where Christians have shunned these young folk. "We don't want that type," they said. I have seen such young folk snubbed, looked down on, laughed at. Is this the attitude that, as young Christians, we should take? Let us get a burden and a love for these young people.

How then can we win them to Christ? By giving half-hearted youth services, unorganised outreaches? To reach and win these young outcasts we must have a presentation which is 100 per cent plus, and in their language. Many youth programmes are not touching or reaching our modern youth. Have we become so content making "daisy chains" and "tickling the Christians' ears" that we have forgotten how to reach these young folk? They do not know about the Church, or the Bible, or our hymns. Many have never entered a church. I had an interesting chat with a Rocker the other day after he had heard a Christian group play and testify. He said "That young chap said we need a revival to get things going. Are they another group?" You may smile, but note this as a lesson—they do not understand theological talk and phraseology. Again he commented: "He says he believes in Jesus Christ—why doesn't he believe in God?" This shows how earnestly they listen but how little they know.

We therefore must speak their language, and try to understand them. When giving our testimony we must not merely repeat "I'm saved and kept and I mean to go on." Thank God we can say this; but say it in up-to-date language, give your own testimony in a lively way, in your idiom. We must reach these young folk before it is too late. To do this it will take lots of hard work and effort. They will not fall into your lap. "Go out and compel them to come in." If you are not prepared for a long, hard fight I suggest you just do not bother at all. Half-heartedness always fails, and brings shame to Christ. Do not say that your town is too hard.

We can give them better music, we can give them better fellowship in our Christian coffee bars, but above all we can introduce them to Christ, who can break their habits and give them real life. It is important to note here that in reaching them one should never betray shock or disgust at their words and actions—the winning line is that Christ can give better. Never be afraid to talk to them or to mix with them; this is what they want.



The National Youth Director displays the shield before the presentation by the Elim President to the representatives of the winning Sunday school, Cadle, on Easter Monday.

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D.1464

Women's Page

by Marion Paint

A WIDOW AND HER GIVING

THERE are several stories in the Bible about widows. Our God is concerned about the widow and fatherless and takes note of them. I would like to bring you a few thoughts about a certain widow about whom only one incident has been written down for us.

Her name is not mentioned, but it would seem as if she lived in extreme poverty. She is not heard to say anything, nor is it recorded that our Lord said anything to her. He only said something about her, and that only to His disciples.

When did our Lord see her?

He saw her during His last days before His death on the cross. He had been teaching and answering difficult questions all day long in the temple. Representatives from political and religious groups had sought to entrap Him by posing subtle and difficult questions, but He had outwitted them all with dignity and infinite wisdom. But as the Son of man He must have been exhausted by their antagonism and opposition. Manual work can tire the body, but tiredness of soul and spirit is much worse. Our Lord's beautiful spirit must have been deeply wounded by their blindness and hardness of heart. Their prejudice completely blinded them to the truth as seen in Christ.

Where did our Lord see her?

At the end of this very exhausting day our Lord went and sat in the court of the women, where huge boxes were placed for the offerings of God's people. This court was huge, and in it thousands of people could gather together. As it was Passover week the court was full of people coming and going. Many were pouring lots and lots of money into the treasury. Have you ever sat at a railway station and watched the milling crowds go by? Have you tried to make up stories about them? Some of the passers-by look worried and strained, others carefree; some are smart and others less smart; some look lonely, others are in groups. It is fascinating to watch the crowds pass by.

As our Lord sat in profound thought, probably thinking over the questions that had been put before Him, He looked up and watched the people passing the treasury. His thoughts were directed into a different channel and He became interested to see *how* the people gave. Our Lord was not interested in the amount given; the quantity meant nothing, but the quality of the gifts and how they were given riveted His attention. Some brought servants with them to help carry their offerings, and with great show and pride cast in their gifts. Our Lord was not impressed by these givers because they were giving out of their superfluity—they were giving what cost them nothing.

Miss Marion Paint after thirty-eight years on the Indian field is now tutoring at Elim Bible College.

How did our Lord view her action?

Among the passers-by our Lord noticed a poor widow, lonely and insignificant. It was evident that she had come to the temple with a very definite purpose and she was anxious to do it quietly, unnoticed and unknown. As she passed the treasury she dropped in two very small coins. No rattle of money was heard and she passed on in loneliness and poverty, satisfied that she had fulfilled the desires of her heart.

To our Lord it was like a sudden burst of sunshine on a dark and cloudy day. Our Lord was thrilled as He realised that she had cast in all her living. Insignificant and lonely, yet here was one who loved God and in simple faith had given everything that she possessed. No doubt she was trusting God for future needs. Our Lord said that her gift outweighed all the others. What high praise.

It is not the amount of work we do for God but the *quality* of the service that matters. What are our motives? Is everything we do done with a single eye to His glory? It is what we are that counts. That widow woman was unaware of it, but she brought great joy to the heart of the Saviour. We want to give Him joy, don't we? It is not what we give or do that really matters, but how we do it.

(*continued on page 271*)

Sunshine Corner

TOMMY IN TROUBLE

JIMMY had come home from school to find mummy all dressed up in her hat and coat. "Jimmy, your grandma has been taken ill and I have to do some extra shopping and take it along to her house. When Tommy gets home, tell him to put on his old suit before he goes out to play." Now Tommy was the younger brother, a lovable rascal but always getting into trouble because he was so disobedient. So what do you think happened?

When mummy got home after visiting grandma there was no sign of Jimmy or Tommy, but someone had put the cloth on the table and laid the tea. "I guess that was Jimmy, bless him," thought mum, and hurriedly cooked the meal because dad was due home from work.

Then there was a banging and a shouting and laughing, and in came the boys from their playtime. There was Jimmy, in his old play-suit, dirty, but happy. Then in came Tommy, sliding round the door trying not to be seen. He still wore his good school suit, but that nasty tear in his trousers and his shoes all badly scratched and marked!

"Oh, Tommy, why didn't you change into your play clothes like I told you?"

"But you didn't tell *me*," said Tommy, "you told Jimmy to tell me, and that's not the same as telling me yourself."

Mummy could see what Tommy meant, so she just put her arms round both the boys and said "Look, boys, we are a poor family, and dad and I have to work very hard to make our money go far enough. You've made a lot of extra work for me, Tommy, because I've got to mend your trousers before you go to school tomorrow. I wish you'd try to be a little bit more like Jimmy."

Tommy hung his head. He really did love his mum, and he hadn't meant to tear his trousers and make her a lot of extra work.

Mum saw he was really sorry, so she said "Never mind, love, I love you just the same, only do remember to change into your play clothes tomorrow."

Doesn't this story remind us of God's love for us? We have all been disobedient many times, but God loves us just the same. Jesus came down from heaven Himself to tell us that He loves us, and He proved that love by dying for us on Calvary. Then God caused a book to be written to tell us how He wants us to live. What book is this? It's the Bible. Do you read it every day, girls and boys? I hope you do, because I do and I love it.

Goodbye. AUNTY MAY.

THIS IS NOT THAT (*continued*)

you do to us we just can't do anything else but obey our Master."

The operative word to those Pentecostals was "obey"; not consider, theorise, or even "We must preach about God," but "We must obey Him." We are in danger of being too taken up with pet theories and little discussions. This is not that. We must obey. This is something more than singing a lilting hymn tune, or even giving a little word of testimony, or even preaching an important sermon.

PENTECOST WILL BRING BLAZING EVANGELISM

It produced attacking evangelists. Look again at Acts chapter five and catch the picture. The apostles were thrown into jail for preaching the gospel. They were on trial for their lives. But God sent an angel to let them out. Next day the court was in session to try the prisoners—but there were no prisoners. "Your honour, the men you want to punish for preaching about Jesus Christ yesterday are down in the market square preaching about Jesus Christ today." This is Pentecostal evangelism. The fire of God was kindled in their souls. Friends, if we lose our evangelistic fire and passion, whatever else we might retain, this will not be that.

PENTECOST IS POWER

Power both inside and outside the Church, power to live and power to witness, power to pray and power to preach. We are to minister in power. We are to minister life, not learning. Most certainly learning can accomplish a great deal, but this is not that. It was the apostles' lives and not their letters that made an impact on the enemies of Christianity, when they "took knowledge of them that they had been with Jesus." We are to minister a message, not just a method. Pentecost is power; Pentecost is passion; Pentecost is a message.

Pentecost is a message for the last days, for a sin-sick world, for an almost lost generation.

Let us realise the greatness of Pentecost in all its aspects and pray that the mighty power of God may rest upon us so that with boldness and truth we can stand in this age proclaiming the message, producing the goods and declaring "This is that."

COMING EVENTS

BECONTREE. May 6. Elim Pentecostal Church, Green Lane. Revival rendezvous at 7.30. Preacher: J. Hywel Davies (London).

BERMONDSEY. April 22—May 6. Elim Pentecostal Church, Dunton Road, S.E.1. Visit of Pastor Charles Brookes.

BIRMINGHAM, Winson Green. April 29, Elim Pentecostal Church, Handsworth New Road. Ninety-minute colour film, "Beloved Enemy." At 7.30. Buses 11 and 96 to Lodge Road.

BOLTON. May 1. Elim Pentecostal Church, Platt Street, off Bridgeman Street. E.W.M.A. women's meeting. Speaker: Mrs. G. Gorton. Convener: Mrs. E. Smith. At 7.30.

BRADFORD. May 6. Elim Pentecostal Church, Leeds Road. Festival of Music at 3 and 6.30. United choirs conducted by Mr. Semple. Preacher: H. Palliser. Guest group: Salvation Army Trio. Cups of tea between services.

CARLISLE. April 29—May 2. Elim Pentecostal Church, West Walls. Annual convention services. Saturday at 3 and 6.30 (refreshments between services). Preachers: J. Gardiner (Belfast) and F. Lavender (Newcastle). Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: J. Gardiner. Convener: F. F. Frost. May 3. Sisterhood rally at 2.45. Public meeting at 7.30. Preacher: Mrs. W. Patterson (Greenock). Convener: Mrs. M. Frost.

CLAPHAM, London. April 30—May 1. Elim Central Church, Clapham Crescent. Women's weekend. Sunday at 11 and 6.30. Annual Sisterhood rally. Monday at 3. Preacher: Mrs. Louise Walker. Soloists: Mrs. J. Drysdale and Mrs. M. Beckett.

COLCHESTER. April 29—May 1. Elim Pentecostal Church, Stanwell Street. Sisterhood weekend. Saturday at 7. Sunday at 11 and 6.30. Monday, annual rallies at 3 and 6.30. Speaker: Mrs. Boyce (Birmingham).

CROYDON. April 30. Elim Pentecostal Church, Stanley Road. Visit of Dr. James P. Adkins, Ph.D. Convener: W. J. Maybin. At 6.30.

DEWSBURY. May 5. Elim Pentecostal Church, Swindon Road, off Willans Road. Visit of Joseph Smith at 7.30.

ILFORD. April 25-30. Elim Pentecostal Church, Clements Road. Subject: "The Holy Spirit." Sunday at 11 and 6.30. Weeknights at 7.30. Preachers: W. G. Hathaway, J. Lancaster, J. Noble, J. Perry. Convener: R. B. Chapman.

IPSWICH. May 7. Elim Pentecostal Church, Vernon Street. At 11 and 6.30. Preacher: L. Hawes. May 14. At 11 and 6.30. Preacher: L. Withams (Bowers Gifford).

KINGSTON-ON-THAMES. May 7-13. Elim Pentecostal Church, Thames Street. Campaign by Charles Brookes. Sunday at 11 and 6.30. Weeknights at 7.30 (not Friday). Prayer for the sick at each service.

LETCHWORTH. May 7. Elim Pentecostal Church, Norton Way North. Sunday school anniversary at 3 and 6.30. Preacher: Paul Quest. May 13, 14. Whitsuntide convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. C. Smyth.

LLANELLI. May 3. Greenfield Baptist Church, Murray Street. Annual Sisterhood Rally for the Welsh Presbytery. At 3 and 6. Preacher: Mrs. R. J. Morrison (Birmingham). Various items from the churches.

LONDON, Kensington Temple. Kensington Park Road, W.11. April 22-30. Evangelistic crusade by E. Smith and Kensington Temple Elim Crusaders. Sundays at 6.30, Saturdays at 7, weeknights at 8.

LUTON. April 29. Elim Pentecostal Church, Dallow Road. North London Presbytery business meeting at 2. Evangelistic rally at 7 conducted by B. J. Garrard and party.

PORTH. April 29—May 2. Elim Pentecostal Church, Pontypridd Road. Annual convention. Weeknights at 7.30. Sunday at 11 and 6.30. Preachers: P. S. Brewster, Mrs. Roberts, J. C. Smyth and Eric Dando. Convener: W. Evans.

ROCHESTER. April 30—May 11. Elim Pentecostal Church, Star Hill. New life crusade conducted by E. J. Thomas. Weeknights (except Friday) at 7.30. Sundays at 6.30.

RYE PARK. April 29, 30. Elim Pentecostal Church, Rye Road, Rye Park. Youth weekend. Saturday at 7. Visit of Chelmsford choir and D. W. Anthony. Sunday at 11, Communion service; 6.30, special family service.

SALISBURY. April 30. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Preacher: G. W. Gilpin (President). Convener: J. F. Hardman. May 7. Sunday school anniversary services at 2.45 and 6.30. Preacher: T. Partington (Weymouth).

SCARBOROUGH. May 6, 7. Elim Pentecostal Church, Murray Street, off Londesborough Road. Saturday at 7.15. Sunday at 10.30 and 6.30. Baptismal service. Preacher: F. Lavender (Newcastle). Now in progress, Crusade led by Alan Caple, David Woodfield and Don Evans. Sunday at 6.30. Weeknights at 7.30. Concludes May 4. May 13, 14. Visit of E. Dainton (London).

WESTCLIFF-ON-SEA. May 7. Elim Pentecostal Church, Electric Avenue. At 11 and 6.30. Preacher: D. D. Phillips (Stowmarket).

GOD WITH US *(continued)*

myself and make myself good, but all I keep hearing is that it's not enough; I want the real thing!" That night he got it, and the remarkable change on his face used to cause us to praise God every time we saw him! The work still goes on. We have a boy who was in form one last year who has lost one leg and consequently came to the school with a giant-size "chip" on his shoulder. He had never been inside a church before he came here and he did not want anything to do with us. Gradually we have seen him open out, and one of the missionaries who was visiting us remarked how he had changed. We do not know that he has made a decision yet, but we look forward to having him back and seeing the work continue.

We named our school "Emmanuel," meaning "God with us," and as we look back over the past two years we can see that He has been with us. It is because of this that we have the strength and courage to face the future. It will not be easy. These boys are not easily won, and they will not be hoodwinked by an insincere life, or accept being "preached at." Most of our witness to them is in the way we live and the way we treat them. It is a big responsibility and a glorious privilege, and to uphold it we rely on your prayers that God will indeed be with us.

Testimony time

God spoke to me after an accident

by R. REES

MEMBER OF THE ELIM PENTECOSTAL CHURCH, SWANSEA

IN company with so many people in Wales I was very religious; from my earliest memory until I was twenty-seven years of age I regularly attended chapel and thought this was enough to put me right with God. However, by the time I was twenty-seven I had become increasingly dissatisfied with religion; I had no real peace in my mind and religion began to seem so pointless that I stopped going to chapel. Religion had nothing more to offer me.

This state of mind continued for about three years, until a student at the university who was studying physics began to talk to me about God and Christ's salvation. This was too much for me and I rebelled against the truth I had heard; but, no matter how I tried, the testimony of that young man remained to trouble me. Eventually I was invited to the local Elim church. I went somewhat reluctantly.

For the first time the gospel story had an impact upon me; I went home a troubled man. I knew what I should do, but for me the price was too high to pay. I wanted salvation, but on my terms; I realised it meant that God wanted every part of my life and I just could not say yes, for I was very deeply involved in a number of things that demanded so much of my time, and God could not have my time. A few days later, still troubled in mind yet undecided about the things of God, I broke an ankle while playing in a championship in the sport that so enthralled me that it was to be the absolute prime thing in my life.

A week later, miserable in my disappointment, troubled about my soul, my mind a chaos of conflicting thoughts, God spoke to me in my home. I realised that God in a strange way was clearing the obstacles out of my way. I hobbled to my room, and alone, in simplicity, I sought God on His terms, my unconditional surrender to His will, and oh, the joy that just came into my heart. My ankle was broken but my soul was healed.

Since that day life has been rich and wonderful, for God just met every dissatisfaction of my heart and has given to me more in life that I ever dreamed was possible.

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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 FAMILY ALTAR

Scripture Union Portions — **Notes by J. Newman**

Monday, May 1st — Hebrews 9:11-22

" How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God ? " (v. 14).

With rejoicing let us note that it was " through the eternal Spirit that Christ offered Himself without spot to God "; not that the Father forced an innocent Being to suffer for sins He had never committed, or that Jesus appeased the Father's wrath. Redemption is assuredly more. Triumphantly we realise that the eternal nature of God was revealed in the sacrifice of Calvary. " God was in Christ, reconciling the world unto Himself." When God planned salvation it was through His Lamb from before the foundation of the world. God in the person of His Son took to Himself the agony and curse and cost of sin and, by bearing them, took them away for ever. Hallelujah ! Therefore it is " eternal redemption."

Tuesday, May 2nd — Hebrews 9:23-28

" For then must He often have suffered since the foundation of the world: but now once in the end of the world [ages] hath He appeared to put away sin by the sacrifice of Himself " (v. 26).

Here is the " once " of a completed work. " In that He died, He died unto sin once." Listen to the wondrous news —" once," for He lives for evermore, never again to pass, even for one moment, under the shadow of death. This eloquent " once " tells of Him who was actually man and the once of mortality in which Christ died for all. But Jesus is alive for evermore. Because of the " once " of the fulfilment of the divine plan, God's will for our redemption asks for nothing more than that which is provided in the life, death and resurrection of our Saviour.

" Once for all, O sinner, receive it !
Once for all, O brother, believe it !
Cling to the cross, the burden will fall;
Christ has redeemed us, once for all."

Wednesday, May 3rd — Hebrews 10:1-10

" Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me " (v. 5).

Often in the breaking of bread by the aid of the Holy Spirit have I been humbled by discerning the Lord's body: the Babe of the manger bed, the Boy of the temple session, the Christ of dedicated ministry, the Saviour of men, the crucified body. That same body, crucified through weakness, was resurrected in power (2 Corinthians 13:4), and in that body He will come again in glory and triumph to rule the world. The glorified body of our Lord is the token of our own glorification with Him in a body like His (1 John 3:2). This same Jesus will return; assuredly the signs of that near return are with us.

" Living, He loved me; dying He saved me:
Buried, He carried my sins far away;
Rising, He justified freely for ever;
One day He's coming ! O glorious day !

Thursday, May 4th — Hebrews 10:11-25

" Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh " (vv. 19, 20).

" Veiled in flesh the Godhead see." Only by the rending of the veil of His flesh could Jesus, who " came out from God," return to Him. This new and living way has been made for us by Jesus, the incarnate Deity, who has taken away that which barred us for ever from heaven. In the Levitical priesthood a veil prevented access to the presence of God; under the new covenant there is no barrier; the way lies open through the crucified veil of His flesh to the very presence of God. Sin lay betwen us and God, but " Behold the Lamb of God, which beareth away the sin of the world." No small wonder, when Jesus died, that the veil of the temple was rent in twain from the top to the bottom !

Friday, May 5th — Hebrews 10: 26-39

" But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul " (v. 39).

Let us note the danger of drifting. Let us realise that every year brings the added temptation to become matter-of-fact. We need to have our daily quiet time. Mighty moments can still be ours as we wait on the Lord. We need to keep our hope before us. We need fortitude in these challenging days. Keep the glorious goal in view. Christ is the way and we must consciously be with Him. By faith and faithfulness, in view of verse 39, let us never be less than our best by the grace of God. Do not look for, or rest in, the emotional and romantic; of course, accept these when they come, but let us rather seek for the essential virtue of perseverance.

Saturday, May 6th — Hebrews 11:1-7

" Now faith is the substance of things hoped for, the evidence of things not seen " (v. 1).

Here is the only Biblical definition of faith. It is a little clearer in the revised version: " Now faith is the assurance of things hoped for, the proving of things not seen." Here is the double object of faith: " things hoped for," " things not seen." We might say faith is the energy by which we turn into reality the things we hope for, the eye by which the soul sees unseen things. Permit me to quote Smith Wigglesworth: " Faith is that which is behind that, and makes that believe that that is that." Pentecostal theology indeed ! Faith is a living hand that grasps the eternal.

Sunday, May 7th — Hebrews 11:8-19

" By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure " (vv. 17-19).

Those were days when men considered it a sacred duty to offer up their first-born sons to God. Here is the response of a man who was asked to offer to God his own son. In the story of Abraham and Isaac we are taught that we must be ready to sacrifice that which is dearest to us for the sake of loyalty to God. We may have to sacrifice personal relationship for His sake.

" The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne
And worship only Thee."

Abraham accepted what he could not understand. Let us take God at His word and stake everything on Him. God must come first in our lives, or He comes nowhere.

WOMEN'S PAGE *(continued)*

One day the fire will test our work to see what sort it is. Everything done for Him will remain as pure gold. Homely tasks and commonplace duties can be done out of love for Jesus. Obedience to His revealed will is like precious gold to Jesus, and lowliness is as sweet incense to His loving heart.

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BIRTH

WHIPPS. On April 3rd, to Marilyn (*née* Lyndon) and Trevor, a son, Adrian Stewart. With grateful thanks to God.

MARRIAGES

CHALLONER—TUFFIN. On March 25th, at Elim Pentecostal Church, Ealing, Anthony Richard Challoner to Sandra Maria Tuffin. Officiating minister: A. J. K. Magee.

ROUNCEFIELD—BARHAM On March 25th, at Elim Pentecostal Church, Ealing, Eldred Faull Rouncefield to Patricia Barham. Officiating minister: A. J. K. Magee.

WITH CHRIST

GREEN, Kitty Green died March 23rd, 1967, aged 59. Loyal and faithful for 26 years. Her last words, " He is able." Officiating minister at funeral: Miss F. M. Munday.

MACKINLAY. On March 24th, Miss L. M. Mackinlay. A friend of Elim and the missionary cause for many years. Funeral at the West Norwood cemetery.

MUNT. On March 31st, Mr. Leonard Munt, aged 62 years, member and deacon of Croydon Elim Church, and choirmaster for quite a few years. " Severed only till He come." Officiating ministers at funeral: C. J. E. Kingston and W. J. Maybin.

OSBORNE. On April 8th, Mrs. L. Osborne, aged 78 years. A founder member of the Elim Church, Bolton. A " mother in Israel " to all. Officiating minister at funeral: K. Smith.

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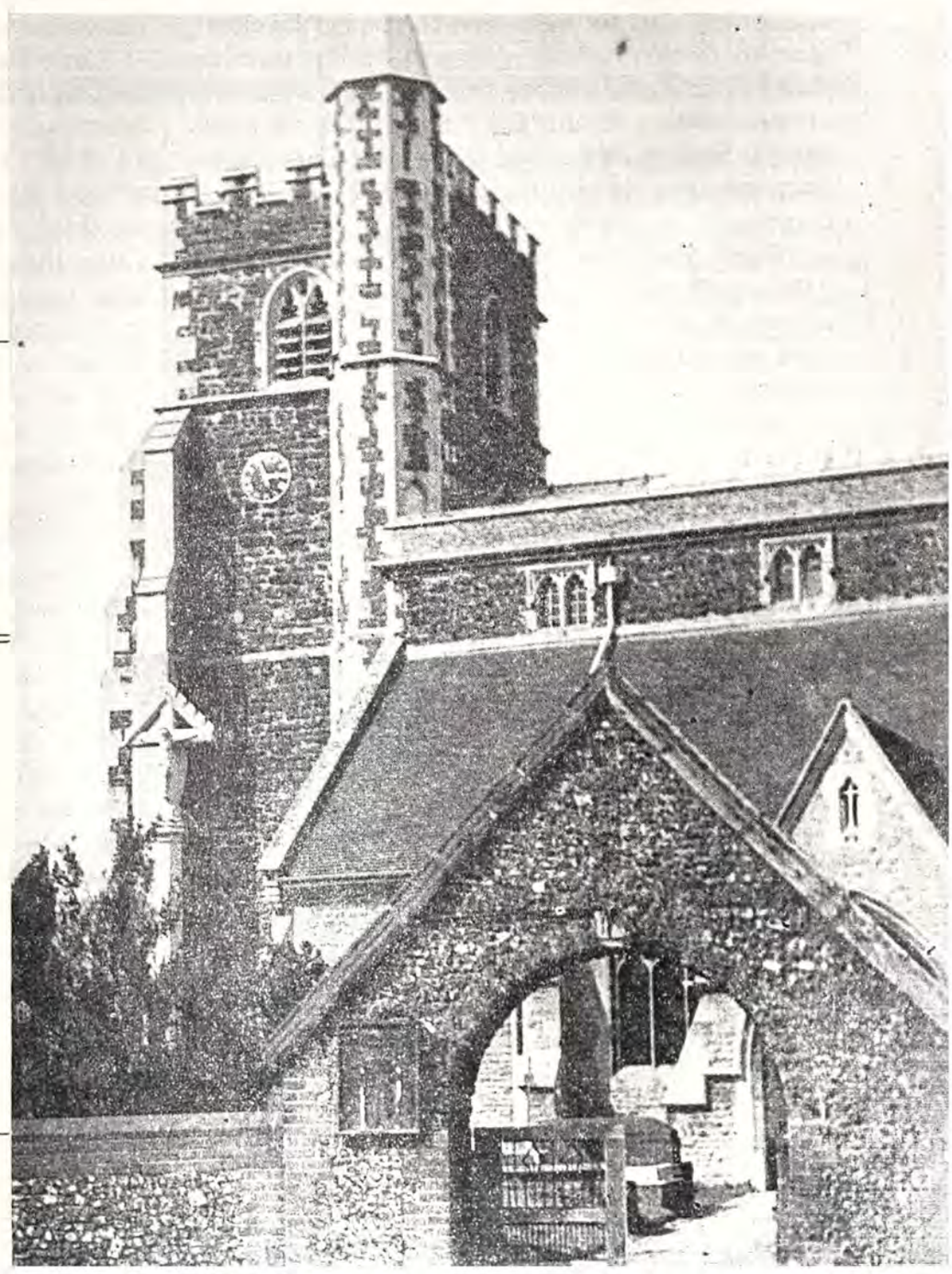
THE ELIM EVANGEL

Vol. XLVIII No. 18 MAY 6th, 1967 6d

In every village, town and hamlet in Britain rises a witness to the Christian faith.



ALL SAINTS' WOKINGHAM

Photograph by courtesy of Letchworth Printers Ltd.

Roll on, thou mighty aberration!

By JOHN LANCASTER

SOME time ago during a train journey to Birmingham I fell into conversation with an ardent Christadelphian. It was the fact that he was reading his Bible openly in the compartment that drew my attention to him, but this pleasure was quickly spoiled by his reply to my greeting. "To what sect do you belong?" he asked. From this rather unsatisfactory start we were soon traversing the closely guarded frontiers of our divergent beliefs, from the Deity of Christ to soul-sleep. Eventually we arrived at the doctrine of the Holy Spirit and, as nearly always happens when the gifts of the Spirit are discussed, the conversation focused on the gift of tongues.

"Don't you think," my fellow traveller asked, "that speaking with tongues is rather like the mental aberration of a maniac?"

In reply I sought to explain that when I spoke with tongues the exercise was usually accompanied by a heightened sense of the greatness and the goodness of God. If such a state of mind was a mental aberration, I suggested, perhaps we needed to revise our estimate of sanity. I might have added a paraphrase of Joseph Parker's famous retort: "Roll on, thou mighty aberration!"

A dramatic gift

It is perhaps inevitable that the discussion of the gifts of the Spirit will tend to centre on the gift of tongues, probably because in many ways this is a dramatic gift, which is open to abuse on the one hand and to fear on the other. It is probably true to say that speaking with tongues occupies a far more dominant place in the thinking of those outside the Pentecostal churches than it does in that of those within them. Within the Pentecostal fellowship this gift is seen as the normal evidence of the Holy Spirit's indwelling because in the New Testament records (and these are the only authoritative data we have on the activity of the Spirit within the Church) supernatural evidence is either described or implied in each of the five occasions when the Holy Spirit was given (Acts 2 : 1-4, 8 : 14-18 ; 9 : 17, cf. 1 Corinthians 14 : 18 ; Acts 10 : 44-48 ; 19 : 6). From this point, however, the gift is viewed in its scriptural setting as having certain well-defined limitations. Primarily it is seen as a personal and private means of worship and prayer (1 Corinthians 14 : 2, 14, 15), and secondarily it is seen as a means, together with the gift of interpretation, of edifying the local church (1 Corinthians 14 : 5, 6). Thus in the Pentecostal fellowship the gift of tongues is most certainly not regarded as the chief gift, although it is unfortunately true, sometimes, that individual believers tend to settle down after having received this gift, just as others tend to look upon believers' baptism as the realisation of their spiritual ambition. In either case, however, such an attitude is purely a personal failure to understand the implications of spiritual experience rather than a valid judgment on the doctrines themselves.

Wind of change

One of the encouraging signs of our day has been the "wind of change" blowing through the Church in relation to the doctrine of the Holy Spirit, and one of the significant things is the gentle tone of the discussion. There are still the militant bigots, as the correspondence columns of the Christian press occasionally reveal, but in the main there is a new spirit of reverent inquiry and humility abroad. A subject which only a few years ago was almost taboo has now been brought out into the open and talked about by brethren in Christ who have a mutual desire to arrive at the truth. We know that the Holy Spirit Himself will not fail to guide us into all truth about His own activity.

There is one aspect of the current discussion about the gift of tongues which tends to be over-

looked. In our efforts to set this gift in its right place among the other gifts of the Spirit there is a tendency both within Pentecostal churches and without to describe it as one of the " lesser gifts " and to suggest by that term that the gift is an inferior one. Now it is perfectly true that Paul refers to the " best gifts " and that he defines prophecy as greater than tongues, but he does not disparage tongues. He desires that the whole assembly shall speak with tongues and he thanks God that he exercises this gift more than anyone in the church in Corinth (1 Corinthians 14 : 5, 18) ; so that while he sees that there are certain limitations to this gift he does not set it aside as unworthy of his own desire, or inconsistent with his spiritual maturity. Let us never forget that it was the greatest apostle of Christ who said " I thank my God, I speak with tongues more than ye all." Indeed, his argument about the members of the body in chapter 12 of this epistle has a bearing on this. There are some members of the body which we tend to regard as less honourable (vv. 22-24), but that does not mean that they are not important to the full life of the body.

Tongues are a gift from God. Shall we then disparage them ? Shall we turn up our spiritual noses at that which is offered by the grace of God ? No !

(*continued on page 276*)

LETTER FROM INDIA

to the Elim Missionary Society Secretary
from Jack and Grace Troke

DEAR BROTHER WIGGLESWORTH,

Grace, mercy and peace be multiplied unto you. The Lord commanded us to " watch and pray," and if ever there was a need of watching and praying it is right now, with the vast political changes in this land. Storms and dangers beset us on every hand, and it would seem as though we are hemmed in on every side. We are certainly living in the Devil's country, and cannot safely pass an hour without watching and praying.

Elections

For a month, night and day, we have endured the screams, shouts, trumpets and bands heralding the names and qualities of the would-be nominees. Three days before the elections came the terrific crescendo, on account of which many closed their doors and windows for relief from the din. Rioting, bloodshed and many deaths were the outcome of the elections. The results of the elections have been received with very mixed feelings, and from the lips of many is heard " What of the future? "

The child of God can declare " My future is in His hands," but what of the 500,000,000 of this benighted land seething with the tyranny of Satan? Much amusement was enjoyed by those posted in the polling stations when some of the uneducated villagers came to cast their votes. I will relate one incident of a grey-headed woman who was led into the polling station by her five-year-old grandson. She was asked where her card was and whom she was going to vote for. " Oh," she replied, " I am going to vote for my grandson here," pointing to the little lad by her side. " But," said the returning officer, " he has not been put up as a candidate for the election." " Whether or not," she said, " he is going to support me, and if I can't vote for him I will vote for nobody."

Food shortage

It is grim, it is cruel, known only by the sufferers themselves. A dear old woman had to face her interviewers, and she said, with tears flooding down her cheeks, " I have not eaten for three days." Yes, her voice was plaintive and her eyes were full of despair. An old man subdued by fatigue, perhaps dead, lying in a field. A cow, crazed with hunger, frisks around in search of a blade of grass in another patch of desolate land. A dog bites at a carcass as the skeleton of an animal gleams in the sun. And as the camera spins forward you see endless miles of parched, fissured land. Glimpses of the grim tragedy have been vividly and movingly captured by the Government in a two-reel documentary.

Food shortage has resulted in many deaths, and in some places even food rationing has broken down, and it is reported that the first task awaiting the " new Food Minister " is that of assuring cities under

statutory rationing that the rationing machine will not be subject to any more strains. The police reported a few days ago ten more cases of death on the Bombay pavements, and among the dead were three children.

The good news

Yes, thank God, we also have good news to tell, for we have been witnessing a tremendous move by the Spirit in the meetings here in Bombay. So great has been the brooding of the Spirit that men and women have started to cry while the meetings have been in progress. Others have laughed in the Spirit. We ourselves have been ever so conscious of the Spirit moving in waves, and the Word has gone forth with such power and authority. One dear woman, in endeavouring to give her impressions of the preaching, said "It was fierce," meaning with power and authority. Many dear ones have surrendered to the Saviour, and are enjoying His wonderful peace and joy.

Some of those who have been saved are from the "Strangers' Home," men on the brink of eternity; they have seen their need of a Saviour and have fallen at His blessed feet. Today their faces are radiant with the glory of the Lord, and they never miss a meeting. One of the dear brothers was healed instantaneously of running eczema. As this was inherited from his father the doctor said that he would carry it to his grave. He has been mightily delivered. A few weeks ago this dear brother travelled over 1,000 miles to New Delhi on a "peace mission" to his son and daughter-in-law. He asked us to pray for him, which we were pleased to do. Thank God, he returned with a shining countenance, saying "All is well." Yes, it is certainly a deep work of grace that has been done when you see men and women getting right with others and with their God.

Work among the Jews

The work among the Jews is still progressing; the Word is still penetrating below the surface of their beliefs, especially when we read to them of the many who have been wonderfully saved in Palestine and other parts. Hearing them talking among themselves, I have caught the words "Why have we not understood this before?" Continue praying. God is working, many have been saved, and baptised in water and in the Holy Ghost.

A short while ago we had a visit from one of our converted Jews who, with his mother, had left to live with the married son in Calcutta. He came for his and his mother's baptismal certificate, for, he said, if his mother died she wanted to have a Christian funeral. About ten years ago they became Christians here in this little assembly and, thank God, they have never looked back.

House meetings

The house meetings, as well as those in the assembly, are also being blessed because of the precious anointing in the Holy Ghost. The fellowship in the Spirit has been so real that many have seen the Lord in varied ways. Their explanations have been very inspiring. One dear sister was wonderfully delivered from pneumonia. Numbers are increasing. We feel the success is because of your prayers to this end. May the Lord reward you in His own wonderful way.

With our love in the Lord to you all,

Yours in Him we love,

JACK AND GRACE TROKE.

ROLL ON, THOU MIGHTY ABERRATION!

(*continued*)

Let us see all the gifts of the Holy Spirit as they are set forth in their scriptural scale of value and let us not dismiss any of them as unimportant to us. Tongues are among the "good and perfect gifts" that have come down to us from our loving heavenly Father; they are the provision of His all-wise love for the Church and as such they ought to be received with humble thanksgiving. If God has given to His people this gift shall I question His wisdom in so doing? Shall I hand it back to Him and say in effect "Lord, this may have been all right for the early Church, but quite honestly I haven't much time for it and I don't really want it"?

It is very important for us to realise that the search for the "best gifts" does not mean the abandonment of the other gifts. Paul does not imply that once a man has received the gift of prophecy he may therefore discard his use of tongues, any more than the man who moves in the realms of logarithms abandons his two-times table. Maturity, therefore, is not the abandonment of the simple for the complex, or the lesser for the greater, but the incorporation of both into an ordered pattern. Thus spiritual maturity is not marked by the absence of tongues but by their presence alongside other gifts in such a way as to ensure that the man to whom they are entrusted responds to the Holy Spirit's control, just as a fine instrument yields to the touch of a master musician along the full range of its capacity.

It is sometimes argued that Paul's words "and

(*continued on page 285*)

Letter to the Editor

A MODERN MIRACLE OF HEALING

Dear Sir,—I would like to give you a testimony to the glory of God.

It was one morning during March that I really prayed for the first time. I asked God to please help me safely have a baby. I had been feeling very depressed following several miscarriages. In April 1966 my pregnancy was confirmed and the doctor said the baby was due about December. I was advised to be very careful. On May 8th I became very queer and was sent to hospital, where they diagnosed a reverted womb and warned me of a threatened miscarriage. I lay on my stomach a fortnight feeling very ill and really prayed hard. Four weeks later I was still on my stomach in bed and very weak, but trusting to God to help me, I told my husband, and he did not laugh as I thought he would but also prayed. If anyone ever needed God we did. We contacted Pastor Chuter and he helped tremendously all the way through. Any mother knows the joy I felt when the baby first moved. In August the doctor said I had been very good and sensible and if the baby was all right it was credit to me. We felt it was credit to God. His strength helped us most. Next the doctors started disagreeing about dates, and at six months they told me the baby was malformed. I was terribly upset and cried out "God, please help me; please save our baby." Next day the doctor called and told me it was not as bad as it seemed. Probably the baby could not get enough food and they would have to start my labour prematurely or do a cæsarian. I calmed down a bit, and the following Sunday we went to church for the first time in a Pentecostal church. Pastor Chuter and many others prayed for us. It was then September 25th. On October 23rd my husband and I took Christ as our Saviour. I felt as though a great load had been lifted from my shoulders, and I knew in my heart that God would work a miracle, make our baby perfect and let him be born normally. On November 15th our darling son Stephen was born normally and weighing 5lb. 12oz. That Sunday my mother became converted. My testimony continues. I was now ill with post-natal depression and brought to this hospital. After four weeks I was discharged, but fell ill again and was sent back. I went out in church once more for prayer before I came here. Mother took Stephen for me, and although I missed him and my husband very much it was worth every minute, as I helped three people come to Christ. Each week we take Stephen to church to praise the Lord and he sits there gurgling. He seems to love the music already. Always he is smiling and is forward in growth. Our little testimony baby is loved by all. He is such a little treasure and we will thank God for the rest of our lives.

My testimony could go on for ever. God works in so many wonderful ways in our everyday lives. He is wonderful, and truly our lives now are so much happier. Why not take God as your Saviour and find true peace and contentment.

Yours sincerely,
(MRS.) W. STURMAN.

Ipswich.

Reality of Christ

Reality, reality,
Lord Jesus Christ, Thou art to me!
From the spectral mists and the driving clouds,
From the shifting shadows and the phantom crowds,
From unreal words and unreal lives,
Where truth with falsehood freely strives ;
From the passings away, the chance and change,
I turn to my glorious rest in Thee,
Who art the great reality.

Reality in greatest need,
Lord Jesus Christ, Thou art indeed!
Is the pilot real who alone can guide
The drifting ship o'er the midnight tide?
Is the life-boat real as it nears the wreck,
And the saved ones leap from the parting deck?
Is the haven real where the barque may flee
From the autumn gales of the wild North Sea?
Reality indeed art Thou,
My Pilot, life-boat, haven now.

Reality, reality,
Lord Jesus Christ, Thou art to me!
My glorious King, my Lord, my God.
Life is too short for half the laud,
For half the debt of praise I owe
For the blest knowledge that I know
The reality
Of Jesus Christ.

FRANCES RIDLEY HAVERGAL.

"THE man who has identified himself with the spirit of the gospels speaks as though from another level. His reasoning does not come from his intellect but from a 'higher order of reality,' and thus he becomes in a way above argument."

Ron Landau on George Jeffreys in the Royal Albert Hall, Easter 1934, in his book *God is my Adventure*.

THE ELIM
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EDITORIAL

"THE acceleration of history." An apposite phrase indeed, expressly chosen to describe the period that introduced our contemporary fast-speeding age. It is part of the title *Essai sur l'acceleration de l'histoire,* by Daniel Halévy. "On September 20th, 1870, the Piedmontese artillery thundering at Porta Pia had ended the temporal power of the popes, and eighty years before the old régime of France had been overthrown" (H. Daniel-Rops in *A Fight for God*). The book of Revelation, under the sixth seal, accurately forecasts this passing of the old political horizon and the world-shaking impact of the period is well illustrated by the following historical note displayed by a Whitbread poster to advertise their beer: "*The twilight of the kings.* Between the outbreak of the French Revolution and the Battle of Trafalgar the old order was breaking up and a new one emerging. Aristocracies were shaken, and kings driven out, everywhere but in England, which remained unperturbed by military reverse and social upheaval."

From 1870 the Biblical period of 1,260 years takes us back to the time of the promulgation of the pope-exalting decrees of the emperors Phocas and Justinan, initiating, as H. Grattan Guinness points out, the temporal phase of papal power.

As if to compensate for the loss of political power, on May 25th, 1899, Pope Leo XIII published his encyclical *Annum Sacrum,* "which consecrated the entire human race to the sacred heart of Jesus." The progressive worsening of the human situation during this century helps to confirm the thesis set out in the Protestant Truth Society's pamphlet *Papal Blessings and Cursings,* that papal blessings are curses and papal curses are blessings. Fanatics or not, some of us seriously pray that we shall be kept from the sinister effects of papal blessings when on Romanist holy days the Pope purports to bless the nations of the world. The offering of prayer to the Virgin Mary on France's national day of prayer in 1940 in the following words is a case in point. "Led by the cardinal and her prime minister, France invoked in a mighty act of faith all the great leaders of the Christian past which had made her. High on the shoulders of boy scouts, the priceless reliquaries of the crown of thorns and of St. Louis the king were carried over the heads of the faithful; while from the pulpit a mitred prelate, his arms stretched to heaven, implored all the saints of France in a paroxysm of beseeching faith: 'Come, thou our Lady and thou St. Michael, thou Genevieve, who protected Paris, thou Louis, model of our monarchs, thou Joan of Arc, liberator of our territory, thou simple Cure d'Ars, and little Therese, who have sprung from our homesteads, come to our help, all of you, Saints of France.'" No mention of God or of our Lord Jesus Christ! So France fell again.

from my diary

by T. H. Stevenson
Minister, Worcester Elim Church

I THINK many Pentecostal churches could be under the same delusion as the Derbyshire village recently in the news. The Minister of Transport had refused the villagers' request for stricter enforcement of a speed limit in the main street. Mrs. Barbara Castle explained that the deceptive noise of traffic in the built-up narrow street gave the false impression of speed. Have we not known congregations confine themselves to their four walls, make a noise, and deceive themselves into thinking that they really are moving fast and getting somewhere?

☆ ☆ ☆

I was looking for a pumice stone, and was surprised that I had to try several shops before being successful in obtaining one. While the attendant went to a store to get the stone (I was given three!) I thought I saw what would do my little job lying on the display counter. When I was given the pumice stones I mentioned about the "blocks" on the counter. The young man immediately said "That's a man-made stone, and is inferior." Having my brief lesson, I had to say "That is man-made and this is God-made." The young man and his senior happily gave a warm assent. As often happens, the God-made stone was irregular in shape, while the man-made block was symmetrical, which reminded me of a friend picking up an apple, lovely both in colour and shape. With admiration he said "It looks so perfect you would think it is artificial." There are many things in which we certainly need to remember the words of Jesus: "Judge not according to the appearance, but judge righteous judgment."

☆ ☆ ☆

Writing about the debates and attacks upon Christianity in the nineteenth century by atheists like Charles Bradlaugh, Tom Paine and Renan (mighty battles he called them), Bernard Levin looks at the second half of the twentieth century and says "There can be little doubt that religion has so entirely lost its relevance for the lives of most people that nobody is provoked any longer to attack it. All the religious disputes today are internal to the churches, with an indifferent country looking on—or looking the other way." I can well understand the atheists, evolutionists, etc., not bothering to attack or debate today. Their false premises are so widely accepted and the fruit of their doctrine is so evident in the "new morality" or "permissive society" that they must feel satisfied. They no longer debate or attack, but under the guise of humanism they now even contend for opportunity to be given for regular appearances on radio and television in the same manner as the churches are able to conduct services. They deny religion, but, like communism, humanism is become a religion, however false. The Church of Christ should now do the attacking, and really be a Church militant. We have to "contend for the faith," not defend the faith. It is a good maxim often that "the best method of defence is attack," and that is Christ's portrayal of His Church: "The gates of hell will be powerless against it" (J. B. Phillips). ☆ ☆ ☆

An Anglican vicar remarked to me that he had heard quite a bit about the friendliness of our church, and added that he found it very difficult to create such among his own congregation. As an example, he related how that some weeks before he had requested a verger (an usher in our nonconformist language, I presume) to speak to two visitors. Afterwards the verger said "You're a rum one, asking me to speak to people I've never met before." One wonders whether he would be likely to meet them there again.

COMMENT

This issue of the EVANGEL carries A. D. Hathaway's article on Transubstantiation. In the light of the doctrinal position of the Roman Church, the known social ill effects of its political power, and its known history, union with this Mystery of Iniquity (see introduction to the Authorised Version of the Bible) is impossible to enlightened Protestants.

"Boniface III in his single year of office obtained recognition from the emperor of the title of Apostolic Head of Christendom, and Boniface IV received a more substantial earnest of the imperial good will in the gift of the Pantheon. In the dedication of the shrine of Cybele and all the gods to St. Mary and all the saints are symbolised both the continuity and antagonism of Rome's two histories. Boniface and his clergy might sprinkle the wells of the pagan church with holy water, and their *Gloria in excelsis* cleave the sky through the opening of the vaulted roof, but the deposed deities still lingered on in the minds of the Christian worshippers as demons and evil spirits, and the queen of heaven inherited no small part of her honour from the tradition of Athene." (See Jeremiah 7:18; 44:17, 18, 19, 25).

This article, so appropriate in the context of the present Protestant drift to Rome, reveals the wide doctrinal gulf between Romanism and Protestantism. Protestants cannot accept union with Rome without a betrayal of the fundamentals of their faith.—EDITOR.

TRANSUB

TRANSUBSTANTIATION, one of the cardinal doctrines of the Church of Rome, means that in the eucharist, when the words of the consecration have been spoken by the priest, the whole substance of the wafer is changed to the substance of the body of Christ and the substance of the wine to the substance of His blood, so that the bread and wine no longer remain but the body and blood of Christ are substituted. Yet it is held that although the *substance* is changed the *accidents* (i.e. the appearance) of the bread and wine, such as taste, smell, shape and colour, remain unchanged. Moreover, it is held that this is not merely a spiritual change but a real and miraculous conversion of the substance of the bread and wine into the actual body and blood of Christ.

Scripture

If we look to the scriptures on which it is claimed that this doctrine rests we shall find that these fall into three groups: (1) the words of the institution as recorded in the synoptic gospels, (2) the discourse of Jesus at Capernaum in John 6 and (3) the teaching of Paul in 1 Corinthians 10 and 11. The Roman Catholic contention is that in the words of the institution Jesus constituted the apostles as priests, empowered to transform the bread and wine into the body and blood of Christ and thereof to make a propitiatory sacrifice. If we compare the words of Christ on other occasions with those recorded here, "This is My body . . . this is My blood," we shall see quite clearly that they were never intended to be anything more than symbolic.

Memorial

Jesus referred to Himself as the door, the true vine, the good shepherd, yet we would surely not maintain for example that His body was turned into a door, His flesh becoming its wood and hinges! Jesus also said that the seed is the word and the field the world, the word "is" simply meaning "represents." This is the obvious meaning of the words of the institution. When Jesus followed up these words by saying "This do in remembrance of Me" He made it quite clear that this was a memorial to His sacrificial death for us, just as the passover they were celebrating was a memorial of an earlier deliverance from Egypt. The ideas of actual bodily presence and remembrance are completely incompatible. One does not need a memorial to what is actually present. Moreover, the sacrifice did not take place in the upper room, but next day on the cross. Nor again could Christ have handled His own body when He said "This is My body," for He was alive and present with them.

A parallel to these words may be found in the words of David when his mighty men brought water from the well at Bethlehem: "Is not this the blood of the men who went in jeopardy of their lives?" (2 Samuel 23 : 17). Yet no one would suggest that any transubstantiation was involved here.

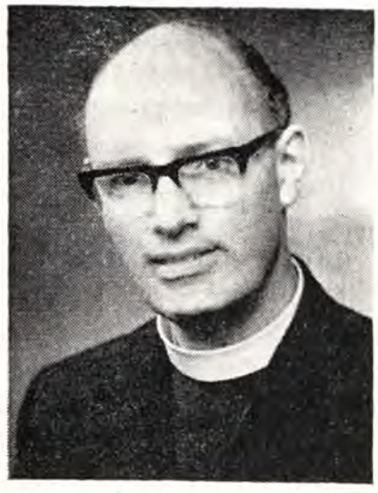
The discourse at Capernaum recorded in John 6 is again used to support this doctrine: "The bread that I will give is My flesh. . . . Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (vv. 51, 53). We must bear in mind the reason for this discourse: He was being followed by those who had seen the feeding of the 5,000 and wanted Him to perform another such miracle. Their interests were wholly material. Jesus showed that they needed not so much natural as spiritual food, and He was that food, on which they must feed if they would have eternal life. The meaning of His words is clearly spiritual, not natural, as can be seen from what follows: "It *is* the spirit that quickeneth; the *flesh* profiteth nothing" (v. 63).

The other passages used in support of transubstantiation are in 1 Corinthians 10 and 11. Paul is here seeking to correct the false use of the love feast (with which the Lord's supper or eucharist was associated) for the purpose of self-indulgence. He reminds them that the bread is the communion (or fellowship) of the body of Christ and the wine the communion of the blood of Christ. Note that Paul makes it clear that these are not the body and blood of Christ but the communion of the body. Again, after the words of the institution in chapter 11 : 26-28 Paul says: "As often as ye eat this *bread* . . . whosoever shall eat this *bread* . . . so let him eat of

NTIATION

A. D. Hathaway

B.A., A.K.C.



that *bread*"—in other words the bread remained bread and was a memorial only. This is spiritual symbolism, rich indeed in meaning to all who love the Lord, but no ground for belief in some mystical change in the bread and wine.

Sacrifice

The New Testament deals with two kinds of sacrifice, one expiatory and the other eucharistic (or a sacrifice of thanksgiving). For the latter Peter (1 Peter 2 : 5, 9) shows that every true believer is ordained as a priest, to offer up spiritual sacrifices. As regards the former, Christ made an end for ever to expiatory sacrifice by His perfect sacrifice on the cross. The epistle to the Hebrews makes this very clear: "[He] needeth not daily, as those high priests, to offer up sacrifice . . . for this He did once, when He offered up Himself" (7 : 27); "He entered in once into the holy place, having obtained eternal redemption for us" (9 : 12); "Christ was once offered to bear the sins of many" (9 : 28). Where then is the need for millions of fresh sacrifices on thousands of altars? If Christ had intended this elaborate ritual to be established He would surely have made it clear and plain.

The doctrine of transubstantiation is not only without any scriptural foundation, it is also a philosophical absurdity. How can Christ be in heaven and yet on 10,000 altars at the same time? Again, all Christ's miracles were evident to the senses, yet in this so-called miracle we are distinctly told that the accidents (outward appearances) do not change, so that there is absolutely nothing evident to the senses. In fact faith in this miracle involves complete denial of the evidence of the senses, amounting to an amazing degree of credulity. A literal view of the doctrine would also involve priest and people in an act of cannibalism, while Christ must have actually eaten Himself! What an absurdity!

One may ask how this doctrine ever came to be held by the Roman Catholic Church. We have shown that it was not taught in the scriptures. Further, a study of patristic writings reveals that it was not held by the early Church in the two centuries that succeeded the New Testament era.

Up to the end of the second century the symbolic interpretation of the Lord's supper remained the dominant view. In fact the early Church was even accused of being irreligious because it had no altars and no sacrifices! The Lord's supper was referred to as the eucharist or thanksgiving. Sometimes, it is true, it was spoken of as a sacrifice, but so were prayer and thanksgiving generally. Justin Martyr wrote of prayer and thanksgiving as "the only perfect and well-pleasing sacrifices to God," Tertullian wrote of "the noble and worthy sacrifice of prayer," while Origen wrote "The bread that is called eucharist is to us a *symbol* of sacrifice towards God."

So far the idea of sacrifice then was purely symbolic. However, other influences were at work in succeeding years, chief among these being the ideas of Judaism. You will recall that Paul was often troubled by Judaisers in his day. While some desired to discard the teaching of the Old Testament altogether, others sought to give to the Mosaic ritual the same authority and prominence as they did to apostolic teaching. The vestments, incense and æsthetic ritual of Judaism were gradually introduced into Christian worship. The eucharist gradually came to be looked upon as not a symbolic but a real sacrifice. Hence there was a need for a priesthood to offer the sacrifices.

Cyprian

The one who was above all responsible for the transformation from belief in a symbolic to an actual sacrifice was Cyprian, who lived at the beginning of the third century and died in 258. He transferred the phraseology of the Levitical law to Christian institutions and was the first to coordinate a specific sacrifice with specific priesthood. He was the first to describe the passion of the Lord and the blood of Christ as the material of the eucharistic oblation. Possibly he was only ex-

(*continued on page 282*)

NEW ELIM CHURCH OPENED AT KEYNSHAM

Report from *Bristol Weekly Chronicle*

AN on-the-spot call for a volunteer to telegraph a " goodwill and get well " message to a man seriously ill in a Bristol hospital was met immediately by the head postmaster of Bath (Mr. W. N. Durham), a member of the City Temple, Bristol, during the opening of the new Elim Pentecostal church, Balmoral Road, Keynsham, on Saturday afternoon.

The man, Mr. Charles Williams, secretary of Elim church, has been responsible for much of the work on the new church building.

" Encouraging "

The opening ceremony was performed by Rev. H. W. Greenway, Secretary-General of the Elim movement, watched by a large crowd of Pentecostals from Keynsham, Bristol and Bath.

Mr. Greenway said that in a world where morals were put to one side it was encouraging to see the churches being opened.

How it began

Rev. Ian Lunn, minister of Victoria Methodist church, Keynsham, and this year's chairman of Keynsham and Saltford Council of Christian Churches, led the congregation in prayer.

Rev. W. R. Jones, of City Temple, Bristol, who came to Keynsham ten years ago, spoke of Elim's earliest beginnings, with meetings in a hired hall, when thirty or forty people made a decision for Christ.

Donated £1,000

He told of a man who knocked at his front door and donated £1,000, with which Zion Primitive Methodist church (now demolished) had been bought.

Services were then held at Bethesda Methodist church, Temple Street, Keynsham, while the present church was being built.

The new building stands on the site of the old Keynsham isolation hospital, which was given to them by the Urban District Council on condition that they would erect a place of worship within two years of it being given to them. The cost of the new building is £6,000 and it is hoped that the expenses will be defrayed in the near future.

In Rev. Ron Jones's words, " Miracles can happen. If one stranger can drop in with £1,000 it only needs three or four to drop in again."

He paid tribute to the work of Pastor Desmond Morton ; to Mr. Sampson, who did the foundation work and put in many hours of labour voluntarily ; to the Compton and Keynsham folk who had been faithful since its inception.

He also thanked Mr. Roy Mortimer, who constructed the pulpit, which is almost a replica of the one in the City Temple, Bristol.

He mentioned that there were enough bricks in the church to build two bungalows.

Mr. Greenway gave the address and tea was provided by some of the ladies.

M. EIRA BRETON.

TRANSUBSTANTIATION (*concluded*)

pressing views that were already gathering support in the Church, but it is in his writings that this doctrine was first clearly set forth.

Many centuries, however, were to pass before the fully developed doctrine of transubstantiation was incorporated into the teaching of the Roman Church. It is to Stephen, bishop of Augustodunum, writing in about 1100, that we owe this term. However, for some 300 years before this there had been considerable wrangling and debate about the doctrine of the " real presence " of Christ in the bread and wine of the eucharist. The doctrine was finally proclaimed at the Council of Lateran, convoked by Pope Innocent III in 1215, although undoubtedly this council only confirmed what was now almost universally accepted as the teaching of the Church. At this council some seventy chapters on the subject were presented by the pope and accepted without dissent. Finally the Council of Trent in 1551 set forth the doctrine in its complete and finished form, and pronounced anathema on all who denied its claims.

It is then to the temple of Jerusalem rather than to the upper room that we must look for the origins of the ritual, magnificence and æsthetic appeal of the mass, with its constantly repeated sacrifices and its magical doctrine of transubstantiation. Undoubtedly the power to creat God out of a wafer gave to the priests a greatly increased authority, while the use of masses to procure supposed benefits in the future life became an increasing source of revenue in the medieval Church. One of the greatest benefits of the Reformation was the rediscovery of the truth of the eternal efficacy of Christ's atoning death on the cross and the restoration of the Lord's supper to its rightful place as a commemoration of that one final and perfect sacrifice for our sins.

" HOW often has it happened, and still does, that devils have been driven out in the name of Christ ; also, by calling on His name and prayer, that the sick have been healed." MARTIN LUTHER.

Women's column

By MARION PAINT

ANNA THE PROPHETESS

HAVE you thought much about the women in the Bible? God's Word, rich and inspired, contains many gems of thought for women, young and old. Perhaps you, dear reader, may be in the eventide of life, retired from active service and feeling the limitations of old age, May I remind you of that godly woman Anna, the aged servant of the Lord God?

"Anna," what a lovely name, for Anna means "gracious." She knew the God of all grace in a very intimate way through prayer. His grace was sufficient for her, even in extreme old age. If the wording in St. Luke's gospel means what it says, that Anna had been a widow for eighty-four years, she could have been well over 100 years old, and yet she was still serving God night and day.

How was this old woman serving God? She was praying continually, in constant touch with God, on the right wavelength, as it were, with God. "The secret of the Lord is with them that fear Him." She knew that the Redeemer was to be revealed and she wanted to be ready for His appearing. She also knew many kindred souls in Jerusalem, women of prayer and faith, who were also waiting for God to fulfil His promise.

Anna practically lived in the temple. The house of the Lord is the house of prayer, where many of our problems seem to disappear because there our attitude to them is changed. Our faith, hope and love are renewed as we wait upon the Lord in His house. We may not always be conscious of the transformations that take place, but we are changed as we look at the Lord.

Our homes, too, can become "little sanctuaries," for "where Jesus is, 'tis heaven there." He Himself has promised to be to us "a little sanctuary." Let us lift up our hearts to the Lord in the kitchen, or while we are dusting, or even resting. Every place can be hallowed by His presence.

Some years ago I watched an aged servant of the Lord prepare a Lancashire hot-pot for her young and more virile co-workers. Her face was radiant, and I heard her say "Jesus cooked a fish breakfast on the shores of Galilee for His hungry disciples who had toiled all night, and I do want to be like Him." To me that kitchen was like a little sanctuary.

Inspired and led of the Spirit, Anna went into the temple at the very hour that the Babe of Bethlehem was being dedicated to God. To me the thrilling part is that she came that very instant, probably, when Simeon, also an aged servant of God, was talking to Mary and Joseph. What wonderful timing! What a very precious moment after years and years of prayer and fasting! A moment of time, but what a moment of revelation! She was granted a look at the promised Redeemer of the world. She had spent years and years in the hidden place of prayer, and now for her came this supreme moment of ecstasy and joy. She actually beheld the promised Babe, born of a virgin as foretold in God's holy Word.

Our Lord is coming again. Are we prepared and ready for His appearing as King? In a moment, in the twinkling of an eye, He will come for those who love Him. Are we longing for His return? Anna prayed in old age, but she must have prayed as a young and middle-aged woman. May God help us to form habits of prayer from our youth up.

Anna gave thanks to God for that wonderful glimpse of His beloved Son, veiled in flesh, and went out to tell others in Jerusalem of God's visitation to His people, for she knew where to find those who believed God's precious Word.

LIVING SOUND AND SONG FESTIVALS

THE London Crusader Choir, under Douglas B. Gray, continues its nation-wide ministry of musical evangelism. A full programme is already planned to the end of the present year. Our members and readers may like to have such information in order to invite their friends and unsaved relations to these forthcoming living sound and song festivals: May 6, Royal Albert Hall; May 13, Bracklesham Bay; June 3, Guildford Cathedral; August 13, Eastbourne; August 20, Brighton; September 9, Birmingham Town Hall; September 16, 17, Hastings; October 7, Tunbridge Wells (Assembly Hall); October 14, 15, Londonderry (Guildhall); October 28, Southwark Cathedral, London; November 25, Westminster Central Hall, London; December 9, Fairfield Halls, Croydon; December 30, Brangwyn Hall, Swansea.

"I CALLED on Jesus aloud to increase my faith. . . . While I was speaking my pain vanished away, my fever left me, and my bodily strength returned, and for many weeks I felt neither weariness nor pain." JOHN WESLEY.

YOUTH PAGE

Personal holiness in our modern age

by Alex Tee

WHY do so many ladies slim? There is a question! Is it not so that they may be more attractive and neat, and more healthy? They do not want to be clumsy. Why do athletes watch their diet? Is it so that they may not put on extra weight which could hold them back from gaining the prize when they run in their race?

Hundreds of young people do without certain foods so that they may be better, neater and healthier as a result. They do not look upon this as a miserable strait-jacket which says you cannot eat this or that. They simply keep off fries, carbohydrates, fats and other things which will defeat the object they have in mind.

Holiness is like that. If we want to be in top form for God there are certain things which are best left out of our spiritual diet. There are, however, plenty of beneficial foods which will keep us in trim for God. Holiness is as much a positive as it is a negative.

HOLINESS

Feed your mind on evil, sex-soaked literature and your mind will soon be in a poor state of spiritual blessing. Feed your mind on the noble adventures of pioneer missionaries and your desire will be to pray for such men of God and for the nationals who have never heard the pure gospel of Jesus Christ. This modern age speaks of "the new morality"; this allows for things that are condemned outright in the Word of God. One person said that the new morality is actually the old immorality. We call upon all young Christians to maintain their purity and, with joy in their lives, serve the Lord, putting their desires into avenues of healthy, wholesome service for the Master. Even a Christian courtship can be so wholesome that other young people will notice that you do not want to copy a modern age which seemingly tries to see how immodest and repulsive it can be. Do not play with fire. Young people who seek to keep filled with the Holy Spirit will enjoy the company of others who are similarly anxious to live for God and do that which will enhance the name of Jesus. Holiness is not an irksome enemy keeping us back from joy and from enjoying life. It is the very opposite because it draws a safety line over which we are wise not to cross if we want to remain in happy service with true lasting joy. Go over the line, and sorrow and humiliation come not only to yourself but to others as well.

HAPPINESS

Here is the positive result of positive holiness. By keeping certain things and desires out of our lives we are more able to have them filled with pleasant and noble avenues of service. When you are out visiting your Sunday school class and you meet their parents you will find that your conversation is such that it not only dispenses blessing to the home you visited, but you come away with a wonderful sense of satisfaction and joy. If ever you take your youth group out to the field or to the riverside on a Saturday afternoon to enjoy a game and a picnic with the youngsters you will not only find you have helped them, but you will know a great sense of joy in your own life. If ever you take a tape recorder into the home of an old-age pensioner and play over a sermon preached by the pastor, following this by a recording of a gospel singer, you will find that by the time you have said goodnight to the old people there is a thrill in your own soul.

HELPFULNESS

There are many tasks which lie waiting on willing hands in most churches. You will enjoy helping the pastor and the caretaker if you put your mind to it. When you are helping others like this you are getting involved in positive ways which advance the work of the Lord. If you live your life in a way which will bring a smile to the Saviour who did so much for you, you will soon find that your love for Him is so great that you will not want to have anything to do with that which is not well pleasing in His sight. The happiest way of being happy is to make others happy. St. Paul knew how to enjoy living a holy life: "Be not conformed to this world, but be ye transformed by the renewing of your mind."

COMING EVENTS

BECONTREE. May 6. Elim Pentecostal Church, Green Lane. Revival rendezvous at 7.30. Preacher : J. Hywel Davies (London).

BERMONDSEY. April 22—May 6. Elim Pentecostal Church, Dunton Road, S.E.1. Visit of Pastor Charles Brookes.

BIRMINGHAM, Winson Green. May 20-25. Elim Pentecostal Church, Handsworth New Road. Pentecostal outreach campaign with evangelist and musician Alf Harley and duettists John and Muriel Jeavons. Weekdays at 7.30. Sunday at 11 and 6.30. Buses 11 and 96 to Lodge Road.

BRADFORD. May 6. Elim Pentecostal Church, Leeds Road. Festival of Music at 3 and 6.30. United choirs conducted by Mr. Semple. Preacher : H. Palliser. Guest group : Salvation Army Trio. Cups of tea between services.

GUILDFORD. May 21-28. Elim Pentecostal Church, Martyr Road. Visit of Charles Brookes.

HASTINGS. May 20. Elim Pentecostal Church, the Central Hall, Bank Buildings. Monthly rally at 7. Visit of David Fellingham and the witness team.

ILFORD. May 10. Elim Pentecostal Church, Clements Road. Sisterhood Rally. At 2.45. Preacher : Mrs. V. Haynes. Soloist : Mrs. A. Whittall.

IPSWICH. May 7. Elim Pentecostal Church, Vernon Street. At 11 and 6.30. Preacher : L. Hawes. May 14. At 11 and 6.30. Preacher : L. Withams (Bowers Gifford).

KINGSTON-UPON-THAMES. May 7-13. Elim Pentecostal Church, Thames Street. Campaign by Charles Brookes. Sunday at 11 and 6.30. Weeknights at 7.30 (not Friday). Prayer for the sick at each service.

LETCHWORTH. May 7. Elim Pentecostal Church, Norton Way North. Sunday school anniversary at 3 and 6.30. Preacher : Paul Quest.

ROCHESTER. April 30—May 11. Elim Pentecostal Church, Star Hill. New life crusade conducted by E. J. Thomas. Weeknights (except Friday) at 7.30. Sundays at 6.30.

SALISBURY. May 7. Elim Pentecostal Church, Milford Street. Sunday school anniversary services at 2.45 and 6.30. Preacher : T. Partington (Weymouth).

SCARBOROUGH. May 6, 7. Elim Pentecostal Church, Murray Street, off Londesborough Road. Saturday at 7.15. Sunday at 10.30 and 6.30. Baptismal service. Preacher : F. Lavender (Newcastle). Now in progress, Crusade led by Alan Caple, David Woodfield and Don Evans. Sunday at 6.30. Weeknights at 7.30. Concludes May 4. May 13, 14. Visit of E. Dainton (London).

WESTCLIFF-ON-SEA. May 7. Elim Pentecostal Church, Electric Avenue. At 11 and 6.30. Preacher : D. D. Phillips (Stowmarket).

WHITSUNTIDE AND SPRING HOLIDAY CONVENTIONS

BATH. May 13, 14. Elim Pentecostal Church, Charlotte Street, Queen Square. Saturday at 7. Swindon Elim Choir, conductor D. K. Butler. Sunday at 11 and 6.30. Preacher : J. Hywel Davies. Convener : Douglas O. Ward.

LETCHWORTH. May 13, 14. Saturday at 7. Sunday at 11 and 6.30. Preacher : J. C. Smyth.

SCARBOROUGH. May 29, 30. Elim Pentecostal Church, Murray Street (off Londesborough Road). Monday and Tuesday at 7.15 (both missionary meetings). Preacher : D. C. Lewis (India).

SOUTHPORT. May 14. Elim Pentecostal Church, Evangel Temple, Manchester Road. At 10.45 and 6.30. Preacher : W. Henry Fardell.

D.613

ROLL ON, THOU MIGHTY ABERRATION!

(*continued*)

yet I shew unto you a more excellent way" (1 Corinthians 12 : 31) imply that love cancels out the need for supernatural gifts. In this connection it is important to notice that immediately following his great chapter on love the apostle goes on to say "Follow after love, and desire spiritual gifts" (1 Corinthians 14 : 1). The chapter on love is therefore sandwiched between two exhortations to seek after spiritual gifts, not because love makes such gifts obsolete but because it is the only condition in which they can be properly exercised. Spiritual gifts, therefore, can hardly be regarded as a provision for the spiritually immature, since their exercise demands a quality of love possible only to men filled with the Spirit of God.

Let us then regard the gifts of the Spirit as the New Testament sees them, not as rather embarrassing supernatural phenomena to be avoided or as outworn provisions for the Church in a past age which we can now discard, but as gifts of Christ to His Church. Only when she is estranged from him does the bride disparage her bridegroom's gift—shall we, His bride, count as of little value gifts that our heavenly Bridegroom bought for us with His own blood?

SUNSHINE CORNER (*continued*)

love one another, even those who are not very nice to us, and our heavenly Father will be pleased with us when He sees us doing loving actions like Brian. Brian was willing to give up his tea for Billy, but Jesus loves us so much that He gave up His life for us.

God bless you. Lots of love from

AUNTY MAY

Sunshine Corner

THE BIRTHDAY PARTY

IT was Brian's birthday, and how excited he was as he watched for the postman who would be bringing his birthday cards. At last he heard the rat-a-tat on the door-knocker, and there was the postman with lots of cards for Brian and two small parcels too. Brian could hardly eat his breakfast he was so excited. "You will get some lovely eats for my party, won't you, mummy?" he asked. "Of course I will" said mummy. "Now hurry up, or you'll be late for school."

At half-past four all the little guests started arriving for Brian's party, and soon they were all sat down at the table, which was loaded with jellies, trifles, cream cakes, chocolate biscuits, a lovely birthday cake and lots of other things too. "Now Brian," said mummy, "it's your birthday, so you say grace for everyone."

Suddenly there was a knock on the front door, and aunty Beth, who was helping mummy, went to see who was there. On the doorstep was a little boy, his clothes old and poor, and he was not very clean either. "I'm Billy," he said, "and I've come to Brian's party." While aunty Beth was taking Billy to wash his hands, mummy called Brian out of the dining room and asked him why Billy had come without being invited.

"Oh, but I asked him to come," said Brian. "You told me that God wants us to love everyone, and nobody invites Billy to parties because his mummy hasn't got any money to buy a present, because his dad is a drunkard. If you haven't got enough food, mum, he can have mine."

Mummy said "Of course there's enough food for you all." It was wonderful to see Billy's eyes open wide as he looked at the great spread. He'd never even tasted some of the lovely things before.

"I told you it would be lovely, didn't I?" said Brian. "And one day if we love Jesus He will take us to live in heaven and there'll be lots of lovely things there. Best of all, Billy, Jesus will be there, and He loves you even more than I do," said Brian.

So, girls and boys, if we love Jesus we must also

(*continued on page 285*)

?

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. Newman**

Monday, May 8th — Hebrews 11:20-31

" By faith Moses forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible " (v. 27).

Who has not been thrilled with the story of Moses and his sacrificing, suffering and enduring faith; choosing to suffer, and esteeming the reproach of God greater riches than Egypt's treasures ? He had faith to forsake Egypt, faith to endure, faith to keep the passover and, in triumphant, miraculous delivery from bondage, even to pass through the Red Sea. Moses' faith was preceded by the faith of Moses' parents, and what a thought that is ! Then Moses' faith was exemplified in his loyalty to his own people. Loyalty to the household of faith is one of the results of a full-orbed life of faith. Then on to Midian in the " courage of faith," not fearing the wrath of the king (v. 27). Yes, Moses was able to face all things as one who sees Him who is invisible. What intimacy ! Hence the song of Moses and of the Lamb (Revelation 15:3). Let us face God before we face men.

Tuesday, May 9th — Hebrews 11:32-40

" Of whom the world was not worthy " (v. 38).

What a summary of faith worthies and their exploits ! What finer lives are there than those of the heroes of the faith ? What defiance of suffering can be realised through faith ! And the unnamed heroes of faith are as worthy as the named ones. Believers from the times of the Maccabean struggles are also recognised. Notice that trust in God and basic conviction about the hereafter characterised these heroes and heroines of the faith. Let us avoid a superficial experience and let us build our lives on Christian ethic, and with real character. Who knows but what all the afflictions and temptations that God permits to pass over us here below are but moulding us for eternal bliss ? The previous verse, 37, is worthy of note, for we learn that even these heroes of the faith were tempted.

Wednesday, May 10th — Hebrews 12:1-11

" Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God " (vv. 1, 2).

What a glorious adventure the Christian life is ! " Let us run." Not loiter, but run, as in a race. Concentration of purpose, singleness of aim with intensity is the idea contained in these verses. Life in earnest—that is the idea. Time and room for pleasure, business, politics, even the pursuit of wealth, but for Christ the crucified how the pace slackens ! In a world such as ours, and with a theme like ours, let us not be languid but devoted, eager, consumed with love for God and a passion for the souls of men. Paul, the greatest spiritual athlete, could say " This one thing I do . . . I press toward the goal for the prize of the high calling in Christ Jesus." The goal is there, the race is set; let us run with steadfast endurance.

Thursday, May 11th — Hebrews 12:12-29

" To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect " (v. 23).

Our citizenship is in heaven. The writer pictures the great assembly of the chosen people round Mount Sinai, and then his inspired mind describes an infinitely larger and happier gathering around Mount Zion in which all believers have their place. Bless the Lord. " We are come " to the church of the firstborn ! We are chosen, called, consecrated. What a company, the Church of Jesus Christ, all of which are firstborn. Actually the firstborn of every creature is the Lord Jesus, but by our being one with Him we become the firstborn of God through the new birth. Set apart for God, redeemed by blood, their names written in the Lamb's book of life, this honour have all the saints.

" Never did angels taste above
Redeeming grace and dying love."

Let us ever participate in the service of His Church and as the firstborn possess the inheritance.

Friday, May 12th — Hebrews 13:1-25

" Jesus Christ the same yesterday, and today, and for ever " (v. 8).

Jesus Christ always the same; the unchanging Christ, who is our Saviour and Friend. In a changing world such as ours we need such an unchanging Saviour, the living Christ, whose body rests not in a Syrian tomb but One who lives to be the same: the same Forgiver of sins as of old; the same divine Teacher by whom the ignorant can be taught; the same Comforter to comfort and deliver the despairing. What He is today the same will He ever be, and every believer, seeing Him as He is, will recognise at once the same Jesus whom He loved, and who loved him long before. Nevertheless, the unchanging Christ is the Christ of infinite variety. Praise God that in all the names and attributes of God the Son there is eternity and changelessness. " All may change, but Jesus never; glory to His name."

Saturday, May 13th — Acts 1:1-14

" But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth " (v. 8).

The baptism in the Holy Spirit is sent that we might have power to witness. We are saved to exalt, glorify and serve the Lord Jesus Christ. There are two keys to unlock the door of power, the same power that the apostles had; power for glorious liberty, and victory in the service of the Lord. The first key is motive. God alone truly knows your heart and mine; the motive for powerful, effective ministry and testimony is that of living and doing everything " for Jesus' sake." Every part of our lives must be completely transparent before the Lord if He is to give Holy Spirit power to the believer. The second key is yieldedness in absolute surrender. May He give us the willingness to meet His conditions for unlimited power.

Sunday, May 14th — Acts 2:1-13

" And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance " (v. 4).

Not until Pentecost were Christians a distinct corporate body. On that day the divine life, the nature of the Holy Spirit, was infused into the members of Christ's body, and the first cry of the newly baptised people was praise—" they spake in other tongues the wonderful works of God." The coming of the Holy Spirit is symbolised by wind and fire. Wind symbolises the mystery of the Holy Spirit's working (John 3:8); the fire His energy in the believer. We note that the sound was **like** a wind, that " cloven tongues **like** as of fire sat upon each of them." It was a visitation from heaven; the outward expression was in terms of the material, the reality was from the spiritual realms.

" Oh, turn me, mould me, mellow me for use,
Pervade my being with Thy vital force . . ."

Lord, send the old-time power.

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London Crustder Choir :
May 6, Royal Albert Hall ; 8, Penge (Salvation Army) ; 13, 14, Bracklesham Bay ; June 6, Guildford Cathedral.

BIRTH

GADD. On February 26th, to John and Pat, members of Elim Church, Plymouth, God's gift of a son, David Mark, a brother for Michael.

MARRIAGES

BRADLEY—WHEATLEY. On April 15th, at the Elim Church, Scarborough, Alan Bradley to Janet Moira Marie Wheatley. Officiating minister: J. Hyde.

BUTCHER—PODGER. On April 1st, at the Elim Church, Chelmsford, David George Butcher to Maureen Joan Podger, both Elim Crusaders. Officiating minister: D. Anthony (Chelmsford), assisted by R. Mackenzie (Rye Park).

WOOLLARD—DICKMAN. On March 25th, at Elim Pentecostal Church, Ipswich, John Edmund Woollard to Jacqueline Anne Dickman. Officiating minister: A. J. Chuter.

WITH CHRIST

ANDERTON. Mrs. Clara Anderton, aged 86 years, faithful member of Elim Church, Caerphilly. Officiating minister at funeral: John Coleman. " Well done thou good and faithful servant."

BALL. On March 3rd, Mr. F. Ball, fatihful member of Rye Park Elim Church. Officiating minister at funeral: R. Mackenzie.

WOOD. On April 9th, Mrs. Ellen K. Wood, aged 67 years, wife of the late Ted Wood, and beloved member of Croydon Elim Church. Officiating minister at funeral: W. J. Maybin. " At home with the Lord."

LATE NEWS

Almost 500 attend opening rally at Northampton. One hundred and sixty decisions to date. Many remarkable healings.

A. TEE.

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THE ELIM EVANGEL

Vol. XLVIII No. 19 MAY 13th, 1967 6d.

Sunday morning service in the Elim Pentecostal church, Colaba, Bombay, April 9th

WE MUST HONOUR THE HOLY SPIRIT

By P. S. BREWSTER

WHITSUN is a very important period in our Christian calendar, none other than the commemoration of the giving of the Holy Spirit and the formation of the Church. This embodies two fulfilments of prophecy. The baptism in the Holy Spirit creates a spiritual revolution in the life of a Christian believer; it is an experience that words fail to describe, but the anointing is something that remains with the believer for ever, and gives continuous blessing. This baptism, with the evidence of speaking in tongues, is promised to all believers. An astonishing and yet innocent confession is recorded in the nineteenth chapter of Acts when those early believers said "We have not so much as heard whether there be any Holy Ghost." This astonishing ignorance has been manifest in our generation among religious people of all denominations. The Holy Spirit is talked about, sung about, prayed about and preached about, and yet not known. This contradiction is everywhere. However, this is now changing rapidly, because God is pouring out His Spirit in these the last days upon all flesh in fulfilment of the prophetic word: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Somebody has said "Why do you give so much honour and attention to the Holy Ghost?" I sincerely hope that we give equal attention to each member of the Trinity: God the Creator and Father, Jesus Christ His Son, our Saviour, and the Holy Spirit, the Comforter.

However, God has left so much in the hands of His Holy Spirit that obviously a great deal of attention must be focused upon Him. He is aptly described as the Executive of God upon earth. Almost the very first words in the Bible record are that the Holy Spirit was present, brooding over a chaotic mass of disorder prior to our record of creation: "And the Spirit of God moved upon the face of the waters."

It was the great generating work of the Holy Spirit that brought the humanity of Christ into being

The incarnation of Jesus Christ, with all its great majesty and mystery, was the work of God's Holy Spirit. "A body hast thou prepared Me." The angel said to Mary "The Holy Ghost shall come upon thee." Jesus said "It is the Spirit that quickeneth." Paul said that they were "ministers of the New Testament." Peter said that Jesus at His resurrection was "quickened by the Spirit."

Prior to conversion it is the work of the Holy Spirit to convict a sinner of his sin

Jesus said, in reference to the Holy Spirit, "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." All the inner feelings, fears and burdens of pre-converted days are the work of God's Holy Spirit. A long time before the new birth takes place the Holy Spirit is busy operating upon the human soul. Sometimes quite unknown to the individual concerned, sometimes completely misunderstood, but with the surety of divine planning, the Holy Spirit works upon the human heart. Sin becomes exceedingly sinful; a man's state before God is flashed to his mind; the conscience becomes uneasy and heavy; depression and gloom come upon the person. These are none other than the working of God's Holy Spirit, revealing sin, revealing the righteousness of God and portraying judgment to come. It is not our evangelical

coaxing that wins a soul for Jesus Christ, but the presentation of the gospel and the work of the Holy Spirit.

At conversion the Holy Spirit regenerates

This is exactly what Jesus taught when He spoke to Nicodemus about being "born of the Spirit," "born from above." This impartation of divine life is the miracle about which our Lord talked so frequently. Eighty-five times in the New Testament the impartation of this glorious life is spoken of. "I am come that they might have life, and that they might have it more abundantly." Paul describes this new life as "Christ in you, the hope of glory" and, writing to Titus, "the renewing of the Holy Ghost." If the work of the Holy Spirit is so intimate and vital at conversion, how important it is that we as Christian workers should honour the Holy Spirit and be sensitive to His movings. The Holy Spirit is involved in all evangelism.

The Holy Spirit continues His gracious work by preparing the new convert as a bride for Christ

From conversion until translation the Holy Spirit never leaves us. He is sometimes grieved by our conduct; His advances are quenched by our fleshly indulgences; He is resisted by our stubbornness, but He perseveres with us. He is the gracious, patient Holy Spirit. The Church is described as a body, a building and a bride, and year by year it is the work of the Spirit to lead, guide and fashion the life of the

(*continued on page 298*)

Pentecostal revival in the New Testament books

THE FIRST EPISTLE OF JOHN—BOOK OF MID-DAY

Evangelistic expositions given Sunday by Sunday in the Elim church, Sparkbrook.

By GEORGE CANTY

JOHN demands in this letter that we come to terms with down-to-earth reality in religion. His first words refer to "that which we have heard . . . seen . . . handled."

To refuse the palpable actuality of God's presence in the here-and-now as well as in the hereafter was to him anti-Christ. "Every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

In his day the talkers were at it. Sophists spun wordy speculations around popular assumptions, weaving nebulous, metaphysical theories in impressive-sounding displays. It still goes on.

The pivotal truth in his letter was "God is love." John's ghost would rise in anger, I think, if he knew how this gloriously relevant fact has been turned into just another abstraction, defeating the purpose of his letter. He may as well have written that "God is oblong," or that the Dog Star is putty coloured, for it is noted merely as an idea for the theological text-books, useful for the academicians, or to satisfy our curiosity.

"God is love"—that matters beyond the pulpit, beyond college, out into industry and commerce, and down into the sleaziest joint in the grubbiest corner of this city. Truth matters most, and this truth most of all.

In John's gospel God is *life*. In John's apocalypse God is *light*. Here the glory of day reaches its zenith. God is *love*.

But what does it mean? Is it different from just doing a loving deed? There is a strange difference, for John insists "Herein is love, not that we loved . . . but that He loved." Our most creditable behaviour involves usually the denial of our personal desires. For love's sake we refuse our own happiness so that another benefits. This means we merely copy love, acting as we think love would act. In contrast, God's goodness is always an expression of what He most longs to do. He hungers to do those things which for us would be a sacrifice. God does what He does not because He thinks He ought to do it, or because some ideal demands it, or because that is what love would do. He **is** love. He is inspired by nothing but His own passion. Love would do what God would do. He actually yearns to carry our sorrows, be stricken with our grief, suffer for our sins. He hungers and thirsts to taste our bitterness for us, to embrace our cross of shame, to be numbered with the transgressors. He does not deny Himself His pleasure in all this, for this is the pleasure of the Lord. This is love. We can only imitate.

In chapter one John declares that this love has manifested itself in the world as light and life, flow-

ing into disintegrating society and magnetically drawing together a new fellowship of people who experience the tide of divine forgiveness released by the blood of Jesus Christ. We can be sullen, hostile—if we prefer the curious perverted pleasure of such feelings. But God is still love. That is the ultimate fact in this universe of ours, and to fight it by being bitter, cynical, unbelieving and ungenerous is to build a hell around ourselves as a protection from the Reality that will not change.

In chapters two and three John does an incredible thing. Having raised the conception of God to a peerless level, he then demands that we be like God! That is, we are to let the love of God be perfected in us—as it was in Jesus!

However, that is one reason why God told us about Himself—not to tabulate the details in a library but to register it in our lives. What a life we would then live!

Can you think of Jesus needing a cigarette to keep calm or to maintain His poise? Can you suppose He would ever have been so empty that He would stand in a queue at a bingo hall, have to take amphetamines, or flirt with other men's wives? Would you ever imagine Him needing dirty jokes, or finding relaxation in a salacious television show? The very idea itself seems obscene. He—Jesus Christ—so bored that he needed booze? We all feel the absurdity of it. Why, He was love! Within Him were resources of satisfaction and joy without end. Precisely—and John talks of the possibility of our being like Him, and even says to his readers "ye have known Him that is from the beginning." Those Christians shared His victory over the world. They laughed at the threat of circumstance to destroy the image of God in their souls. We can be God's sons!

In chapter four comes that curious, apparently dated, reference about God in the flesh and anti-Christ.

It is far from out-moded or irrelevant. To John the love of God was a genuine thing to be reckoned with everywhere in this world. There were those who taught that the divine spirit was unreachable and unknowable, and that it could not touch our material world at all; that the very body of Jesus was unreal because divinity could not associate with materiality. I cannot help but feel that some similar idea lies behind so much of the very theology today that talks of God being in this world and not "out there." They deny it, for they refuse to believe God could be incarnated or that He could work a miracle. No wonder we get books that an Archbishop recently called muddled! I believe in miracles, because God is love, and that love is as active in the material world as in the spiritual. He has all power in heaven and on earth.

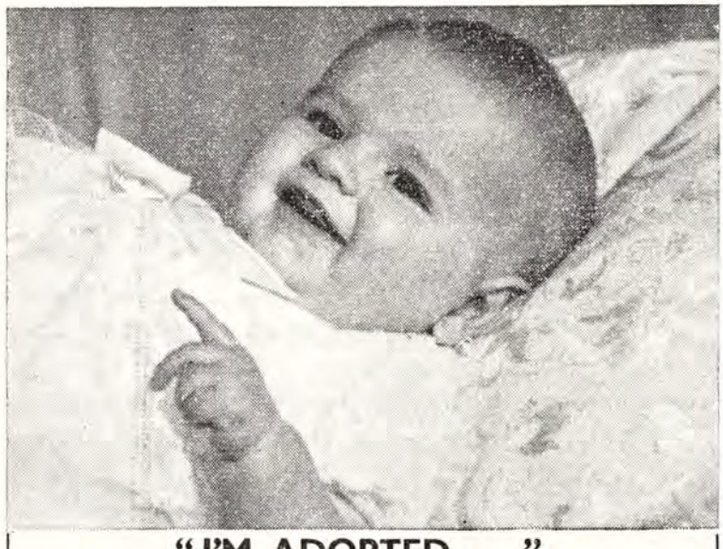
That is no theory for John. Time after time he says "I know." The Christianity that does not "know" is not John's Christianity.

In the final chapter John introduces the simple way to link on to this supreme resource of love. "Whosoever believeth . . . is born of God." God—loving us into a new existence! He also states that the same simple act of trust brings us the true knowledge, next "he that believeth . . . overcometh the world," then "he that believeth . . . hath the witness in himself," also he will "have eternal life," and even "the petitions we desire of him." Is not that a very desirable state to be in?

Dr. Fleming, we all know, discovered penicillin by taking notice that a certain mould on a culture of germs had destroyed those organisms of disease. He realised that if it could happen in that tiny sphere it could happen for every sick man in the world!

In this church are a couple of hundred in whom

(*continued on page 299*)



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D.1376

ELIM PENTECOSTAL CHURCH NEWS

BAPTISMS AT LINCOLN

Report from *Lincolnshire Echo*.

ELIM Pentecostal church in Monks Road, Lincoln, has had its first-ever baptismal service—thanks to a new baptistry built by its members. The building, originally a Congregational church and going back to 1898, has been the Elim church for thirty-one years.

The baptistry was built by the men of the church in their spare time and took three months to complete.

About twelve tons of building materials were used, and the building knowledge of Mr. Dennis Frost, one of the many members responsible for carrying out the work, proved most valuable.

SIX CANDIDATES

Colin Marshall, a nineteen-year-old builder's apprentice, showed his ability in completing the structure and rendering and plastering it.

He was the first of six candidates for baptism, and

is shown in the picture with the minister, Rev. B. J. Epton.

Colin was followed by his sister, Jill. Also baptised at the inaugural service for the baptistry were Mrs. J. O'Rourke, her niece Barbara Walker, Paula Sergeant and David Brooke.

Such was the attraction of the service that many members of the congregation had to stand.

A further report from the minister.

Of the six candidates who were baptised two were recent converts, an airman and a mother of one of our Sunday school scholars.

The Sunshine Corner is in blessing and 100 children attend every week. This section of the work, under the leadership of brothers M. and P. Epton, is helping the Sunday school in the recruiting of many new scholars.

The church benefited tremendously under the ministry of Rev. A. H. Townsend and Mrs. Townsend, when we were reminded most forcibly of the near return of our Lord.

The Crusaders are doing a most important work in tract distribution, and 500 *Challenge* magazines are taken into the villages every month.

SHEFFIELD **Pastor: A. V. Gorton**

BAPTISMS IN THE HOLY SPIRIT

Our assembly experienced a week of great blessing under the ministry of Pastor and Mrs. G. Hillman (Letchworth) during our Bible study week. Following this was our Easter convention, when Pastor R. Morrison (Kingstanding) and Pastor A. R. T. Whittall (Woolwich) gave of their very best, bringing us into closer fellowship with our Saviour.

In the after-meetings eight young people received the baptism in the Holy Spirit.

C. LADLOW.

BURTON-ON-TRENT **Pastor: R. Morrell**

The first anniversary of our Sisterhood was celebrated in March and we look back upon it with praise and thanksgiving to God for His hand of blessing upon it.

On Saturday evening we were happy once more to have the support of the Tamworth Elim church quartet and a delightful guitar duet composed and rendered by recently converted teenagers from that same church. The singing of these dear ones is always greatly appreciated and truly blessed of God.

Our guest speaker was Mrs. Gladys Gorton, whose anointed ministry was a means of great blessing and encouragement to each one of us, and she in turn was delighted with our contribution to the E.W.M.A., as our numbers at present are only small.

Items were rendered each evening by members of the Sisterhood. Good numbers attended both meetings, and at the close we had the joy of one decision for Christ. Our hearts are full of praise to God for this wonderful weekend, and also for His good hand upon us during our first year. We give Him all the glory.

V. SHIPLEY, secretary.

Gratitude is the memory of the heart.

God gives us love without measure, but chastisement in measure.

The more of heaven there is in our lives the less of earth we shall covet.

The secret of an unsatisfied life lies too often in an unsurrendered will.—J. HUDSON TAYLOR.

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.

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EDITORIAL

TWO widely disseminated doctrines tend to weaken the sense of personal responsibility inbuilt in mankind: the doctrine of inbred sin and that doctrine of determinism generalised today under the name of Calvinism. Only recently we faced this statement, as all ministers and evangelists have to face it from time to time: "You teach that I was born a sinner, therefore I can't help being a sinner, so why should God condemn me for what I cannot help?" The stock reply, that Jesus died to extricate the questioner from that predicament, elicits the rejoinder: "*But if Jesus had to die to extricate me from my God-imposed predicament* how can you preach that it was the love of God that sent Jesus to die? That would be making a virtue out of a necessity with a vengeance." And there is no reply to this statement. Of course, the answer to our inquirer is "You do not sin because you are a sinner; you are a sinner because you have sinned."

The doctrine of inbred sin was promulgated by Augustine as his reply to a problem that was based on a false premise. The problem was "What is evil in me that responds to temptation?" The inference behind the problem is that there must be something evil in us to respond to temptation. However, this is not the case, as the fall of Satan and Adam and Eve shows, and as our Lord's temptation shows. As the inference is false, the problem does not arise; the doctrine, therefore, is rendered unnecessary, and our friend is taught that his sin is the consequence of his misuse of personal responsibility.

As touching determinism, the problem is put as follows: "You teach that God has predetermined my future, therefore I can do nothing about it." Our Lord's words to the Jews, "I would have gathered you as a hen gathereth her brood under her wings, and ye would not," show that the determining factor was their rejection of Him, not His rejection of them. There is an area of man's personality sacred to himself but which when handed over to God becomes the citadel from which God operates His purpose for that man for time and eternity.

"ELIM EVANGEL" CIRCULATION

READERS will be delighted to know that with this number we have passed our next milestone in increasing EVANGEL circulation. Unfortunately lack of space for some months has prevented our recording the churches showing increases, but to all ministers, members and EVANGEL secretaries we say a hearty thank you for your contribution to this marvellous achievement.

N.B. These increases do not include extras printed for and sold at campaigns.

NEXT WEEK

Read the Secretary-General's article **"Unknown tongues—an examination of a much-discussed doctrine."**

More church reports

IRISH EASTER CONVENTIONS

THE opening service of the united Easter convention of the Irish churches was held in Bethesda Elim church, Belfast, on Easter Saturday. Pastor L. P. Cowdery (Plymouth), the guest speaker, gave the opening address and vocal items were rendered by Mrs. C. Black and Mrs. C. Tweedy. The venue for the Easter Monday services was, as usual, the Ulster Temple. In the afternoon a baptismal service was conducted by the resident minister, Pastor John Gardiner, when an encouraging number, including three young people from the same household, publicly confessed their faith in the risen Christ. Pastor L. P. Cowdery ministered the Word.

At the evening service Pastor G. Wallace, Armagh, ministered with Pastor Cowdery, and vocal items were rendered by the Melbourne Street Elim church girls' trio and Mr. S. McAlease (Cullybackey).

There was an encouraging representation from many Elim churches, and at the close of the evening service God wonderfully confirmed the Word with signs following. As we generally reflect on the convention ministry we can thankfully say that our hearts burned within us as we listened to such challenging themes as "the greatness of God," "the conquering Christ," "the departed glory" and "the glorious cross." Convention conveners were Pastors A. Wilson, R. Christie, S. C. Cain, J. Harris and H. Toft. The convention concluded on Easter Tuesday, when Pastor Cowdery ministered and Mrs. Bisset was soloist. Mrs. C. Tweedy acted as accompanist.

W. H. HOLOHAN.

LIVERPOOL **Pastor: E. J. Thomas**

ON Easter Sunday we witnessed our third baptismal service under the ministry of Pastor E. J. Thomas in the past eleven months. One candidate in her eightieth year, Mrs. F. A. Owens, with her friend Miss M. Carr, both faithful members of our assembly for the last twelve years, said "We have been putting it off for years."

There were eight candidates, and one young man on holiday at Hereford returned to Liverpool to be baptised, returning the same night.

Our newly formed instrumental group, "The Reapers," took part in this service. The group has brought great blessing to our meeting. In times like these it is wonderful to see young men born again and dedicating their talents to God's glory.

Pastor Thomas's challenging message on the text "For I do always those things that please Him" brought out the necessity of salvation and obedience to the Lord.

The Reapers.

To add to our delight five new members were given the right hand of fellowship. We were happy to welcome Pastor T. Hodge, one of our own young men from Liverpool, who took part of the service.

MISS ETHEL A. DODD.

WHITEHAVEN **Pastor: K. J. Cave**

Members and friends will look back to the 1967 convention as a time of great blessing and spiritual uplift. Pastor W. G. Hathaway ministered under the anointing of the Spirit, and was an inspiration to all. We were well supported by the local "Evangelicals" and on Easter Monday by a large company from our Carlisle church, the result being that our church was packed to capacity. A young girl gave her heart to the Lord Jesus, and after the final service two young men who had backslidden were restored and a Roman Catholic young man gave his life to Christ. Our recently formed male voice choir got off to a good start, there being many requests for an encore. The meetings were ably convened by our Pastor K. J. Cave. We are enjoying the blessing of God, the prayer meetings are full, the numbers are increasing and we are ready for a great move forward with God.

NEWTOWNARDS **Pastor: W. H. Holohan**

DESPITE adverse weather conditions the people came to the opening services of our six-day convention on Saturday, April 1st, in the Elim church, Newtownards. The attendance was the biggest for many

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A study in

By R. B. CHAPMAN
PRESIDENT-ELECT

AT this time of the year the word Pentecost should dominate all others in the mind of every Christian. With the mention of this word our thoughts fly to the second chapter of Acts, where there is preserved for us the record of the phenomenal happenings of the first Pentecost following the crucifixion. It is, therefore, to this portion of God's Word that we turn again at this season of the Christian calendar, and for our study we shall divide the chapter into five sections.

THE MOTIVATION OF MISSIONS
(vv. 1-12)

"*What meaneth this?*" The talking point of the populace of Jerusalem! The question sprang from the fact that people from "every nation under heaven" were all listening in their own languages to the declaration of the "wonderful works of God." The Almighty made known very clearly on this occasion that world-wide missionary enterprise filled His great heart of love. He so organised His divine time-schedule that this exceptional outpouring of the Holy Spirit coincided with the great festal occasion when people from Asia, Africa, Europe and elsewhere across the world thronged the mighty and ancient city of God. There was no finer moment to inaugurate the universal Church because, from beneath the golden grandeur of Herod's temple, these people would return to the four corners of the earth to bear witness to what they had seen, heard and experienced. Thus, with divine perfection, was introduced, on the Day of Pentecost, the first missionary outreach. Having selected the time, God then adopted a miraculous method whereby this mixed-racial and multilingual company could hear and understand the glorious good news of salvation. He introduced the *glossolalia*—the languages—so that all might hear, in their native tongues, the wonderful works of God. This unveiling of the heart of God, this manifestation of His universal intention for the gospel, has been the inspiration behind the missionary vision of the Church throughout the days of grace. No wonder Doctor Oswald Smith, of the People's Church, Toronto, declared to the fifth World Pentecostal Conference in 1958: "Undoubtedly the Pentecostal people are the greatest missionary people in the world," because the day of Pentecost itself witnessed the instigation of the idea of all-embracive world missions.

THE MALEDICTION OF THE MOCKERS
(vv. 13-21)

"*These men are full of new wine.*" With these sneering words the contemptuous scoffers scandalised the beneficiaries of God's blessing. Alas, how pathetic is the unenlightenment of unregenerate men! How denuded they are of any spiritual capacity and comprehension! They cannot discern between drunken gibberish and divine gestures; they have become so accustomed to the crudities of carnal corruption that they are insensitive to the sober and sacred sounds of the supernatural. How quickly the newly sensitive soul of the anointed Peter reacted—he rose spontaneously to the defence of his Spirit-endowed colleagues and denounced this evil and unworthy accusation. He did not stop at mere negative denunciation but proceeded to refute positively and completely the blasphemous charge by revealing the impossibility of such inebriation at that hour of the day. The Rev. Albert Barnes points out in his commentary that the third hour of the day, equivalent to 9 a.m. in our reckoning, was the hour of morning worship and sacrifice. No religious Jew would partake of food or drink until after that sacred hour. On festive occasions, such as Pentecost, this abstinence would be maintained until noon, when, following the ceremonies, a repast would be partaken of in the homes. Then, to complete the devastation of the cynics, Peter interpreted to them the writings from the prophets and made known that these phenomena were merely a fulfilment of what had been promised for perhaps some 800 years. How utterly humbled these people must have been beneath this revelation of divine truth, to which they seemed to have been completely blind until this moment. No further challenge, no more futile interruptions, came from the shattered mockers; they were silenced by the convincing and Spirit-inspired unfolding from the lips of God's servant.

THE MAGNIFICATION OF THE MESSIAH
(vv. 22-36)

"*Being by the right hand of God exalted.*" Having dealt with the critics, Peter, under the unction of the Holy Spirit, magnified the crucified Saviour, declaring how God had effected His glorious elevation. In life the Almighty manifested His approval by effecting "miracles and signs and wonders . . . by Him"; in death the Almighty raised Him up because it was not only unthinkable but impossible that the

s 2

last enemy should be able to retain its grip upon Him ; and in resurrection the Almighty exalted His glorious Son to share the throne in glory while every foe was destined to subjugation beneath His nail-pierced feet. With special emphasis Peter directed his words towards the Israelites, and no doubt their proselytes, and quoted from their beloved patriarch David. The rugged but reclaimed former fisherman protested the facts of the Messiahship, the resurrection and the exaltation of the Lord Jesus Christ from the texts of the prophecies of the great king. He ratified the fulfilment of them by eye-witness testimonies from himself and his companions, who had fellowshipped for forty days with the risen Christ. The fundamental intention behind every ministry must always be directed towards the exaltation of the Son of God to entire pre-eminence.

THE MITIGATION OF MISERY
(vv. 37-41)

"Men and brethren, what shall we do?" The crystal-clear presentation of truth and the overpowering conviction of the Holy Spirit were so tremendous that the awe-stricken and heart-pierced company could only cry out these frantic words of inquiry from the depth of their misery and distress. No argument remained in them, all resistance had gone, they were conscience-smitten and desperate for remedy and mercy. Peter had the answer for their bemused minds ; he knew what could alleviate their anxiety, assuage their guilt and remove their fear. He called for repentance that would bring remission of sins and would lead to the reception of the promised Holy Ghost to all, of any nation or generation, whom the Lord should graciously call. Three thousand souls that glorious day had their question answered and their dismay banished as they tasted the marvel of the pardoning grace of the Lord. Gladly, and immediately, they submitted to identification with Christ in the waters of baptism and unashamedly bore testimony to their new-found relationship with the exalted Son of God. Unless there is deep and sincere repentance there is still no remedial or remitting balm for the troubled soul ; without it no relief can come. The glorious gospel of Jesus Christ remains the only power that can mitigate the misery and dispel the dilemma of a sin-stricken and sorrow-filled world.

THE MANIFESTATION OF MATURITY
(vv. 42-47)

"They continued stedfastly." These final verses of the chapter reveal the basic conduct whereby the new disciples progressed towards spiritual maturity. The secret lay in the fact that "they continued." There was no turning back, but a "continuing daily" in the way. The Church of Jesus Christ has suffered immeasurable losses throughout the centuries because of those who have failed to continue. Lessons can be learned from those early disciples regarding what they did, and what their relationships were, to maintain this vital pursuance of their calling.

In their relationship towards God we find they were daily in His house, engaging in prayer, offering praise, partaking in the breaking of bread and becoming established in the truth of the apostles' doctrine. If new converts still attended diligently to these matters they would "continue" also.

In their relationship to one another they were with "one accord" in their fellowship together, and with personal sacrifice they shared their all with each other, so that none should be in need ; and they were thankful for this privilege. How many have been lost to the cause of Christ because no real fellowship has been extended to them. They have not found always that precious unity within the ranks of the Church but, alas, so often there has been discord, which has shattered their trust and driven them away. Instead of discovering a sacrificial, sharing selflessness they have been disappointed by the discovery that many professing Christians have been self-centred and self-seeking—totally uninterested in the well-being of others.

In their relationship to the outside world these early followers caused fear to fall upon every soul as signs and wonders were manifested, and consequently they grew in favour with all people, who were daily added to the Church's number. What relationship does the Church in general today hold towards the outside world? Does it impress the outsider and grow in favour? Or does the world

(continued on page 301)

new convert, until he or she becomes a vessel of honour.

The Holy Spirit empowers the believer so that he can be useful in Christian service

In Acts 1:8 we read these words: "But ye shall receive power, after that the Holy Ghost is come upon you." This great power, which is so revolutionary, gives us clarity of thought, authority in ministry, understanding in the Scripture, boldness in speech and an insatiable desire to win souls for Jesus Christ. This is not a natural desire; it is all born of the Holy Spirit. The great story of soul-winning, both at home and abroad, is miraculous and supernatural, simply because of the power of the Holy Spirit.

So wide and deep in the ministry of the Holy Spirit that even comfort is included

The Holy Spirit is called by Jesus Christ "another Comforter." It is recorded that the early Christians walked in the comfort of the Holy Spirit. Every Christian during his hour of temptation and trial can receive the comfort of the Holy Spirit. The Holy Spirit is called "the Comforter" or "the *Paraclete*." and as such He ministers to Christians in the various stages of Christian growth and maturity. He is more than the Comforter. He becomes our aid, our help, our all-sufficient one, one who is our advocate and counsel.

The Holy Spirit also becomes our illumination

He unfolds the word of God; He reveals to us things to come; He guides the Christian into all truth. He speaks not of Himself but always portrays and magnifies Christ. Paul tells us that the deeper issues of the Christian life are a revelation of God's Spirit. The Holy Spirit is our teacher.

Another wonderful ministry of the Spirit is that He bears witness

He confirms that we are born of God. "The Spirit itself beareth witness with our spirit, that we are the children of God." "He that believeth on the Son of God hath the witness in himself."

The Holy Spirit continuously strives with men

In the early days of world history God said "My Spirit shall not always strive with man." Here you have the great work of the Spirit as He strives with sinners; and yet there is a time limit set for the striving of the Holy Spirit; God Himself said "My Spirit shall not always strive," showing that one day His striving will come to an end.

The Holy Spirit is called the great restrainer

There are two great powers on this earth, the

(*concluded on page 302*)

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D1302

Women's column

Peter's wife's mother

By MRS. J. OSMAN

ONE day in Capernaum our Lord went from the synagogue to the home of Peter and Andrew, accompanied by James and John. He had taught and healed with divine authority in the synagogue and yet He was ready and willing to visit the home of His disciples who were fishermen.

To worship Christ in church is blessed, but what a thrill it is when He visits us in our homes. He loves to be invited and made welcome. Do we ever keep Him outside our homes, or disappoint Him by failing to open the door through laziness or absorption in other things? Is He the unseen guest in our homes? I know some of His lovers who always keep an extra place at the table for Him.

As soon as Jesus entered Peter's house He must have sensed something was wrong, because Peter's wife's mother was not there to welcome Him. In the East the mother-in-law is an important member of the house. She usually does all the catering and the servants take orders from her; her wishes are consulted in all things and she is looked up to as the hostess. This mother-in-law was the wife's mother, so probably there was no strain in their relationship. She was old no doubt, but respected and taken care of. It is quite obvious that they were all concerned at her illness.

Dr. Luke tells us that she had a great fever. High fever shows the seriousness of the disease, and it would seem that she had been lying ill for some time, gripped by this burning fever. As soon as our Lord entered the house her loved ones told Him all about her right away; they lost no time in making their anxiety known. "Oh what peace we often forfeit because we don't take our problems to Jesus in prayer."

Jesus went at once to her bedside and stood over her as a doctor might. He touched her hand, *not to feel her pulse* but to heal and to rebuke the fever. "He touched her hand, and the fever left her." For days she had been tossing restlessly to and fro on the bed with high fever, enduring a splitting headache, throbbing temples, parched, burning lips and aching eyes, and getting weaker and weaker, then suddenly the fever disappeared and she was healed. She looked up amazed, probably overcome with gratitude. Her trembling lips tried to say thank you, her eyes were full of tears of deep thankfulness that she was unable to express in words. "He touched her hand, and the fever left her, and she arose." When fever departs the patient is left in a state of excessive weakness and exhaustion, having to learn to walk again; but she not only arose, she ministered to Him. She must have counted it a privilege to minister to Jesus and to all who had been concerned for her.

He is ready to touch each of us now. Are we feverish—feverishly planning to do this or the other, full of tension and anxiety, seeking to serve Him but out of touch through business or strain? Perhaps we are thirsting feverishly for the praise of men. Oh that these fevers might go! Perhaps our eyes are aching because we are following some self-made plan. It may be that deep sorrow and anguish have overwhelmed us, and we cannot break their power in our lives. Whatever it is let the Master touch us as He only can. It may be that we need to stoop low for the cross and the thorny crown in lowliness and meekness. As our Lord touches us, peace will fill our souls to overflowing. It may be that our feverishness is caused through anger, resentment and bitterness. Perhaps someone has hurt us by some thoughtless word, or completely misunderstood us, and it rankles. His hand can draw out the poisoned arrows. His love and power are infinite.

Let Him touch us just now, and we shall arise and minister to Him, for He is very precious to our souls.

PLAN YOUR PROGRAMME

ELIM MISSIONARY SOCIETY

ANNUAL MISSIONARY CONFERENCE

Reserve September 1st – 8th for CAPEL

FURTHER ANNOUNCEMENTS LATER

THE BOOK OF MID-DAY *(continued)*

the effects of faith, bringing God's healing love, are clearly observable. Some personally testified to it tonight. If this was a truly scientific age we would make our observations and apply the same cure to the whole of our sick society. What has proved potent in a few lives can be powerful in all—in yours, for instance, if you want it as much as you need it. Look, observe, like Dr. Fleming—and live!

YOUTH PAGE

Worth more than a passing thought!

Ron Jones writes about a new venture among teenagers

IT began with sausage, chips and peas!

A smartly prepared invitation card was given to all older Sunday school pupils and young people connected with the church telling them of a banquet especially designed for all young folk in the twelve-to-eighteen-year age group. Some forty teenagers came along to this unusual banquet and so Tuesday Temple Teen-time was born at the Bristol City Temple.

After some weeks the regular numbers settled around the twenty-five mark and proved to be of great encouragement to minister and workers alike.

Almost two years have come and gone since that first banquet, but Temple Teen-time still flourishes.

Five of the original members have now moved out in order to help in one of the Junior Crusader branches held in another part of the city, but the new members have come in to take their places and every Tuesday evening finds close on thirty teenagers meeting together for their particular event of the week.

It might be imagined that to meet the requirements of such present-day teenagers demands new stunts and ideas each week. We have proved that this is not so. Let me set out for you the outline of our monthly programme.

First Tuesday: school for soul-winners.

Second Tuesday: outreach night. This is simply putting into operation those lessons learned the previous Tuesday. One month the young folk go out on the knocker, the next month they invite their school and work friends to a carefully planned evening at the Temple, free refreshments being an added attraction. The last such outreach night brought in thirty new teenagers to the Temple for the very first time.

Third Tuesday: the guest of the month. For this a special speaker is invited and he is given just twenty minutes to talk to the teenagers about anything he wishes. There is then a break for coffee. For the final twenty minutes of the evening the guest comes under the scrutiny of his audience and the young folk are free to ask him any question they wish.

Fourth Tuesday: do-it-yourself night. This is a devotional evening with prayer time, testimony time, musical features and the ministry of the Word, and the whole of the evening's events are carried out by the young people themselves.

When there is a fifth Tuesday in a month it is visiting night. Six groups of five young folk go along to the homes of aged and infirm members of the church, where they conduct short services and perform any little job to be done.

It will be readily seen that this is not a very elaborate set-up and does not call for very big plans, yet it is working. The teenagers love it. They are involved in something worth while. They are growing spiritually and are finding a place of great usefulness in the church itself.

How about trying to commence a teen-time in your church? It can be done, and you are just the very person to do it.

PRAYER AND PRAISE

Conducted by F. H. COLEMAN

WHAT PRAYER CAN DO

Two ladies prayed for the isles in the Hebrides and the revival of a few years ago broke out. The revival produced a man who knew how to pray. During the revival services one night the preacher felt bound, and it seemed that he was fighting against unseen powers. Stopping, he called upon the young prayer warrior to pray. God answered by sending His mighty power through that congregation there and then. People were smitten with conviction. A dance band leader was soon on his knees crying for mercy. A minister in the service, seeing this, ran to the local dance hall and another, the leader of the band for whom they were waiting, was upon his knees in the church seeking God for salvation. At once conviction broke upon them and many were saved.

Miles out from the island of Lewis, as a liner was ploughing its way through the seas, the power of God began to work among the crew. The captain, too, felt his need of God, and remembering a boy who read his Bible and prayed sent for him. Soon the captain was saved and the crew members, too, pleaded that they might know of the salvation through Christ. This is what prayer can do.

David Brainerd prayed for his poor Indians and God gave him a mighty revival among them. Evan Roberts prayed for Wales, and when the Welsh revival broke out at the beginning of this century a multitude joined the Church who were saved in that revival, which lasted for so short a time.

There is no limit to what God can do as we seek Him in prayer. It may be that He is waiting for you to ask Him to do what to you seems to be impossible. Ask Him, for He specialises in things thought impossible.

COMING EVENTS

BIRMINGHAM, Winson Green. May 20-25. Elim Pentecostal Church, Handsworth New Road. Pentecostal outreach campaign with evangelist and musician Alf Harley and duettists John and Muriel Jeavons. Weekdays at 7.30. Sunday at 11 and 6.30. Buses 11 and 96 to Lodge Road.

CAERPHILLY. May 23. Elim Pentecostal Church, St. Fagan's Street. At 7.15. Visit of Sylvano Arcangeli (Executive Council, Assemblies of God, Italy).

CHELTENHAM. May 27. Bennington Hall, St. Margaret's Road. Missionary Rally at 7. Visit of Pastor and Mrs. H. C. Phillips (Transvaal).

COLCHESTER. May 14. Elim Pentecostal Church, Stanwell Street. At 6.30. Visit of the C.U. team from the University of Essex. May 27, 28. Visit of Rev. Ralph Cranston, U.S.A. Saturday at 7.30. Sunday at 10.45 and 6.30. Convener : L. V. D. Tiller.

EASTBOURNE. May 27-30. Elim Pentecostal Church, Hartfield Road (three minutes from railway station). Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Speaker : D. W. Anthony (Chelmsford).

GUILDFORD. May 21-28. Elim Pentecostal Church, Martyr Road. Visit of Charles Brookes.

HASTINGS. May 20. Elim Pentecostal Church, the Central Hall, Bank Buildings. Monthly rally at 7. Visit of David Fellingham and the witness team.

IPSWICH. May 14. Elim Pentecostal Church, Vernon Street. At 11 and 6.30. Preacher : L. Withams (Bowers Gifford).

MERTHYR TYDFIL. May 27-30. Elim Pentecostal Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday and Tuesday at 6.30. Speakers : Hywel Griffiths (Bridgend), Ellis Way (Newbridge). Convener : R. C. Stacey. Refreshments provided.

SALISBURY. May 20-22. Elim Pentecostal Church, Milford Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Visit of W. J. Patterson (Greenock). Singing by the Romsey Youth for Christ Choir and the Romsey and District Ambassador Choir. Convener : James F. Hardman.

SCARBOROUGH. May 13, 14. Elim Pentecostal Church, Murray Street, off Londesborough Road. Visit of E. Dainton (London).

WHITSUNTIDE AND SPRING HOLIDAY CONVENTIONS

BATH. May 13, 14. Elim Pentecostal Church, Charlotte Street, Queen Square. Saturday at 7. Swindon Elim Choir, conductor D. K. Butler. Sunday at 11 and 6.30. Preacher : J. Hywel Davies. Convener : Douglas O. Ward.

LETCHWORTH. May 13, 14. Saturday at 7. Sunday at 11 and 6.30. Preacher : J. C. Smyth.

SCARBOROUGH. May 29, 30. Elim Pentecostal Church, Murray Street (off Londesborough Road). Monday and Tuesday at 7.15 (both missionary meetings). Preacher : D. C. Lewis (India).

SOUTHPORT. May 14. Elim Pentecostal Church, Evangel Temple, Manchester Road. At 10.45 and 6.30. Preacher : W. Henry Fardell.

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A STUDY IN ACTS 2 (*continued*)

find us bigoted, superior, self-satisfied, pharisaical and unapproachable, lacking in love, power and concern ? Are many people outside the Church because of some who are inside the Church ? Let us follow the pattern of these pioneers of "the way" and manifest as much interest in the moral aspect of our spiritual maturity as we do in the miraculous aspect of our Spirit ministry and we will find that the unconverted will look more favourably upon us and daily we shall see them added to the Church and continuing with us.

HELLO SUNBEAMS.

Perhaps you didn't know. I discovered it only last week. Adrian is quite sure and has told us all that "Satan's car is broken down!"

Right at the end of the Elim chorus book is the chorus "He's alive for evermore; Jesus is risen from the dead." It is one of Adrian's favourites. Adrian, however, isn't old enough to read yet and learns the words of choruses by listening to the people in church singing them. He knows quite a lot about cars. Sometimes he has rides in daddy's car, sometimes in uncle Vernon's or grandad's, and, of course, he likes to sit in the front next to the driver. If he sees a car going very slowly he will say "Pass him grandad." When he sees a car that is stopped and the driver is looking inside the bonnet he will say "Look! He's broken down!" The chorus that Adrian likes tells us "Death no longer hath dominion. Satan's power is broken down." Maybe he's heard daddy or uncle or grandad talking about breakdowns and power, so if the power is broken down, well, the car won't go, so Satan's car is broken down! Well, Jesus has broken Satan's power and we're all very pleased if he can't move very fast.

Boys and girls do get muddled with the words in hymns and choruses sometimes, until they learn to read for themselves. Uncle Ray likes to ask children questions to make sure they know what they are saying or singing.

It is lovely to sing about Jesus and all that He has done to break Satan's power. We can't help singing Hosanna, like the children in Jerusalem, and we are glad that the power and the glory are His. There is a lady at our church who loves to sing about Jesus, and when she was younger she taught boys and girls the hymns and choruses. Her name is Aunty Harriett and she is our oldest member. Last week she was ninety years old! We all wished her a happy birthday. Adrian and Karen presented some flowers and a parcel to her and then we all sang her favourite hymns.

'Bye now sunbeams, and God bless you all.

Lots of love,

AUNTY DOROTHY.

HONOURING THE HOLY SPIRIT (*continued*)

power of God's Holy Spirit and the power of the evil one. The Holy Spirit is constantly restraining and holding back the power of evil. He controls, He holds back, He frustrates the work of the enemy. There is no doubt that when this great Restrainer finally lets go His hold the avalanche of evil will very quickly cover the world. We must bless God today for this great influence and power that the Holy Spirit manifests. "He who now letteth will let, until he be taken out of the way."

The Holy Spirit gives inspiration

So many achievements in the Bible are attributed to the work of the Holy Spirit. Here in the preparation and the prediction of the inspiration of the Holy Scripture the Holy Spirit played the vital part. The Scripture is the masterpiece of the Holy Spirit. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

The Holy Spirit gives anointing

John tells us in his epistle that the anointing of the Holy Spirit remains with us for ever. Our bodies have now become the temples of the Holy Spirit, and this anointing is constant. It is not merely a mood of the emotion, it is the abiding presence and indwelling of the Holy Spirit.

It is the work of the Holy Spirit to seal

Sealing is a sign of ownership and a sign of a work completed. Paul says "The Lord knoweth them that are His." He also declares: "Who hath also sealed us, and given the earnest of the Spirit in our hearts"; "After that ye believed, ye were sealed with that Holy Spirit of promise"; "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In these sacred quotations we can see how necessary it is to give place and honour to the Holy Spirit. All His works must be given due consideration. We must seek the Holy Spirit in our worship, we must seek His aid in our preaching, we must acknowledge His great power in evangelism and recognise His constant ministry. We in turn are commanded to walk in the Spirit, to pray in the Spirit, to live in the Spirit, to sing in the Spirit, to be guided by the Spirit, and thus to come under the absolute control of God's Holy Spirit.

Whitsuntide is the commemoration of the greatest phenomenon that ever took place, when men were filled with the Holy Spirit and began to speak with tongues as He gave them utterance.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. T. Bradley**

Monday, May 15th — Acts 2:14-21

" This is that " (v. 16).

The amazing transformation of the disciples by the power of the Holy Spirit introduces the Church age. A few disciples, of like passions as we are, with similar limitations and from a similar background, in a few years spread the knowledge of Christ throughout the world.

The God who did that then has introduced a mightier Pentecost in our century, and throughout the world. The promise is co-extensive with the need, " upon all flesh."

If God did so much in so short a time by so few, how much more can He do now through His Church, the members of which are in every country in the world. The Church's first century saw " the early rain "; we believe that the present " latter rain " will increase until the prophecy through Joel is completely fulfilled.

Tuesday, May 16th — Acts 2:22-36

" This Jesus hath God raised up " (v. 32).

The resurrection of our Lord was a theme in all the sermons recorded in Acts. The conviction with which the apostles preached the resurrection came home to their hearers ; the supernatural happenings confirmed their claims ; their exposition of their Scriptures created a favourable response; the Holy Spirit, operating visibly in causing the disciples to speak in languages they had never learned the wonderful works of God, and invisibly in convicting the multitude of sin, of righteousness and of judgment, confirmed the preached word. Only He can do the same today. The supernatural, in signs and wonders and mighty miracles and gifts of the Holy Spirit (Hebrews 2:4), is the confirmation today, as then, that Jesus is risen from the dead.

Wednesday, May 17th — Acts 2:37-47

" And the same day there were added unto them about three thousand souls " (v. 41).

Three thousand convicted and converted upon the first public proclamation that our Lord had been raised from the dead ! The multitude heard the truth about their own sinful state, about their rejection, even to crucifixion, of their Messiah, about their need of repentance; and the Holy Spirit, through Peter, wrought conviction of these truths in their hearts.

Only the Holy Spirit can show us the truth about Christ's redemptive work and about ourselves in God's sight. Above all things, therefore, the members of Christ's Church need to be filled with the Spirit and need to ensure that He is working through us unquenched and unhindered (1 Thessalonians 5:19).

Thursday, May 18th — Judges 1:1-15

" Give me a blessing " (v. 15).

" Blessing ! " Though we usually define blessing as happiness, the word means much more; it connotes more of the grace and favour of God. The ancients knew the importance of what they called " blessing " whether of God or men. Likewise in the New Testament: " Blessed are ye . . ." (Matthew 5:3-12), " blessed with all spiritual blessings . . ." (Ephesians 1:3). The request of Achsah to Caleb should be the prayer of every believer. If, returning from the house of God, we " had a blessing " the sense of fulfilment is complete. But we can receive God's blessing in every sphere of our lives—at home, in business and in the Lord's service. When His blessing is there all is well; when it is absent nothing compensates for its loss.

Friday, May 19th — Judges 2:1-10

" Ye shall make no league with the inhabitants of this land " (v. 2).

This had been the command of God to Israel, part of the covenant He had made with them; but they had disobeyed His voice. Because they did not separate themselves from the inhabitants of Canaan the exercise of God's power on their behalf was curtailed (v. 3).

These things happened to them for our example (1 Corinthians 10:6). Carnal wisdom finds many seemingly valid reasons for compromise, and even for bringing the Canaanite into the house of the Lord. But separation is God's will for us today as it was for Israel then; though it may appear costly, though we may appear to miss success, separation is the divine requirement and nothing else will please Him.

Saturday, May 20th — Judges 2:11-23

" Nevertheless the Lord raised up judges " (v. 16).

Our verse goes on " which delivered them out of the hand of those that spoiled them." The importance of leadership is emphasised in today's portion. Yet the word of condemnation is given in verse 17: " yet [the people] would not hearken unto their judges." Leaders of groups of all kinds—Sunday school classes, choirs, music groups, etc.—have responsibility in their own sphere for those whom they lead, and decisions are often demanded of them that require great grace in making the right one. The temptation to follow the people instead of the Lord is as great today as then.

Sunday, May 21st — Judges 4:1-11

" And I will deliver [Sisera] into thine hand " (v. 7).

The iron hand of Jabin, king of Canaan, and his army general, Sisera, was heavy upon Israel. Nine hundred chariots of iron would indicate a well-equipped army; how could Israel escape their hand? But God's ways are not our ways. Israel believed, no doubt, that to escape Jabin's hand they would have to match chariot with chariot at least. But God had said to Barak " I will deliver [Sisera] into thine hand." A shadow of doubt prevented Barak receiving honour for the victory (v. 9). Oh that we might believe God in every circumstance ! But we must not expect our nation to exercise faith against warlike national enemies if we succumb to the temptation to use carnal weapons to conquer spiritual foes.

CHURCH REPORTS *(continued)*

years and many Irish churches were well represented, even from as far afield as Larne, Ballymena and Rathfriland. From the opening service the power of God was manifest when our guest speaker, Pastor J. Whitfield Foster, of Emmanuel Pentecostal church, London, spoke on John 7 : 37. At the evening service our hearts were thrilled to see our church packed far beyond our usual capacity. Mr. R. J. Gilmore, Rathfriland, brought the first message, from Acts 3 : 6, " Such as I have give I thee." Pastor Foster's closing message—from John 21, " Lovest thou me ? "—challenged us all to renewed consecration. Vocal items were rendered by Mr. J. McRoberts and Mr. Wm. Henning.

Pastor Foster continued his ministry with us over the weekend until Thursday and preached with great acceptance and spiritual blessing. Attendances were again most encouraging and far-away churches gave us their loyal support. Pastor W. H. Holohan convened the services. W.H.H.

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D. C. Lewis (India) :
May 20, Grimsby (Hainton Avenue) ; 21, Grimsby (Tunnard Street) ; 23, Hull (Mason Street) ; 24, Hull (City Temple) ; 25, Driffield ; 27, Harrogate ; 28, Newcastle ; 29, 30, Scarborough ; 31, Malton ; June 1, Rowlands Gill ; 3, Bishop Auckland ; 4, York.

London Crusader Choir :
May 13, 14, Bracklesham Bay ; June 6, Guildford Cathedral.

BIRTHS

BROADLEY. On April 9th, to Gordon and Heather Broadley, of Halifax Elim Church, God's gift of a son, David Charles.

SHANNON. On April 14th, to Michael and Ann Shannon, of Halifax Elim Church, God's gift of a daughter, Leah Ann.

THOMAS. On April 12th, to Pastor and Mrs. A. R. Thomas, minister of Rugby Elim Church, God's gift of a daughter, Rachel Joy, sister for Lorne.

MARRIAGES

GUCK—BROWN. On March 11th, at Elim Church, Kingstanding, Andrew Philip Guck to Pauline Ann Brown, both Elim Crusaders and Sunday school teachers. Officiating minister: R. Morrison.

WITH CHRIST

McDOWELL. On March 28, Mary, aged 77 years, for many years esteemed and faithful member of Newtownards Elim Church. Funeral conducted by Pastor W. H. Holohan.

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THE ELIM EVANGEL

Vol. XLVIII No. 20 MAY 20th, 1967 6d

The Northampton crusade—a Sunday evening congregation.

The Presidential address

given at the 1967 Conference

I WOULD express first of all my sincere gratitude to the conference for placing in me its confidence by honouring me with its presidency. I trust that I shall be able to prove myself worthy of such confidence. Furthermore, I feel that I am indebted in some ways to our missionary cause for this privilege coming my way. In an effort to discharge this debt it is my wish that this may become a year of *missionary mobilization* throughout our movement.

There are several reasons for this passionate desire. The first, my own personal indebtedness to the cause of missions and my irrepressible interest in it, I have mentioned already. The second is that the Elim Missionary Society is in urgent need of a transfusion of practical help at this present time. The annual accounts, which we are due to examine later this week, reveal that during the year ending October 31st, 1966, our society's expenditure exceeded its income by some £5,000. About half of this figure was caused by a drop in our income and the other half by increased expenditure to maintain the mounting cost of mission work. The average contribution to the Elim Missionary Society per head of our membership is slightly over 30/- per year ; our churches contribute to our missionary work about £100 per church per year.

A Baptist church in the area where I live recently made known its objective, which is that half of its annual income should be given to the work of foreign missions and the other half to the maintenance of the local church and its responsibilities. This is surely a real challenge to us as Pentecostal people !

The third reason for presenting the need of a resurgence of missionary interest is that I am convinced that the word " mission " is written large and clear across the heart of God. It was the world He loved, and for the world the Saviour died and the power of the Holy Spirit was given with the " uttermost part of the earth " in mind. Often it has been said that the " missionary-minded church is the church after God's own heart," and consequently it is the one that He will bless specially. When I was in Finland for the last World Pentecostal Conference I was very impressed by the Scandinavian missionary enterprise. Finland's 200 Pentecostal churches maintain 176 missionaries ; in other words they have almost one missionary for every church. Similarly Norway's 350 churches support over 200 missionaries in twenty lands. I believe the highly respected Dr. Oswald Smith spoke the truth at the World Pentecostal Conference in Toronto in 1958 when he said " Undoubtedly the Pentecostal people are the greatest missionary people in the world," but I am forced to wonder if we in Great Britain are living up to our world reputation as Pentecostals.

The words of Oswald Smith take upon them new challenge and authority when we understand that his church in Toronto operated upon the principle that for every dollar it spent on the home church it would spend seven dollars on foreign missions. I was also interested to learn recently that the Pentecostal churches of Canada had missionaries established in China and Africa before they owned one single pastor's house in Canada itself—no doubt their priorities were Pentecostally correct.

I long to see our missionary work expand ; I desire very sincerely to encourage a definite increase in missionary giving, but I believe in being thoroughly practical in all these matters. I recognise that our missionary cause can only be as strong as the home base allows. If we wish, therefore, to see an advance on the mission field, and an increase in the basic missionary income, we must see also an enlargement in the strength of the home work. As the safe height of a building its dependent upon the breadth and the depth of its foundations so the extent of our missionary outreach is dependent upon the size and stability of our movement at home. Apart, therefore, from all thought of increased personal giving to our missionary work, or of new schemes by which money can be raised, the basic and practical way is to increase the size of the home foundation and then we can add to the size of the mission structure. We are told that the Mormons are opening new churches at the rate of one per week in this country ; we see growth in other denominations. It will grieve the Irish in our congregations particularly to know that in Iford in the past twelve months two additional Roman Catholic churches have been opened ; one was previously a large Methodist church !

I wonder, how does the growth of Elim's home base stand ?

I am going to be pertinent to suggest two ways

in which I believe we can improve the situation at home and consequently bring benefit to the work overseas.

I. BY EVANGELISTIC ACTIVITY

We are being spoken to constantly about evangelism and evangelistic efforts, and invariably our regulated minds immediately contemplate campaigns of varying sizes. I would, however, like us to widen our horizons and appreciate that campaigns are only one small section—albeit sometimes a very expensive one—of the entire potential of evangelistic outreach. We are grateful for campaigns ; some of us were saved in them, and we shall remain eternally thankful for them. We would never depreciate the necessity for campaigns, or cease to admire the ardour of the campaigners ; but may we ever be preserved from thinking that therein lies the " pearl of greatest price " or imagining that campaigns are the mystic lamp which when rubbed will produce churches and multiply congregations *ad lib*. Evangelism covers much more than campaigns and, although you know them all, forgive me for repeating a few of the other evangelistic efforts that are so needful : door-to-door visitation, clubs and coffee bars, factory and works witness, open-airs, literature drives, tract distribution, branch works, beach services, children's efforts, bus outreach, and so forth.

Schools and colleges too are a most vital field,

(*continued on page 318*)

Elim Missionary Society feature

THE REASON WHY

By PETER GRIFFITHS
(RHODESIA)

CAPE TOWN lies just over 1,000 miles to the south of us ; Inyanga North is still 900 miles to the north-east. We have been two days on the train, but for the past twelve hours we have been stationary somewhere in the hot and arid country of Botswana. Eighty miles to the north a train has been derailed because of a heavy thunderstorm which washed away the soil under the track. Our five-month-old son, Paul, has bronchitis and has been running a temperature ; our two-year-old Stephen has a cold and a bad cough. Perhaps it is an opportune moment to ask why we have come to Africa. What motivates people to overseas missionary service ?

A young student at Yale University, having been left a fortune, was challenged by Christ's words " Come, take up the cross, and follow Me." He turned his back upon wealth and comfort ; seven years later, at the age of twenty-four, he died in Egypt while studying two of the world's most difficult languages, Chinese and Arabic, with a view to evangelising the Moslems of the Kansu Province. Such was Borden of Yale. What are the driving forces of a man like Borden, who can die at twenty-four struggling in a foreign land and yet with no regrets ?

Paul is the classic example of a missionary in action. What motivated him ? What were the principles at work in his heart, ever driving him forward to serve the Master ? I think he reveals the following forces at work in his life.

A concern and vision for lost souls

On his second journey Paul found himself in Athens. Although long past its best, the metropolis was still filled with art and culture and sophistication. We notice as we read of Paul's encounter with this fine city that he was not dazzled by the learning of its philosophers, or enthralled by its magnificent architecture or fascinated by its spectacular history. The Bible says " His spirit was stirred in him, when he saw the city wholly given to idolatry." Renan says that the ugly little Jew abused Greek art by describing the statues as idols ; but we know that Paul saw beyond the beautiful sculpture of the statues to the blindness which caused their erection. He saw people with a potential for worship but without a knowledge of God, without Christ, and without hope. At last he found one altar to the " unknown God," and that altar for him was the focusing of a tragedy. Paul saw and read into it the ultimate agony of idolatry that, unable to satisfy itself with its many gods, gropes into the unknown darkness, sure that beyond its groping is the thing it wants, and erects an altar to the unknown god. All this stirred Paul, and what is more it stirred him to action. Now this is the important point. In a meeting or great rally our hearts can be touched by the needs of the lost, we can have our emotions

roused, but so often our concern ends there. When Paul was stirred by a vision of the lost and hopeless condition of men he did not fail to translate the challenge into action. We read "Therefore disputed he in the synagogue with the Jews . . . and in the market daily."

The reward of Christ

Jim Elliott obviously thought along the same lines when he drew this now well-quoted conclusion: "He is no fool who gives what he cannot keep (earthly acquisitions and even life itself) to gain what he cannot lose" (Christ and His reward). It was said of Moses: "He considered the reproach of Christ more precious than all the wealth of Egypt, for he looked steadily at the ultimate not the immediate reward." We have often prayed in our prayer meetings on the mission station "Help us to live in the light of eternity."

Paul speaks of our light affliction which is but for a moment working for us a far more exceeding and eternal weight of glory.

I believe that an even deeper compulsion than either concern for the lost or the anticipation of rewards is

The love of Christ

This, of course, embraces the other two. I found that one of the interesting features of furlough was being able to travel around and visit places of religious and historical significance. When in Colchester I could not resist the opportunity to visit the chapel where C. H. Spurgeon was converted. While in Scunthorpe I realised that Epworth was only a few miles south, and so it was a joy to visit the old home of the Wesley family. I think the time of the greatest interest to me was when I had the opportunity of visiting Blantyre and the large tenement building in which David Livingstone was born, and which has been turned into a museum. As one walks from room to room one is transported into the heart of Africa and given an insight into the incredible hardship David Livingstone endured to open up a continent for Christ. Rough maps indicated the thousands of miles of mosquito-infested swamps, dangerous bushland and darkened forests he travelled through on foot. One is reminded of his terrible loneliness, the years of separation from his wife and children, the sickness and disease he suffered. The question keeps on arising in one's mind, "Why?" The climax comes with a picture of H. M. Stanley, the newspaper reporter and explorer, finding him broken in health and cut off from the outside world. He pleads with him to return home to the prospect of comfort, popularity and even wealth. On March 14th, 1872, David Livingstone said farewell to Stanley, remaining to face the fevers of Central Africa, while his would-be rescuer set out for the coast. March 19th was Livingstone's fifty-ninth birthday, and we read these words in his diary: "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee." A year later he was found dead on his knees by his bedside, a candle burning, his Bible open, himself in the presence of the King. The question crops up again in one's mind, "Why?" Why was he willing to endure so much, to turn his back on so much?

Before ending this article I must mention the final reason that motivated Paul and which should motivate us all to missionary service—for in a sense all Christians are missionaries. It is

The compulsion and call of God

When defending the gospel at the Diet of Worms, Luther made his historic claim "I can do no other." We have come back to Rhodesia for another term because in a very real sense we feel there is nothing else we can do. It is where God wants us to be, and I have an almost selfish dread of stepping out of His will.

Paul said "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is me if I preach not the gospel."

We have returned to Rhodesia without any thoughts of glamour being attached to missionary work, for we lost these within a few weeks of arriving for our first term.

We have come without thoughts of receiving gratitude from the people among whom we work. A missionary couple who had put more than £20,000 of their own money into building up a large educational and missionary enterprise were now being accused by the indigenous people of mishandling the church and mission funds. The husband said to me, with a cheerful smile, "It's a good thing we're not out here for gratitude."

We have not returned to be the big white chiefs. Those days are over in Africa now. The politically minded people often regard missionaries as govenment stooges or rejects of their own society. Why else would a white man come and work among a primitive people away from his own community and from city life? "Surely he is not sufficiently qualified to teach and to give medical aid to white people"!

We have returned simply because our King, King Jesus, has said "Go."

Letters

Dear Mr. Bradley,—We have a member of our assembly by the name of Mrs. Thompson, who has just attained the age of ninety years. The members of the assembly entertained her and her relations at the church to celebrate this great occasion. I enclose a photograph of Pastor Riggall presenting

to Mrs. Thompson the birthday cake.

I would like to add that this lady has been a faithful member of the assembly for many years and still attends the services

Yours in His service,

GRIMSBY. E. L. RIGGALL.

Dear Sir,—Regarding the letter by R. Harvey on television, it was good to know that this Christian is out and out for the things of God. Television is not the only worldly thing that can hinder our spiritual growth. Many married Christian women are spending many hours at work to earn extra money to fill the home with things that worldly people worship. I know from my own experience. I had to choose between God and the material things I could have had if I had gone on working. Even as Christians we feel we must keep up with the Joneses. I found it much more costly to give up my work than I would television, which in most homes would only be on in the evenings.

Yours sincerely,

Stowmarket. (MRS.) GRACE BLAKE.

Dear Sir,—How good it is to read of the work being done in this country for drug addicts. We know that a work is being done in the U.S.A., but it is often not realised that this problem is not disregarded but has been tackled here, and without great publicity. May the EVANGEL ever enlist the prayer support of unsung heroes of the faith in this our land.

Yours sincerely,

Lydney, Glos. W. H. TOWNSEND, M.I.E.

Sir,—I was deeply interested and moved by Pastor F. Coleman's recent article "Who cares?" and by the story of Hill Farm Enterprise in the current issue of the ELIM EVANGEL.

Would Mr. Coleman contribute a fuller article giving details of the problems which he and his co-workers are facing, the way in which they feel these problems should be tackled, and the main obstacles to carrying out their ideas? If he would do this it would enable us to pray intelligently about the problems and might also lead to the supply of help and helpers. Perhaps you will also keep us in touch with the progress and problems of Hill Farm Enterprise, as I believe many of your readers are very sympathetically concerned with the situation that is being tackled by this scheme.

Finally, my sincere appreciation of the articles on evangelism and evangelistic endeavours which are appearing so regularly in the ELIM EVANGEL. I find them most stimulating and believe they will do much good.

Yours in Christ,

F. LAVENDER.

Dear Sir,—I agree wholeheartedly with Pastor Court in his recent article, "The Bible and drug addiction," in which he says that this may be the final attempt of Satan to seize the minds of men.

In young people drug-taking is an expression of teenage rebellion; in later life it is a symptom of a much deeper personality disorder and mental instability. We must remember it is not the drug to which people are addicted so much as the experience which the drug gives. For instance, "social drinking" heightens one's social interactions so that interpersonal relationships become easier and more convivial. (This is true to a much lesser extent of coffee and tea, which contain caffeine—a physical dependence drug.)

The reason that addictive (physical dependence) drugs are so pernicious is that they are truly a device of Satan. He seems to have a counterfeit for every facet of Christian experience. We have all sung

"Heaven above is softer blue;
Earth around is sweeter green;
Something lives in every hue

(*continued on page 318*)

THE ELIM
EVANGEL

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EDITORIAL

HUMANISTS believe that the human race can lift itself from its predicament by tugging at its own boot-straps. In spite of the shortcomings of Christians and the Christian Church it would be impossible, we think, for anyone seriously to write about leading Christians, who interpret in their lives and doctrine the Christian message, as Malcolm Muggeridge has written about Bertrand Russell.

In the light of both short-term and long-term effects of their influence no serious person would state that the Earl of Shaftesbury, William Wilberforce, John Wesley, C. T. Studd, William Booth, Billy Graham or the Jeffreys brothers ever constituted a public danger.

The transformation of the African continent has resulted only from the Christian message. Africa up to the first half of the nineteenth century was the product of humanism. Today India is the logical outcome of humanism. To the humanist there is no correlation whatever between human enlightenment and the spread of Protestant Christianity; to him it is mere accident that the most Christianised peoples are the most enlightened, the most humanist are the most backward.

But any tyro in Christian apologetics could debate the subject of the effects of the Christian doctrine and the effects of humanism with Bertrand Russell on radio or television without further preparation of his subject, the case for human progress only being possible through the influence of the Christian gospel being so well supported by mankind's history.

The home call of C. L. Parker, minister of the Assemblies of God.

We share with the Assemblies of God their sad loss in the home call of one of the members of the board of governors of Kenley Bible College, brother C. L. Parker. Baptised in the Holy Spirit in 1925, C. L. Parker joined the staff at Hampstead Bible School. In 1929 he became tutor in charge of the Women's Bible School at Louth. During this time he was elected to the Executive Council and became General Secretary. After a period as curate and then vicar of Clerkenwell, he returned to Hampstead and then to Kenley, and in 1963 was elected to the board of governors of Kenley Bible College, in which capacity he served until his decease. Our sympathy and prayers are with Mrs. Parker and her family in their bereavement.

COMMENT, OPINION AND REVIEW

"If all the peoples of the earth were gathered into an imaginary town of 1,000 inhabitants there would be:

330 Christians.
100 Protestants.
230 Roman Catholics and Russian and Greek Orthodox.
270 other religions.
697 coloured people.
303 white people.
250 Chinese.
80 Communists.
370 under Communist domination.
280 unable to read or write.

"Half the town would be ignorant of Jesus Christ, more than half familiar with Marxism and Leninism. There would be sixteen British and sixty Americans. They would receive half the income of the town. They would have fifteen times as much wealth as the rest; would produce sixteen per cent of the food but would consume seventy-two per cent above the requirements of the rest. They would eat most of what they produce, and store it away at great expense to themselves. They would spend £300 a year on armaments but only 300 pence to further their religion with the rest of the town."

From *Christ and the Affluent Society*.

CLEARLY if originators of policies affecting people's lives were to be called upon personally to carry out their policies these would often be very different. If X, both in industry and in national planning, who in the comfort of his boardroom or office thinks and acts in cold percentages of employment-production ratio, were to be told by some super-planner "Now, X, you will go down on Friday to the shop floor of such and such a factory, and you will personally tell Bob, Tom and Harry that they are laid off indefinitely; you will watch the furtive looks on the men's faces when you go along the shop floor as they wonder 'Is he coming to me?' and then see the look of fear as you go up to Bob and say 'Sorry, Bob, you're laid off until you're sent for'; then get into Bob's mind as he thinks of his rent or mortgage repayments, his four children, each at an age when he requires as much to be spent on him for clothing and food as he does himself, and imagine with him, if you can, that personality-destroying sense of frustration as he has to go home to tell his wife 'Sorry, Joan, laid off indefinitely.' Or better still, X, go home with him and see his wife's face as *you* tell her, and listen to her scathing reactions, and her questions as to how she's going to manage, and her final 'If there was a war, X, you would soon find a job for my Bob and my teenage children'"—all this in terminology not suited to this magazine!

But I have seen the look of terror on a woman's face as the landlord has given her a fortnight's notice to quit her home because she could not pay the rent; I have seen the inferiority that develops when mothers cannot feed and clothe and educate their children because of high policy decisions made only in terms of employment-production-profit ratio, and not in terms of personality reactions and results.

If this circumstance were to operate X would return and say to his colleagues "We *must* find some other way out." It has been for so many a fatal flaw in our industrial society that employers ignored their moral obligations to and had no statutory obligations to their employees. A man's service could be used by a firm for thirty years, and then he could be turned to the road simply as a consequence of policy decisions. It should be a part of service contracts that employers and employees agree to terms of mutual responsibility so that employees in particular are in some measure made the responsibility of their employers. Even a slave-owner had a vested interest in keeping his slaves well fed and well in health, but in our industrial set-up employer responsibility for employees is only slowly coming to be recognised as an integral part of a human society.

Alas, it must be admitted that personal relationships and effect on people were the last consideration in ninety per cent of cases in formulating industrial policy; profits were priority.

A further step in implementing policy decisions as touching persons would be to ask our X to be at the receiving end of such policy. It is quite clear that colossal readjustments would result if X were to be the recipient of the results of his policy and not the originator. But in the Bible personality and persons are always priority.

UNKNOWN

An examination of a much-discussed doctrine

By H. W. GREENWAY (SECRETARY-GENERAL)

NICKNAMES have an adhesive property—they stick. This may be good or bad. When they represent odd phases of doctrine they result in deep prejudice and at times downright antagonism; on the other hand, they can lift a facet of truth from the mediocre to the momentous. Nicknames have a tendency to exaggerate the eccentric in human nature; indeed, they can be definitely misleading, as for instance in the title of the Quakers, who no longer quake, and the Brethren, among whose membership is to be found the usual quota of sisters. At Antioch the believers were first called Christians (Acts 11:26). It was an appellative that bore testimony to their relationship; they were Christ's ones. Many of the early Methodists were called "holy rollers" because of the glory fits indulged in during the early days of the Wesleyan revival; the very name "Methodist" came from the behaviour pattern of those who gathered in the Holy Club at Oxford.

Tongues movement

For years the Pentecostal Church was known as the "tongues movement." This was not a title merely to denote allegiance to a particular scriptural doctrine, but was used as a smear upon those who claimed to experience the New Testament glossolalia. The epithet came to be as scornful as the jeering exclamation of the scoffers on the day of Pentecost: "These men are full of sweet wine!" Speaking in an unknown tongue was attributed to wild fanaticism or even insanity, and in order to add a sense of validity to their derisive comments our detractors brought to their libellous imputations a charge of immorality.

Heaven sent

Because of the odium attached to the particular scriptures dealing with this subject many preachers studiously avoided reference to them, fearing no doubt the embarrassment that might follow the simple questions of inquiring converts. Others endeavoured by devious ways to discredit those who gave evidence of their heaven-sent blessing. No contradiction of the experience that we have heard throughout the past forty to fifty years, however, seems to have any weight when compared with the clear-cut teaching of the Word of God. Speaking in unknown tongues is the verbal manifestation of an internal reality, the presence of the Holy Spirit's power within, just as verbal conversation is the evidence of an intelligent mind communicating ideas from one person to another, the nature of the words denoting the level of intelligence. Speaking in unknown tongues is proof of the Holy Spirit enabling the person to communicate with God, unintelligible to the speaker and hearer but glorifying to God and edifying to the believer: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries. . . . For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (1 Corinthians 14:2, 14).

Let it be clearly understood that speaking in unknown tongues is unique within the orbit of the Holy Spirit's activities. We are convinced from our study of the Bible—*and this must be our absolute court of appeal*—that the glossolalia of the New Testament is the inevitable accompaniment of fulness, and that this fulness is enjoined on all believers: ". . . be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs" (Ephesians 5:18, 19). Thus we have both doctrinal and empirical proof.

Real language

Much confusion of thought can be avoided if we point to the fact that there are *divers kinds of* tongues (1 Corinthians 12:10). Obviously there is a difference between the languages spoken on the day of Pentecost, which were both evidential and profitable (Acts 2:4-13), and the tongues operating within the fellowship of the Church for the edifying of the believers (1 Corinthians 14:5). It was the miracle of tongues in the upper room that caused the crowd to gather and wonder; for in-

ONGUES

stance, multitudes from fifteen countries heard these people who had been filled with the Holy Spirit speak "in their own tongues the wonderful works of God" (Acts 2:6), yet when Peter addressed the crowd as a whole he used the Aramaic language (Acts 2:14, 37, 38). The lingua franca of the age became the vehicle of communication between Peter and the people to bring God's message to them: they could all understand Aramaic. God Himself used the miracle of many languages through ordinary Galileans to prove the power of the supernatural operating through His Church (Acts 2:7-17). The tongues were evidence of the supernatural, causing then, as now, some to wonder, some to mock, some to believe. To quote from F. W. Farrar, D.D., F.R.S., who describes the happenings on that remarkable day: "The voice they uttered was awful in its range, in its tone, in its modulations, in its startling, penetrating, almost appalling power; the words they spoke were exalted, intense, passionate, full of mystic significance . . . the burden of their thoughts was the ejaculation of rapture, of amazement, of thanksgiving, of prayer, of impassioned psalm, of dithyrambic hymn; their utterances were addressed not to each other, but were like an inspired soliloquy of the soul with God. . . . And thus regarded, its strict adherence with the known laws of psychology furnishes us with a fresh proof of the truthfulness of the history, and shows us that no sign of the outpouring of the Holy Spirit could have been more natural, more evidential, or more intense."

Living water

Our Lord in predicting the coming of the Holy Spirit on the believer described the experience as a river flowing from the inner physical nature: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth in Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" This symbol is remarkable as here applied to the spiritual life. A river has a source and an outlet, thus it provides a communicating and connecting link, a means of carrying commerce out to the open sea. Language is a line of communication from person to person, it has no usefulness apart from a hearer. Jesus said of the river of living water that it would flow from the "belly," a word used in all cases but one to denote the physical being. From one person to another person the word is spoken and a message is conveyed.

Speaking in unknown tongues is an outlet in human personality flowing in a threefold direction, Godward and manward, the latter dividing into two separate streams —the Church and the world. Thus it has a vertical and a horizontal movement.

It could be said that the primary function of speaking in tongues establishes direct contact with the Father Himself, for Paul said in 1 Corinthians 14:2 "For he that speaketh in an unknown tongue speaketh not unto men, but unto God," adding in verses 14 and 15 "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." This vocal outpouring brings edification by the very exercise of a gift that provides no intellectual satisfaction: "He that speaketh in an unknown tongue edifieth himself" (v. 4).

This is a very important consideration; we exercise an uplifting function in an entirely new spiritual dimension. Paul affirmed that this was a meaningful part of his private prayer life: "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18). Recognising that the deepest part of our personality is the hidden part, illustrated in psychological textbooks by the submerged and visible part of an iceberg, we realise that the outflowing from the inner physical being is the spirit of man speaking while the mind is neutralised.

A safeguard

It will be seen that speaking in unknown tongues emerges as vital and safeguarding, particularly in these days of brainwashing when our very thoughts can be conditioned by unscrupulous demagogues, or in a society where we are influenced by selfconsciousness or fear. Everything about the human mind is complicated, and so the Spirit helps our infirmities and safeguards the purity of our worship and prayers: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh inter-

cession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Romans 8:26, 27). The door is shut to all outside interference, be it by the mind or other persons (Matthew 6:6), for the intellect is switched off while the spirit communicates with God.

Function of tongues

The utility of speaking in unknown tongues is also taught in scripture as it operates within the service of the Church. In this case it flows in a manward direction, whereas the private use of tongues is an ascending outreach. When used in church it must be in conjunction with the gift of interpretation of tongues: "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. . . . Wherefore let him that speaketh in an unknown togue pray that he may interpret" (1 Corinthians 14:5, 13). The two functions together bring edification to the church, and, let it be noted, the scripture teaches that the two gifts should be exercised by the same person, although it does provide for two individuals to carry out this ministry. The dominating thought must be the blessing that is provided for the other members of the church.

Another thought worthy of note is that Paul does not use the word "translation" in this passage; he refers to "interpretation." This may help those good folk who stumble at this when they endeavour to measure the length of the interpretation against the message in tongues.

Finally, we recognise the function of this gift when it is used in relation to the unbelieving hearer. On the day of Pentecost it became a sign of God's miraculous intervention and the fulfilment of the divine promises when they heard the disciples speaking in their own languages: the people were amazed because they heard these unlearned Galileans speaking in the languages of those represented in the vast audience. Later, however, the apostles were convinced that the believers in the household of Cornelius had received the baptism in the Holy Spirit when they heard them speak in tongues; indeed, it was an evidence to the members of Peter's party, "they of the circumcision," that the Gentiles had also been baptised in the Holy Spirit. Thus speaking in tongues became an indisputable proof of an inner fulness.

Therefore, observing the injunction ". . . forbid

(*continued on page 317*)

Women's column

THE CROOKED WOMAN

By MARION PAINT

THE story of the crooked woman is full of life and light; the incident took place on a sabbath day, in the synagogue, a few months before the close of our Lord's earthly ministry.

This afflicted woman's condition was desperate; Luke tells us that she had been bound for eighteen years, bent double, could not raise herself or look upward. Dr. Rendle Short states that the woman's condition was an arthritic one, with severe rigidity and deformation of the spine.

In spite of her affliction this woman loved the house of God. On this memorable sabbath she hobbled to the synagogue as she was wont to do. As she walked painfully along the street many worshippers overtook her, hurrying along to the place of worship; she could not see their faces, only their feet; nor could she see the beauty of the sky and the trees. She was bent double, "bowed toward herself," and therefore she could only gaze at herself, as C. H. Spurgeon has said. She had lost all her natural brightness and joy of living, her vision was earthbound, dull and uninteresting. As she stumbled along to worship the God of Abraham she little knew that she was moving towards a very wonderful experience which she would remember all her life.

Arrived at the synagogue, she probably sat at the back, behind the men, because it is the custom in the East for men and women to sit separately. More than likely she was the last to arrive and got a seat near the door. In the pulpit that morning was the wonderful Preacher and Teacher the Lord Jesus Christ Himself. As our Lord looked at the congregation He saw her. The needy ones are those He usually sees first, as He saw the man with the withered hand on another sabbath day.

When Jesus saw her He called her to Him. What a challenge to this poor woman to have to hobble out to the front, before all the men gathered there, some of whom were very self-righteous and unsympathetic. Instead of hanging back through fear, the woman obeyed His call and went out to Jesus. She probably fell at His feet, feeling some divine power. Our Lord then addressed her as "woman," so tenderly and respectfully. He knew that Satan had bound her for eighteen long, weary years. Then as every eye watched Him, in a situation that could

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YOUTH PAGE

Are we a truly Pentecostal youth movement ?

By ALEX TEE

WHAT does it mean to be truly Pentecostal? Some might say that it means doing a lot of speaking in tongues and shouting out in meetings. To keep on shouting Hallelujah in meetings is, however, no guarantee that you are filled with the Holy Spirit and doing things for God. Some people actually enjoy a bit of prominence by doing this. It is not that they are more spiritual than anybody else, but that they would like it to appear that they are.

A Pentecostal believer is not only spiritual, he is practical as well. If he is not doing things for God there is something wrong. It is not possible to be a Bible-standard Pentecostal disciple without being

SURRENDERED

wholly to the will of God. There is no such thing as being a part-time Christian. If you are not an active disciple at your work as well as at Crusader meetings there is need for adjustment. Do we seek to meet our responsibilities and use our lives to extend the kingdom of God? How few are up to this standard! This was the position in the Acts of the Apostles. It is not a question of money and promotion ; it is a question of how much we can use our lives to do the will of God. It is not possible to be at our best for God if we are not wholly dedicated and surrendered to the Master's will.

How wonderful it is to spend time alone in the quiet presence of God, away from the rush of this modern age, and there feel one's soul being

SPIRIT-FILLED

Here is an essential experience if we are to do exploits for God. It is a delightful yet dynamic experience. To magnify the Lord in other tongues, to get lost in adoration of your Saviour, will so fill you with love for Him that you will eagerly yearn to serve Him. Do not be content until you have had a full New Testament baptism of power. There is no doubt in my mind that when a person is filled with the Spirit he will speak in other tongues. Why be content with less? Jesus was the first person in the New Testment even to mention speaking with tongues. He pioneered the truth of speaking in tongues, and you need have no fear in enjoying anything the Master initiated. However, do not be content with simply speaking in tongues ; make sure that you experience a mighty inflow of power from on high. This is a vital matter. There are too many people who have had a still-born experience. It is of little value to say that so many months (or years) ago you had this or that. The question is are you enjoying a life which is filled with power today? We all need power from on high to do things for God.

The New Testament believers also knew what it was to be

SPIRIT-LED

This is something for us today. When we take time alone with God and feel His nearness the Master is quite likely to breathe instructions into our souls, and we feel an understanding is being born within. God can call you to a specific task. It might be the beginning of a call to the ministry or to the mission field. It might be to go and speak to someone about his soul. We do not have enough of this in these busy, pressurised days. However, we might accomplish much more for God if we spent more time seeking guidance about what to do and where to go than in keeping up a fast pace of dashing here and there trying to get results in our own strength. Paul did a lot of waiting on God for instructions, and the result in more than one case was miraculous. The church in Philippi might never have been born at all had not Paul been a man who was led of the Spirit. Read Acts 16:6-10 and see how God led him. Your whole life may be changed if you will spend more time seeking God to be led by the Spirit.

CADLE AND SWANSEA SUNDAY SCHOOLS CORRECTION

The national shield was won by our Swansea Sunday school, not by our Cadle Sunday school as reported in the EVANGEL of April 29th. The Cadle Sunday school won the diploma, which was presented to them at the Royal Albert Hall.

COMING EVENTS

BIRMINGHAM, Winson Green. May 20-25. Elim Pentecostal Church, Handsworth New Road. Pentecostal outreach campaign with evangelist and musician Alf Harley and duettists John and Muriel Jeavons. Weekdays at 7.30. Sunday at 11 and 6.30. Buses 11 and 96 to Lodge Road.

BOLTON. June 3, 4. Elim Pentecostal Church, Platt Street, Bridgeman Street. Presbytery rally at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

CAERPHILLY. May 23. Elim Pentecostal Church, St. Fagan's Street. At 7.15. Visit of Sylvano Arcangeli (Executive Council, Assemblies of God, Italy).

CAERPHILLY. May 31. Elim Pentecostal Church, St. Fagan's Street. Visit of Rev. Frank Holder (Africa) at 7.30.

CHELTENHAM. May 27. Bennington Hall, St. Margaret's Road. Missionary Rally at 7. Visit of Pastor and Mrs. H. C. Phillips (Transvaal).

COLCHESTER. May 27, 28. Elim Pentecostal Church, Stanwell Street. Visit of Rev. Ralph Cranston, U.S.A. Saturday at 7.30. Sunday at 10.45 and 6.30. Convener: L. V. D. Tiller.

GUILDFORD. May 21-28. Elim Pentecostal Church, Martyr Road. Visit of Charles Brookes.

HASTINGS. May 20. Elim Pentecostal Church, the Central Hall, Bank Buildings. Monthly rally at 7. Visit of David Fellingham and the witness team.

KENSINGTON. June 3. Elim Pentecostal Church, Kensington Temple, Notting Hill Gate, W.11. Ladies' grand rally at 6.30. Convener: Mrs. R. B. Chapman (Ilford). Preacher: Mrs. M. Dainton (Kensington).

LINCOLN. May 30—June 11. Elim Pentecostal Church, Monks Road. Great revival campaign, conducted by the "Smith-Forceth Group." Weeknights at 7.30. Sunday at 6.30. After-church rally on June 4 at 8.

LIVERPOOL. May 21-29. Elim Pentecostal Church, Jubilee Drive. Annual Convention and pastor's anniversary services. Sunday at 11 and 6.30. Weekdays at 7.45. Monday at 3 and 7. Preacher: Tom O'Grady (Ireland). Musical items by "The Reapers" and girls' quintet.

SALISBURY. May 20-22. Elim Pentecostal Church, Milford Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Visit of W. J. Patterson (Greenock). Singing by the Romsey Youth for Christ Choir and the Romsey and District Ambassador Choir. Convener: James F. Hardman.

SOUTHAMPTON. May 27-29. Elim Pentecostal Church, Fremantle. Annual Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: T. W. Thomson (Reading) and L. E. Lambert (Yeovil).

SPRING HOLIDAY CONVENTIONS

BARKING. May 24-29. Elim Pentecostal Church, Ripple Road. Weeknights at 7.45. Sunday at 6.30. Monday at 3 and 6.30. Preacher: Joseph Smith.

BATH. May 28. Elim Pentecostal Church, Charlotte Street, Queen Square. At 11 and 6.30. Preacher: A. D. Hathaway, B.A., A.K.C.

BIRMINGHAM, Erdington. May 27-29. Elim Pentecostal Church, South Road. Pentecostal Convention. Saturday at 7. Sunday at 11 and 6.30. Monday all invited for recreational afternoon, to meet at main gate, Sutton Park, Park Road, Sutton Coldfield; evening rally at 7. Preacher: T. J. Broomhall (Cheltenham).

CAMBERWELL. May 28, 29. Elim Pentecostal Church, Benhill Road, S.E.5. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: R. B. Chapman (President) and T. W. Walker (Field Superintendent). Soloist: Mrs. Chapman.

CLACTON. May 27-29. Elim Pentecostal Church, Hayes Road. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea provided. Preacher: P. Brewer (Wimbledon). Convener: H. Burton-Haynes.

EASTBOURNE. May 27-30. Elim Pentecostal Church, Hartfield Road (three minutes from railway station). Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Speaker: D. W. Anthony (Chelmsford).

HARROGATE. May 27-29. Elim Pentecostal Church, Park View. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea provided. Preachers: F. Lavender (Newcastle-upon-Tyne) and D. C. Lewis (India).

LLANELLI. May 27-29. Elim Pentecostal Church, Island Place. Saturday at 7. Sunday at 10.30, 2.15 and 6. Monday at 10.30, 2.30 and 6.30. Preacher: Ron Jones (Bristol).

MERTHYR TYDFIL. May 27-30. Elim Pentecostal Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday and Tuesday at 6.30. Speakers: Hywel Griffiths (Bridgend), Ellis Way (Newbridge). Convener: R. C. Stacey. Refreshments provided.

SCARBOROUGH. May 29, 30. Elim Pentecostal Church, Murray Street (off Londesborough Road). Monday and Tuesday at 7.15 (both missionary meetings). Preacher: D. C. Lewis (India).

UNKNOWN TONGUES *(continued)*

not to speak in tongues," we recognise its value in communion with God, as a manifestation of the Spirit set in the Church (1 Corinthians 12:28) for the edifying of the body of Christ, and as a sign of the supernatural working among God's people, convincing the ungodly.

Above all we acknowledge the exhortation "Let all things be done decently and in order" (1 Corinthians 14:40).

WOMEN'S COLUMN *(continued)*

be felt, He gave the word of release: "Thou art loosed from thine infirmity." Then He laid His hands on her and immediately she was made straight and glorified God. Satan's long bondage was over.

This woman was a good woman and yet she was bound. As Christians and churchgoers are we bound in any way by an evil habit of years' standing? Are fear, anxiety or a bad temper keeping us earthbound? Have we lost our joy? Are we bowed towards ourselves and only able to look at ourselves and think of how everything affects us? Selfish, self-righteous, self-assertive, full of self-pity, defeated and joyless—are these true of us sometimes? Looking at ourselves, have we become unreliable, critical, undisciplined in our thought life? Are we perhaps difficult to live with? Do we long to be set free from these habits? Like this afflicted child of God we may be longing for deliverance.

The way of deliverance is open to us. Jesus is calling us by name and saying to us "Come unto Me, and I will give you rest." He can make the crooked things straight. He can break every fetter and set us free. If we obey His call, listen to His word, we shall be free indeed. His truth can set us free. Liberty and freedom are found in Him. Finding a new liberty we shall, like this dear woman, glorify God for all the glorious things He is able to do. "When Jesus comes the tempter's power is broken."

PRESIDENTIAL ADDRESS (*continued*)

and our young people should be encouraged to take up teacher training so that they may fill places that may otherwise be occupied by unbelievers who would daily undermine the faith of the rising generation as they supposedly teach religious instruction ; alas, it is often religious destruction because of blatant and biased criticism and liberalism which is thrust upon the impressionable minds of the youngsters.

In the past two years some forty-five people have moved away from my assembly to live in other parts, and this is happening everywhere. In most cases my people, fortunately, have moved to areas where there is an Elim church, but how often, today, this is not so. They go to places where there is no Pentecostal witness, join some other nonconformist body and Elim and Pentecost are depleted. I would like to make a plea for loyalty to the family and the faith as far as these "population migrants" are concerned. We would encourage them to link together and form the nucleus of another Elim church so that our home base may be strengthened and not weakened.

I would like to stress one final suggestion regarding this subject of evangelism, and it is that throughout the movement our Sunday evening services might be real gospel outreach endeavours, forming our evangelistic spearhead. May the entire service be geared to the gospel, the minister preaching in the anticipation of converts and the whole membership pouring its zeal and energies into the cause of evangelism to make this a weekly gospel drive. Such concerted effort would do more to extend the kingdom of God than filling the vacant pulpits of struggling causes around the countryside. As a movement let us seek to build up our own home base by unleashing our efforts into real evangelism within our own ranks. Like the woman of Samaria, we must bring, by our individual influence, our own townsfolk to listen to the message of Jesus. In the interest of perishing souls and for the growth of our movement let us develop the vision of *every-member evangelism*. I believe it was in 1958 that our present Secretary-General challenged us, as a conference, to adopt the slogan "Each one reach one," and therein lies the most effective evangelism in the world. A good campaigner may speak to hundreds, a super evangelist to thousands, but every-member evangelism will speak to millions each day.

II. BY ENTHUSIASTIC ABANDONMENT

We must never forget that it is the end product, the eternal issue, that really matters ! Without consecrated enthusiasm there will be nothing really satisfactorily done in the various activities of evangelism. Without this dedicated abandonment there will be nothing effectively done in the different functions of administration. Experience has taught us that there are cases where this abandonment has been known, but difficulties, familiarities, disappointments and frustrations have caused the vision to dim and the standards have been lowered. Worldly incursions become evident ; materialism manifests its magnetism. prosperity becomes a preoccupation, affluence produces an atrophy. Under these conditions ministry becomes mechanical, service become sterile, listening becomes lethargic and passions become paralysed.

(*to be continued in our next issue*)

LETTERS TO THE EDITOR (*continued*)

Christless eyes have never seen.
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine . . ."

The hallucinogens (L.S.D., morning glory, psilocybin) produce this effect exactly ! After a dosage of about 100 microgrammes of one such the senses are suddenly liberated, so much so that sounds produce visions and colours produce sounds. Everything appears sublimely new and recreated. There is a deepening sense of fellowship with others as emotional reserve is broken down, a dissolving of strain and tension comparable to the lifting of a heavy load (!) or burden. A feeling of warmth, security and serenity pervades. External circumstances no longer depress.

But Satan sees to it that there is a sting in the tail, for the dangers that accompany hallucinogens are change of personality, addiction, poisoning, severe mental or emotional reaction, and attempted and successful suicide.

We must be careful when considering legislation, for this is by no means a panacea. Merely "outlawing" drugs would be ineffectual and inhumane, for addiction is an expression of mental disorder rather than criminal behaviour. We must avoid creating a black market, such as that in the U.S.A.

Most readers will realise that the only effectual antidote is the dynamic power of the Holy Spirit (cf. *The Cross and the Switchblade*). Instead of splitting hairs about the usage and abusage of television we should be thinking and praying how we, a body of Pentecostal Christians, can fight the growing problem of drug addiction.

JOHN BRAINE, L.MUS.T.C.L.
(Association for Parents of Addicts).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. T. Bradley**

Monday, May 22nd — Judges 4 : 12-24

" Is not the Lord gone out before thee ? "

Because the Lord leads His people they may always have the assurance of victory. The 900 chariots of iron led by Sisera would seem to the pastoral and unprepared tribes of Israel an invincible host. But as the heavens are higher than the earth so are God's ways higher than ours. Militarily, economically, spiritually, in matters small and great, whether touching a nation or you or me as individuals, if " the Lord is gone out before us " deliverance, and more than deliverance, victory, is ours.

Tuesday, May 23rd — Judges 5 : 1-18

" Then sang Deborah and Barak " (v. 1).

This ancient song, inspired by the Holy Spirit, is true prophecy, not in the sense of foretelling the future but in proclaiming the mind of God by inspired utterance. Meditation upon it will be well rewarded. We have declared to us the majesty and power of God, the spiritual condition of Israel, the mystery of God's working and purpose ; the hearts of the unfaithful are searched (vv. 5-17, 23), the faithfulness of those who were true is declared. This is true prophecy, searching, encouraging, magnifying God and declaring His purpose by inspiration of the Holy Spirit.

Wednesday, May 24th — Judges 5 : 19-31

What a contrast between the faithfulness expressed in verse 18 and the failure in duty expressed in verse 23 ! Zebulun and Naphtali jeopardised their lives to the death, Meroz came not to the help of the Lord against the mighty. Had Meroz known that their failure in duty would be recorded in God's living book for succeeding ages to reflect on doubtless their conduct would have been different. But we walk by faith, not by sight, therefore it behoves us to " come to the help of the Lord against the mighty foes of darkness," for our Lord reminds us that the record of our achievement will be referred to at His judgment seat (1 Corinthians 3 : 9-15).

Thursday, May 25th — Judges 6 : 1-10

The prophetic message is found in verse 10: " but ye have not obeyed my voice." Thus God's chosen people, instead of possessing a land flowing with milk and honey in joy and liberty, " made themselves the dens in the mountains, and caves, and strongholds." Bondage instead of liberty, fear instead of victory, humiliation instead of triumph, not for the heathen but for God's chosen people because they " obeyed not God's voice."

The Christian Church has experienced down the centuries, as have individuals, the victory, joy and sense of enlargement that result from divine blessing. This is always at our disposal if we obey God's voice whether personally or in a community of God's people.

Friday, May 26th — Judges 6 : 11-24

" The Lord is with thee, thou mighty man of valour " (v. 12).

Gideon did not know that he was a mighty man of valour, nor was he in himself, but God's Spirit made him such. " Out of weakness were made strong " (Hebrews 11 : 34). What a thrill it was to hear Congolese Christians, during the Congo upheavals, testify to the consciousness of their own weakness, and their fears that under persecution they would give way, using these very words " out of weakness were strong " to describe how supernatural aid was theirs to enable them to overcome. But every faithful witness for Christ every day is maintaining his testimony in a hostile environment, out of weakness being made strong.

Saturday, May 27th — Judges 6 : 25-40

" Then Gideon . . . did as the Lord had said unto him " (v. 27).

Gideon stood at the place of decision. To throw down the family altar, to cut down the grove where the family worshipped, and to erect an altar to the Lord, was God's command. Before God could use Gideon, honour him, and fill him with the Holy Spirit, he had to make public confession of his renunciation of his heathen ways and if necessary of his family, and confess publicly his allegiance to the Lord God of Israel. Upon his decision to obey God hung his future and Israel's deliverance at his hand. Continually God's people are called upon to decide between Him and self, Him and the world, Him and personal loyalties. The way of blessing always lies in obeying the Lord.

Sunday, May 28th — Judges 7 : 1-14

" By the three hundred men that lapped will I save you " (v. 7).

That the Spirit of God can deal with military forces and weapons of human warfare does not come within the purview of normal thinking, yet the Old Testament is full of examples of such action by the Holy Spirit. Verse 12 of today's reading puts the situation in all its baldness—Israel's enemies lay " like grasshoppers for multitude, and their camels without number " ; Israel's 300 men with lamps, pitchers and trumpets, and one sword among them. But it is in vain that we pay lip service to the faith of Gideon and his band if we resort to carnal weapons in seeking to extend the kingdom of God. We too must rely only on the Holy Spirit to accompiish the work of God.

D.613

ELDAD ELIM CHURCH, ST. PETER PORT, GUERNSEY

Pastor: S. Penney

AT the recent members' business meeting encouraging reports were given. Offerings and gifts had been well maintained. Following the introduction of morning Sunday school during the summer months attendances were much higher than when held in the afternoon. A mid-week children's service had proved a real success.

The speaker at the Easter convention was Mr. Idris Davies, the Welsh evangelist. Night after night good congregations heard this experienced preacher expound the Word of God. Mr. Davies took every opportunity of relating his message to the needs of young people, and there were a number who were individually counselled.

O. E. BOURGAIZE.

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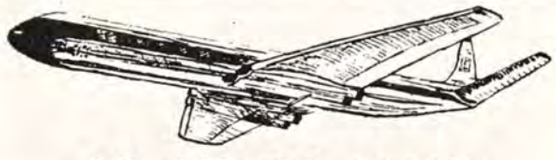

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D.1484

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MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

THE ELIM TAPE RECORDING FELLOWSHIP invites all tape recording enthusiasts and owners of tape recorders to join the Elim Tape Recording Fellowship. Write to Douglas B. Gray, 15 Rodenhurst Road, Clapham Park, London, S.W.4, for full details. Write now. C.1432

WANTED. Keen workers with vision and love for souls to pioneer/pastor new churches for the North-eastern Presbytery of the Elim Pentecostal Church. We can offer only hard work, plenty of opportunity for evangelism and ministry, and the joy of doing a work for God in a needy area. Will those prepared to accept this challenge reply to the Presbytery Secretary of Evangelism, 50 St. Julien Gardens, Newcastle upon Tyne 7. C.1457

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HOLIDAY EVANGELISM

" YOUTH FOR EUROPE." Two hundred workers wanted for Belgium, France, Luxembourg and Holland (£18 fortnight), July—August. Brochures, Pastor Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1372

ITINERARIES

The President :
May 29, Camberwell ; June 5, Rowlands Gill ; 10, Glasgow ; 11, Coatbridge (a.m.), Paisley (p.m.).

London Crusader Choir :
June 6, Guildford Cathedral.

Joseph Smith :
May 24-29, Barking ; June 3-8, Abercynon ; 10, Cardiff (Youth Rally) ; 11, Llanelli ; 12, 13, Swansea ; 14, 15, Pontardulais.

D. C. Lewis (India) :
May 20, Grimsby (Hainton Avenue) ; 21, Grimsby (Tunnard Street) ; 23, Hull (Mason Street) ; 24, Hull (City Temple) ; 25, Driffield ; 27, Harrogate ; 28, Newcastle ; 29, 30, Scarborough ; 31, Malton ; June 1, Rowlands Gill ; 3, Bishop Auckland ; 4, York.

DEDICATION

WHARRY. On April 20th, in the Elim Pentecostal Church, Larne, Michelle Margaret, infant daughter of Gibson and Margaret Wharry, a sister for Gibson. Officiating minister: W. H. Holohan.

MARRIAGES

BUCKLAND—SMITH. On April 8th, at the Elim Pentecostal Church, Ilford, William Herbert Buckland to Lillie Smith. Officiating minister: R. B. Chapman.

JOHNSTONE—SIRETT. On March 25th, at the Elim Pentecostal Church, Graham Street, Birmingham, Geofrey Johnstone to Eileen Beryl Sirett, S.R.N., S.C.M., both members of Graham Street Young People's Fellowship. Officiating minister: E. F. Cole.

WITH CHRIST

BURGE. On April 26th, Mary Burge, aged 92, oldest member of the Elim Pentecostal Church, Ilford. Officiating minister at funeral: R. B. Chapman.

SPRING CONVENTION at
ELIM PENTECOSTAL CHURCH, BARKING (Ripple Road)
Speaker: REV. JOSEPH SMITH
May 24th to 27th at 7.45 p.m. May 28th at 6.30 p.m.
Bank Holiday Monday at 3 and 6.30 p.m.
D.1479

LADIES' GRAND RALLY
Kensington Temple on Saturday, June 3rd, at 6.30 p.m.
Convener: MRS. R. B. CHAPMAN (Ilford)
Speaker: MRS. M. DAINTON (Kensington)
Cups of tea from 6 p.m.
D.1478

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THE ELIM EVANGEL

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Photograph by Charles Bean, York

Elim Missionary Society feature

A NEW PASTOR FOR LONDRINA, PARANÁ, BRAZIL

by Mrs. Edith M. Jeffery

ON Good Friday when you were all at your conventions we were at ours too. We had the joy of consecrating three elders and two deacons, and one of our former deacons as a probationary pastor.

Oswaldo was brought up here in Sao Paulo by strict Roman Catholic parents and had always been faithful to his Church. After his first communion he became a member of the " Sons of Mary," who carry the idols in processions, visit houses with the idols, etc. Although religious he was a smoker, drinker and gambler, but he was a searcher for the truth. One day the second commandment arrested him. He was a boat builder by trade and had many friends in the profession. One of these invited him to a Protestant church. He was greatly impressed by the unity of the Christians. He was invited to sing in the choir (though unconverted). Accepting the invitation, he remained for a time until persecution from his family made him leave. He returned to his idols, but still with his doubts. One day he pleaded with the statue of the Virgin to at least wink at him to assure him of her favour, but when she did not he lost his faith and drifted. He married, at twenty-three, a Roman Catholic girl but refused to go to confession. In the meantime a friend, Moacyr, got converted and was attending our church. Oswaldo often called to see him just to receive from his lips the Word of God. One evening (prayer meeting night) Moacyr found Oswaldo outside our church and invited him in, and he became thoroughly converted. (Moacyr is now vice-president of the Elim work and local church treasurer.)

Oswaldo grew wonderfully in grace and in the knowledge of the Lord. Later he was chosen as a deacon and has been very faithful in all the activities of the church. He always reminds us of Nathanael, " one in whom there is no guile." Now he has been consecrated as a probationary pastor for Londrina.

Dionne, his wife, is only nineteen years old but very mature. She was brought up in a very unhappy home because her father was unfaithful to his wife and family. Things went from bad to worse—mother ill, father bringing no money for their support. One night her mother went out to pray to " Our Lady Aparacida " (who appeared), the patron saint of Brazil, returning home to go to bed. Next morning Dionne, at fourteen years of age, found her mother hanged in the kitchen. She had to take refuge with her three young brothers at an aunt's. She married Oswaldo when she was sixteen years of age, a strong

Pastor Oswaldo Mengarda, his wife, Dionne, and Shirley and Wagner.

Roman Catholic. When Oswaldo became converted she started to persecute him, tore up his Bible, tore up tracts and in general made life miserable for him —" but the church was wont to pray." Praise God, she began to come to the meetings, but looked so unhappy. She did not enjoy the meetings at all. She had been taught that Protestants were of the Devil, but the Holy Spirit began to work. He convinced her of the truth. Just before she had her first baby she yielded to the Lord in her home, and made her public confession when Shirley was dedicated. Soon after she was baptised in water and the same month received the fulness of the Holy Spirit. She has suffered much persecution from Oswaldo's relatives, but has stood firm and given a good testimony to saving grace. Last year she took a course in child evangelism and is a good teacher. When Oswaldo first heard the call she was unwilling to accompany him, but the Holy Spirit worked again and she goes forth with joy to labour in the vineyard with her husband. They have Shirley two years old and Wagner three months old.

At their farewell service on Easter Saturday we

had the joy of Oswaldo's mother, his greatest opposer, being in the meeting. We are praying for her conversion and that of the two families.

Please take this little family on your hearts for prayer, put a "garrison" around them that the enemy may not touch them and that the Lord may use them to the salvation of many precious souls and faithfully to shepherd the flock of God.

The church in Londrina has 160 baptised members and other congregations and a daily radio programme.

EDITH M. JEFFERY.

Cedars hewn and conveyed for building into Solomon's temple

Scripture readings:
1 Kings 5 : 1-10 ; 2 Chronicles 2 : 16

By JOHN WOODHEAD

THE great purpose of God since the fall of man has been, and still is, "to bring man into fellowship with Himself"; to bring us back, to remove all barriers that obstruct man's way into the fellowship he forfeited. The purpose of our Lord's first advent was redemption: to buy back, to seek and save the lost, to gather a people for Himself. The purpose of His second advent is full redemption.

He came to deliver us from the guilt and penalty of sin; He died, rose again and lives to deliver us from the power of sin; He is coming again to deliver us from the presence of sin. The tabernacle and the temple were both erected as dwelling places of Jehovah. The Bible says "Let them make Me a sanctuary, that I may dwell among them" (Exodus 25 : 8). The Bible also says "Now, my son . . . build the house of the Lord . . . as He hath said of thee" (1 Chronicles 22 : 11).

The New Testament message is still the same. God is still building a temple; He still desires fellowship and communion with His people. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3 : 16, 17). Jesus said to the woman of Samaria "The Father seeketh such to worship Him" (John 4 : 23). Much has been said about the types of the tabernacle, but we hear very little of the types of the temple, yet the temple is full of spiritual teaching. It had a remarkable beginning. It was while the plague was ravaging the ranks of Israel that David collected the redemption money, fifty shekels of silver, 600 shekels of gold, and purchased the threshing floor of Ornan on Mount Moriah. This was not by chance. Josephus tells us that Ornan's threshing floor was the place where Abraham built his altar. This being so makes more wonderful Isaac's question, and his father's reply, on that mountain journey as they both went together to this place. "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" Abraham replied "My son, God will provide Himself a lamb for a burnt offering." So they went both of them together, and they came to the place of which God had told them. In this place the temple altar was built; in the land of Moriah, in the vicinity of the temple altar, in the vicinity of Ornan's threshing floor, in the vicinity of Abraham's altar, Christ died for us. John the Baptist answers Isaac's question when he cries "Behold the Lamb of God which taketh away the sin of the world" (John 1 : 29).

God is building a new temple today. Stones were hewn out, chiselled and hammered in the quarry for the building of Solomon's temple. The Bible says "Ye also as lively stones are built up a spiritual house." It is not with stones but with cedars that we are concerned in this message—cedars hewn and conveyed to the temple site. Types and shadows of things to come abound in this chapter. David had it in his heart to build this temple (2 Chronicles 6 : 7). It was always in the heart of God the Father to gather out a people to build a spiritual house. Solomon, David's son, did what was in his father's heart to do.

"The Church's one foundation is Jesus Christ her Lord;
She is His new creation by water and the word.

From heaven He came and sought her to be His holy bride,
With His own blood He bought her, and for her life He died."

Spirit-filled men

Hiram and his men found the material. The Holy Spirit and Spirit-filled men gather out those who are to be built into this spiritual home (see Matthew 28:19, 20; Mark 16:15-20; Acts 1:8; Romans 10:13-15). But I see another type: David, a type of Christ in His rejection, hunted and hounded; yet he never lost a battle. In his rejection he chose and purchased the site upon which the temple should be built. Even so our Lord, despised and rejected of men, a man of sorrows and acquainted with grief, could say "Upon this rock I will build My church, and the gates of hell shall not prevail against it" (Matthew 16:18). Solomon, a type of Christ in His resurrection, crowned with wisdom and riches, in his exaltation builds his temple. The risen, exalted Christ is building the Church He died to purchase. The Bible says "He loved it and gave Himself for it." Of Hiram and his men Solomon said "None can skill to hew timber like unto the Sidonians." How true this is of the Holy Spirit, and the God-called, Spirit-filled ministries mentioned in Ephesians 4:11, 12. Cedars! When Hiram and his men arrive, high and mighty cedars fall. Likewise, when God calls, equips and sends forth evangelists, whether it be after Pentecost, at Samaria, or down through the Church age, with men like Whitfield, Wesley, Finney, Moody, Spurgeon, Booth, Jeffreys and a host of others, such are added to the Church that shall be saved.

"Where fell it?"

Viewing the conditions prevailing today in contrast with the past, many are asking the old-time question "Where fell it?" So many seem to be just beating the air, frustrated, accomplishing little or nothing at all. Where fell it? Where is the evangelical zeal and fervour? Why the lack of results? Converts are not, because in many cases we have ceased to expect people to repent and turn to Christ. Where is the old-time Bible-promised power? The call "Back to Pentecost" is often heard these days, but I feel we need to go farther back than that—back to the cross.

"The iron did swim"

When Elisha was informed where the cutting power had fallen he cut down a tree, threw it into the water and "the iron did swim." The cutting power was recovered. Felling trees was not the only work of Hiram and his men; there were ugly branches to be trimmed off, dead leaves to be cleared away. They were to be made ready for the place they were to occupy in the temple. Even so, conversion is not the only work of the Holy Spirit and those through whom He works. Jesus said "Now ye are clean through the word which I have spoken unto you." Sanctification is a word many shrink from, but sanctification is not a negative experience, it is a positive one; not all the time giving up, but opening up our lives in order to receive more of God's power and blessing into our experiences. We do not have to give up things, but as we receive something better other things drop away. "Old things pass away; behold, all things become new."

1 Kings 5:9 and 2 Chronicles 2:16 tell how the cedars were bound together in floats. I discovered the reason for this during my visits to Canada and America. At one place I saw trees being cut down and rolled along the banks into the river. On and on they float, carried by the current of the stream. From time to time explosions can be heard, for where the trees have floated by themselves they become wedged on the side of the river, causing "traffic jams," thus preventing the following trees from continuing their journey downstream. When I was in Oregon I saw mighty trees moving down the rivers like some great liner. No confusion here, no

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Continued from previous issue

The Presidential address

given at the 1967 Conference

LANGUID encampment within the walls of the world has caused the Church throughout the ages to partake of Babylonian sins and consequently to become a recipient of its corrupting plagues. In the present phase of spiritual apathy and compromise there is need once more to cry aloud "Come out of her, My people." Such dedicated determination may cost us a few insipid fellow travellers, may offend a few itchy-eared adherents, may even leave an occasional vacancy in the hierarchy, but it will pave the way to the removal of the leaven and a purifying of the whole. Let there be a renewing of our standards of sanctification; a rebuilding of the ramparts of piety and holiness that have been ravaged, and even ravished, by the rampages of carnality and moral deterioration; a renouncing of worldly pleasures, practices, ambitions and affectations. Recall again that our Saviour has declared that neither we nor His kingdom are of this world and by such recollection we can be spared from drifting into the decadence that has dogged and doomed so many in previous generations and denominations. The red light of danger is showing; do not let us ignore it.

We think this weekend of the great season of Pentecost and humbly acknowledge our need of a new breath of the Holy Spirit; we recognise that only a new visitation from the Holy One can create a real move in this dull and delinquent day. But remember, He works with enduring effect only through dedicated channels; He uses only sanctified material; He takes up only abandoned lives; He floods only empty vessels; He touches only sensitive souls.

Are we in that place of enthusiastic abandonment where the Holy Spirit is able to work through us?

Let us take our minds back to the day of Pentecost for a moment. The little group was a mixed company, but they were abandoned people. They had forsaken all to follow Jesus. What sacrifices are we making in comparison with theirs of long ago? Their boats of transport, their nets of business, their tables of opulence had all gone. Of silver and gold they had none; instead they had a power which could meet the need and move men. May the gold and silver of goods and security never take the place of the power of God in our beloved movement, which in its early days was built by the sacrifices of consecrated men and women.

How often have we preened ourselves as we have paraded in our pretty panoply beneath the pennant of Pentecost, but have we peered beneath the pretentious paraphernalia and discovered what we really are at heart?

I think we have sometimes made a big mistake about Pentecost; we have preached about the great difference that came to those early disciples as a result of Pentecost, but I am wondering if it is not more correct to say that the great power of Pentecost came to them because they were already different men. Oh the times we have heard it said about weak and wilful Peter cringing before the challenge of a mere servant girl before his Pentecost, but so complete was the change after Pentecost that he could denounce boldly the whole multitude and without a tremor call them a crowd of murderers. I am persuaded that Peter was changed *first* and because of the change became ready to receive his Pentecost. Those languid eyes of Jesus "looked upon Peter" and broke his proud, arrogant heart. Then there was that intimate interview beside the lake which laid bare the very soul of Peter, emptied him of himself and brought him to the place of utter abandonment to Christ as he exalted Him and cried "Thou knowest all things, Thou knowest that I love Thee." Simon, the big fisherman, was dead, he had surrendered, his rededicated vessel now was empty and ready for the Holy Spirit to fill. Do we need to be broken and emptied ere that glorious fulness can be known in all its wonder again?

It has been said that the disciples were quarrelling and fighting for position, place and prominence before Pentecost but that after Pentecost there was a new comradeship which enabled Peter to jump to the defence of his brethren saying "These men are not drunken as ye suppose"; he now hazarded his life to shield and vindicate his colleagues. It was not Pentecost that wrought this change; the change had already taken place because before Pentecost they were "all of one accord"; the rivalry, the competi-

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THE ELIM
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EDITORIAL

HAD the founders of the party at present in power in Westminster been able to witness the peregrinations of Harold Wilson and George Brown from capital to capital exploring reactions to Britain's application for admission to the Common Market they would have turned in their graves. For the leaders of a party whose avowed aim is to ameliorate the lot of the under-privileged in Great Britain and Northern Ireland to be pursuing a policy which they have been warned will lower the standard of living in Britain must strike dismay in many of their supporters.

What is it about elevation to high office both in religion and politics that makes us forgetful of people and their close personal needs and problems and be concerned too much with the machinery of the institution? This was Father Davis's criticism of the Roman Catholic Church, that she was more concerned about the welfare of the institution than about the people in it. His criticism may be levelled at almost any form of institutionalism.

Economically. The facts of the situation would dictate our remaining aloof from European entanglement. Officially it has been stated that our balance of payments position will be worsened to the extent of about £170,000,000 per year by our joining the Common Market. The nation already well knows about the substantial increase in the cost of living.

The big farmers, we are told, will benefit by being able to get high prices for their wheat and barley; our business men look forward to the removal of customs duties on their exports to the Continent. Big business benefits; the small consumer (you and I) suffers.

Politically. Nine faceless men meeting regularly in Brussels take decisions affecting large areas of Britain's industry, social policy and capital, and transport, from which there is no appeal. Their decisions come into force automatically in all Common Market countries; no parliament can veto their decisions.

Thus if it were decided that southern Italy and Sicily were to be designated what is euphemistically called in Britain a development area and India, through our Board of Trade, were to negotiate an agreement for the purchase of large-scale tooling equipment to the value of £100,000,000 the commission of nine could determine that the actual working out of that contract be transferred to southern Italy to enhance employment there, and Britain would have no redress.

Religiously. It is frequently stated that opportunities for evangelism on the Continent will be increased. The interflow of Continentals to Britain and Britishers to the Continent would promote opportunities for increased Christian witness. Again the facts of the past two decades give the lie to this attractive idea. There has been considerable movement of Continentals to Britain, as the following figures show: Poles, 120,000; Italians, 100,000; Hungarians, 35,000; Cypriots, 60,000; Spaniards, 25,000; Ukrainians, 25,000; Maltese, 20,000.

We do not know how many of these are Roman Catholics, but it can be taken for granted that only a tiny minority are actively Protestant. It is this inflow from the Continent and Ireland that has boosted the Roman Catholic following in this country, not the conversion of English Protestants to Romanism. Entry into the Common

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tion, the self-seeking, the position-pushing had gone. Perhaps the rededication, the abandonment, took place in the passover apartment at the time of the feet-washing, or later round the communion table, or beside the cross beneath the sun-shrouded sky, or even in the upper room as the glorified Christ displayed His five open wounds. Where it took place I cannot be certain, when it occurred I do not know, but clearly it had happened for them to be found in such perfect unity and in the right attitude for the Holy Ghost to be able to fill them. Have we this unity? Has self been abandoned, ready for a present fulness of the Holy Spirit?

Friends, if we would see another Pentecost, if we would experience a new move of the Holy Spirit, if we would taste a great revival, let us realise that this rededication which leads to self-abandoning sacrifice and self-forgetting unity must come first and then the power of Pentecost will follow.

Thus, in closing, I plead for the cause of overseas missions, I seek to stir your Christian hearts to support this immediate and urgent need as never before, but do not forget that the most reliable and permanent way is for us all to seek to enlarge the size of our home base, and this can be achieved best through an unrestrained and ever-continuing enthusiastic abandonment so that naught may hinder or limit the working of God's Spirit; and this ardent dedication must underlie an all-out, every-style evangelistic activity backed by efficient administration in every department of the work to retain crucial confidence and maintain constant consolidation. May God's gracious hand be upon the Elim family throughout the coming days, and may we be fit for His divine hand to touch.

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BIBLE LAND

EPHESUS

EPHESUS was the third capital and starting point of Christianity. Jerusalem saw the birth of Christianity in the cradle of Judaism; Antioch saw the outreach of the Christian Church to the Gentiles; Ephesus witnessed its full development. It was a celebrated city of Ionia, forty miles south-east of Smyrna, situated upon the River Cayster and on the side of a hill, just five miles from the Ægean Sea. Ovid called it one of the "magnificent cities of Asia."

It was a vast and wealthy place, its seas and rivers rich with fish, its air salubrious, its situation unrivalled. Its population was reckoned to be not less than 600,000 souls and extremely multifarious. Its markets were a veritable "Vanity Fair," with merchandise of gold, silver and ivory; odours of ointments and cinnamon and frankincense; pearls and linen and purple and scarlet; beasts and sheep and chariots and slaves—and souls of men. The city itself glistened in splendour as it lay spread out at the foot of Mount Prion and grouped on the flanks of Mount Coressus, then, a little to the left, the dazzling, shining, colourful temple of Diana, with its brilliant blue and reds and golds, majestically dominating the plain. The theatre of Ephesus was enormous. Tiers of seats accommodated an audience of 24,000 people; this was the scene of the silversmiths' riot (Acts 19:23-40).

Our outline of the city must be brief; one could not, in a single article, begin to enumerate the many and varied events this city experienced. The character of the people must engage our attention, as this was anything but good; it was the city of astrology, sorcery, incantations, amulets, exorcism, superstition, and every form of magical imposture. Morals were described as being worse than those of the beasts; their festivals were but cloaks for every kind of abomination. Murder, waste, lust, gluttony and drunkenness all flourished, and the whole vicinity of the temple of Ephesus reeked with the congregated pollutions of Asia. Let us take a brief look at

The temple of Diana

One of the seven wonders of the world, it was consecrated to Artemis or Diana and was said to have surpassed every structure raised by human hands. One ancient writer expressed himself: "I have seen the walls and hanging gardens of old Babylon, the statue of Olympian Jove, the Colossus of Rhodes, the great labour of the lofty pyramids and the ancient tomb of Mausolus, but when I beheld the temple at Ephesus towering to the clouds all other marvels were eclipsed."

The ancient temple had been burnt down by Herostatus, an Ephesian fanatic; it was rebuilt with unstinted and ungrudging magnificence out of contributions furnished by all Asia. The women contributed jewels, as the Jewish women had done of old for the tabernacle in the wilderness. Its foundations were built at great cost and were of skin and charcoal laid over the marsh. The great building gleamed with a star-like radiance. The great temple consisted of a chain of buildings joined together and having as the centre building the temple, 425 feet in length and 238 feet in width. Its peristyle consisted of 120 pillars of the Ionic order, hewn out of Persian marble; its doors of carved cypress surmounted by transoms so vast that the aid of miracles was claimed to account for their elevation. The staircase that led to the roof was said to have been cut out of a single vine of Cyprus, the roof was of wood supported by columns of jasper on bases of Parian marble, and on these pillars hung gifts of priceless value, the votive offerings of grateful superstition. At the end stood the great altar, behind which fell the vast folds of a purple curtain; behind this curtain was the dark awful adytum, in which stood the most sacred idol of classic heathendom, and behind this was the room that was regarded as the wealthiest and most secure bank in the ancient world. It was perhaps the earliest of banking systems, as the people banked their money in the public treasury as an act to Diana. More important to us in this particular article is the idol.

The goddess Diana

All the world knew Diana of the Ephesians, a goddess from remote antiquity, a dark Asiatic being like some brutal, ugly ogre; it was said that she had fallen from heaven. A statue of Diana can be seen in the museum of Naples—a queer, barbaric figure, her lower part swaddled like an Egyptian mummy, the hands and face those of a woman, the upper part a monstrosity, studded with objects that Sir William Ramsay says are really the ova of the bees,

ND BIBLE LESSONS

by F. J. SLEMMING

Minister of Elim Pentecostal Church, Oxford

indicating that Diana was the goddess of fertility. Diana was the queen bee and the temple organisation included a crowd of priests or drones who dressed like women and a crowd of priestesses known as Melissai, who represented the worker bees. These were assisted by a concourse of flute players, heralds, trumpeters, sceptre-bearers, sweepers of the sanctuary, dancers, acrobats and robers of the divinity. A special mounted force of temple police protected the temple area. Thousands of silver shrines were purchased by the pilgrims as souvenirs. An effigy of the goddess rose before the altar, but was usually concealed by a veil which had the peculiarity of being raised toward the ceiling. On festival days a statue of Diana was taken through the streets to the cries of the people, "Great is Diana of the Ephesians," and hymns were sung to her by night and day. Incidentally, the bee was the symbol of Ephesus and appeared on most of her coins.

Paul's invasion

This was the city into which Paul came in A.D. 55. It was of this that he wrote in 1 Corinthians 16:9: "For a great door and effectual is opened unto me, and there are many adversaries." Here Paul founded a church, small at the beginning, but growing and prospering to such an extent that, we are told, the gospel was known in all Asia Minor. How God blessed His work, how wonderfully the gospel challenged the powers of darkness and how gloriously victorious it proved itself to be against any adversary, opposition or enemy attack! Acts 19 never fails to thrill me as I read of the gospel exploits in the city of Ephesus, and I see the triumphant gospel leading men into the experience of the baptism of the Holy Spirit (vv. 1-7). It was here that Paul disputed with the opposition in the school of Tyrannus (vv. 9, 10), worked special miracles (vv. 11, 12), was in conflict with evil spirits and glorified Jesus (vv. 14-17) by working miracles; the manifest power of God triumphing over magicians and curious arts, the triumph culminating in a great bonfire of books of magic (v. 19). Here we read of the uproar in the great theatre as the silversmiths rioted because of the achievements of the gospel at their expense, and of all the city being stirred. What a witness! What gospel victory! Then we have the Ephesian epistle written against the background of Ephesus and the temple of Diana, in which Paul writes that God is building a temple more wonderful, more glorious and more lasting than the temple of Diana; God Himself is the architect, its materials are living stones, redeemed men and women chosen, adopted and accepted. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit" (Ephesians 2:19-21). Think again of the great accomplishments of the gospel in Ephesus; meditate upon the zeal, the passion and the love that possessed the Ephesian Christians and caused them to be such great workers for God and His kingdom, who were so blessed with the manifestations of His power in blessing and healing and the miraculous. Now let my last word be very, very salutary.

Ephesus today

The visitor to Ephesus today would see, as he approached the site of the ancient city, a group of headless, pathetic-looking statues and then waste, desolation, ruins. The temple of Diana is no more; what is left of its ruins lies covered with twenty feet of silt; where once 600,000 people dwelt, scarcely a family exists; it is a haunting, weird sight—a few steps leading nowhere, bits of broken marble with a wild flower or two growing out of the cracks, marshes and wiry grass and reeds whistling uncannily in the wind, jackals moving around in the ruins, a picture of desolation and despair, pathetic, tragic and sad. Now read some verses from Revelation 2:1: "Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne and hast

(*continued on page 331*)

YOUTH PAGE

Never had it so good!

By DAVID HOLMES (NEWQUAY)

THE most privileged class in the world! Yes, and you belong to it! However, before we go any farther reach for your Bible and turn to Luke 12 : 48, the middle sentence, "For unto whomsoever much is given, of him shall be much required." Read it again. The word "whomsoever" describes a privileged person. Read also verses 31-48.

"You've never had it so good!" used to be the phrase which rang in our ears as the social and materialistic plane was surveyed. It is also the phrase that some of the older generation seem fond of using to our younger generation, usually with "Now in my day . . ." (*ad infinitum*). However, there seems no time like the present for telling every Christian, young and old, this very thing in respect of our spiritual life with its privileges, powers and possibilities. To be numbered among those saved by His grace is to be in the privileged class. Pray that God will use His word in your heart for Him to have His way now.

THE SNARE OF PRIVILEGE

Tragically, privilege often breeds dissatisfaction and discontent; it is, we believe, at the root of much of the spiritual declension, coldness, barrenness and apathy among Christians, young and old, in our land today. It was privilege that robbed so many of the religious leaders and others in our Lord's day of the benefits and joys of His ministry. This fact is illustrated in John chapter 9, where we have the story of the healing of the blind man. When the man could do no more than give a thrilling account, ". . . that, whereas I was blind, now I see" (v. 25), the religious leaders refused his testimony and the validity of the miracle because they were snared by their privilege. They retorted " . . . we are Moses' disciples"; privilege had generated unbelief.

Could this snare of privilege be one of the reasons why we do not see God moving in our churches in the way His Word seems to indicate He can? "Where be all His miracles which our fathers told us of . . ." (Judges 6 : 13). Even of Christ's own town we are told "And He did not many mighty works there because of their unbelief" (Matthew 13 : 58). Unbelief ties the hands of omnipotence.

THE SHOCK OF PRIVILEGE

The laxity of the wise steward of the parable (did you read it?) was caused by his failure to consider the day of reckoning. Our Lord sought to impress the day of reckoning on the minds of those who heard Him and now on those who read, with these words: "For unto whomsoever much is given, of him shall be much required." The Lord will require a good return for His investment in your life.

In Matthew 11 : 20-24 Jesus takes issue with the cities of privilege in His ministry. Just stop and read these five verses. Are they not startling? If the miracles done in Bethsaida had been done in Tyre and Sidon those cities would have repented and turned to God. Those done in Capernaum would have turned infamous Sodom to God. What a judgment: more tolerable for Sodom in the day of reckoning! Is not this an enormous indictment even against our own land in contrast with the unevangelised lands of the world? Think for a moment of the freedom we have in our land for worship and evangelism, then of the ready supply of Bibles and the superabundance of Christian literature. Are these not all things we accept almost without question of their privilege?

Yet in contrast one hears of brethren behind the Iron Curtain, some suffering terribly for Christ, who have not seen a Bible for years, who have to meet in secret, who will walk miles to a service and who, according to those who have been behind the Iron Curtain, have such a deep desire for the things of God. Yes, what a tremendous hunger for spiritual things in the absence of all we would call privilege. Will you be in for a shock on the day of reckoning in respect of answerability to God for *your* privileges?

THE SERVICE OF PRIVILEGE

A missionary maxim from Bible college days underlies this fact of the privilege of our service: "Why should there be those who hear the gospel twice when there are those who have never heard it once?"

God gives us the privilege of service that He might have the honour of success. How greatly Jesus must

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Women's Page by Marjorie Gorman

JOURNEY OF A LIFETIME

1. Greece

WHEN the sixth Pentecostal World Conference was held in Israel, mine was the privilege of being a member of the party that travelled from Britain under the leadership of my husband to attend the conference. I propose to share my memories with you during the next few weeks, hoping that some of the blessedness and delights of that journey will spill over into your hearts and minds.

It was late evening on May 11th when we touched down at Athens, but the next day, refreshed by a good night's sleep, everyone excitedly boarded the coaches for a short sightseeing tour. The burning desire of every member of the party was to visit every place possible that was in any way associated with the Bible record; nevertheless we were also fascinated to observe the way of life of the people in the lands we were visiting.

We enjoyed every moment of our drive through the beautiful wide boulevards of Athens, flanked on either side by imposing mansions, foreign embassies and royal palaces. As we journeyed we passed the great modern open-air stadium where the torch is lit to be carried across the world at the time of the Olympic Games. But our main object was to reach the immortal Acropolis and Parthenon. At last we reached the hill on which stands one of this world's wonders, and as we wandered among those ancient pillars and columns even those who had little or no knowledge of architecture—of whom I was one—were profoundly moved by the exquisite beauty of those ancient temple ruins.

Another great joy came to us a little later when we made our way to Mars Hill. We had scrambled up the slope and sunk down with relief among the rocks on its summit. As we regained our breath we looked around in wonderment. Beneath us, on a series of hills, spread Athens, gleaming white in the brilliant sunshine. Probably from this elevation it had looked much the same to the apostle Paul as he had gazed around before delivering, on this spot centuries before, his sermon on the unknown God, for it was the old city that lay immediately before our gaze. Long gone was the company of philosophers, poets, students and devout persons to whom Paul had declared the God whom they ignorantly worshipped; long silenced were their voices once raised in argument and debate, but now, borne on the breeze, came to us the sounds of a hymn of praise to the one and only true God. A company of American Pentecostalists, also *en route* to the conference in Israel, were engaged in worship. We threaded our way among the boulders to where they stood and for a few precious moments worshipped with them. Within our hearts was a deep sense of joy because we were able to say with assurance in this place where once God had been unknown: "I know whom I have believed."

Next week I would like to retrace in thought our short but remarkable sojourn in Egypt.

Elim Bible College, Capel, Surrey

OPEN DAY

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EPHESUS (*continued*)

patience, and for my name's sake has laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou has left thy first love. Remember therefore from whence thou hast fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent."

Sunshine Corner

THE PEACEMAKER

DAVID was a big, bad, tough boy. He liked to tease little children, steal their toys and make them cry. When he saw little dogs or cats he would throw stones at them, and in the spring he used to go out looking for birds' nests so that he could smash the eggs. He was a very big boy for his age and was always picking quarrels. All the children were afraid of him; he was a big, nasty bully.

One day David saw Mark coming home from school, so he hid behind a gatepost and as Mark went past he tripped him up and Mark fell into a muddy puddle. "Now look what you've done," said Mark. "My mother will be awfully cross." Big bully David said "Don't you speak to me like that" and he started knocking Mark about, until a man came and stopped him.

Mark went home all wet and bruised and with a great black eye. He had to tell mother what had happened, and he said "Just wait till tomorrow. I'll get six friends and we'll wait for bully David, and we'll give him such a beating-up." "Oh no you won't," said mother. "That's not the way to behave if you love Jesus; you must be peacemakers." Mark thought a lot about what mother had said and he tried to keep out of David's way.

On Saturday Mark and a few friends decided to go fishing, but of course they didn't ask David to go. They were all sitting on the river bank quietly fishing when Mark turned round to see David creeping up on a small boy, to push him in the river. But something happened. David's foot slipped and he fell into the deep water. "Help! Help!" he yelled. "I can't swim." Mark quickly stripped off his jacket and jumped into the river and brought David safely back.

"Why did you jump in to save me when I've been so cruel to you?" asked David. "Well, it's because I love Jesus, and He says that we must be peacemakers," said Mark. "You could be a really great peacemaker, David, if you'd only give your heart to Jesus. Nobody likes you as you are now, do they?" So that Sunday David went to Sunday school with Mark and heard the story of Jesus. He heard how the horrible soldiers had whipped and beaten Jesus and then crucified Him. "I've been just like that" thought David. So he gave his life to Jesus and from that day he was a changed boy. No more quarrels and fights, and if he saw any other boys fighting he was big enough to get between them and stop the fight. From that time he was a boy who brought peace wherever he went.

Will you be a peacemaker for Jesus?

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D.1494

COMING EVENTS

BIRMINGHAM, Selly Oak. June 3, 4. Elim Pentecostal Church, Alton Road. Fifth anniversary of the opening of the new church. Preachers : T. J. Broomhall and G. Chamberlain. Saturday at 7. Sunday at 11 and 6.30. Convener : F. Shadlock.

BOLTON. June 3, 4. Elim Pentecostal Church, Platt Street, Bridgeman Street. Presbytery rally at 7. Sunday at 11 and 6.30. Preacher : T. W. Walker (Field Superintendent).

CAERPHILLY. May 31. Elim Pentecostal Church, St. Fagan's Street. Visit of Rev. Frank Holder (Africa) at 7.30.

CARDIFF. June 10. City Temple, Cowbridge Road. Annual youth rally of Welsh Presbytery at 3.30 and 6.30. Preacher : W. Plowright.

CHELTENHAM. May 27. Bennington Hall, St. Margaret's Road (opposite Black and White coach station). Missionary Rally at 7. Visit of Pastor and Mrs. H. C. Phillips (Transvaal).

COLCHESTER. May 27, 28. Elim Pentecostal Church, Stanwell Street. Visit of Rev. Ralph Cranston, U.S.A. Saturday at 7.30. Sunday at 10.45 and 6.30. Convener : L. V. D. Tiller.

EALING. May 28. Elim Pentecostal Church, Northfield Avenue, W.13. At 11 and 6.30. Preacher : J. McBurney (Bournemouth).

IPSWICH. June 4. Elim Pentecostal Church, Vernon Street. Sunday school anniversary at 3 and 6.30. Items by the scholars.

KENSINGTON. June 3. Elim Pentecostal Church, Kensington Temple, Notting Hill Gate, W.11. Ladies' grand rally at 6.30. Convener : Mrs. R. B. Chapman (Ilford). Preacher : Mrs. M. Dainton (Kensington).

LINCOLN. May 30—June 11. Elim Pentecostal Church, Monks Road. Great revival campaign, conducted by the " Smith-Forceth Group." Weeknights at 7.30. Sunday at 6.30. After-church rally on June 4 at 8.

LIVERPOOL. May 21-29. Elim Pentecostal Church, Jubilee Drive. Annual Convention and pastor's anniversary services. Sunday at 11 and 6.30. Weekdays at 7.45. Monday at 3 and 7. Preacher : Tom O'Grady (Ireland). Musical items by " The Reapers " and girls' quintet.

MACCLESFIELD. June 3, 4. Elim Pentecostal Church, Mill Lane. Ladies' weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : Mrs. G. Gorton.

RUGBY. June 6-8. Elim Pentecostal Church, Windsor Street (off Clifton Road). Visit of Rev. D. M. Russell-Jones at 7.30. Subject : " The second coming of Christ."

SCARBOROUGH. June 10, 11. Elim Pentecostal Church, Murray Street. Visit of J. Kay (Leeds). Saturday at 7.15. Sunday at 10.30. Sunday school anniversary services at 2.30 and 6.30.

SOUTHPORT. June 11, Elim Pentecostal Church. Evangel Temple, Manchester Road. At 10.45, 2.30 and 6.30. Preacher : Eric Garner. Music items by male voice choir. Convener : L. N. Knipe.

WEYMOUTH. May 27-29. Elim Pentecostal Church, Belle Vue. Elim Bible College students, Saturday and Monday at 7.30. Sunday at 11 and 6.30.

SPRING HOLIDAY CONVENTIONS

BARKING. May 24-29. Elim Pentecostal Church, Ripple Road. Weeknights at 7.45. Sunday at 6.30. Monday at 3 and 6.30. Preacher : Joseph Smith.

BATH. May 28. Elim Pentecostal Church, Charlotte Street, Queen Square. At 11 and 6.30. Preacher : A. D. Hathaway, B.A., A.K.C.

BIRMINGHAM, Erdington. May 27-29. Elim Pentecostal Church, South Road. Pentecostal Convention. Saturday at 7. Sunday at 11 and 6.30. Monday all invited for recreational afternoon, to meet at main gate, Sutton Park, Park Road, Sutton Coldfield ; evening rally at 7. Preacher : T. J. Broomhall (Cheltenham).

CAMBERWELL. May 28, 29. Elim Pentecostal Church, Benhill Road, S.E.5. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers : R. B. Chapman (President) and T. W. Walker (Field Superintendent). Soloist : Mrs. Chapman.

CLACTON. May 27-29. Elim Pentecostal Church, Hayes Road. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea provided. Preacher : P. Brewer (Wimbledon). Convener : H. Burton-Haynes.

EASTBOURNE. May 27-30. Elim Pentecostal Church, Hartfield Road (three minutes from railway station). Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Speaker : D. W. Anthony (Chelmsford).

HARROGATE. May 27-29. Elim Pentecostal Church, Park View. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tea provided. Preachers : F. Lavender (Newcastle-upon-Tyne) and D. C. Lewis (India).

HOVE. May 27-30. Elim Pentecostal Church, Portland Road. Saturday at 7. Sunday at 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preacher : A. J. K. Magee (Ealing). Musical items by Clapham Rhythm Group and Worthing Choir.

LLANELLI. May 27-29. Elim Pentecostal Church, Island Place. Saturday at 7. Sunday at 10.30, 2.15 and 6. Monday at 10.30, 2.30 and 6.30. Preacher : Ron Jones (Bristol).

MERTHYR TYDFIL. May 27-30. Elim Pentecostal Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday and Tuesday at 6.30. Speakers : Hywel Griffiths (Bridgend), Ellis Way (Newbridge). Convener : R. C. Stacey. Refreshments provided.

SCARBOROUGH. May 29, 30. Elim Pentecostal Church, Murray Street (off Londesborough Road). Monday and Tuesday at 7.15 (both missionary meetings). Preacher : D. C. Lewis (India).

SOUTHAMPTON. May 27-29. Elim Pentecostal Church, Fremantle. Annual Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers : T. W. Thomson (Reading) and L. E. Lambert (Yeovil).

EDITORIAL (*continued from page 326*)

Market will intensify this situation in spite of the wishful thinking of some evangelicals.

Further to the above figures of minorities in Britain there are West Indians, 300,000 ; Africans, 110,000 ; Indians, 232,000 ; Irish, 1,000,000 ; others (Americans, Canadians, New Zealanders, Germans, French, Scandinavians, and Czechs), 673,000. Therefore, including a floating population of students, *au pair* girls and tourists, there are estimated to be over 3,000,000 foreigners and Commonwealth immigrants in Britain.

YOUTH PAGE (*continued*)

have loved us ! He needs us to work for Him. Have you found your niche for Him yet ? If not, why not ? Seek the Lord that you will be " God's man, in God's place, doing God's work, in God's way " (Hudson Taylor). It will only be after the prayer of consecration, " Thy will be done," but what a difference there will be on the day of reckoning for one who " never had it so good." " For unto whomsoever much is given, of him shall be much required."

loose trees blocking the way ; they were bound together in floats, sailing orderly to their destination. That is why Hiram and his men bound the cedars together in floats. This is why the Holy Spirit binds the converts of our crusades together into local churches. This is how our own movement came into being, and is why such a great percentage of converts were kept ; they were brought into fellowship. Believers need to keep together (Hebrews 10 : 25). In this way we have the promise of His presence (Matthew 18 : 20) and the support and comfort of others (1 Corinthians 12 : 26). One other thing to be noted here : those cedars had to pass through the water. Baptism is always suggested in a study of types. Israel, delivered by the blood of the lamb, began their journey to the promised land and very soon met with water (1 Corinthians 10 : 1, 2). In both the tabernacle and the temple the moment one had entered by the door and passed the brazen altar of sacrifice one was face to face with the brazen laver. Peter's challenge on the day of Pentecost was " Repent and be baptised every one of you " (see also Matthew 3 : 15 ; 28 : 19 ; Mark 16 : 16).

Tempestuous seas

Then commenced the long journey from Lebanon to Joppa. One imagines that on the day of their launching forth on this journey all was well, with calm seas and beautiful sunshine. Ere long those seas could be lashed into tempestuous fury. What a blessing that they were bound together in a float ! But even so, when the great waves spread over them, many would be the times when it would seem that the end had come.

Had they been able to speak they would have said that nothing could be done to save them ; billow after billow surging over them. No doubt it seemed inevitable that they would sink ; but the storm abated, the sea became calm, and all was well again. Maybe before long another and possibly a greater storm would rise ; this time it certainly would seem the end. Up they came every time. Why ? The answer is simple. " Because they had within themselves the power to rise." How true this has been in the experience of every Christian. When we were first converted how wonderful everything and everyone were.

" Heaven above is softer blue, earth around is deeper green ;
Something lives in every hue Christless eyes had never seen ;
Birds with gladder songs o'erflow, flowers with deeper beauty shine,
Since I know as now I know : I am His, and He mine."

Divine purpose

As is often the case, some unheralded storm breaks upon us, and it seems as though the very foundations, which were so rocklike to begin with, are crumbling beneath us. Many Christians have been so storm-bound that they felt the end had come ; there seemed no solution to their problems, no answers to their questions, no supply for their need, but again and again they would come up rejoicing, realising that the Lord was with them to deliver them. The young eagle must have felt that all hope was gone when the nest was stirred up and he was thrown out into space ; but the mother eagle was there, spreading her wings abroad, taking the nestlings and bearing them up. God said He was doing that for His people (Deuteronomy 32 : 11 ; Exodus 19 : 4). Paul asks : " Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, For Thy sake we are killed all the day long ; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." At last the floats arrive at Joppa. 2 Chronicles 2 : 16 tells that from that point Hiram and his workers are relieved of their responsibilities. Solomon comes down from Jerusalem and takes full control, taking all the cedars up to Jerusalem with him.

Praise God, very soon One greater than Solomon is coming down from above, from the heavenly Jerusalem, and will take all His redeemed up to be with Himself for ever.

When the cedars arrived, after all the toil and care expended upon them, we should have expected them to be placed in a prominent position. The fact was they were never seen again. As soon as they arrived Solomon had them covered all over with gold ; all the scars caused by the storms, all knots, all disfigurements were lost to sight for ever —" covered over with gold." Thank God that when we shall see our coming Lord we shall be like Him. All our imperfections will be lost in His perfection. Looking forward to that day we say " Amen ; even so come, Lord Jesus."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. Newman**

Monday, May 29th — Judges 7:15-25

" And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon " (v. 20).

Gideon's band, divided into three companies armed with trumpets, empty pitchers and lamps, won a famous victory. They were obedient to the heavenly instructions. May we be the same. Heavenly instructions are in the Word of God, which is the sword of the Spirit (Ephesians 6:17). There was only one sword among them, but it was enough, for it was the sword of the Lord, and Gideon's hand was grasping it. May our grasp be ever on the Word of God, for it is a mighty sword in the battle of the Lord. The one glittering blade of divine truth is mightier than all the weapons of darkness. The broken pitchers typify our lives in brokenness before God, the lamps the Holy Spirit indwelling us. As Gideon conquered by these unspectacular weapons so may we by using the " weapons of our warfare."

Tuesday, May 30th — Judges 8:1-12

" And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them " (v. 4).

These 300 men, though faint, were not faint-hearted. Had they been cowards they would have fallen out earlier or even at the beginning. Of course, they were physically tired, for they had endured heavy strain; they had exerted great strength, had endured a long march and had taken no refreshment. But they were still pursuing; though slower in marching they were still marching; they could act only feebly but they acted. They were stout-hearted, and impelled by hope, hope that " maketh not ashamed." Why? Because their cause was the Lord's cause. They were serving Him. It is amazing what one can endure in the true service of the Lord and Master. So, thanking God for past success and blessing, be ever hopeful and of a good heart when tired and worn, for our extremity is God's opportunity. We must ever pray, preach and practise whether we feel like doing so or not, for we walk by faith.

Wednesday, May 31st — Judges 8:13-21

" And caught a young man of the men of Succoth, and enquired of him: and he described [Heb. wrote] unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men " (v. 14).

In this verse we have striking evidence of the antiquity of writing in Canaan. Gideon secured the names of the elders of Succoth from a boy who wrote out their names. Evidence of writing by ordinary people in this period is plentiful. Until recent years it was commonly believed that writing was unknown in the early days of Old Testament history, this belief resulting in the argument of higher criticism that the earliest Old Testament books were written long after the events they record, and that they recorded only oral tradition. But archæology has revealed that written records were made from the dawn of history. Libraries and schools have been unearthed which were of Abraham's day. It is known that Abraham's community was a centre of literary culture for generations before the days of Abraham. In Egypt, rich in archæological antiquities, papyrus was in use as early as 2700 B.C. Thus centuries before Moses writing had been developed to a fine art.

Thursday, June 1st — Judges 8:22-35

" And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you. . . . And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house " (vv. 23, 27).

What apparent contradictions! Gideon refused to become a king because he recognised a greater rule than the rule of man. He also knew that God had endowed Israel's leaders, working through chosen men and not through families. It was God's special grace and not heredity that endowed certain men for special missions. It still does. Did Gideon prefer a theocratic government to a hereditary monarchy? How sad, then, that such a man as Gideon could make such a mistake as to make an ephod (v. 27). Difficult as it is to try to determine the nature of the ephod, it would appear that the Aaronic priesthood had lost respect and its hold on the people. " Played the harlot after it " (v. 27) suggests that it was an idol, and the seed of apostasy after Gideon's death was planted in this unfortunate act.

Friday, June 2nd — Judges 11:1-22

" Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh " (v. 11).

Jephthah had an infamous origin. Driven from home, he became a sort of robber chieftain of a band of freebooters, " levying imposts on weak Ammonites, plundering caravans and surprising villages, as did the Arabs of those and later days." He was a born organiser, prompt in an emergency, bold in generalship, astute in policy; and out of broken men, thieves and outlaws he raised an army of soldiers. The Israelites were in sore straits again, and in their national emergency they turned instinctively to Jephthah. A solemn compact was made before the Lord in Mizpeh. The people called Jephthah, and God ratified the choice by giving to him His Spirit in an extraordinary way. God accepted Jephthah. Our God is no respecter of persons. Grace is grace, and all life is solemnly sacred. " And the people made him head and captain over them."

Saturday, June 3rd — Judges 11:23-40

" And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel " (v. 39).

This passage does not present such a problem as some would have us believe. The word " lament " (v. 40) reads " talk with " in the margin. You cannot talk with a deceased girl. Kimchi, in the Middle Ages, taught that Jephthah built a house for his daughter, in which she lived a virgin, isolated from all the world. He believed that the daughters of Israel made the annual four-day visit to bewail her fate. Jephthah was not a priest and could not offer any sacrifice, let alone human sacrifice. He was not friendly with the Ephraimites, and Shiloh was in Ephraim country. What Levitical priest would have offered such a sacrifice? The usual interpretation is that the girl remained a virgin and that her friends regretted profoundly the circumstances of her life which resulted from her father's rash vow. Be careful what you vow before God; He may require your vow at your hands.

Sunday, June 4th — Judges 14:1-14

" And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done " (v. 6).

I beg of you to have no list of hopeless cases. Even though the young Samson was so headstrong, God's Spirit came upon him, and that " mightily." A love affair first brought Samson into active opposition with the Philistines. Samson, attracted to a Philistine woman at Timnath, insisted on his parents obtaining her as his wife. They could not prevail in their counsel; the wayward son would not be thwarted, and so in eastern style the marriage was arranged by them. The record is full of heartaches, and many ups and downs. Parents, God's plan is wider than our limited knowledge, and His Spirit came upon the wayward Nazarite. Give your children to God; hand them over to His care. His grace abounds over sin. " The child shall be a Nazarite unto God from the womb: and He shall begin to deliver Israel out of the hand of the Philistines (13:5). Grace indeed! Grace abounding!

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ITINERARIES

The President :
May 29, Camberwell ; June 5, Rowlands Gill ; 10, Glasgow ; 11, Coatbridge (a.m.), Paisley (p.m.).

London Crusader Choir :
June 4, Wormwood Scrubs prison ; 6, Guildford Cathedral ; 11, Brixton prison.

D. C. Lewis (India) :
May 27, Harrogate ; 28, Newcastle ; 29, 30, Scarborough ; 31, Malton ; June 1, Rowlands Gill ; 3, Bishop Auckland ; 4, York.

Joseph Smith :
May 24-29, Barking ; June 3-8, Abercynon ; 10, Cardiff (Youth Rally) ; 11, Llanelli ; 12, 13, Swansea ; 14, 15, Pontardulais.

LADIES' GRAND RALLY
Kensington Temple on Saturday, June 3rd, at 6.30 p.m.
Convener: MRS. R. B. CHAPMAN (Ilford)
Speaker: MRS. M. DAINTON (Kensington)
Cups of tea from 6 p.m.
D.1478

BIRTHS

HARRIS. On April 22nd, to John and Joan Harris (Elim Church, Sheffield), God's gift of a daughter, Susan, a sister for Julie.

HOLMWOOD On April 23rd, to Ann and Brian Holmwood, Rye Park, God's gift of a son, Shaun Brian.

DEDICATION

DENNIS. Andrew Patrick, son of Mr. and Mrs. Patrick Dennis, members of Elim Church, Penzance, on April 30th by A. H. C. Newman.

MARRIAGES

PARSONS—RADFORD. On April 22nd, at Elim Providence Chapel, Exeter, David James Parsons to Jennifer Ann Radford. Officiating minister: T. E. Francis.

SOWDEN—FRANCIS. On March 18th, at Elim Providence Chapel, Exeter, Alan Sowden to Devenia Mary Francis. Officiating minister: T. E. Francis.

WITH CHRIST

HANCOCK. On April 27th, Ernest Hancock, aged 82 years (Elim Church, Sheffield), dear husband of the late Edith and beloved father of Ernest and Marjorie, father-in-law of Ivy and Pastor J. Hyde. "Reunited in Christ." Officiating minister at funeral: A. V. Gorton.

NASH. On May 2nd, Ada Nash, aged 83 years, member of Hereford Elim Church. "At rest." Funeral conducted by James McAvoy.

POWELL. On April 29th, Jesse May Powell, aged 72 years, member of Hereford Elim Church. "Present with the Lord." Funeral conducted by James McAvoy.

REED. On April 24th, Ada Reed, aged 79 years, beloved member of Elim Church, Clacton-on-Sea. Officiating minister at funeral: H. Burton-Haynes.

TURNOCK. On April 17th, Arnold Turnock, aged 65, faithful trustee and deacon, Evangel secretary and example to the Macclesfield Church. Officiating minister at funeral: Ray Hughes.

WHIDDEN. On May 3rd, at the City Hospital, Exeter, Thomas Alfred Whidden, aged 72.

WRIGHT. On April 25th, Winifred Wright, aged 83 years, after months of much suffering borne with patience and fortitude. Officiating minister at funeral: H. Burton-Haynes.

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THE ELIM EVANGEL

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Part of the vast company at this year's conference

ROMANS—THE SILVER BOOK OF REDEMPTION

Evangelistic expositions given Sunday by Sunday in the Elim church, Sparkbrook.

By GEORGE CANTY

I FELT sick. There, at my first American funeral, I saw the corpse exposed in church propped up in its coffin, wearing glasses, jewellery and a watch. An American evangelist recently perpetrated a similar outrage against the dead by publishing a picture showing his father in an open coffin.

A corpse is a mockery of human dignity. Halfway through the Roman letter Paul takes up this fact to illustrate the real character of sin, and asks "Who shall deliver me from this vile body of death?" Sin, as God sees it, is not merely illegal conduct but lifelessness, and the answer to it is not found in the correct exposition of the law but in "the law of the Spirit of life in Christ Jesus."

The gospel of Mark, you may remember, lets the facts about Christ speak for themselves, but in Romans Paul does the interpretation of the facts for us. He thinks for us—and what a thinker!

In the gospel according to Paul ("my gospel" he calls it) he gives the Christian answer to the entire problem of evil. Moral failure in mankind is only one manifestation. Paul here faces up to perversion at the heart of nature itself. His great thesis opens by declaring that God hates all evil, "the wrath of God is revealed against all unrighteousness."

Have you ever asked why God allows suffering? May I point out that you have no right to ask this question if you have not bothered to examine the book of Romans, which gives the answer.

Romans has been more discussed over the centuries than any other book, but our giddy age leaves it on the bookshelf. No wonder people are rootless and bewildered. We despise our birthright and deprive ourselves of the rich heritage of divinely inspired thought from the past. Progress builds on the past achievement of mankind, but to be modern in 1967 we must be recessive and spiritually go back to Methuselah! In fact this is the very thing Paul talks about—this endemic plague in man which we call sin, asserting itself like death whenever the gospel is ignored, throwing us back to a darkness we thought we had left.

I want to point out that the beginning of Romans is one of the most depressive accounts of life ever recorded. If Paul handles the problem of evil he does not do so by minimising it. He takes the lid off human nature itself to start with and talks about sophistication, idolatry, sodomy and lesbianism. Then he devotes a whole chapter to showing that sin is not peculiar to a class called sinners, but that the very moralisers themselves are infected by it. He finally insists that "all have sinned."

However, he adds to that analysis a phrase which throws new light on it, saying we have "come short of the glory of God." This shatters our little standards, our respectability, our being good citizens, and so on, for our best, our glory, falls short. The test is the glory of God—the dazzling loveliness of the life of Christ. Before the fountaining beauties of His perfection the greatest saints of all times grovel in shame.

He drives this home in another chapter by showing that *the moving impulses of badness within our human nature cannot be dealt with by writing down some laws for us to keep*—not even if God writes the laws. We are judged not by the legality of our conduct but by a different criterion—do we possess life, a life issuing in the beauty of holiness? In fact we find ourselves corpse-like, obscene as death.

Paul introduces a marvellous illustration. Abraham and his wife Sarah were as good as dead, being past the age to have children, yet they produced a son, Sarah's womb becoming fertile again. How? Through faith in God. Then Paul applies this illustration to the spiritual and moral death-state. He writes: "This was not written for Abraham alone, but for us also, if we believe in Him that raised our Lord Jesus Christ from the dead . . . for our justification." Through Christ the failure of man is answered by an infusion of life to "deliver us from the vile body of death."

Abraham drew upon this life-force through the instrument of faith, and such action is open to everyone present in this building tonight. Christianity does not stop at believing. You believe—and *live*. Faith lets in resurrection power.

In chapter five Paul seems to indicate with a vast ranging sweep of his hand all that comes with the

new life—grace, hope, glory, love, access to God, and (when you think of it the most fantastic thing of all) "we joy in God." Joy, actually joy, in God! That is somewhat different from mere respectability.

Chapter six and seven clear up two worries. First, even though we are now servants of sin a new life is open to us. Second, even though we have tried before and found "the good I would I do not, and the evil I would not do, that I do," there is abundant hope in a new life. Salvation is new life, not merely new intention. *It is God's promise to us, not our promise to God.*

The greatest passage ever written is possibly chapter eight. Paul shows us what the resurrection of Christ really means. It was not just a miracle. It was the point where creative energy of eternal life broke into the entire realm of man. It renews human nature first, as it raised Christ from the dead. It will go on to permeate all creation, and overwhelm death itself. In fact—stranger than science-fiction—what we have in the gospel is the Creator Himself again at work. Just as He began by adding order after order of life in rich development through the geological ages, so He makes a final creative advance on another new order beginning with the raising of Christ from the dead. Christianity is therefore a statement about the cosmos. This "religion" can no more be crushed than any law of nature can be obliterated, for it is part of the creation itself—the new creation. The only difference is that we can choose to go along with and be part of the new developments, part of the new super-nature, or we can cling to the old dying world. We can choose to be in Christ, spiritually recreated, in the resurrection, or to be in our old earthly, carnal,

(*continued on page 350*)

Prophetic Evangelism

By LEON C. QUEST

O Lord Jesus, how long?
How long ere we shout the glad song?
Christ returneth, Hallelujah!
Hallelujah! Amen.

I WAS not ashamed of this hymn when I first heard it and sang it in 1924. Why? Please bear with me as I testify to what the message of the second advent of Jesus Christ meant to me as a young man of twenty-three.

Stephen Jeffreys came to Plymouth in 1924, and I, as a Free Methodist (a Ranter), believing and accepting the doctrines of judgment and eternal death after the great white throne judgment, heard for the first time the message of the second coming of the Lord Jesus Christ, of the rapture and resurrection of the Church, of the revelation of Christ the Messiah, both to Israel and to the nations of the world, and of His setting up His kingdom on earth for 1,000 years. This message filled and thrilled my heart and soul; His glorious appearing and coming! What a blessed hope! This message was reiterated by our first pastor, Joseph Smith, and by those who followed him. What is more, and well I remember it, the message was confirmed through the gifts of prophecy and interpretation.

I was born and bred on Dartmoor, and loved country life. It had always been my delight to watch a sunset, but even this became different when I heard and believed in the second advent of Christ. I often watched with faith and fear, wondering if Christ would come in one of those sunsets, and was sometimes disappointed as darkness, with moon and stars, took over the night. I knew the full gospel and enjoyed walking miles as a Methodist local preacher to proclaim it in the villages, but the prophetic message became a glorious and blessed hope in my life; it became much more glorious as I entered the Elim ministry. I was able, with my Bible, to go back over World War I and see the glorious fulfilment of prophecy concerning the Jews and their restoration to their land, and see also the approach of World War II with further fulfilment of the prophetic word.

Time fails me to touch upon all those fulfilled prophecies in the Scriptures, but here are a few examples of prophecies fulfilled before and during World War I and since: multiplication of organisations, general unconcern, human progress, increase of knowledge, travel and communication, industrial unrest, physical disturbances, national distress, moral and spiritual decay, apostasy, degeneracy of life, abounding lawlessness, the Christ-excluding state of the Church. These are fulfilments of prophecy I have witnessed since I first heard the message of Christ's glorious return. Surely the cry "O Lord Jesus, how long?" is louder and stronger now than

in 1924 because the coming of Jesus Christ is nearer. What do you believe? What do you know about Christ's glorious return? Are you looking for the blessed hope, labouring and witnessing with this message in heart and voice? I would even be so bold as to ask my old Pentecostal friends and Second Advent Testimony brothers in Christ "Do you still give this message as much time and thought in meditation and preaching as you used to?" One feels sincerely that there is a great need to preach with *prophetic evangelism*. Forgive me if I am wrong, but do we hear many sermons about Christ's second advent today? Do we read many articles on this subject in our Christian magazines? Are we teaching our children and youth about this glorious truth? What brought to me this concern and appeal for more *prophetic evangelism*? Two Biblical truths.

I. THE PROPHETS AND THEIR PROPHECIES

God gave Israel their pioneers, princes and prophets. From Abraham to the kings they had their prophets here and there. After king Solomon's reign Israel was divided into two nations, Israel's ten tribes and Judah's two tribes. As spiritual declension and backsliding set in God raised up one prophet after another to foretell and forthtell. He, in His wisdom and love, left us the books of the prophets, some seventeen from Isaiah to Malachi. These prophetical books belonged to the dark ages of God's chosen people. Their writers were the "prophetic evangelists" of their day, beginning some 800 years before Christ. They declared God's word and God's will to the nation; they were candid, honest and courageous men, conveying God's secrets (foretelling); in other words, predicting and prophesying events to come concerning Christ the Saviour and His kingdom, and also calling the nation to repent and return to God and His Word (forthtelling), and warning the nations of judgment to come. The prophets never compromised; they never watered down God's message. The priests, occupied with the ritual, rules and regulations of religion, lost sight of moral and spiritual principles. The prophets put morality above ritual; in the words of Samuel to king Saul, "To obey is better than sacrifice." They preached the holiness of God, the sinfulness of the nation, the necessity for repentance, the certainty of judgment and the indestructibility of God's grace. The last of the prophets, Malachi, spoke of the sins of the priest and of the people, calling them back to God's house and to God's Word. Then there were some 400 years of silence, when no inspired writing appeared, but prophecies were fulfilled, and then came the greatest fulfilment of all, the incarnation of Jesus Christ the Son of God, the perfect Prophet, Priest and King.

The prophets evangelised through the prophetic word before, during and after the captivity. Bible students have seen many prophecies fulfilled during the two world wars. Yes, fulfilled! This is not imagination but reality! Therefore there is a great need to revive the message of the second advent of Jesus Christ—what I would call *prophetic evangelism*.

II. THE NEW TESTAMENT AND PROPHETIC EVANGELISM

The testimony of Scripture is constant, the multiplicity of reference is amazing. The coming of Christ is mentioned some 300 times in the New Testament (one verse in every twenty-five). God be thanked for the proclaiming of Jesus Christ as Saviour, High Priest, King of kings and Lord of lords in the New Testament as well as the Old Testament. Jesus was prophetically evangelical in much of His teaching; He spoke of the reason of His first coming and of His cross and resurrection, and He also spoke of His second coming.

Nearly 2,000 years ago the apostles declared by speech and letter the second advent of Jesus Christ. Now many of those prophecies have been fulfilled. Surely Jesus Christ is at hand! By all means preach the gospel of the cross and resurrection, but in these last days let us proclaim the glorious second advent of our Lord and Saviour Jesus Christ. Not only did the prophets proclaim Him as the "Kinsman-Redeemer," pointing to His coming as Saviour, but they also proclaimed Him as the "Kinsman-Avenger," pointing to His coming again in judgment. This prophetic evangelism is the message for this day and generation.

OPEN DAY

ELIM BIBLE COLLEGE

CAPEL

SATURDAY, JUNE 17th

GUEST PREACHER:

Rev. ADOLPH HUNZIKER

(CHURCH OF THE REVIVAL, GENEVA)

3.0 p.m. STUDENTS' SERVICE AND PRESENTATION OF AWARDS

6.30 p.m. ADDRESS BY REV. A. HUNZIKER

* Services in marquee * Buffet refreshments

* Student choir and instrumental group

MAKE IT A DAY AT CAPEL

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Elim Pentecostal Church Reports

LINCOLN **Pastor: A. J. Epton**

ON the occasion of our minister's second anniversary Pastor T. W. Walker, the Field Superintendent, presented a love gift of £36 to Pastor B. J. Epton during the Sunday evening service.

The gift was from members and friends of the church to mark their love and appreciation of Pastor and Mrs. Epton and their work in building up our church in Lincoln. This service concluded a week of special services, which were a means of great blessing to all who attended.

MRS. J. ELLIOTT.

ERDINGTON, BIRMINGHAM **Pastor: F. G. Evans**

Although we are a small church, we are experiencing great blessings under our newly appointed pastor. This weekend two more sisters were received into membership. At a recent "men's weekend" inspiring messages were preached by E. Dainton, of London, whose messages helped us to realise that our "mountain top" experiences should strengthen our faith for the occasion when we have to "walk through the valley." He also ministered to us in song. On the Saturday evening the Selly Oak male voice choir, under Peter Rammel, visited us, and their minister, Pastor Shadlock, preached on the importance of taking a more enthusiastic part in all church activities.

Sunday gave opportunity for our own recently formed male voice choir, and Monday evening brought us another choir from Langley church, together with their minister, Pastor J. Nicholson. They also rendered items of praise, to the immense joy of all who listened.

The past weeks of blessing are the culmination of several months of the Lord's goodness to us.

J. A. AND M. BEECH.

DUDLEY **Pastor: T. W. Jacobs**

GREAT joy and blessing was experienced at the induction of Pastor T. W. Jacobs to our church. The service was convened by the Birmingham District Presbytery superintendent, Pastor W. Morrison. Throughout the whole service the presence of the Lord was greatly experienced by a packed assembly who listened attentively as the charge to the new minister by Pastor W. Jones, of Blackheath, was given.

A great welcome was expressed on behalf of the local church by Mr. J. Hughes and on behalf of the presbytery by Pastor R. D. Bradley.

The service was well supported by Elim and Assemblies of God ministers and the service ended in joy and gladness with the expectation that God was going to do a great work in Dudley.

J. T. HUGHES.

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

Extracts from reports appearing in the *Guernsey Evening Press.*

"The members of Eldad Elim church, St. Peter Port, have been putting their own house in order. It has taken five months to complete, but now they have a church of which they can be proud.

"The total cost of the work is in the region of £4,000 and a considerable amount has already been paid. First the roof had to be repaired and then a start was made inside. About 200 square yards of plaster on the walls have been replaced and new ventilation has been installed in the timber ceiling. Walls have been redecorated with an off-white flat finish, and on the north wall brocade paper has been employed. It is relieved by a six-foot cross made from a solid piece of Japanese oak. The cross is set off against white wallpaper and is also illuminated.

"A large congregation witnessed the reopening of the church on March 9th following its extensive renovation. The service was conducted by the minister, Rev. S. Penney.

"Many hands have made this evening possible," observed Mr. Penney as he expressed gratitude to those who had effected the church's great transformation. He said he particularly wanted to thank the innumerable company of voluntary workers who, night after night for two weeks, had worked at the task of removing old varnish from the pews and the front of the gallery and revarnishing.

"The congregation was asked to stand for the act of rededication. Following the words 'We dedicate this house anew' the congregation responded with 'Amen.' Mr. Penney welcomed Pastor S. C. Le Page, of the Baptist circuit, as special speaker for the dedication service.

"A special offering amounting to £230 was received for the renovation fund. After the benediction the congregation remained standing while the choir sang the Hallelujah Chorus from Handel's 'Messiah.'"

THE ELIM
EVANGEL

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EDITORIAL

WE have never been ashamed of being classed as thoroughly fundamentalist, but as we read Sir Bernard Lovell, Bertrand Russell, John Robinson, Tillich, Bonhoeffer, J. B. Phillips, etc., our confidence in the fundamentalist position grows exceedingly. Fundamentalists do not claim to be able to answer every question, or to have solved every problem posed by the adoption of the fundamentalist position, but we repeat our claim that our reasons for being fundamentalist are better than the reasons given by those who hold alternative positions for their being non-fundamentalist or anti-fundamentalist. We have just been reading Sir Bernard Lovell's lectures on "Our present knowledge of the universe," given over the B.B.C.'s Third Programme.

Teachers of sixth-formers know all the answers about the formation of the universe; Sir Bernard Lovell's second lecture is devoted to telling us that we do not know.

Note the following from one paragraph of 120 words: "If these interpretations of the red shifts are correct then . . ."; "If the extreme red shifts . . ."; "No one is yet certain . . . universe."

Again, as touching the incredible outpouring of energy from the recently discovered radio galaxies and quasars he has this: "At this moment there is no known answer to the question how these peculiar objects produce this great outpouring of energy." Note the "ifs." "no one is certain," "there is no known answer." Dare a teacher of sixth-formers use language like this? Not he.

The problem is that only men of Sir Bernard Lovell's stature can admit their lack of knowledge about the beginnings of the universe. Agnostic, infidel and atheistic teachers of sixth-formers are not usually big enough mentally to admit ignorance where they are ignorant, from the feeling that such admission will undermine their prestige.

The situation is well described by the adaptation of the children's hymn "Twinkle, twinkle, little star." The youngster in Sunday school sings:

"Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky."

Going to school, however, and then to college, he says:

"Twinkle, twinkle, little star,
Now I'll find out what you are,
Up above the world so high,
Like a diamond in the sky."

But having achieved his B.Sc. he then sings:

"Twinkle, twinkle, little star,
Now I know just what you are,
Up above the world so high,
Like a diamond in the sky."

Achieving, however, the stature of a Sir Bernard Lovell he has to return, *pace* Sir Bernard's lecture, to the plaintive simplicity of the original hymn: "Twinkle, twinkle, little star, how I wonder what you are"!

Or to give the problem another twist, we think there to have been more than a grain of wisdom in the youngster's naïve reply, answer-

(*continued on page 349*)

from my diary

by T. H. Stevenson
Minister, Worcester Elim Church

A FATHER of a family related to me how his eldest child, a teenager, returned from a church service and immediately looked for the dictionary. He wanted to know a word the preacher had used. When he read aloud the definition of the word a younger brother promptly said " Why didn't you say that in the first place ? " At least the youth had listened to his minister, but that kind of preaching is not the most commendable. Spurgeon in his sermon " Small rain for tender herbs " said: " One said to me, ' If I went to such and such a place I should not want my Bible, but I should need a dictionary, for otherwise I should not know what was meant.' " And Spurgeon added " May that never be the case with us." A later famous preacher and teacher tells that his own practice was to look for some very young person in his congregation and keep that one in his thoughts and sight as he expounded his sermon. Whatever the substance of any subject " great plainness of speech " enhances it.

☆ ☆ ☆

A nearby wedding ceremony was held up for more than half an hour while the organist was sought for some miles away. When the vicar suggested conducting the service without the organ music the bride was resolute, saying " I'm going to have my music." It certainly was the bride's day, and not the vicar's ! He had forgotten to inform the organist, and explained that what confused him more was that the two wedding hymns had also been chosen by the local rugby team for their sportsmen's service on Sunday : " Jesu, joy of man's desiring " and " The Lord's my shepherd." One is left wondering which of the two incidents is the more interesting, arising from the mutual choice of these famous hymns, seemingly equally appropriate for weddings and sportsmen's services. Another clergyman in the neighbourhood had about the same time been advising brides against having the 23rd Psalm, as " death's dark vale " seemed too sad for the occasion. He seemed to forget that he would ask the bridegroom and bride to say " till death us do part," and that at any rate the psalm does also say " goodness and mercy shall follow me all the days of my life." The occasions for such hymns seem very wide, but it is the reason behind the choice that can be deep or shallow.

☆ ☆ ☆

A more famous sporting figure than the aforementioned village team has also been in the news. An England international footballer, he was the victim of jaundice, and was told by a lady professor of medicine that he would not regain his peak form and skill for maybe eighteen months. It proved absolutely true, for though the lady professor may have known nothing about football she knew a lot about jaundice. The famous footballer said " I couldn't believe it—no, that's not true, I wouldn't believe it—but her forecast was uncanny." There is such a gap between " I couldn't believe it " and " I wouldn't believe it." In his book *The Forty Days*, Geoffrey King writes about Thomas: " This is sheer defiance. We talk about ' doubting Thomas,' but Thomas was no doubter. This is far more than doubt ; this is dogged disbelief." He goes on: " Sometimes it may be we have to say ' I can't believe,' but we should never say ' I won't believe.' We are never to pit our *will* against our unbelief."

☆ ☆ ☆

Writing about sport and sportsmen, I have beside me some of today's comments by J. L. Manning, the sports columnist of a national paper. Referring to two football games in London and Glasgow he states that " seventy-one were taken to hospital and sixty-two to police stations." That is in reference to those just watching ! Bemoaning the bad sportsmanship today, he wrote earlier of the decline among players and spectators in every British sport. Even dominoes is mentioned ! " Why," he says, " the other day I read of how a local domino league had to scratch the backs of the dominoes to stop cheating." His final words : " The decline of British sportsmanship may be only one aspect of national deterioration but it is certainly the most discernible." This unusual aspect of life in Britain today may appear strange on this page, and we may wish that it was also untrue. Did not somebody say something some time about England's greatest victories being won on her playing fields ? And did not Drake finish his game of bowls before dashing off to fight the Armada ? I do not know what the prospects of victory would be today in the summing up of J. L. Manning.

Readers will learn with regret that our contributor Pastor T. H. Stevenson became seriously ill during our annual conference. He is at present in hospital. Please pray that God will undertake for our brother and his wife and family during these anxious days.

A consideration of

MODERN

"It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy" (Acts 2:17, 18 and Joel 2:28-32).

HOW wonderful it is to see that God is today fulfilling His promise and manifesting the power of His Holy Spirit. The Word of His grace is being confirmed with supernatural signs and wonders and divers miracles and distributions of the Spirit according to His own will.

Believers' changed attitude

From about the middle of this century there has been a complete change in attitude towards the pentecostal experience by believers of almost every Christian denomination. In South America a tremendous change has taken place. Hundreds of thousands who were formerly bound by religious tradition and who did not know anything about a clear personal experience of Christ in their hearts have broken free from the trammels of a formal Christianity and have come to know the joy of Christ. Many thousands of them have also been baptised with the Spirit and speak with new tongues as He gives utterance. Now they are finding the fulness of a glorious freedom in Christ.

In Canada and the United States there has been a tremendous swing towards this experience and some non-pentecostal churches have hundreds in their congregations who are rejoicing in this spiritual upsurge brought about by the baptism into the Holy Spirit. Here in Britain ministers and members of congregations in almost every denomination have received this experience. Some formerly confirmed opposers have now received and are ardent advocates.

In virtually every country at the present time there are thousands who have been filled with the Spirit and are enjoying this new dimension in God. The Word of God has become more precious, the Lord Jesus Himself has become more real and personal than ever before. The gracious infilling of the Spirit is so wonderful and its effect so overpowering that there is no longer any room for doubtings or questionings, since it is so sane, sound, sanctifying and scriptural. Speaking with tongues by the Spirit is no more the old bogy it once was, for it has become the common experience of believers everywhere. To God be the praise!

There is no doubt that this work of the Spirit has been witnessed at different periods right down through Church history since the days of the apostles. But now, in these last days—and I believe them to be the latter end of the last days—before the advent of Christ, they are appearing in profusion all over the world. These periods of the Spirit's manifestation have been times of revival, when men and women have come under the tremendous power of conviction of sin and then have found the joyous freedom that comes only to those who have been regenerated by the Spirit.

In Finland in 1796 there was a marvellous revival which spread over the whole country. The Holy Spirit fell upon the people as they worked in the fields and they spoke with other tongues as the Spirit gave them utterance. These evidences of the Spirit had a tremendous influence upon the people, who recognised it as the work of God. Many people were brought to Christ in those days of revival.

Spontaneous outpouring

A missionary who had travelled extensively before the war in Latvia told me that he found many groups all over the country who had received the pentecostal baptism and were speaking with tongues and also had many other gifts of the Spirit in evidence. They had no organisation linking them together; they were individual groups that had arisen spontaneously as they received the fulness of the Spirit. Later, when the country was taken over by the Russians, they were not allowed to hold meetings except with one or other of the officially recognised denominations. Many of them therefore merged with the major groups.

The Old Baptists of Philadelphia, Pennsylvania, believed in the baptism of the Spirit. In their articles of faith it was stated that believers should be baptised in water, and afterwards hands should be laid upon them to receive the fulness of the Spirit and speak with tongues as they did on the day of Pentecost. They had this blessing long before it came to the Pentecostals at the turn of the century.

But the old prejudices are being broken down, and

TECOSTAL [ENOMENA

1. IN THE LAST DAYS

By W. G. HATHAWAY

now even on the campuses of some of our modern universities they speak freely about this present effusion of the Spirit. In Britain, in some of our own leading universities there are groups of those who have received and who meet regularly for fellowship. This is also true of some of the universities in the United States.

Change of climate

This " change of climate " is quite evident to those who are not still prejudiced. No one is so blind as the man who will not see! But evangelicals everywhere are not slow to discern what God is doing. God is on the move, and great things are developing as we near the day of the return of the Saviour from heaven.

The C.M.S. magazine *Outlook*, reporting in the June 1964 issue on the growing Church in South America, stated that the evangelical churches of South America were growing faster than any church in any part of the world. In the last twenty-five years they have expanded by 600 per cent and in this expansion the Pentecostals hold the record. In Chile there are now about 1,000,000 Pentecostals, about fifteen per cent of the total population. In Brazil, in Rio de Janeiro, one central Pentecostal church has 112 annexes (daughter churches). In another part of the country one Pentecostal group has established 480 churches in seven years. All these are indigenous, and with no foreign money or aid. The offerings in one such church amount to 4,000 dollars a month.

Each church has four or five annexes, which in turn become churches on their own. This is obviously the New Testament pattern. Possibly the Pentecostals have little theology, but they have the Holy Spirit and they give Him deep obedience.

We can learn three things from them:

(1) That every Christian must be a witness of Jesus Christ. " If thou shalt confess with thy mouth the Lord Jesus " is their motto. They have tremendous open-air preaching.

(2) That theirs is a profound fellowship. The worshippers participate in all the services, and they never hurry away from church. They seem to enjoy their fellowship together. It is their life.

(3) That their ministry is by men who either give their services voluntarily and follow their own secular work or are supported entirely by the local congregations. Most of these congregations have pastors, even though they earn their own living, but among these Pentecostal churches their ministry has not become clericalised into a cast or profession.

This report is all the more revealing seeing that it comes from a non-pentecostal source.

Russia

In Russia the Pentecostals cannot worship on their own, but must merge with the recognised denominations. Consequently many of the Pentecostal preachers who seek by every means to win their own people for Christ are under constant persecution because of their efforts.

The only legalised form of preaching in Russia is in recognised churches of the denominations, and then no advertisements are allowed to induce people to attend. If your faith is attacked in any place you have a right to defend it wherever you are. This opens up many ways of witness. A Christian will read his Bible aloud in the public transport vehicles, then when his faith is attacked by atheists he can defend it, and give an account of his faith. At funerals preaching is allowed. Consequently all funerals are field days for the Christians. The cortège will stop half a dozen times on the way to the cemetery, then the preachers preach the gospel and move on to the next stop and preach again.

Quite recently a letter written to a person in Finland by an acquaintance in Russia quoted a Communist newspaper as saying " We cannot do anything with these Pentecostals. If we put the preachers in prison a revival breaks out among the prisoners and most of them get converted. If we shoot the preachers, for every one we shoot ten more rise up to take his place. Whatever we do the Pentecostals say ' We will continue to witness for Christ, even if we die for it.' "

In Peru, the land of the Incas, there are 19,000 Protestant churches, and seventy per cent of these are Pentecostal. This, they say, is entirely the work of the Holy Spirit. When students finish their training in the Bible schools they go out and evangelise. The largest stadiums are booked for their campaigns and they are filled to capacity.

God spoke to one pastor who had been imprisoned

for preaching the gospel, and told him that he would be released. He was told to get a Catholic Bible and go into the open air and preach. When released he did as he was told. He preached from his Catholic Bible the Pentecostal message. The people shouted out "That's not in our Catholic Bible." "Yes it is," he answered. "I am preaching from this Book in my hand, and it is a Catholic Bible. Look, you can see the Pope's signature on it." Then the people gave heed to what he was saying and many were converted. God confirmed His Word with miracles of healing. One man blind for forty-six years was healed and cried out "I see, I see!"

A new work

In Chile, Methodist preachers who had to leave their churches went into the market places and preached Christ. God gave them revival in spite of persecution. Now there are over 1,000,000 Pentecostal people in the country. The Roman Catholic hierarchy is training 2,000 priests in the U.S.A. to invade Chile in an endeavour to win the country back to the Catholic faith.

In country after country God is doing a new work. Old barriers are going down. The fire of the Spirit is leaping over all boundaries and spreading everywhere. In the Philippines God has met these people in a marvellous way. When evangelistic campaigns are being held in Manila, the capital, they gather as many as 10,000 in the open air or in parks for the services.

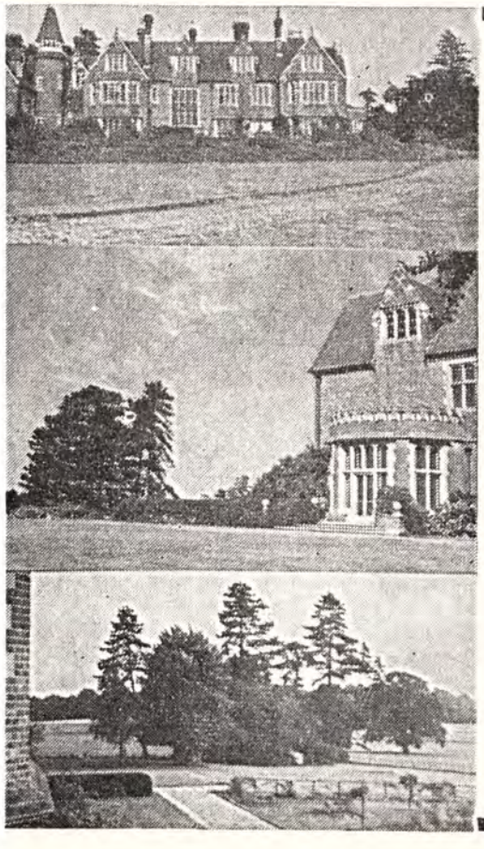
And so the story goes on. God is on the move. The time of harvest is here. It is the greatest move of the Spirit in the whole history of the Christian Church. It is the greatest ingathering of souls of all time, and it is still spreading out farther and farther. God has reserved this day of the world's population explosion for the great ingathering of His harvest of the earth.

All the modern facilities for the spreading of the message are being harnessed for the task of reaching the multitudes who are still without Christ. Radio, television, newspapers, records, tape recordings and gospel printing presses are speeding the Word. Crusades, campaigns and missionary ventures are being utilised for preaching the Word and radiating the message of the living Word, the Lord Jesus Christ, the Saviour of the world.

To Him be all the glory!

What do I owe
To Christ, my Lord, my King?
—That all my life
Be one sweet offering;
That all my life
To noblest thoughts aspire;
That all I do
Be touched with holy fire.

JOHN OXENHAM.



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Women's Page

JOURNEY OF A LIFETIME

by Marjorie Gorman

2. Egypt

WE arrived in Cairo in the early evening, and two nights here meant we would have more time to explore some of its ancient glories than we had in Greece.

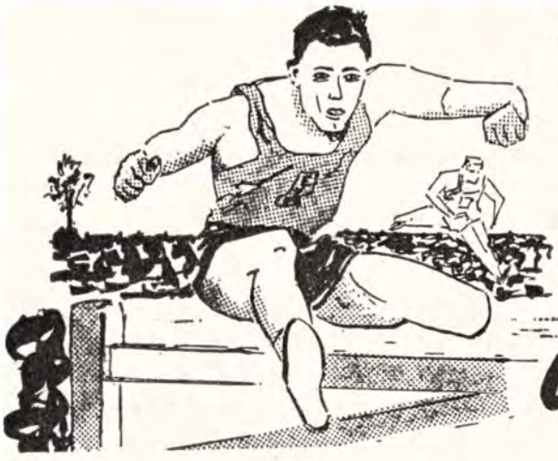
The next morning, in blazing heat, we drove through the city, having almost to fight our way through the crowd of vendors who milled around the hotel entrance struggling to press their wares upon us. On our way we visited a magnificent marble mosque, where at the entrance some sorry-looking attendants pulled felt boots over our shoes before we were allowed to proceed any farther. On leaving we made our way to a wide terrace, from which we had an amazing view of this congested oriental city as far as the eye could reach. Our next stop was at the museum where the treasures from the tomb of Tutankhamen are displayed. I have often walked round museums on sufferance with my children, but this one was unlike any other I have ever visited. The exhibits were breath-taking in their loveliness: the furnishings of gold and the scintillating jewels were something out of this world; but as I gazed in wonderment at such beauty I thought of the slums of Cairo through which we had driven, of the hovels in which so many of the people lived, of the diseased, starved animals which carried their miserable bits of merchandise and of the tiny ragged urchins who clamoured and begged for backsheesh wherever we went. Surely just one of these fabulous rooms of gold could be used to provide the means to rebuild a part of Cairo and rehouse those who dwelt in such squalor and abject poverty! I found my heart burning with indignation at the thought of the tragic contrasts in this city, the accumulated wealth of the Pharaohs side by side with such want and misery, but it seems that men everywhere have such a distorted sense of values, and part of posterity must not be robbed of its inheritance even though the other part starves. Later we visited the oldest Christian church in Egypt, which tradition says has been built over the cave in which Joseph with Mary and the young child Jesus lived after they had fled from Herod in Israel.

From here we went to a kind of market place where people and vehicles of every description seemed to be pushing in all directions. It was a colourful scene and the cries of the street traders, in a tongue unknown to us, added to its fascination. In the centre rose a tall minaret, but instead of a white-clad priest standing at its high parapet blowing his horn to call the faithful to prayer we saw that a loudspeaker was attached to each corner. It was an incongruous sight in the midst of such an oriental setting.

In the afternoon an exciting trip was made to the amazing sphinx and the pyramids. For the last few hundred yards of this journey we exchanged our modern form of transport for one as ancient as time and jogged up the hill of approach on camels. We mounted those cumbersome beasts with some trepidation, for we had the feeling that we were going to be pitched off head first as they lumbered to their feet. The heat was intense and nobody cooled off until that night when we went for a sail on the Nile. Actually the setting for this trip seemed somewhat sinister. The waters ran swift and dark and the small dhow we boarded rocked ominously in the wind, while the old-fashioned lamp in the creaking rigging tossed to and fro with the lurching of the boat. The Arab sailors, with their flowing garments now tucked up high between their legs, seemed to have their work cut out to keep their craft on course. As I looked down at the inky waves I could not help thinking of these same waters when they were stricken by some of the plagues that fell upon Egypt when Pharaoh refused to let the children of Israel go. It was easy to visualise them turned to blood or spewing up the plague of frogs on to the banks. Our sail was soon over—not too soon for me—and we returned to our hotel to get a good night's sleep before the next stage of our journey, which was to bring us to the Holy Land itself.

ELIM CONFERENCE 1967

All-time record congregations thrilled to the ministry of the Word, and testified to the blessings they received. Souls were saved and believers baptised in the Holy Spirit with other tongues as He gave them utterance. Your reporters, Pastors J. McAvoy, B. J. Edwards, W. Lewis, R. Lighton, D. Holmes and K. Smith, and your photographer, B. Garrard, will tell their stories and describe the events.



YOUTH *in action!*

PROMOTION

By ALEX TEE

"And Jonathan climbed up upon his hands and upon his feet" (1 Samuel 14:13).

"DAD, the boss called me into his office this afternoon and guess what he told me. He is going to give me promotion!" The excited teenager could hardly contain himself. It was so thrilling to him to think that his work had satisfied the management, that now he was to be given more responsibility and, of course, more money. There are very few men (and women) who do not like to get promotion. There is something built into our nature which responds to this sort of thing.

There is another kind of promotion that is entirely different. It is a promotion which one might call "spiritual promotion." It comes as a result of spending time with God and getting to know what He would have us do. When we have received our instructions from the Lord we set about doing the task He has assigned to us. God has His own way of training us in the school of spiritual experience and of seeing us graduate and grow to become the force for good which He wants us to be.

Jonathan was the son of a king. He was in the royal family, just as we are sons and daughters of God. His great victory, of which we read in this chapter, affords us many lessons on how to enjoy true spiritual promotion.

HE SURVEYED THE SITUATION FOR GOD

Quietly, but with determination and desire, Jonathan slipped out of the camp and "sought to go over unto the Philistines' garrison" (verse 4). Before long he could see that before him lay a difficult task. There was a great and sharp rock which had to be climbed. There are always difficult roads to be mastered if we are to do anything for the Lord. Now the Philistines are a type of the flesh, and if we are going to know anything of spiritual victory we will need to know how to defeat the old desires of worldliness and sin.

HE RECOGNISED THE POWER OF GOD

After seeing all that would be involved in bringing about true victory Jonathan said something that has inspired many a Christian in times of adversity: "There is no restraint to the Lord to save by many or by few." He was aware that in his own strength he could never accomplish this colossal task, but with God He could see a great victory. Paul said "I can do all things through Christ which strengtheneth me."

HE SOUGHT FOR A SIGN FROM GOD

The whole project fired Jonathan with enthusiasm, and enthusiasm in the things of God is most commendable. However, he would not allow human enthusiasm to sweep him off his feet. Like Gideon, who also wrought a great victory with a mere 300 men, he asked God to give him a token of assurance that he was in His will by going out against these Philistines. When the Lord graciously gave him this he began to go forward on his hands and knees. It is of vital importance that we use both our hands and our knees when we are seeking to do anything for God. Hands that are practical must co-operate with knees that are bent before the throne of God in prayer. Before long he was beginning to climb. Look again at how he did it. He had to get his hands and knees working at the same speed, co-operating with each other in perfect synchronisation. Many folk are all prayer and no work, while others are all work and no prayer. There must be a balance. That young person who will have both in their correct perspective will soon know spiritual promotion. In the very same verse we read that the enemy fell before him. We must be a go-ahead people, but we must ever know what it is to go forward with much prayer in the will of God.

COMING EVENTS

ABERCYNON. June 3-8. Elim Pentecosal Church. Mynydd Sion Chapel, Glancynon Terrace. Convention. Preacher: Joseph Smith. Weeknights at 7.30. Sunday at 11 and 6.

BIRMINGHAM, Selly Oak. June 3, 4. Elim Pentecostal Church, Alton Road. Fifth anniversary of the opening of the new church. Preachers: T. J. Broomhall and G. Chamberlain. Saturday at 7. Sunday at 11 and 6.30. Convener: F. Shadlock.

BIRMINGHAM, Selly Oak. June 17, 18. Elim Pentecostal Church, Alton Road. First Festival of Praise. Saturday at 7. Sunday at 11 and 6.30. Birmingham male voice, Kingstanding, Sparkbrook, and Selly Oak choirs. Conductors: P. Rammell and C. Pearson. Preacher: G. Canty. Convener: Frank Shadlock.

BOLTON. June 3, 4. Elim Pentecostal Church, Platt Street, Bridgeman Street. Presbytery rally at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

CAERPHILLY. June 13. Elim Pentecostal Church, St. Fagan Street. Musical evangelism with Reg and Grace Tomlinson at 7.15. June 14. Open-air followed by youth rally at 7.30. Preacher: Rev. Mervyn Morgan (Cardiff). Under auspices of Caerphilly and District Evangelical Fellowship. Items by Reg and Grace Tomlinson.

CARDIFF. June 10. City Temple, Cowbridge Road. Annual youth rally of Welsh Presbytery at 3.30 and 6.30. Preacher: W. Plowright.

EAST LONDON REVIVAL RALLY. June 17-19. Full Gospel Church, Albany Road, Chadwell Heath. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Keith Munday (Radio Evangelist) with Selwyn Cox (formerly Cash McCall, western singer).

HASTINGS. June 17. Elim Pentecostal Church, The Central Hall, Bank Buildings. Visit of the Springborne Five.

IPSWICH. June 4. Elim Pentecostal Church, Vernon Street. Sunday school anniversary at 3 and 6.30. Items by the scholars.

KENSINGTON. June 3. Elim Pentecostal Church, Kensington Temple, Notting Hill Gate, W.11. Ladies' grand rally at 6.30. Convener: Mrs. R. B. Chapman (Ilford). Preacher: Mrs. M. Dainton (Kensington).

LINCOLN. May 30—June 11. Elim Pentecostal Church, Monks Road. Great revival campaign, conducted by the "Smith-Forceth Group." Weeknights at 7.30. Sunday at 6.30. After-church rally on June 4 at 8.

MACCLESFIELD. June 3, 4. Elim Pentecostal Church, Mill Lane. Ladies' weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Mrs. G. Gorton.

RUGBY. June 6-8. Elim Pentecostal Church, Windsor Street (off Clifton Road). Visit of Rev. D. M. Russell-Jones at 7.30. Subject: "The second coming of Christ."

SCARBOROUGH. June 10, 11. Elim Pentecostal Church, Murray Street. Visit of J. Kay (Leeds). Saturday at 7.15. Sunday at 10.30. Sunday school anniversary services at 2.30 and 6.30.

SOUTHPORT. June 11. Elim Pentecostal Church, Evangel Temple, Manchester Road. At 10.45, 2.30 and 6.30. Preacher: Eric Garner. Music items by male voice choir. Convener: L. N. Knipe

SOUTHPORT. June 17-20. Evangel Temple, Manchester Road. Campaign conducted by evangelist Tom O'Grady. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30.

WESTCLIFF-ON-SEA. June 11. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Sunday school anniversary services at 3 and 6.30. Special children's speaker: Ken Tween (Chelmsford).

EDITORIAL (*continued*)

ing a question about what stars are, "They are holes in the floor of heaven to let the glory through"; the floor of heaven to the initiated, of course, being not the bright blue sky but the universe as we can see it today.

Of course there is no final solution to the problem of the origin of the universe, simply because we can, in the very nature of the case, be concerned only with the appearance of reality; reality itself always eludes us, and this in spite of Sir Bernard Lovell's view that a little more exploration will bring to us the solution of the problem. That belief has always been held by investigators since Roger Bacon's day—a little further investigation and the problem is solved! But further investigation simply reveals more mysteries. For example Sir Bernard tells of galaxies speeding from us at velocities equal to eighty per cent of the speed of light. According to Einstein's General Theory of Relativity a yardstick speeding at the velocity of light would shrink to a point. Three problems arise that Sir Bernard might care to comment on. If the farthest galaxies are speeding away from us at speeds approaching the velocity of light, is it not a warrantable assumption that galaxies farther off speed faster than light? But if that be the case could they reach such velocities that, apropos our shrinking to a point problem, they would eventually shrink to nothing. But then comes another problem. Einstein's theory is based on the assumption that the maximum possible velocity is that of light; what about that theory if galaxies speed faster than light? And a third problem, one we have posed before: why galaxies always speeding away from us?

H. G. Wells points out that when reason had convinced the mathematicians that the sun no longer revolved round the earth they had become so used to the mental image of the sun going round the earth that they found it impossible to visualise it otherwise. But you and I have so changed the mental concept that we have no such difficulty. Nevertheless, a quite remarkable change in mental conception has taken place. Succeeding generations will develop completely new concepts of the sidereal model, which will automatically solve the problems posed at present but which will in turn present their own mysteries! In the meantime we fundamentalists take that perfectly marvellous statement of the cosmic problem as our guide: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Hebrews 11 : 3).

SUNSHINE CORNER

THE TWINS

PETER and Johnny were twins, but they did not look a bit alike. Peter was dark and strong-looking, while Johnny was very fair and a little bit smaller than Peter. Peter loved his twin brother and he felt that because he was the bigger of the two he must always try to look after Johnny.

Johnny soon learned that if he did anything naughty he only had to look up at his mum and dad with his big blue eyes and his innocent-looking face and they could never believe that he was the one who had smashed the window, or broken the plate, or spilt ink on the carpet.

At school the boys were taught that it was a bad thing to tell tales about one another, and Johnny took advantage of this because he knew that Peter would not " split " on him, so many times Peter was blamed instead of Johnny. Peter was patient about this until he found that Johnny was doing lots of bad things just to get Peter into trouble. One day he saw Johnny take dad's fishing rod out of the hall cupboard and break it in two. Then he watched as Johnny went into the kitchen, and he heard him say " Mum, Peter has broken dad's fishing rod." When dad got home from work he was very angry, and he would not listen to Peter, who kept saying " I didn't do it, dad." So Peter was smacked and sent off to bed.

Several other things like this happened, and Peter was getting very bitter. His Sunday school teacher noticed the difference and asked him what was wrong. Peter told her, then she opened her Bible to Matthew 18 and read verses 21 and 22. " Then came Peter to Him, and said, Lord how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Peter felt that the Lord was speaking straight to him. " Even my name's the same," he thought.

Now this is the hard part of being a Christian—to take the blame for someone else, to be longsuffering, or patient. But Jesus did it for us. He took all the blame, and although He had done no wrong He was crucified. So now when you do wrong things you know that God will forgive you, for Jesus' sake. When you say your prayers at night do you say " Forgive us our trespasses, as we forgive them that trespass against us "?

Remember all through this week to be longsuffering, or patient, and you will make Jesus so happy as He sees you trying to live for Him.

God bless you. Lots of love from

AUNTY MAY.

ROMANS (*continued*)

imperfect state, in our sins, as we prefer.

It is fantastic. A simple evidence of it is that Paul went on to write four chapters of moral instruction of a kind so elevated that it was quite beyond the comprehension of the world of his times. *Yet he assumed that Christians would both understand and live on this new plane.* If his gospel had not been true this could never have happened—but it did happen. It still does. The Pentecostal revival is a vast example of it today.

Almost casually, Paul refers in the end to miracles and signs. Why not, if a new outside life has invaded this planet? He talks about joy and peace " abounding " through the Holy Spirit. What an astounding possibility! What a gospel! There is no better on earth. Paul knew all the gospels of Athens, of Rome and of the mystic East, but no wonder he said he was " not ashamed " of the gospel of Christ " even at Rome."

Is it true? I am sorry I cannot prove to you that it is, but you can prove it yourself. Now faith brings to you the " law of the Spirit of life in Christ Jesus," and destroys the law of sin and death. You will need no further evidence. Ask and receive. Believe and see!

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FURTHER ANNOUNCEMENTS LATER

THE FAMILY ALTAR

Scripture Union Portions — **Notes by T. W. Thompson**

Monday, June 5th — Judges 13:15-25

" For Manoah knew not that he was an angel of the Lord " (v. 16).

How near heaven can be, and yet how unaware we are of it! How often our eyes are closed to its realities! How far away God seems! We scan the heavens and we say " up there " when all the time God is in the commonplace, in the ordinary things of life. He is right there, but we know it not until, like Manoah, we offer our burnt offering—the **minchah**, the consecration offering. In that self-giving there is a divine revelation. In the very offering there comes the divine disclosure. We have seen the Lord! It is in our giving of self that the Lord reveals Himself. " What things were gain to me . . . I count . . . but loss for the excellency of the knowledge of Christ Jesus my Lord " (Philippians 3:7, 8).

Tuesday, June 6th — Judges 14:1-20

" A young lion roared against him " (v. 5).

This was to be, in the plan of God, Samson's first excursion against the Philistines, the oppressors of his people. How often, as we essay to attempt some service for our Lord, the Devil sees to it that a " young lion " roars upon us in the way. Sometimes fear overtakes us and we are deterred. Let us remember that when we are moving in the plan of God all the " young lion " **can** do is **roar**! We have resources in the Holy Spirit to overcome every obstacle. He is present with us to strengthen us to overcome our " lion," that as we grapple with it and overcome it yields the sweetness of victory and refreshment.

Wednesday, June 7th — Judges 15:1-20

" A new jawbone of an ass " (v. 15).

" Little is much when God is in it." How often this truth is brought home to us in the Scriptures! All the armoured might of the Philistines is no match for the jawbone of an ass in the hands of a Spirit-filled man. Asses are lightly regarded, jawbones even less. Too often we are tempted to rely on great resources, to become despondent and defeated because we do not have them. Yet most of God's great works have been wrought through the medium of the little in the hands of men and women full of faith and the Holy Spirit. Let us use to the limit that which lies to our hand. Five loaves and two small fishes can feed 5,000 when first committed to the hands of the Master.

Thursday, June 8th — Judges 16:1-17

" Entice him, and see wherein his great strength lieth " (v. 5).

How subtle is the adversary of man's soul! When frontal assaults such as persecution and affliction fail he tempts us by that which is pleasing to the eye and appetite. It was when Eve saw that the tree was good for food, pleasant to the eye, and to be desired to make one wise, that she fell. The apostle Paul, thinking back to this occasion, writes to the Corinthians: " but I fear by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ " (2 Corinthians 11:3). Samson fell through enticement. Let us be aware of the enticements of the Devil.

Friday, June 9th — Judges 16:18-31

" I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him " (v. 10).

This was the sequel to a life of great experiences and great exploits. It was the outcome of unconscious spiritual deterioration. Step by step Samson had been moving forward to this great tragedy, and even at the last he knew not that the Lord was departed from him. The root cause was a faulty condition of heart. Samson was sensual and selfish. His first exploits stemmed from a selfish motive—" she pleaseth me." His last was inspired by the same motive, " that I may at once be avenged . . . for my two eyes." " Keep thine heart with all diligence, for out of it are the issues of life."

Saturday, June 10th — James 1:1-8

" Count it all joy when ye fall into divers temptations " (v. 2).

We are here reminded of Paul's words, " our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory " (2 Corinthians 4:17) and " tribulation worketh patience . . ." (Romans 5:3). Our trials are God's servants sent to work for us and in us, to produce that harvest of character that is His design for us. Note our part in this process: " let patience have her perfect work." Do not let us hinder God's grand design by resentment, rebellion and unbelief. Rather let us rejoice in tribulations also. Count it all joy! Development of character is one of God's primary concerns with us.

Sunday, June 11th — James 1:9-18

" Blessed is the man that endureth temptation " (v 12).

There seems to be a transition here from temptation as a trial that is external to a temptation that tests us inwardly. Both have as their object the development of Christian character. Temptation endured produces strength of character. There are three things to notice with reference to this: firstly, temptation is not sin—we must not let Satan harass us on this score; secondly, temptation is not from God—God does not tempt us to do evil; thirdly, temptation finds its force in our response. Here is where we deal with sin, not in its actions but in its conception in the desires that are cultivated in our hearts. Let us pray " Create in me a clean heart, O God; and renew a right spirit within me " (Psalm 51:10).

PRAYER AND PRAISE

By F. H. COLEMAN

Brief prayers—Elijah at Carmel

Elijah was a master of prayer. He had studied as he stood before the Lord, he continued with an advanced course as he sat before the ever-shrinking waters of the brook Cherith and he finally graduated in the widow's house as he waited in dependence upon God.

The great day of challenge came. Thousands had been gathering for hours on Mount Carmel. The priests of Baal arrived in their hundreds, then the king with his retinue, and lastly the prophet accompanied by a servant.

The prophets of Baal erected their altar, slew their bullock and laid it thereon. Prayer—or was it only words those priests shouted? Action, more action. Louder and louder they shouted and pleaded with a god who could not see, feel or hear. Then Elijah prayed, but before he prayed there had to be preparation. A broken altar was repaired; everything that Elijah knew would hinder prayer being answered was put right. Then the sacrifice was slain and laid in order. Elijah knew God would answer, so he ordered water to be thrown on the sacrifice and the trench around this altar to be filled. He could pray in faith, for he knew without a shadow of doubt that God would answer. Then we read what he prayed and we are astounded at the brevity of his prayer. Only sixty words were spoken and the fire descended from heaven.

I once heard a woman pray in a prayer meeting, and most of her long prayer consisted of telling God how wonderful He was, of the great promises He had given in His Word, of His ability to give what she wanted. She sat down without asking for anything. We should take the advice of the old Yorkshire woman who told a man well known for his long, wordy prayers " Call Him Father, and ask for something."

" Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

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June 4, Wormwood Scrubs prison ; 6, Guildford Cathedral ; 11, Brixton prison.

D. C. Lewis (India) :
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PRENTICE. To John and Sally Prentice, Elim missionaries to India, a son, Roy Andrew, on April 24th.

WITH CHRIST

FARRELL. On May 2nd, Mr. Thomas Farrell, aged 74 years, founder-member and deacon for thirty years of the Elim Church, Glasgow, after a long illness patiently borne. A true servant of Christ and highly esteemed by all. Officiating minister at funeral: Rev. Ian B. Doyle, B.D., Ph.D.

GOODWIN. On May 4th, Ethel Goodwin, aged 64 years, beloved wife of Mr. Lionel Goodwin and faithful member of Kensington Temple for over thirty years, passed suddenly into the presence of the Lord. Officiating ministers at funeral: E. R. Corsie and J. H. Davies.

Elim Bible College, Capel, Surrey

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Saturday, June 17th

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GUEST PREACHER :

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THE ELIM EVANGEL

Vol. XLVIII No. 23 JUNE 10th, 1967 6d

The Annual Conference. Part of the literature stall

GETHSEMANE, the concentration and epitome of peril, opens with something all but incredible, yet constantly repeated since—a blank denial of prophecy by a leading apostle, and an open contradiction of Christ; a denial endorsed by the whole Church at the moment and on the spot, in the person of all twelve apostles. And the denial is grounded on the invariable reason of such denial, that what is foretold is unpalatable. Our Lord specifically foretold that before the cock crew twice that night Peter would have thrice denied Him and that the disciple who asserted that he, if necessary, would stand alone in heroism was the disciple who would be supreme in desertion. It was an explicit, unconditional prophecy, simple, literal, obvious. Peter gave it, quite openly, a blank denial. And he did much more. He said that a violent death itself would not silence his confession of his Lord. Thus in the very dawn of the Church is unfolded the fact that foremost believers, even apostles, can completely disbelieve a prophecy, especially an unpalatable prophecy, and can even live to fulfil predictions of their own disastrous failure.

Testing

Our Saviour's counsel for the crisis, therefore, stands forth supreme. He immediately counters with a commanded attitude for every servant of God. Jesus has just said (Luke 22:31) that Satan had both requested and obtained power over the apostles, so that, exactly as wheat is threshed in order to sift the chaff from the grain, they might be most severely handled; and He now reveals the tremendous truth that whether permission is granted to Satan or not for our sore testing is a matter largely within our own control. He says "Watch and pray, that ye enter not into temptation" (Matthew 24:41) —into testing, sifting, abnormal and acute trial. The Lord does not say, as is so constantly assumed, "Deliver us *under* temptation" (as in 2 Peter 2:9), but "*Lead us* not *into temptation*" (Matthew 6:13); we must watch and pray not so as to survive temptation but in order to escape it altogether. The prayer is "Lord, remove us from the very region of the peril." Satan can get permission to sift; but it is possible to ensure a refusal prior to his request.

Weakness

This revelation grows every hour more valuable in the "perilous times" of the end. Every man has his breaking point, a bearing limit which God allows no man to pass (1 Corinthians 10:13); but there are a thousand points short of our breaking

WATCH AND PRAY

By D. M. PANTON, B.A.

point where we *can* break, and where to break is our own sin—where we *could* stand the test, and *could* master the temptation, and yet do not. Such testings are financial crisis, physical breakdown, unwise or forbidden affection, serious accident, overpowering inducements to sin, persecution, and peril to liberty or life. All such are not improbable tests for us all, and they may be in no wise sinful tests, but they are exceedingly dangerous tests. The Lord Himself had just spoken of the siftings from which God had not exempted *Him*: ye are they which have tarried with Me in *My temptations*" (Luke 22:28), temptations into which He was divinely "led" (Luke 4:1) and even "driven" (Mark 1:12); but He was sifted through and through, and spared nothing, *for us*, and it is exactly the mistake of a Peter to level himself with his Lord.

Watch

Now the vital counsel of Christ is crammed into two pregnant words, and it meets us with the surprising fact that He put prayer second to vigilance: "*watch.*" If we had to travel on the edge of a precipice on a pitch-dark night, which would God expect us to do first and foremost—watch or pray? Temptation is the precincts of sin, and watchfulness is the wide berth we give to known but invisible precipices.

Pray

It is most remarkable that the second counsel of our Lord is not general prayer—prayerfulness—but (as Luke proves, who names the prayer only) the specific petition that we may be spared the testing: "*Pray that* ye enter not into temptation" (Luke 22:40). The gravity of omitting or neglecting this petition becomes clear when we remember that when Christ gave our four principal, and His only four, petitions for our present needs (Matthew 6:13) this was one. Origen, seized by enemies and given the choice of bowing to idols or punishment, fell; and "the cause of my fall," he said afterwards,

"was the neglect of prayer on the morning of the fatal day." Watchfulness and prayer can together escape the temptation.

Self-distrust

Our Lord attaches to the command a rapid analysis of the redeemed man, in order to show how perpetual, how universal, is the need for our vigilance and prayer: "the spirit indeed is willing, but the flesh is weak." Our capacity to bear at any time is measured not so much by the weight of the load we have to carry as by the strength we have with which to bear it; and our flesh—Jesus says—is always weak, and weak in all of us without exception. Here then is our perpetual reminder. The Saviour would have us filled with so profound a self-distrust that no prayer is oftener on our lips than the cry to escape testing. Napoleon is said to have ordered a coat of mail, and when the maker brought it ordered him into it and then shot at him again and again, and when the armour had stood the test richly rewarded him. It is madness for us to rush on such a challenge in the spiritual realm. Mr. Moody says that a life's observation taught him that the falls of Christians are nearly always due to their underestimating the power of the enemy; the keen realisation of our weakness is one of our supreme safeguards because it precipitates us full-length on vigilance and prayer.

The great tribulation

Finally, as the last shadows draw round us, we stand on the threshold of the most vast and critical application of the principle conceivable, of which Gethsemane was the designed forecast. Once more the trials today are supremely the trials of Christ; and as the anti-God campaign deepens our temptations will be Peter's—temptations to belittle Christ, to conceal Christ, to doubt Christ, to desert Christ, even to disown Christ. Our Lord said in the garden: "This is your hour, and the power of darkness" (Luke 22:53); in it may be but a few years from now Satan's expulsion from heaven will bring to earth its supreme "hour" and "power" of darkness, and our Lord's command thus becomes only the clearer and more explicit: "Watch ye . . . and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). The Saviour's command to the apostles had been "Watch" (Matthew 22:38), yet He finds them

(*continued on page 365*)

ON GIVING OF THANKS

By CHARLES J. E. KINGSTON

SOME years ago a group of friends were talking. One member of the group, a minister, asked "What can I say in a sermon that is affirmative?"

Someone in the group said "I, for one, am grateful to Mrs. Wendt, an old school teacher who thirty years ago went out of her way to introduce me to Tennyson." This had awakened his literary interests and developed his gifts of expression.

"Does this Mrs. Wendt know that she made such a contribution to your life?" asked someone.

"I'm afraid not. I've never taken the trouble to tell her."

"Then why don't you write to her? It would certainly make her happy. Far too few of us have developed the habit of gratitude."

That evening a letter was posted to Mrs. Wendt. It was forwarded from place to place and eventually reached her. She wrote back, in the feeble scrawl of an old woman: "I can't tell you how much your note meant to me. I am in my eighties, living alone in a small room. You will be interested to know that I taught school for fifty years and yours is the first note of appreciation I ever received."

"I confess," says the writer of the above,* "that I wept over that note."

How often we fail in that we take too much for granted. One of my regrets is that I have not more often spoken the words of thanks and encouragement.

I remember being jolted in this respect some years ago. My brother, who had some businesses in Harrow, had been called up and I was asked to keep an eye on them for him during his absence. One of the staff once said to me: "You never give a word of appreciation, do you? You are not made that way!"

And yet that little word of thanks can nerve a person to far greater efforts than before. It is the feeling that somebody cares and is noticing what we do that counts and gives the greater enthusiasm for the job.

Perhaps we should have more of the spirit of that old painter carefully drawing in the minutest details in the darkest corner of the cathedral ceiling.

"Why take so much care?" he was asked. "No one will ever see it."

"But God will," he replied.

Yet we are all very human, and an occasional pat on the back with the sincere words "Well done" helps considerably.

I read once of a fire in a storied building. The fire escape was run up and a fireman mounted the ladder to rescue a woman in the top story. The flames licked round him as he ascended and he hesitated. Then someone in the crowd watching said "Give him a cheer, lads" and a mighty roar went up. Nerved to a final grand effort, he was successful in saving a life. That cheer turned defeat into victory.

Someone told me that he kept a stock of stamped postcards handy, and whenever he read anything good, or heard of any good action, he posted a card to the author to say a brief "Well done."

Could we but adopt this idea how much sweeter would run the wheels of life. A little oil helps a lot, especially when the bearings are getting overheated—as they do for most of us sometimes.

In Nehemiah 12 : 8 we read of Mattaniah, "which was over the thanksgiving." I have often thought it would be a good thing if we appointed someone with God's gift of appreciation to be "over the thanksgiving," to say a word of thanks and gratitude to anyone in our ranks who did his job well. If this would be too herculean a task let there be many a Mattaniah in our churches, who, we read again, "was the principal to begin the thanksgiving in prayer" (Nehemiah 11 : 17).

And that reminds me. Do we say "thank you" sufficiently to our God and Father of our Lord Jesus Christ? Thanks for life itself, with all its opportunities; for food (how often the familiar becomes commonplace); for friends; for health; for our salvation; for Christ, the "unspeakable gift" of God.

"Thank you, Lord, for saving my soul;
Thank you, Lord, for making me whole;
Thank you, Lord, for giving to me
Thy salvation so rich and free."

---

* Rev. W. L. Stidger ("Reader's Digest," December 1942).

ELIM PENTECOSTAL CHURCH NEWS

REPORT OF INDUCTION OF T. T. HODGE AT CREWE

At the induction of Pastor T. T. Hodge at Crewe on April 27th Pastor Hodge said "I am one station nearer home," Crewe being midway between Rugby, the scene of previous labours, and Liverpool, which is Pastor Hodge's home church.

Welcoming friends from Crewe, Stockport, Glossop, Liverpool and Macclesfield joined us, and within minutes of the meeting's commencement the house of God was filled with the praises of people enjoying real Pentecostal blessing. Testimonies in word and song, a charge to the minister by J. Tetchner and to the church by the Lancashire and District Presbytery superintendent, Pastor Thomas, and the operation of the gifts of the Spirit in a truly anointed meeting, sent us home with a renewed intention to persevere in prayer for Crewe and its minister.

R. HUGHES.

OUTSTANDING SUCCESS IN SPARKBROOK CAMPAIGN HELD BY THE RESIDENT MINISTER

Congregations every night for more than two weeks, greater than any we have seen in this church for a quarter of a century in any special effort put on, resulted under the ministry of Pastor George Canty, crusading in his own church. Towards the end of the crusade extra seats had to be brought in and finally there was standing room only. The personal workers were kept busy in interviews and several Roman Catholics were among those signing decision cards. Also many speak of being healed.

Pastor Tony Williams, of Silverdale, led and sang in these services, Mr. Canty also executed his "sermons in oil colour."

The meetings were supported by young people's groups and specially by the ministry of our own Crusaders.

Extracts from a report by
ALBERT J. CURTIS, church secretary.

PASTOR AND MRS. W. J. MARTIN'S FAREWELL FROM DELANCEY, GUERNSEY, ON THEIR RETIREMENT

It was with regret that the assembly bade farewell to our brother and sister who had ministered to us for the past four years, and yet we rejoiced that our brother had completed forty years' ministry in the Lord's service. Though retiring from assembly work our brother and sister will be carrying on evangelistic work in their native Ireland.

During the final weekend several presentations were made to Pastor and Mrs. Martin—a silver Guernsey can cream jug from the Crusaders, photo-

graphs of the Delancey church from the Sunday school, a framed testimony to Pastor Martin and a silver cruet set to Mrs. Martin—and, on behalf of the church, a cheque was presented by the treasurer, Derek Le Page. A gold watch was also presented

Members of the Delancey church, with Pastor and Mrs. S. Penney, bidding farewell to Pastor and Mrs. W. J. Martin.

to Pastor Martin to mark his retirement from the ministry.

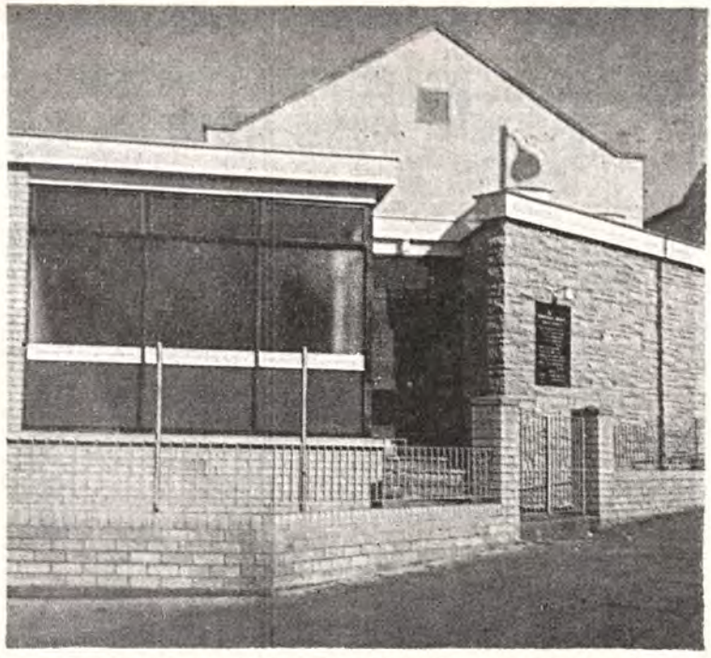
At the Channel Islands Presbytery rally, held in the Elim church, Vazon, thanks were expressed to them for their ministry in Guernsey by Pastor S. Penney, the district superintendent, Pastor A. J. Downes and the secretaries of the churches represented. We indeed wish them God-speed as they return to their native Northern Ireland. A retiring offering of £50 taken at this service was presented to Pastor and Mrs. Martin.

From a report by
TERENCE NICOLLE.

REOPENING SERVICES OF BALLYSILLAN CHURCH, BELFAST

A beautiful spring afternoon on April 15th saw the fitting culmination of a long period of labour at Ballysillan. The entire front of the church had been remodelled to provide a beautifully panelled entrance hall, prayer room and cloakrooms. The remaining exterior of the church had also been refinished to bring it into harmony with the new imposing frontage. At the rear the kitchen facilities had also been completely modernised. The interior of the church had been redecorated in bright but pleasant colours by the voluntary labours of the church members.

The reopening service outside the church was convened by Pastor J. Gardiner, deputising for the Irish Superintendent, who was unable to be present through illness. In his address Pastor Gardiner declared the building reopened for the worship of God and the proclamation of the gospel of Christ, and the



The modernised Ballysillan Elim Pentecostal church.

contractor, Mr. J. McCarrol, then presented the key to Mr. Gilpin, from Bangor, a foundation member of the church at Ballysillan, who performed the actual reopening ceremony.

At the services which followed Pastors J. Gardiner and S. Beresford preached with much blessing, and Messrs. J. Copeland, E. Yates and J. Malcomson referred to different aspects of the work that had been done. Pastor W. Holohan closed a memorable day with prayer.

From a report by
JOHN HARRIS.

DEWSBURY

At our first convention for many years we were privileged to have A. Hughes and E. Stevenson, from Whitehaven, as our guest speakers, and how refreshing was their ministry, summed up in one short phrase, "In heavenly places"! Both these servants of God spoke with the blessing of the Lord upon them. In materialistic days such as these it was a delight and encouragement to have our thoughts drawn away from the things of time to "the glory that shall be revealed."

We were grateful to our old friend, Mr. Woodhouse, of Huddersfield, for his delightful ministry in song throughout the weekend. His singing never fails to bless, challenge and encourage our hearts! The singing of our own choir was also a great blessing to all.

We were grateful to our old friend Mr. Wood- our Saturday night rally from other churches in the presbytery, and also from some of the local churches.

S. COULSON.

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EVANGEL

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EDITORIAL

ALL Elim Crusaders should sell their shirts—or tape recorders!—and buy the two inexpensive little books by Dr. J. B. Phillips *Ring of Truth* and *The Book of Revelation,* and read, mark and inwardly digest Dr. Phillips's foreword to and the first seven sections of the former and his preface to the latter; they are a fundamentalist's paradise. While on page 15 of *Ring of Truth* he admits "I should like to make it quite clear that I could not possibly hold the extreme 'fundamentalist' position of so-called 'verbal inspiration,'" and goes on to write of this theory being bound to break down sooner or later in the world of translation, in a quite remarkable way his logic seems to drive him to admit the verbal inspiration of the book of Revelation at least.

In passing we may note that the difficulty of accepting the verbal inspiration of Scripture is only part of the common difficulty of comprehending anything that comes from God; it is the difficulty of isolating the revelation, or unveiling, or appearance, or whatever name you give to what we apprehend of reality, from reality itself. All who seek the real world behind what appears, whether they are investigators of the ultra-microscopic cell on the one hand or of the sidereal universe on the other, are brought up against this problem continually. Behind the appearance of reality we know that there exists reality itself, and that behind every translation of the revealed Word of God there is the original word spoken by God. Paul, of course, emphasises this in his letter to Timothy: "Hold fast the form of sound words which thou hast heard of me" (2 Timothy 1:13). Notice, not "sound truths" or "sound ideas" but "sound words." Whatever translation interprets the original reality that original reality was there.

Now in a quite remarkable way Dr. Phillips in his preface to his translation of the book of Revelation tacitly admits the validity of the previous statement. Unfortunately, lack of space prevents our quoting as fully as we would wish, but after stating "But when one is confronted with the language of Revelation it is no mere difference of style which makes one gasp, but crudities, grammatical errors and quite extraordinary juxtaposition of words" and going on to develop this theme, Dr. Phillips continues: "I make therefore this bold suggestion: that the writer, who had a genuine ecstatic experience, wrote down what he saw during the visions. The intense emotion of being, as it were, 'in the heavenlies,' the excitement of seeing what is normally invisible to human eyes and the frustration of having to use human words to describe what is beyond human expression would, it seems to me, fully account for the incoherence, the strange formation of sentences, the repetition and the odd juxtaposition of words. If we suppose this to be true, and if we suppose also that the writer was wholly convinced that what he had written was in fact written while 'in the spirit,' then we can reasonably imagine that he would shrink from correction or revision lest he distort or modify the revelation he had been given." In other words Dr. Phillips is convinced by the very logic of his own insights to adopt verbal inspiration exactly, and to admit that John did exactly what he was told to do in 1:11, "What

(*continued on page 365*)

COMMENT, OPINION AND REVIEW

"I DO not write for scholars; they can look after themselves." So reads the first sentence of Dr. J. B. Phillips's foreword of his book *Ring of Truth*. Alas, scholars can look after themselves no more than the rest of us; we all need God to look after us. Civilisation has been governed by the cream of its universities for centuries, with 1914-9, 1939-45, Hiroshima, Nagasaki, Hamburg, napalm bombs and the contemporary non-morality resulting.

Jesus said to His followers "Ye shall know the truth, and the truth shall make you free." One of the results of this freedom for fundamentalists is that we bring the overweening claims of the academically trained to the test of the Word of God. For example, academically trained men used to teach that Moses could not have written the first five books of the Bible because writing was unknown in his day. When this idea was first put forward the fundamentalist had no reply apart from the Bible record, and he, the critic said, assumed a position that needed to be proved. We know now how thoroughly wrong the scholars were. But because we believed the Bible to be God's Word we were able to view the sceptic's claims with extreme caution, a caution subsequently well justified.

But we wonder sometimes where our theologians have been during the last half-century. The first paragraph of Dr. Phillips's introduction continues: "Alas, today [the ordinary man who is no theologian] frequently gets the impression that the New Testament is no longer historically reliable." But why "today"? Nearly half a century ago we fundamentalist teenagers, some of us at fifteen, were sticking up for fundamentalism against crowds of furnacemen, blacksmiths, fitters, machinemen, draughtsmen and what have you, all ordinary men who were not theologians but who had been well primed by the Rationalist Press Association's literature; but we recollect the indignation we felt *then* that the "ordinary man's" attitude to the Church resulted not so much from infidel literature as from the highly qualified writers and speakers in the Church who cast doubts upon the Bible being the Word of God. How often and often did these men argue "Bishop so-and-so doesn't believe the Bible, Dr. so-and-so says this or that is not true, so if they don't believe the Bible why should we?"

Of course, fundamentalist young people today have exactly the same situation to face, but it is not a situation peculiar to today.

In view of the harm done by "the highly qualified writers and speakers in the Church" who teach that Jesus Christ did not really rise from the dead and that the New Testament is no more than a bundle of myths, quite clearly scholars need looking after as much as, or more than, the rest of us, because through their influence these ignorant scholars have undermined the faith of many people in the Church and in the Word of God.

TRIBUTE TO MRS. N. STONEHAM

By JOSEPH SMITH

I HAD known our sister Mrs. N. Stoneham since the summer of 1920, when it was my privilege to help in a campaign which she and Pastor R. E. Darragh, together with Pastor Wm. Henderson, conducted in the town of Lurgan. She had an excellent gospel ministry coupled with a cheerful personality, but she could be serious when it came to dealing with eternal matters. She was one of the pioneer builders of the Elim movement in Ireland and will be mourned by many hundreds of people to whom she was a real spiritual mother. Our deepest sympathy goes out to her husband, Pastor H. T. D. Stoneham, and to her son and daughter.

I am sorry to say that her latter days were mingled with much suffering; some of these things it is hard to understand. But what a release for such a one to find herself suddenly free from a body of pain and suffering and to be ushered into the glorious presence of the King of glory. Surely it must be a more glorious experience for the bird which has long been a sufferer in its cage to find itself suddenly released than for the one which has never known what suffering was. Thank God that our sister has found release from all bodily afflictions, and has entered into that glorious land where pain and suffering are unknown. "Where music fills the balmy air, and angels with bright wings are there, and harps of gold and mansions fair—oh so bright, oh so bright."

" Ye shall receive power after that the Holy Ghost is come upon you " (Acts 1 : 8).

A consideration of

MODERN

THE entrance into the fulness of the Spirit, and with it the exercise of any and every one of the gifts of the Spirit referred to in 1 Corinthians 12, is by the immersion into the Holy Spirit sent down from heaven by the Lord Jesus. No person can administer this precious heritage ; it is the prerogative of the Lord Jesus Christ Himself. Having received from the Father the promised Holy Spirit in His ascended heavenly ministry, He now becomes the *Dispenser of the Spirit* to all those who obey Him (Acts 2 : 33 ; 5 : 32).

At conversion the believer is indwelt by the Spirit, who takes up His abode in the human spirit, regenerating and revitalising it by His presence. But this second experience, the baptism into the Holy Spirit, is an expansion of the Spirit's indwelling. The Spirit not only takes possession of the human spirit but permeates the whole personality: the will, the emotions, the mind—in fact the whole being is impregnated with the Spirit's power and sometimes, in addition, with His effulgent glory. The human personality is supercharged with the holy power of God as the Spirit floods into every part of the human life.

In this complete submission, this absolute dedication, the Spirit literally takes possession of our physical bodies and they become temples of the Spirit, occupied by Him and dominated by His life and fulness. Only by this complete subjugation of the whole being to the now indwelling Spirit can the human personality come to its full development. This is the divine purpose for every believer, without exception.

A personal baptism

This gift of the Holy Spirit—the experience of a personal baptism into the fulness of His life and power—endows us with a new sense of the indwelling divine personality. He, the Spirit, remains as an abiding Guest. This divine personality of the Spirit within us adds to our own personality a quality, a power, previously unknown. He gives courage and compassion ; He supplies strength, sanity and sympathy. A Spirit-filled person is quickened, sanctified and empowered by God.

Men are always looking for new methods, new techniques, new processes, to enable them to succeed. God is looking for new men and women, and when He finds them fully surrendered to Him He makes them vital personalities to perform His will. The Spirit gives power of expression for every faculty we possess—illuminating, quickening power. Such men and women will display the spirit of truth, of holiness and of power, not theirs but God's. " Not by might, nor by power, but by My Spirit, saith the Lord " (Zechariah 4 : 6).

By this power a mountain will become a plain. Things impossible to man will take place, for the Spirit of God is the Spirit of power. This is the power that comes into operation in all forms and manifestations of the gifts of the Spirit given to the Church, the body of Christ. Such gifts in true Spirit-given power will overrule all limitations and boundaries, of space or substance, of disease or deformity. Such is the mighty power of God available for believers in this endowment of Holy Ghost power.

Divine evidence

Here it is easy to see why speaking with tongues by the Spirit is the accompanying sign. Peter and those with him recognised this divine evidence in the house of Cornelius (Acts 10 : 44-48). The Spirit takes the most difficult member of the body to control, the human tongue, and uses it to speak forth words that magnify God. By the Spirit we " speak . . . the wonderful works of God " (Acts 2 : 11).

If therefore we are to know the blessing of the use of the gifts in a way that will glorify God it is essential that, having been introduced to this new dimension by the immersion into the life of the Spirit, we must continue in the Spirit. Daily we must make and keep our contact with the Lord Jesus. It is this intimacy with Him that is the key to the fruitful manifestation of the Spirit in any and every gift He imparts to us. This life in the Spirit, maintained in a continuous walk with God, will bring to us precious personal manifestations of the Spirit, apart even from the nine scheduled gifts. Jesus said " He that loveth Me shall be loved of My Father, and I will love him, and will *manifest Myself* to him " (John 14 : 21).

We must not confine our thinking to these nine alone (1 Corinthians 12 : 7-11). These do not by any means exhaust the omnipotence of God, nor do they indicate that He will confine His workings to them alone. Philip the evangelist was directed by the angel of the Lord to leave the revival in Samaria

PENTECOSTAL PHENOMENA

II. HEAVENLY ENDOWMENT OF POWER

By W. G. HATHAWAY

and go down towards Egypt on the Gaza coastal strip. There he met the returning Ethiopian. The Spirit said "Join thyself to this chariot." We know the wonderful conversion of the Ethiopian which followed. Then, the task completed, "*the Spirit of the Lord caught away Philip*" (Acts 8:26-39). This experience cannot be classified under any of these nine gifts, but it was an act of God the Holy Spirit! We can see by this incident that positive direction and guidance by the Spirit is part of the privilege of those who abide in this fulness, as also are many other precious manifestations of the Spirit outside the category of these listed gifts. Dreams and visions are foretold by Joel as part of the outpouring of the Spirit (Joel 2:28), but these do not come into the category of these nine gifts of the Spirit. Paul, forbidden by God to preach in Asia, or in Bithynia, was directed over into Europe by the vision of the man of Macedonia calling "Come over and help us" (Acts 16:6-10).

Motivated by God

Coming back to the descriptions of these gifts given by the apostle Paul, we note that there are "diversities of gifts . . . differences of administrations . . . diversities of operations. . . . But the manifestation of the Spirit is given to every man to profit withal" (1 Corinthians 12:4-7). Then followed what may be termed the main lines in which these "manifestations" will occur, but this is by no means an exhaustive list of what God can do. Before we go any farther let us have one thing clear: we must recognise that these gifts come into true and correct manifestation only when they are motivated by the Spirit Himself, that is to say that they are actually prompted and empowered by Him not by our own desires. They belong to Him though given to men and women, through whom He motivates them at His will. Does not the scripture say "But these all *worketh* that one and the selfsame Spirit, dividing to every man severally as He will" (1 Corinthians 12:11)? Recognising this fact will save us from many a pitfall in their operation. We are wholly dependent on His sovereignty. Anything that comes from the human side will be void and counterfeit.

It is a mistake to think that when you receive the fulness of the Spirit you receive everything and all you have to do then is to use it. God does not work in that way. He takes you step by step, here a little and there a little, and you have to depend on Him all the way. This spiritual baptism brings you into the place where you can *receive power* to be used as He wills and as occasion demands. It is never given to us to use when and where we will. There must be a continual filling as the need arises. It can be instantaneous. On more than one occasion I have known a tremendous revitalising experience such as that for a special need. Such experiences are indeed unforgettable.

The executive agent

The power belongs to God. The Holy Spirit is as always the executive agent of the Godhead, and He alone can exercise it as He wills. We must give Him His rightful place as director of operations under the administration of the Lord Jesus as Lord of the Church and Head of the body. The Spirit is the actuator of every experience in the Christian life, from the moment He introduces the sinner to Jesus as Saviour until that glorious climax of our faith and hope when He brings every believer to rapture or resurrection at the coming of the Lord in the clouds of heaven. All prayer, all worship, all service, can only be effective and acceptable to God if it is inspired by the Spirit. We need, like David of old, to be able to say "Thou anointest [present tense] my head with oil; my cup runneth over" (Psalm 23:5).

How careful we should be in the exercise of these spiritual things to see that we wait on our ministry, whatever it is, so that when the moment for action comes we are ready and conscious of the anointing of the Spirit upon us. Without this anything less is less than God's best.

It is well to remember that there are three levels of walk in the Christian life. First there is the *believer's walk*, into which we are ushered by the new birth at the beginning of our Christian experience.

Some never proceed beyond this point, to their poverty. Then there is the *believer's abiding walk*, where we come to a place of deeper confidence and an abiding awareness of the presence of the indwelling Christ. This is indeed a consecrated walk, and daily, in some cases moment by moment, abiding is maintained. Then there is the *believer's empowered walk*. In this case the fulness of the Spirit is a necessity, as also are a full and complete dedication to Christ and a close walk with Him. Our all is on the altar of sacrifice, and we are bound to that altar with the cords of His love to us and ours to Him. This is the price to be paid for full empowerment. This must not be a passing phase but a permanent orientation of ourselves, fully and absolutely, to the revealed will of God for us. Less than this is not enough.

In this empowered walk there can and will be a continual experience of personal revival, where our lives are lived so close to the Lord Jesus Himself that we catch fire with the fire of His love. This experience in the Holy Ghost is indeed the baptism of fire—His holy fire.

This is what Paul emphasises in his exhortation in 1 Corinthians 13 when he speaks of the *better way* (not the better substitute) for the fruitful and abiding ministry of every gift of the Spirit, without which they can be only " sounding brass or a tinkling cymbal " (1 Corinthians 13 : 1).

More church reports

RYE PARK **Pastor: R. J. Mackenzie**

At our last youth weekend the Chelmsford Elim Pentecostal church choir, under their able conductor, Mr. Tween, sang to a full church. Pastor D. W. Anthony, their pastor, was the preacher. God's blessing came down on the Sunday services too, and one young man decided for Christ in the gospel service.

SALFORD **Pastor: A. Lambie**

On the occasion of our annual women's rally Mrs. G. Gorton was our guest speaker and Mrs. Lambie led the meeting. Mrs. Gorton's word of encouragement was a great blessing to us all. About 120 women from nearby churches fellowshipped with us, so much so that most of our own women had to go into another room and listen to the relay. It was a great joy to us all at this meeting to present to Mrs. Gorton, through our president, Mrs. Lambie, £22 for the Ghana project, collected from our ladies' monthly missionary prayer meeting.

MRS. HOUGH.

MOTHERWELL **Pastor: G. L. W. Ladlow**

Pastor's welcome home

A very warm welcome was given to Pastor G. L. W. Ladlow on his return home from six months' service in Ghana. Rev. John Handley, of the Church of Scotland, convened the service and gave a short message of welcome on behalf of the " charismatic group " of local ministers with whom Mr. Ladlow meets each week for prayer and fellowship. He expressed the joy that these ministers, who have all had a Pentecostal experience, find in the fellowship of Mr. Ladlow and how they have missed him during the past months. A welcome from the Sunday school, given by the two boys who received top marks in the scripture examination, Drew McHolm and Andrew Ladlow (the former sang and the latter recited a poem written for the occasion entitled " Welcome home "), preceded Mr. Ladlow's address. The Motherwell choir sang a song of welcome, written and arranged by our gifted choirmaster, Mr. Hugh Clark. Dressed in the colourful robes of a Ghana chief which had been presented to him at his farewell service in Nkurakan by the Ghana Technical College, Mr. Ladlow concluded the service with a talk on his experiences in Ghana.

WHITEHAVEN **Pastor: K. J. Cave**

At the second annual women's rally there were about 200 present and Mrs. Ladlow, of Motherwell, sang and ably ministered the Word from the story of Hannah.

A special youth weekend was conducted by Pastor K. J. Cave, assisted by a group of students from Elim Bible College and our own young people. Saturday commenced with a stall on the local market, and during the day over 5,000 pieces of gospel literature were distributed. Our Crusaders showed great enthusiasm in conducting a youth census, which revealed

(*continued on facing page*)

Women's Page by Marjorie Gorman

JOURNEY OF A LIFETIME

3. Jordan

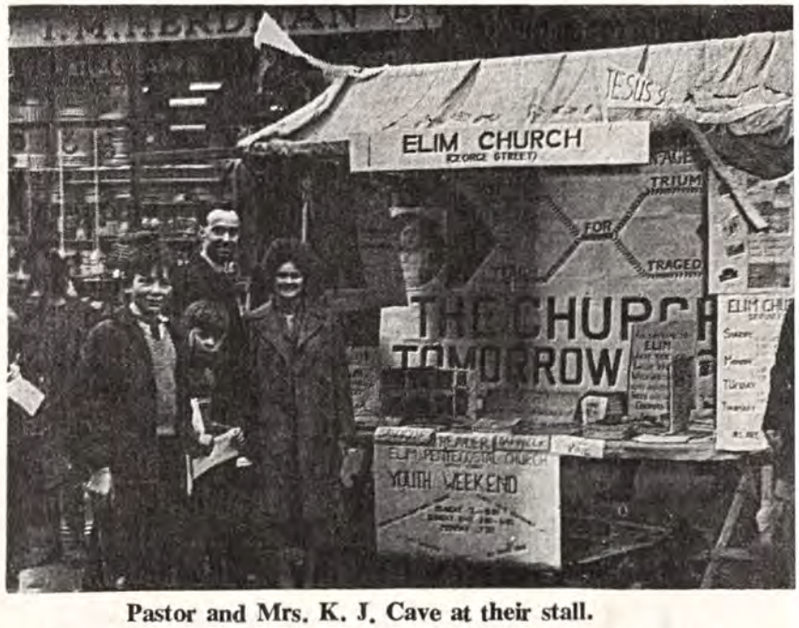
WE left Egypt by air—our destination the Holy Land! Pastor F. Coleman led us in prayer and read Psalm 122. There in that plane, with beneath us the great and terrible wilderness through which the Israelites had struggled on this self-same journey centuries before, God drew strangely near and a great pæan of praise rose from every heart.

As we drove from Jordan airport the walled city of old Jerusalem burst upon our sight and our hearts lurched with excitement and emotion. We were about to walk in the Master's steps, and who could fail to be moved by such a prospect? That afternoon we wandered on the Mount of Olives, gazing out over Jerusalem as Jesus had done so often as He rested on the mountain side, and we thought of the words He had uttered as He had looked down with love and sorrow on that city. We lingered in the garden of Gethsemane, where ancient olive trees grew, and we were told that probably these trees were offshoots of the trees that had grown there in Christ's time. Of course, since the days of our Master Jerusalem has again and again been razed to the ground, and no spot can be guaranteed as being the authentic place where certain events took place. Even ground levels have changed, and streams and springs once on the surface are now underground and reached by steps that have been dug down to them. Nevertheless, in spite of the fact that some places of historic interest, including the sepulchre, are duplicated it is not difficult to accept one or the other as authentic. Hence we accepted Gordon's Calvary as the place of the crucifixion, and so as the sun went down we gathered in that garden to participate in a service the memory of which will never fade from our minds. I cannot think that there was a dry eye among that little congregation as we stood by the empty tomb and sang "Up from the grave He arose."

The hotel in which we stayed, and which is reputed to have been built on the site which was bought with the betrayal money, was a long, low building situated on high ground overlooking the walled city of Jerusalem. Our room was simply furnished, stone floored, with a rug or two. One window reached almost to the floor, and on opening it I discovered beyond it the low flat roof of the hotel. In a moment my husband and I were outside and were almost stunned by the sight that met our eyes. Beneath us lay Jerusalem, glorious in the morning sunshine, its many tall minarets and square towers piercing the sky, and dominating everything else the gleaming golden beauty of the Dome of the Rock. The only sound around us was the whispering of the morning breeze, and it seemed that simultaneously there came to my husband and me the words of the Master to Nicodemus: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." They, too, had probably been walking on a roof-top as we now were, but instead of the gilded sky above they had been covered by the starry night. We sat down on the parapet. My husband had his Bible, and together we read it and then worshipped there. Soon others joined us, but never have either of us forgotten the blessedness of that hallowed hour.

WHITEHAVEN *(continued)*

that forty per cent of all young people interviewed did not believe in life after death and twenty-five per cent had never been to Sunday school.



Pastor and Mrs. K. J. Cave at their stall.

The rally on Saturday was taken by the students, followed by a youth squash at which many unsaved young people gathered, six of whom were counselled for salvation. Sunday was a day of excellent ministry and well-attended meetings. A wonderful and profitable weekend, when a real work was done for eternity.

E. STEPHENSON.

YOUTH PAGE

Communion, baptism, church membership

AT WHAT AGE?

By ALEXANDER TEE

WE are often asked when a child should take the emblems in a communion service, and if a person who is nine years old is able to understand what are the implications of being baptised in water. There are strong feelings and arguments on both sides of these questions. Sunday school teachers and young parents have wondered how to advise older children on these all-important matters.

We must never do anything that will damage a young child's simple faith in the Lord Jesus or thwart his or her desire to follow the Master.

COMMUNION

Quite recently I was in a morning service and noticed a little child who was scribbling on a piece of paper. When the sacred emblems of holy communion came along the child reached up and partook and then simply went on drawing and scribbling. The communion tray passed along a few seats to where a much older child was sitting close to her mother. The parent reached over and took the tray without the child even trying to partake, for the parent had discussed the matter at home with the child. Almost every child in his or her own simple way understands something of what the bread and wine mean. One wonders, however, if it is not wiser to explain the whole matter to the child and ask him or her to think over what this implies. Then when a deliberate request is made by the child a very happy and yet important interview with the pastor could be arranged. The whole matter could be discussed freely, and prayer offered in the vestry for God to bless the child now that he or she has felt the urge to participate in remembering the Lord's death. This helps to keep the dignity and importance of the sacrament in its correct perspective in the child's mind. This is offered as a suggestion. The setting of a definite age is very difficult. Some children mature sooner than others. Some have a keener desire for spiritual things than others. One thing ought to be guarded against: no one should take communion just because others are doing so. It would therefore seem that a case could be made for not allowing children to partake who are too young.

WATER BAPTISM

Children love to get dressed in special clothes, and the whole idea of being baptised in water with a baptismal robe on fires a child's imagination. Almost every child brought up in a Christian environment wants to follow Jesus in his or her own child-like way. However, the full thrill which an adult enjoys with the understanding of the implications of being buried with Christ and rising in newness of life is missed when a child is immersed in water. When a teenager begins to feel the tug of the world and of temptation and then deliberately chooses to be baptised a greater thrill is enjoyed by making such a noble choice. On the other hand, some feel that if a child can be filled with the Holy Spirit and speak in tongues who are we to seek to hold back such a one from being baptised in water? The whole question of whether we should encourage young children to seek to have the mighty baptism of power from on high has also many problems. It is not just a matter of speaking in tongues; there is much more in the baptism in the Holy Spirit than that. All of these experiences are truly sacred and we must never allow them to be belittled in any way. Unless we are certain the young person fully realises the step that is being taken there is a lot to be said for explaining water baptism and for suggesting that he or she takes time to think it all over before approaching the pastor for an interview. Thus it would seem that a case could be made out for restraining children from being baptised when they are too young.

CHURCH MEMBERSHIP

To become a member of a church is a very important step. Too often it has not been given its correct status. When anything is made cheap or easy it loses something which in the case of church membership should not be lost, therefore it would seem that it is not wise to open full membership to boys and girls who do not have a sense of responsibility.

COMING EVENTS

BIRMINGHAM, Selly Oak. June 17, 18. Elim Pentecostal Church, Alton Road. First Festival of Praise. Saturday at 7. Sunday at 11 and 6.30. Birmingham male voice, Kingstanding, Sparkbrook, and Selly Oak choirs. Conductors: P. Rammell and C. Pearson. Preacher: G. Canty. Convener: Frank Shadlock.

BIRMINGHAM, Winson Green. June 10, 11. Elim Pentecostal Church, Handsworth New Road. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: A. S. F. Horne (Hastings). Buses 11 and 96 to Lodge Road.

CAERPHILLY. June 13. Elim Pentecostal Church, St. Fagan Street. Musical evangelism with Reg and Grace Tomlinson at 7.15. June 14. Open-air followed by youth rally at 7.30. Preacher: Rev. Mervyn Morgan (Cardiff). Under auspices of Caerphilly and District Evangelical Fellowship. Items by Reg and Grace Tomlinson.

CARDIFF. June 10. City Temple, Cowbridge Road. Annual youth rally of Welsh Presbytery at 3.30 and 6.30. Preacher: W. Plowright.

EAST LONDON REVIVAL RALLY. June 17-19. Full Gospel Church, Albany Road, Chadwell Heath. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Keith Munday (Radio Evangelist) with Selwyn Cox (formerly Cash McCall, western singer).

HARLOW. June 10. Jerounds Day School, Great Parndon, Harlow. Church anniversary at 7. Preacher: A. R. T. Whittall. Convener: R. Mackenzie. Music by Bishop's Stortford gospel male voice choir.

HASTINGS. June 17. Elim Pentecostal Church, The Central Hall, Bank Buildings. Visit of the Springbourne Five.

KINGSTON-ON-THAMES. June 10. Elim Pentecostal Church, Thames Street. South London Presbytery Rally at 7. Preacher: J. J. Morgan.

PENZANCE. June 17-21. Elim Pentecostal Church, Taroveor Road. Convention. Sunday at 11, 6 and 7.30. Weeknights at 7.30 in the Salvation Army Citadel, Queen Street. Preacher: J. W. Newman (Coventry).

SCARBOROUGH. June 10, 11. Elim Pentecostal Church, Murray Street. Visit of J. Kay (Leeds). Saturday at 7.15. Sunday at 10.30. Sunday school anniversary services at 2.30 and 6.30.

SOUTHPORT. June 11. Elim Pentecostal Church, Evangel Temple, Manchester Road. At 10.45, 2.30 and 6.30. Preacher: Eric Garner. Music items by male voice choir. Convener: L. N. Knipe

WESTCLIFF-ON-SEA. June 11. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Sunday school anniversary services at 3 and 6.30. Special children's speaker: Ken Tween (Chelmsford).

PRIORITY ! PLEASE PRAY FOR THE PIONEER CRUSADE IN PORT TALBOT BEGINNING JULY 1 WITH PASTORS GEORGE CANTY AND TONY WILLIAMS.

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OPEN DAY

Saturday, June 17th

Services in the marquee 3 and 6.30 p.m.

GUEST PREACHER:

REV. ADOLF HUNZIKER
(Minister of "Church of the Revival," Geneva)

Chairman: REV. J. HYWEL DAVIES
(Administrative Secretary of Evangelical Alliance)

- **Choral and instrumental items by students**
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Padre: Rev. A. Nicolson

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D.1500

WATCH AND PRAY *(continued)*

sleeping—the deathly collapse after smiling self-complacency. Exactly so He says to us "Watch ye therefore: for ye know not when the master of the house cometh, whether at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find *you* sleeping. And what I say unto you I say unto all, Watch" (Mark 13:35).

Watch and pray

The moral is overwhelming. The Lord slipped both the warning and the command between the boast and the testing, yet all the disciples forsook Him and fled. Which Peter actually relied on for victory—his standing in Christ or his personal ability to overcome—was immaterial to the result; for while our Lord had both warned of the danger and given instructions how to escape it Peter disbelieved the one and disobeyed the other.

EDITORIAL *(continued)*

thou seest write in a book." Anyone who has had experience of trying to put down on paper under strong emotion ideas that flash through the mind like lightning knows exactly John's problem, revealed, as Dr. Phillips so well explains, in the peculiar style of the Greek of Revelation. It is certainly encouraging to fundamentalists to have from so cogent a reasoner and so brilliant a translator the results of his own insights admitted so freely.

Sunshine Corner

BETTY'S TEXT

HELLO SUNBEAMS.

BETTY loved going to Sunshine Corner meetings at her church, and one week she came home with a prize. The teacher had told them a Bible story and Betty had answered the most questions, so she was given the prize. It was a lovely picture of Jesus with lots of little children gathered round Him, and He seemed to be telling them something. There were some words printed on the picture: "Be ye kind one to another" (Ephesians 4 : 32).

Betty loved her picture and she took it home so proudly. Daddy put a special hook in the wall and hung the picture up in Betty's bedroom. It was the first thing she saw every morning when she woke up, but she looked only at the picture and not at the words, so it did not make her a better girl at all.

On Saturday morning Betty really got up with the grumps. She told her mummy "I don't like the way you've cooked my egg ; it's too soft."

"But you like soft-boiled eggs," said mummy, and she was very sad about the way Betty had spoken to her.

After breakfast Betty snatched a teddy bear from her little brother Tony and said "That's my teddy and you can't have it," and Tony started to howl.

Then there was a knock on the door and Sally was there to see if Betty was coming to play with her. "No, I'm not, 'cos I don't like you," shouted Betty, and Sally went away crying, because she thought Betty was her best friend.

"Now Betty," said mummy, "you just come up to your bedroom." She pointed to the picture on the wall and said "I'm really ashamed of you ; you'll have to stay in your room till you really know the meaning of those words *'Be ye kind one to another.'*"

Betty sat on her bed and stared sulkily at the picture, but as she looked and looked it seemed as though she could hear Jesus say "That's what I want you to do Betty."

She wondered what she could do to show Jesus she was sorry that she had been so unkind. She went downstairs and told mummy what she'd been thinking about. She went round to Sally's house and told her she was sorry, and said "Let's go down to old Mrs. Mason's house and see if there is anything we can do to help her." So off they went, and old Mrs. Mason was so glad to see them because she had fallen down and hurt her leg. Betty and Sally soon made a nice cup of tea for her, and then Sally cleaned and dusted while Betty did some errands for Mrs. Mason.

"You are kind little girls," said Mrs. Mason.

"Well, that's what Jesus wants us to be," said Betty, and she found that by helping the old lady and making her happy she had forgotten her bad temper and made herself happy too.

Don't forget our text, boys and girls, "*Be ye kind one to another.*"

God bless you.

Lots of love from

AUNTY MAY.

Letter to the Editor

We heard at Easter of the great extra cost of hiring the Royal Albert Hall for the rallies on Easter Monday.

As we feel that it would be a great loss to Elim if costs made it impossible to continue this great annual witness, we have a suggestion which we were advised to pass on for publication in the ELIM EVANGEL and for Elim's consideration.

With the great number of young people who rejoice to gather for the massed choirs on this occasion, would it not be a substantial help for us to pay 1/- or 1/6 for our choir tickets?

We know many may feel that this could prevent any younger members from coming who were not yet earning a wage, but if any difficulty was found surely the cost of the tickets for these young people could be met from various sources, e.g. Crusader or Junior Crusader funds, church funds, parents, Sunday school teachers, or any members of the church, who, we are sure, would be willing to pay the price of one or two tickets to ensure that this annual witness at the heart of our country continues. Alternatively, of course, there are a great many who would gladly pay for their tickets out of their pocket money for the joy of participating in this service for their Lord and Master.

Yours sincerely in Christ,

DOREEN AND PETER EMMERSON

(Elim Crusaders).

Clacton-on-Sea.

THE FAMILY ALTAR

Scripture Union Portions . . — **Notes by T. W. Thompson**

Monday, June 12th — James 1:19-27

" Be ye doers . . . not hearers only " (v. 22).

Two things that come most easily to us are good sermons and good Bible readings. Most of us are good at talking or preaching, both essential aspects of the Christian life and experience, but unless allied to action they are fruitless and futile. Unless the word that I read and which speaks to my heart, or the sermon I hear that profoundly moves me and stirs my heart, is followed by obedience and action it remains without value, and unless my words, my preaching and my teaching are followed by practice they are in vain.

Tuesday, June 13th — James 2:1-13

" Have not the faith of our Lord Jesus Christ . . . with respect of persons " (v. 1).

Here we are warned against the danger of partiality in our fellowship among the Lord's people; it is not consistent with our faith. We believe in One who " though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich." The Lord of glory became the humble carpenter of Nazareth, the One who " had nowhere to lay His head." The apostle Peter could say " silver and gold have I none." The faith of its members has always been the true wealth of the Church and the basis of its progress. Affluence has not always prospered the Church (Revelation 3:14-18); it is not consistent with the law of God, which says " Thou shalt love thy neighbour as thyself." Our neighbour can sometimes be " one fallen among thieves."

Wednesday, June 14th — James 2:14-26

" Faith without works is dead " (v. 20).

Faith must be expressed in action, otherwise it remains ineffective. In this portion we have three seed-thoughts relating to this theme. Firstly, faith expresses itself in giving. We may have faith that God can meet a need, but unless we are prepared to do our part and engage actively in giving ourselves our faith is ineffective. Secondly, faith manifests itself in sacrifice. Abraham's faith in God was manifested in his willingness to sacrifice Isaac at the command of God, although all his hopes rested in Isaac. Thirdly, faith exhibits itself in co-operation and endeavour. Rahab's faith was not a passive acceptance of the mission of the spies. It inspired an active co-operation with them in their purpose, and an expectation of the success of their enterprise. So " faith, if it hath not works, is dead, being alone."

Thursday, June 15th — James 3:1-18

" The tongue " (v. 5).

" A little member," but capable of the greatest good or the greatest evil! It can be set on fire of heaven as well as of hell. With it words of comfort, courage, healing and cheer can be given. Therewith bless we God and adore and worship our Saviour. On the other hand it can wound, hurt and destroy, and kindle and inflame all manner of evil. Therewith we curse men. " Out of the abundance of the heart the mouth speaketh." What we store and encourage within our hearts will determine the ministry of the tongue. A fig tree will not bear olive berries, a vine figs or a fountain send forth both fresh and salt water. Therefore " keep thine heart with all diligence, for out of it are the issues of life."

Friday, June 16th — James 4:1-10

" He giveth more grace " (v. 6).

There are many words of comfort here for the soul in conflict. What a revelation we have here of our own nature! This is indeed a piece of scriptural self-analysis. How comforting, however, are the words " He giveth more grace." But notice the word " therefore " in verse 7. This ties up the promise with conditions. There are several, but three have to do with our relationship with God: submit yourself to God—let God govern you; draw nigh to God—this suggests prayerfulness; humble yourself in the sight of God—note the personal initiative. On these three conditions we have the promise of His grace (v. 6), His presence (v. 8) and His power (v. 10).

Saturday, June 17th — James 4:11-17

" If the Lord will " (v. 15).

It is important that the Christian should live with a sense of God's providence and responsibility towards Him. The arrogant self-will of the worldling referred to in this portion should have no place among the people of God. For one thing we know that human life and purpose are uncertain. For another we believe that there is a purpose of God in the life of every Christian; to realise that purpose should be the greatest objective of our life. Finally, the very essence of consecration is contained in the words " Thy will, not mine, be done." This was the example of our Master, so let us in all our planning say, and mean, " if the Lord will."

Sunday, June 18th — James 5:1-11

" Be patient, therefore, brethren " (v. 7).

A world in which unrighteousness, corruption and oppression seem to prosper is a perplexing place for believers, and sometimes, because of their principles, they are at a disadvantage. James encourages his readers in patient endurance by three illustrations. **Patience in expectation** of the coming of the Lord. The husbandman waits for the precious fruit of the earth; he is sure the harvest is coming. How precious is our expectation! **Patience in application.** The prophets were faithful and loyal servants of God and suffered in consequence, but they did not fail to continue their witness and ministry. **Patience under trial.** Job's faith was sorely tried; he suffered the loss of property, family, health and sympathy, but continued to trust God. So let us have patience; let it have her perfect work.

Elim Evangel circulation

THE following churches have increased their sales since our last report: Aberystwyth, Ashbourne, Ballymena, Ballymoney, Ballysillan, Beccles, Beeston, Belfast (Apsley Street), Belfast (Beersbridge Road), Blackpool (Jubilee Temple), Blackpool (Marton), Bradford, Bridgend, Brighton, Chelmsford, Cheltenham (twice), Clacton-on-Sea, Colchester (twice), Coulsdon, Croydon, Dewsbury, Dundee, East Ham, Edinburgh, Finchley, Gloucester, Grimsby (Bethesda), Hadley, Hayes, High Wycombe, Ilford, Islington, Kingston-on-Thames, Langley (twice), Leicester (twice), Leigh-on-Sea, Letchworth, Llanelli, Malton (twice), Neath, Newport, Norwich (twice), Paisley, Palmers Green, Plymouth (three times), Portsmouth, Rayleigh, Rochester, Romford, Rugby, Ryde (twice), Salford (twice), Salisbury (twice), Scarborough (twice), Southampton, Sparkbrook, Stafford (twice), St. Helens, Stowmarket, St. Peter Port, Swansea (twice), Tamworth, Thornton Heath (twice), Westcliff-on-Sea, Whitehaven, Winson Green (twice).

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June 10, Glasgow ; 11, Coatbridge (a.m.), Paisley (p.m.) ; 12, Greenock ; 13, Motherwell ; 14, Kirkintilloch ; 15, Aberdeen ; 16, Dundee ; 18, Carlisle (a.m.), Whitehaven (p.m.).

London Crusader Choir :
June 6, Guildford Cathedral ; 11, Brixton prison ; 25, Pentonville prison ; July 2, Maidstone prison, Cheshire Home and Assemblies of God.

Joseph Smith :
June 10, Cardiff (Youth Rally) ; 11, Llanelli ; 12, 13, Swansea ; 14, 15, Pontardulais ; 17, Cardiff ; 18, Barry ; 19, 20, Neath ; 21, 22, Mountain Ash ; 24, Treharris ; 25, Pontypridd ; 26, 27, Porth ; 28, 29, Dowlais.

DEDICATIONS

HODGETTS. On April 30th, at Elim Pentecostal Church, Old Hill, Rachel Joy Hodgetts. Officiating minister: J. J. Way.

WARBRICK. On May 7th, at Whitehaven Elim Church, Rachel Elizabeth, infant daughter of Mr. and Mrs. A. Warbrick, was dedicated by Pastor K. J. Cave.

ENGAGEMENT

INCHCOMBE—GRAHAM. The engagement was announced on March 13th of Mr. P. Inchcombe, Jersey, C.I., to Miss Christine M. Graham, Iceland. C.1499

WITH CHRIST

DU HEAUME. On May 14th, Edward Du Heaume, aged 83 years, member of Eldad Elim Church, St. Peter Port, Guernsey, passed peacefully into the presence of the Lord. Officiating minister at funeral: A. J. Downes.

GODWARD. On May 8th, Mrs. D. G. Godward, aged 54 years, member of Elim Church, Windermere Road, Southend-on-Sea. Service at crematorium conducted by J. A. Wright.

WHYTE. On May 22nd, Mrs. Emma Sarah Whyte, aged 82 years, faithful member of Gosport Pentecostal Church for 26 years. Officiating minister at funeral: F. M. Munday.

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THE ELIM EVANGEL

Vol. XLVIII No. 24 JUNE 17th, 1967 6d.

CONFERENCE NUMBER

The President opens the famous Abington Square Mission, Northampton, for Elim services

REPORT NEXT WEEK

Annual Elim Pentecostal Church Conference 1967

by James McAvoy

MINISTER OF HEREFORD ELIM PENTECOSTAL CHURCH

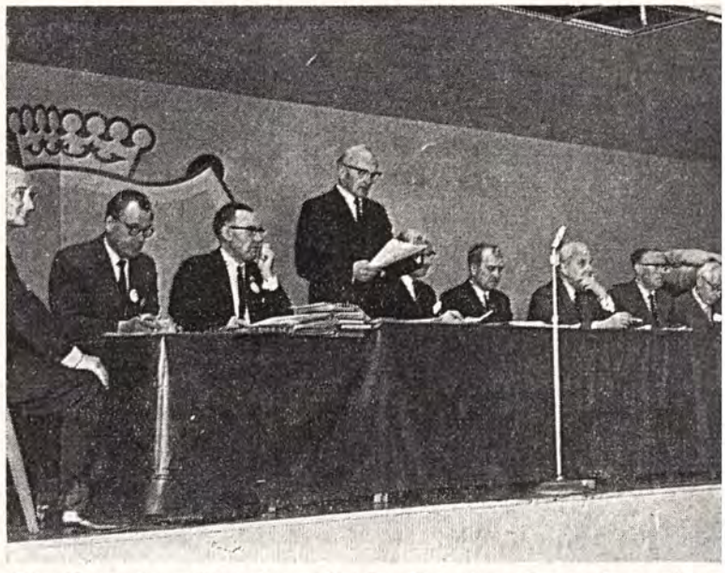
A RETURN visit to Pontin's Bracklesham Bay holiday camp, Sussex, opened on May 13th; numbers were greatly increased, cars from all over Britain and coaches from Wales, the North and Scotland assembled. It was a pleasure to converse with old friends.

At 7.15 we gathered for the opening service, a " symphony of praise " which had variety, talent and inspiration. Under the skilful baton of D. B. Gray six choirs blended as one. They were supported by Peter Bye at the piano and Ron Cooper at the organ. Mrs. Chapman sang with much feeling and effect and Mrs. Marie Hamilton must be thanked for her musical contributions. The London Crusader Choir rendered with gusto " Storm the forts of darkness, bring them down." This song caught the imagination of the enthralled gathering and there was hearty response. Students from the Elim Bible College testified and a party from Europe, with different instruments, gave God praise. One student from the West Indies said that his greatest ambition was to win souls.

Evangelist Don Summers gave the epilogue on the words " My peace I give unto you." Jesus did not promise international or industrial peace, but individual, heavenly peace. Because of self-pleasing, unrest and nervous breakdowns are increasing; because God is forgotten His deep, settled peace is unknown. The united choirs closed this anointed assemblage by singing " Oh, how I love Jesus." Tired but blessed we retired for a night's rest.

Whit-Sunday dawned with clouds and threatening rain, but that did not prevent the birds singing, nor did it stop the song in our hearts. The Government may change the date of the holiday, but Pentecostals especially will not forget what happened fifty days after the crucifixion. Seven meetings were planned for that day. Before breakfast the President spoke about Paul's resolve. Paul could have been disappointed and discouraged, as he was now an old man, imprisoned for his faith, but since he had been arrested by Christ his only aspiration was to press toward the goal to win the supreme prize. What an example for us to follow!

The speaker at the communion service was an Elim old boy from Ilford church, Rev. Jack Wooderson. He has been the minister of a flourishing Pentecostal church in Durban, South Africa, for thirty-five years. He drew our attention to statements of Biblical characters: Ornan's " I give it all " (1 Chronicles 21:23); Peter's " Such as I have give I Thee " (Acts 3:6). His theme was " serving God without reserve." Our Lord's blood flowed to save; we too must sacrifice; God needs our talents and tithes to spread the gospel. Brother Wooderson told of two business men in his church who gave £10,000 for missionary expansion. Others gave twenty per cent and some even thirty per cent of their incomes to spread the message. Seven European churches have been opened and an extending work among the non-Europeans is being accomplished through those who honour God with their substance. As king David made request to Ornan, who replied " I give it all," so King Jesus asks us to yield Him our all. There was a holy hush and much heart-searching as the ministers dispensed the emblems.



The Executive Council, with the Secretary-General standing.

At the afternoon musical festival it was stated that the London Crusader Choir had made over 1,000 visits to prisons and that hundreds of thousands had

heard the gospel behind prison bars. The children were not forgotten. They gathered twice to hear illustrated talks from Pastors A. D. Sandford and W. J. Hilliard. Many Elim Sunday schools were represented. One lad, named Andrew, won a prize because he brought nine others.

In the evening we congregated for an evangelistic service conducted by Ron Jones and party. This campaigner took for his subject the theme of the conference, "Earnestly contend for the faith." This challenge was to warfare, not to welfare. We must be God's contenders, like Shammah and Daniel, in a decadent age, making full surrender and service to God. Several responded to the appeal. The final meeting of the day, "Late night special," was led by Pastor J. C. Kennedy. Favourite hymns and choruses were chosen by those gathered. A remarkable testimony to divine healing was given by a Scottish lady who, after disappointment, was amply rewarded for her persistent prayer. In this cheerful atmosphere testimonies to conversion in childhood and old age were given.

George Brown, U Thant and Elim pastor in Aqaba crisis moves

By JOHN LANCASTER

ACCORDING to today's paper General Nasser has announced his intention to close the Gulf of Aqaba to ships trading with Israel, thus effectively severing Israel's only link with the Red Sea. With the withdrawal of U.N. troops from the Sinai peninsula this action is the most serious threat to peace in the Middle East.

In view of the serious implications of this situation, George Brown is to hold urgent talks with Mr. Gromyko, Russian Foreign Minister, during his Moscow visit planned to commence today. In the meantime, U Thant, Secretary General of the United Nations, has flown to Cairo for talks with General Nasser. These moves are regarded as crucial.

They are not, however, the only moves taken in the crisis, nor can they be regarded as the most influential. Perhaps the most important interview connected with this inflammable situation took place this morning in the front room of an undistinguished-looking house in the south of England, though it should be added that similar talks were held in many other places. The facts of the situation are that while George Brown had gone to see Gromyko and U Thant was seeking an interview with Nasser an ordinary Elim pastor was engaged in vital talks on the situation with God!

It is clear from the Scriptures that when a man sincerely seeks God in prayer he makes a significant contribution to history. Whether it is Abraham praying about Sodom, Moses coming before God prior to Israel's exodus from Egypt, Jehoshaphat crying for divine intervention when his country is invaded, or Daniel prostrate before the Lord by the river of Babylon, the fact remains that believing and persistent prayer plays a vital role in world events. This is why the New Testament exhorts Christians to pray for their rulers—"for kings and all who are in high positions" (1 Timothy 2 : 2, R.S.V.).

It is surely true that since God is supreme in all things He holds the key to history. Nebuchadnezzar was forced to recognise this when he declared "He does according to His will in the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to Him, 'What doest thou?'" (Daniel 4:35, R.S.V.). In the light of this, therefore, it is true to say that the man who prays holds an interview with the supreme authority in

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the universe. Thus George Brown's interview with Gromyko and U Thant's with Nasser are of lesser significance than the effective, fervent prayer of a righteous man.

This is a staggering thought, but it is true! "Prayer moves the hand that all things moves." In the wisdom of God He has arranged that the prayers of His people shall become the means through which His will is accomplished. Thus when, along with thousands of other Christians, this morning I brought the Egyptian-Israeli crisis before God I believe I was talking to a Master Politician whose authority makes the combined strength of world diplomats look like a drop in a bucket! And it so happened that this morning's bulletin from the Bible contained the following: "Lord, when Thou didst go forth from Seir, when thou didst march from the region of Edom, the earth trembled, and the heaven dropped, yea, the clouds dropped water. The mountains quaked before the Lord, yon Sinai before the Lord, the God of Israel" (Judges 5 : 4, 5).

God has been to Sinai before; He knows its significance now. And by the way, that goes for your personal trouble-spot, too!

ELIM CONFERENCE—MONDAY

by Brian J. Edwards

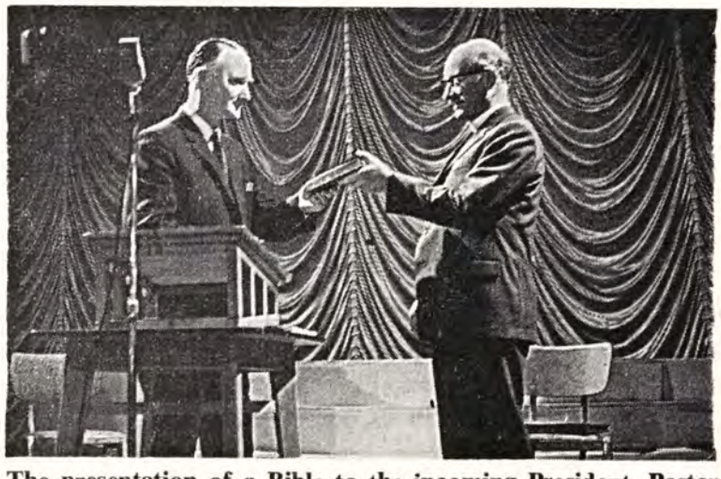
MINISTER OF THORNTON HEATH ELIM PENTECOSTAL CHURCH

FOR many of the delegates the Monday of conference week is a day of early start and late finish. Some travelled hundreds of miles and Pontin's, this year's venue, was a welcome sight.

Elim is well known for its family spirit, and we certainly live up to our reputation on occasions like this; the air is full of "hellos" and "It's good to see you again," and as we mingle with one another there is a very real sense of fellowship in Christ.

The first event of the day for me was the ministerial session. I wish you could have been present for the first part of this session, which is always spent in prayer. What a thrill to hear these men pray and worship the Lord, each one on fire for God, full of praise for His goodness through another year, and prayer for more of His blessing.

At 7.45 p.m. the ballroom is full, and Pastor Alan Brewster leads the congregation and inspires the very best of Elim singing. The Monday service itself is an occasion which calls for dignity, for it is at this service that the President is inducted. Last year's President, Pastor G. W. Gilpin, Principal of Elim Bible College, led the first part of the service, giving a warm welcome to delegates and visitors alike. Before leading us in a hymn of resolve for the coming year the outgoing President thanked all those who had made both him and his wife welcome during the term of office and encouraged us all to keep going on with God. Then came the induction itself. The Principal presented the token of office, a special



The presentation of a Bible to the incoming President, Pastor R. B. Chapman, by the retiring President, Pastor G. Wesley Gilpin.

presentation Bible, and Pastor R. B. Chapman became the new President of the Elim Churches. Sharing the honour of these moments was the President's wife, and later in the service we were all thrilled as her daughters joined her to minister in song.

Mr. Chapman has served the Lord in Elim since 1936. During this time he has conducted evangelistic crusades, has held the office of district superintendent in three presbyteries and is at present a member of the Missionary Council. The President's address brought a very real challenge to us all as he highlighted the need for greater missionary interest and evangelistic drive. An address which provoked

Enthusiastic crowds packed the ballroom for each evening service during the conference.

thought and demanded action. God bless you, Mr. President; may the Lord use you to bring to our churches a new and vital vision of outreach at home and abroad.

The final event of the day was the international late night special. We were glad to welcome a group of Elim Bible College students representing four different countries. The Lord blessed the ministry of these young people. To make the international night complete a Welshman, Alan Caple, thrilled us with his singing.

And so the day concluded; an early start and certainly a late finish, but well worth it.

Letter to the Editor

DEAR SIR,—I am prompted by Mr. F. Lavender's article "The future of evangelism in Elim" to put down one or two considerations on Elim's evangelism.

First Mr. Lavender's stricture that "other forms of evangelism [i.e. than campaigns] are viewed with indifference or suspicion. This is reflected in the work of our Evangelistic Committee": as a member of the committee I raised the question of our terms of reference recently, and every man on the committee is deeply interested in every form of evangelism, and sometimes more in other types of outreach than crusades. The individuals on the committee themselves are active in numerous and varied endeavours to save our generation, and indeed some have led the field in methods other than crusades.

The Evangelistic Committee, however, exists primarily to open up new churches by means of pioneer crusades, and as a committee has to keep in view what is mainly expected of it. Mr. Lavender says this work should go on, and in that case the committee must necessarily give a good deal of its time to seeing that it does.

The committee is at the moment probing to find how the spirit of evangelism can be encouraged throughout the work. I speak unofficially, but others I think feel as I feel, that we view the entire activity of Elim, other than its worship, as being evangelistic. In the real sense the whole of our headquarters is the evangelistic department of Elim, handling each special interest separately—literature, youth, music, buildings, and so on. I would say that Mr. Lavender's intentions are excellent and might be very practical, but one thing worries me; it is that evangelism should ever become a mere department of our work. Evangelism *is* our work, and not a part of it.

Far from the movement being obsessed with the method of pioneering by crusades, I would say it is hardly interested. My own calculations are that every Elim member gave in cash to pioneer evangelism about one-twelfth of a penny per week last year—fourpence for the year!

I agree entirely that every pioneer crusade should be a "saturation crusade" using every form of evangelism. I would welcome this, for example, in my anticipated crusade in Port Talbot. Such an effort, however, would have to enrol every possible member in the area for weeks on end beforehand, and would cost thousands of pounds. This is what should be done of course, but I question whether it can be.

The fact is that Elim is still pioneering even where there are churches established. We have Elim members, but we must create an Elim public as there is a Methodist public or an Anglican public. It has been said that it does not take a good man to draw a crowd into a Baptist church; it has its public already. We have not. The start of a new church for us is only the start of pioneering in that area. After a mere fifty years from a start with one church in Ireland Elim can hardly be said to have begun yet. We are still the early Elim people.

GEORGE CANTY.

Sparkbrook, Birmingham.

God has no use for pessimists in prayer.

* * *

"Ye have not, because ye ask not" (James 4:2).

* * *

"Satan doesn't care what we worship, as long as we don't worship God."—D. L. MOODY.

* * *

"The person who has God in his heart is unconquerable."—MRS. CHARLES COWMAN.

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All the conference photographs in this issue, except that on page 384, were taken by Pastor Brian R. J. Garrard.

EDITORIAL

THE Arab world sits tight, listening to the call in the mosques for a holy war and waiting for pressure to build up elsewhere over the closure of the Gulf of Aqaba to Israeli shipping. Continued troop movements are reported from Iraq into Syria and from Saudi Arabia towards Jordan; the Algerian Army Chief of Staff, Colonel Tahar Zbiri, received in Damascus by Dr. Nuruddin-al-Atassi, the Head of State, is reported to have repeated an offer, already accepted in Cairo, of military assistance; King Hassan of Morocco has sent a message; and President Bourguiba of Tunisia seems prepared to throw in his lot with the other Arab states in spite of his boycott of the Arab League.

In Israel, "proposals for a wider coalition in the Israeli Government do not necessarily imply a change from Mr. Eshkol's leadership, though the inclusion of strong personalities is obviously expected to effect a strong influencing policy in their direction—*which points towards independent action by Israel now before it is too late. Nevertheless, even under Mr. Eshkol the possibility of Israel action remains strong*" (Nicholas Herbert, London *Times* correspondent in Beirut).

The fundamental change in the Middle East balance of power currently in being while Israel is being immobilised by international discussions points to Israel's scepticism of United Nations ability to intervene if America agrees to act only under United Nations auspices.

The Americans are caught on the horns of a dilemma. A four-power conference on the Middle East situation would wish to discuss Vietnam as part of the general East-West situation. As Louis Heren, London *Times* Washington correspondent, states:

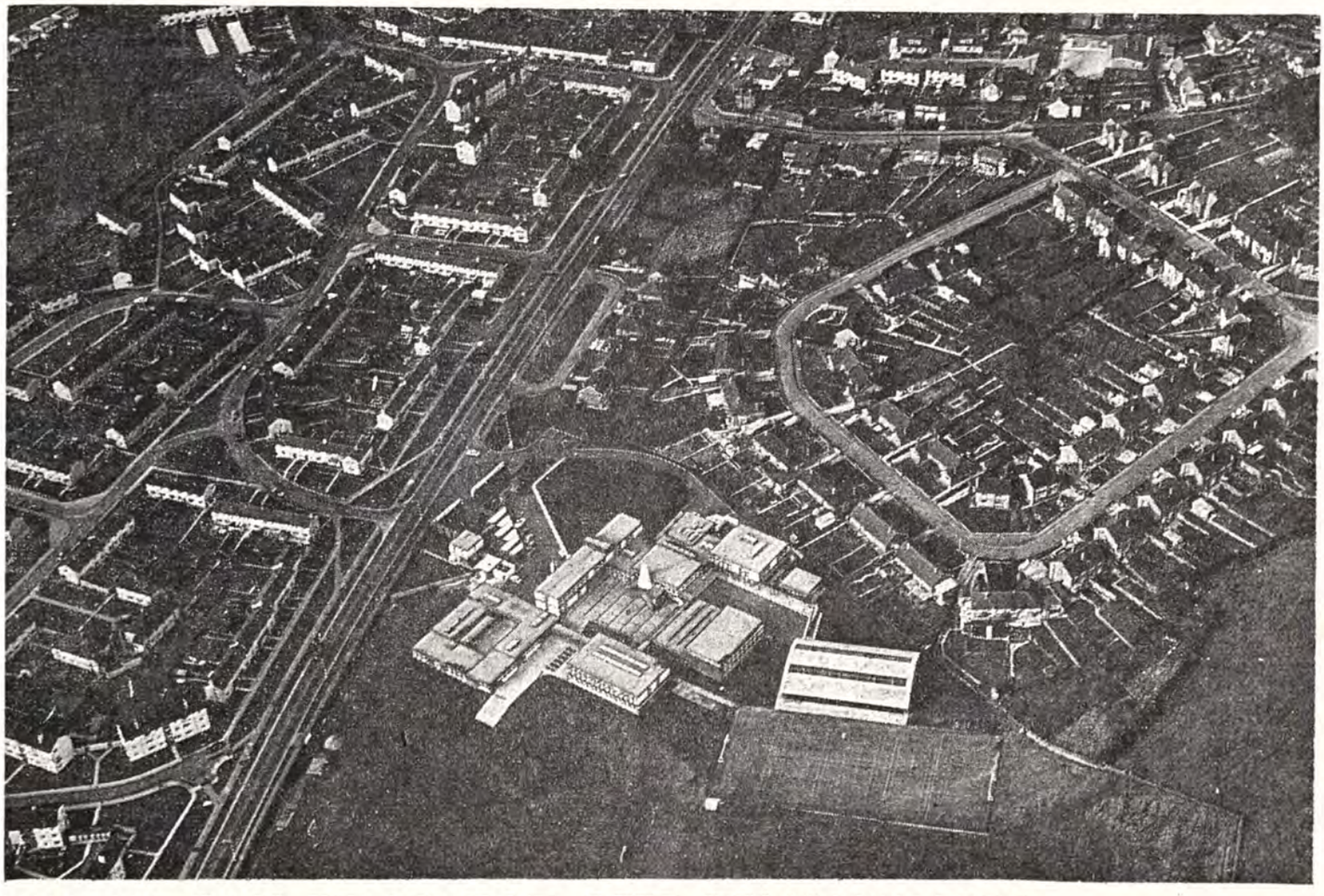
"President Johnson has already been ridiculed by Senator William Fulbright, the chairman of the Senate Foreign Relations Committee. The senator said on Wednesday: 'I sure feel sorry for the President. He must have more self-possession than I do. I'd hate to have to plead restraint . . . to tell Nasser and others to exercise restraint when we are dropping bombs by the thousands on North Vietnam . . . my stomach couldn't stand it.'

"Nevertheless, a peaceful resolution of the Middle East crisis, requiring as it does free passage through the Strait of Tiran, would inevitably have some consequences in Vietnam. There could be no further consideration of mining or blockading the approaches to Haiphong."

And Eric Britter from New York says: "It seems probable that U Thant will ask the council for definite guidance on how he should proceed to strengthen the worn fabric of peace in the area. In the past the Secretary-Generals—both U Thant and Mr. Dag Hammarskjold, his predecessor—have too often been left with a vague mandate to do whatever they could. The former slogan of 'Leave it to Dag' was replaced by 'Over to U.'"

Maybe U Thant's persuasiveness will achieve what threats and intrigue will fail to do. Nevertheless the whole broad picture intrigues students of prophecy tremendously—Israel, once again set in the cockpit of the world for the same reasons that the area is the world's strategic centre, becomes the target for Arab animosity and the centre of world international tensions as the Bible forecast she would.

HOW *can you help to put another Elim church into the picture* ?



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CONFERENCE—TUESDAY

by WYNNE LEWIS

MINISTER OF DERBY ELIM PENTECOSTAL CHURCH

OUTSIDE, Tuesday is rough, with high winds and showers. Inside, the day commences with the devotional session. Peter Watson exhorts us always to remember that, whatever the prevailing circumstance, " underneath are the everlasting arms."

At 10 a.m. the representative session of the conference is declared open by our new president. How will he handle the conference ? How will one's speech go over ? Most delegates ask these questions. Time alone will answer the first. One has to look up at the Executive sat around the tables on the platform to answer the second. Their facial expressions tell whether you are going over well or will soon go under. Firstly, scrutineers are " volunteered " into Elim's most unwanted position by others who try to avoid the job, and soon we are under way with the business.

Tuesday is traditionally reports day. The heads of the various departments give a résumé of the year's work. Some capture our imagination, others give us a feeling of frustration. It is surprising how much discussion emerges—" how great a matter a little fire kindleth."

EVANGELISTIC REPORT. Poor, on the whole. The Field Superintendent answers a critic : " So much more could have been achieved had there been more money available." The heart resolves : " More effort on my part to raise more money at the annual evangelistic offering." **MISSIONARY REPORT.** A difficult year on the whole, with some bright spots. Our hearts warm at Pastor Ladlow's report of Elim's new mission field in Ghana. Our missionaries deserve the best possible support. **BIBLE COLLEGE.** The Principal reports expansion of the building, opening of the new recording studio, a good number of British and foreign students, and increase in correspondence school pupils. **YOUTH REPORT.** Our energetic Youth Director provokes much discussion with his report. Many delegates feel the time has come to penetrate deeper into the world of youth (evangelism in depth), and later request the conference to set up specialist youth departments. Alex Tee's love of youth stimulates us to do more for them. **MUSIC AND RADIO.** D. B. Gray reports that, among other things, this department is kept busy with production of tapes, etc., for hospitals, prisons and missionaries, and invites all interested to contact him for these facilities. **HOLIDAY AND EVENTIDE HOMES.** These continue to meet a great need in Elim. We should be grateful for small mercies, but feel that much more could be done in this field.

The conference welcomes several visitors to its session. We are privileged to have with us the Rev. Morgan Derham, General Secretary of the Evangelical Alliance, and evangelist Don Summers.

Evangelist Don Summers addressing the evangelistic rally.

Pastors L. C. Quest and L. Lambert conduct a " youth workshop," open to all visitors, firing the enthusiasm of all youth workers present with good advice and ideas galore.

The evening evangelistic service

The preacher, Don Summers, directed much of his sermon to Christians. " Britain and the Church have lost the will to work. Many have not got up out of their pews to do an honest day's work for God." Turning to sinners, he declared : " Your heart is so big that the world can never fill it." We shall never forget that sermon on the " rich fool." The recording angel's services were required after all, as two people surrendered to the Saviour. It was a good meeting, led inspiringly by P. S. Brewster, with good singing

by Bill Plowright, the ladies' choir and the conference male voice choir.

A long day, but not over yet by any means. Groups of delegates huddled together in the cafe can be seen putting the movement right. They have the solution all of Elim's problems! One indulges in wishful thinking and hopes that they will speak their minds in conference session tomorrow with the same fervour and conviction. There are still some more official meetings this night. In the theatre the film of the Kensington television service is screened, while in the lounge the National Youth Director leads camp personnel in discussion about youth camps and holidays. It is now 10.45 p.m. Most sensible people go to bed, others go "off the deep end" in the swimming pool, while others, smaller in number now, can still be seen and heard putting Elim right.

The Elim Missionary Society wishes to express its thanks for conference offerings to all who gave so liberally.

Conference missionary offering ...	£271	2	0
Chalet key offering	37	16	7
Carol singers	7	0	3
	£315	18	10

L. WIGGLESWORTH.

UNITED SUNDAY SCHOOL RALLY IN SOUTH LONDON

SUNDAY school on a Saturday! The united Sunday schools of the South London District Presbytery gathered in the Elim Central church, Clapham, on the first Saturday in May. We had as our guest Pastor Chas. Brookes, who played his fairy bells and followed with an explanation of how you could do it yourself. A lively feature about Jonah, in which city walls, a boat and a life-size whale appeared to illustrate the commentary, introduced a variety of items from the different schools. Clapham followed with a choir piece; the Croydon primary percussion group took part; a group of scholars from Kingston told us in recitation some Bible stories; and Thornton Heath presented "The Great Supper" in a modern setting.

We were then challenged by a gospel filmstrip which exhorted the children to accept the Lord as Saviour. The Clapham church thoughtfully provided refreshments for the children, and as we mingled in this time of fellowship the desire was expressed that perhaps this occasion would be the first of many to be held in the future. LESLIE TODD.

SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, cadets and Sunshine Corner have been received during the quarter ending March 31st, 1967. We appreciate the generous giving of our young people.

	£	s.	d.
Pontypridd	30	0	0
Lee Croft, Sheffield	28	19	3
Larne Pathfinders	28	0	0
Leigh-on-Sea, ship halfpennies ...	27	2	6
Delancey, for Kideka church ...	22	0	0
Bradford	21	14	11
Leeds, £10 each for Mrs. B. Thomas and Miss O. Garbutt	20	0	0
Rochester Independent (£11 for pew in Brazil church)	16	0	0
Portsmouth	14	7	1
Wimbledon (£2 famine)	14	0	0
Yeovil	13	8	6
Southampton, three branches	13	0	7
Plymouth	12	0	0
Croydon (cadets 9/-, ship halfpennies £2/3/6, Sunday school £8/18/9)	11	11	3
Kingstanding Pathfinders	10	15	4
Ipswich (Sunday school £1/18/-, ship halfpennies £6/18/3, famine £1/10/-)	10	6	9
Acomb, York, for Miss Beardwell	10	0	0
Holland Park Mission, £5 each Renshaws and Griffiths	10	0	0
Swindon, for Pastor Gull	10	0	0
Vazon Junior Crusaders	9	16	0
Ashbourne	9	5	0
Woodcock Hill ...	8	0	0
Ingatestone	7	10	0
Oxford, ship halfpennies	7	5	6
Mansfield	6	0	0
Holyhead	5	17	3
Huddersfield Pathfinders (famine 13/-)	5	13	0
Winson Green ...	5	12	3
Harrogate	5	10	0
Preston Park, for famine	5	10	0
York, for Miss C. Paint	5	10	0
Lowestoft	5	7	8
Blackbird Leys, Oxford, ship halfpennies ...	5	0	0
Erdington	5	0	0
Hereford, ship halfpennies	5	0	0
Rayleigh	5	0	0
Westcliff	5	0	0
Romford, ship halfpennies for Miss C. Paint	4	17	1
Melbourne, ship halfpennies ...	4	16	6
Clydebank, for work in India ...	4	12	6
East Ham, for India jeep	4	7	0
Barnstaple, ship halfpennies ...	4	2	4
Tithe Farm Pentecostal, for H. Jeffery	4	0	0
Loughborough (Bible class £1/9/3, ship halfpennies £2/5/6)	3	14	9
Selly Oak	3	10	1
Bolton, ship halfpennies	3	10	0
Hastings	3	10	0
Hove (£1 for famine)	3	10	0
Porth	3	10	0
Llanelli, ship halfpennies	3	7	0
Brecon	3	3	9
Ilford	2	18	3
Ballysillan	2	17	6
Reading, ship halfpennies	2	8	2
Edinburgh Sunday school and Sunshine Corner, ship halfpennies)	2	8	0
Ellesmere Port ...	2	0	0
Liverpool, ship halfpennies ...	1	15	0
Mason Street, Hull, Junior Church ...	1	15	0
Salford Sunshine Corner	1	1	8
Driffield, ship halfpennies	1	0	0
Eastleigh, ship halfpennies for H. Jeffery	1	0	0
Waltham Abbey ...		17	6
Dundee		15	0
Newhaven		15	0
West Bromwich ...		10	0
Aberystwyth ...		8	0
Hayfield, ship halfpennies		7	0
Malvern, ship halfpennies		6	0
Malton		4	6
Mountain Ash ...		1	9

A consideration of

MODERN PENTECOSTAL PHENOMENA

III. COVET EARNESTLY THE BEST GIFTS

By W. G. HATHAWAY

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way" (1 Corinthians 12:31). *"Follow after charity and desire spiritual gifts, but rather that ye may prophesy"* (1 Corinthians 14:1).

PAUL, in writing to the Corinthian church, instructs them to "covet earnestly the best gifts" and to "follow after charity, and desire spiritual gifts." Such advice to this church in particular seems surprising, as there was a plentiful supply of gifts of the Spirit among them, especially the oracular gifts.

Being the founder of this church, he was entitled to give them his apostolic admonition. On that first pioneer visit to Corinth he continued there eighteen months. Then came the bitter insurrection of the Jews against Paul, which was stamped out by the action of the Greek officials in the city. After this Paul tarried a good while there, preaching Christ with power and great authority. His preaching in those early days of the church at Corinth must have brought well within its scope the exercise of spiritual gifts, for because of this there was an abundance of manifestations of the *charismata*. In those three chapters in the first Corinthian epistle he deals with the operation of them, so that the believers might be instructed in the correct use and orderly control of all such manifestations. Some have suggested that he wrote to limit or curtail them, but this was not so, for he makes it clear that they are to "covet earnestly" and to "forbid not" these spiritual exercises. They are to "covet to prophesy, and forbid not to speak with tongues" (1 Corinthians 14:39).

Desire spiritual gifts

It is certainly in order to desire and to seek earnestly for the exercise of spiritual gifts, in spite of what the critics say. We do not seek for gifts that we might believe. According to Mark 16 we have to believe first and then these signs "follow them that believe." The whole purpose of such manifestations of the Spirit is that the Church might be edified. This supreme purpose overrides any personal motive, so that no one can honestly seek them for gratification or self-interest. They are given and they appear solely for the good of the Church and the glory of God.

In the church assembly their orderly exercise is commended. Without orderly control there can only come confusion and disorder. No person should monopolise the time of any meeting by over-exercise of a particular gift. Anything that attracts attention to the person rather than to the Lord Himself should be frowned upon and disallowed. Any person using a gift too frequently should be gently reminded that there are others who are also gifted members of the body of Christ and should also be allowed to play their part in the worship of God. The best pattern for a meeting of believers for worship and fellowship is that given in 1 Corinthians 14:26, where each one contributes what God has given, and so the church as a whole is edified and built up by the spiritual ministration of all its members.

The gifts and the gifted

We must remember that there is a differential between the gifts of the Spirit residing in members of the Church and gifted men (and women) who are given as gifts of the risen and ascended Lord. In the first they are given by the Spirit to individual members of the Church that He may use them for the building up of the whole. In the second the persons themselves are gifts to the Church. These latter are enumerated in the Ephesian epistle: "apostles, prophets, evangelists, pastors and teachers." These function in the Church "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ" (Ephesians 4:8-16). They also come into action in the preaching of the gospel for the expansion of the Church. In Acts 2:47 we read that "the Lord added to the church daily those who were being saved."

The three main purposes for the exercise of all spiritual gifts or gifted ministries are evident; they are for (1) the worship and glorifying of God; (2) the edifying of the Church as a whole; (3) the increase of the Church through the preaching and witnessing of its members; (4) the attestation of God's

power in divine evidences to confirm the preached Word of God.

In all gatherings of believers for praise and worship, for prayer and fellowship, or for edification, there should be expectation that the Holy Spirit will manifest His presence by ministry of the gifts or through the anointed ministry of gifted ministers whether they are ordained ministers or not. The priesthood of all believers is an established doctrine of the New Testament (1 Peter 2:5 ; Revelation 1:6).

Signs and wonders, God's will

Why should we set our sights to a lower level than God's best? It is still His will to bear witness to the message of the cross with signs and wonders by the power of the Holy Ghost. " God also bearing them witness, both with signs and wonders, and with divers miracles and gifts [distributions] of the Holy Ghost according to His will " (Hebrews 2:4).

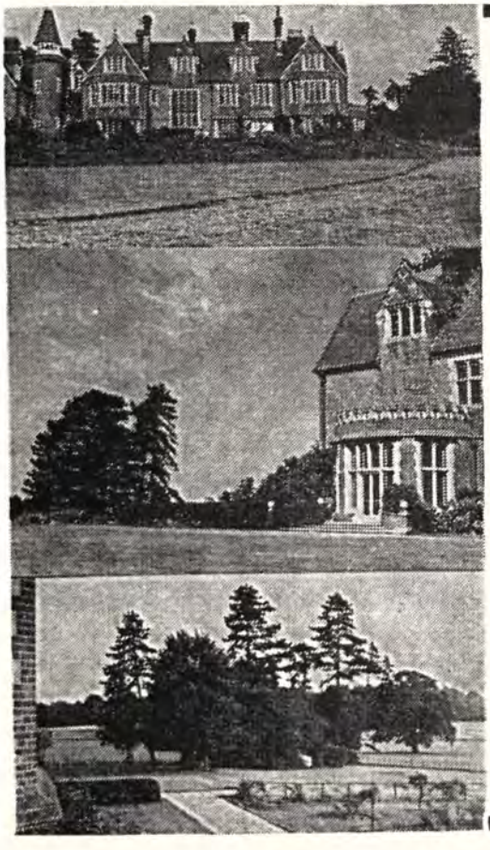
When our faith can take God at His word, and when our humility will allow Him to have all the glory for what is accomplished, we shall see these things done again in a divine proliferation. This is revival! This is God's pattern! This is what He desires! May it be so increasingly as the days draw near for the return from heaven of the Lord of glory.

In all efforts to bear witness to the gospel of our Lord Jesus Christ, whether by ordinary meetings for the preaching of the gospel, by special efforts of any kind or by personal witness to individuals, we should expect the Spirit of God to bear witness to His Word. The Acts of the Apostles is full of such evidences leading to the conversion of many. The healing of the lame man at the gate Beautiful of the temple led to 5,000 being added to the Church in Jerusalem. Many of the Jewish priests also believed. In the record of John we read that " many believed in His name when they saw the miracles which He did " (John 2:23). In Samaria the preaching of Philip the evangelist and the miracles wrought at his hands as divine attestations to the Word resulted in a great revival in the city (Acts 8:4-17).

Those who seek the miraculous power of God for physical resuscitation must come to know that healing is not man's prerogative. It is God's, and His alone! When the sick get their eyes on the men God uses and look to them for healing, God's work is hindered. When they look away from the servant of God to the Lord Himself they bring themselves to the place where the Lord can do something for them.

This brings me to something more I must say on this point: In thinking of the operation of any and every gift of the Spirit we have to remember there are three main levels on which gifts may operate.

The first, the highest and holiest of all, is the pure unadulterated operation of the Holy Spirit Himself through a human channel. Whether the gift is one of the thinking, acting, or speaking groups—for all the nine come under one or other of these categories—



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there will be a deep consciousness of God. The operation will be sound, sane and scriptural in every way, and will be capable of being judged or examined by spiritual men and can be subjected to any sincere scrutiny. Such a manifestation will come when the Spirit acts, Himself, of His own will. Only in these circumstances can there be a true and divine display. Let me put it another way. Every gift of the Spirit in its true and perfect operation is only "given" when the Spirit Himself manifests it at His own discretion. The idea that we possess this or that gift is wrong. We only possess the capacity for the Spirit to use us. We must remember that the gift is His, not ours, and it is always under His control, never ours!

Human imitation

The second best is when we try to operate what we believe to be a gift of the Spirit and only a human imitation results. This can happen in the case of any gift. One can learn some lessons in the school of the Holy Ghost! The longer one is a student the more one learns! Take the question of healings. We pray and then minister to the sick. Perhaps we tell them to be "made whole," or to "rise and walk," or to "open your eyes and see." But nothing happens! Why? Because even if it has happened at other times the Spirit of God is not acting with you at that particular time. We might borrow a modern phrase and say we are not "with it." Without the co-operation of the Spirit Himself the result can only be a human imitation of what should have been a clear case of healing—failure instead of success! In oracular gifts take for example the gift of interpretation. Someone speaks with tongues in a service. Someone else gives interpretation. Unless the interpreter is inspired by the Spirit at that moment all that results is a good spiritual exhortation or message, given well-meaningly and with good intention, but it is *not the interpretation of the tongue spoken.* The person who gives the "interpretation" will probably be using the gift of prophetic exhortation, counselling the hearers very faithfully, but it is not "interpretation." I have heard "interpretations" that have seriously misquoted scriptures. Others have made statements that are not true to well-known Biblical facts. This is the human mind taking over instead of letting the Spirit take over.

Interpretation, when truly inspired by the Spirit, will have a divine character about it, and it will bear at least some relationship to the words spoken in the tongue, and be capable of standing up to any expert language test.

A person who thinks that he has the "word of knowledge" may make certain statements in a service from the platform, thinking he is operating this gift; but the statements may not be true. Guesswork is not the Spirit's work, nor is simulating what God has done through someone else. We have to be very careful lest, thinking we have a certain gift, we act purely on human presumption.

In his epistle to the Romans Paul makes it clear that those who exercise gifts in the assembly of believers, differing as they do according to the grace given to men, should wait on their ministry. This is to enable them to come prepared to play their part as God may direct (Romans 12:6-8).

The third and lowest level on which some supernatural gift may operate is by an evil or lying spirit. We must settle it in our minds that this can never happen to a true child of God who is living a consistent life and walking in the light of God. What a comforting assurance it is to learn that whenever we ask our heavenly Father for bread He will not give us a stone. If we ask for fish He will not give us a serpent. If for an egg He will not give us a scorpion (Luke 11:11-13). Such a thing as the manifestation of a false gift can only appear when a person is backslidden or hypocritical, or has a form of godliness knowing nothing of the power of God, or has had some connection with an heretical sect, or has possibly been involved with spiritism.

The necessity of test

Saul had an evil, lying spirit that dominated him after his rejection by God because of his disobedience. Mercifully it was subject to the music of David's harp as he praised and magnified God. Saul prophesied when the Spirit of God came upon him when he was first chosen and was anointed by Samuel the prophet. Now, in his state of rejection, an evil spirit possessed him and prophesied, lyingly, through him (1 Samuel 10:10; 18:10; 19:9, 10).

Here we see the necessity of a test when there is reason to doubt the utterance of a stranger whose public utterance does not find a witness in the spiritual men of the assembly. John, in his first epistle, instructs that we should "believe not every spirit, but try the spirits, whether they are of God." The acid test of the spirit is the confession of Jesus as the incarnate Son of God (1 John 4:1-3; 2 Thessalonians 2:2).

In such cases as these the gift of discernment by the Holy Ghost is of paramount importance. Let no sincere and trusting believer ever fear deception by an evil spirit speaking in a false gift. Such cases are

extremely rare, and an almost unheard-of thing, in meetings of believers. God will uncover any charlatan who by this means seeks to deceive the Church of God.

In every desire to seek manifestations of gifts of the Spirit we must be quite clear that the glory of God is the ultimate, not the exaltation of human personalities.

WEDNESDAY'S CONFERENCE ACTIVITIES

by Richard Lighton

MINISTER OF COATBRIDGE ELIM PENTECOSTAL CHURCH

THE day commenced with 300 to 400 people at the 8 a.m. devotional session under the leadership of Pastor J. Crimp. At breakfast we were delighted to hear the voice of our esteemed brother Pastor H. Phillips as he said grace in Afrikaans, and the conference resumed its business at 10 a.m.

The retirement of S. Gorman and G. H. Thomas from the Elim Missionary Council being announced, the conference acknowledged its gratitude to them by a standing ovation to Mr. Gorman and, in his absence, by acclamation to Mr. Thomas.

Items on the agenda dealing with a stewardship campaign, an increase in ministers' salaries recommended by the Salary Committee, the acceptance of new Elim churches at Ellesmere Port, Harlow and Stevenage, and a resolution that the second Sunday in October each year be observed as Evangelistic Appeal Sunday were adopted by the conference during today's business. Re-election to the following committees was declared by the scrutineers as follows: *Elim Bible College Synod,* John Lancaster and S. Gorman; *Elim Missionary Council,* R. B. Chapman and G. Hillman; *Youth Committee,* John Lancaster; *Evangelistic Committee,* W. R. Jones and G. Canty; *Salary Committee,* F. E. Croker and T. H. Stevenson; *Buildings Development Committee,* C. Pendrill and J. B. Bielby.

The minister of the Cheltenham church, A. D. Sandford (right), with his wife and family, share a joke with the Missionary Secretary.

Pastor Biddle is never happier than when surrounded by boys and girls; eleven o'clock saw the children having a great time with "uncle Archie." As well as choruses, Bible stories and quizzes there was a practice for the part they were to take in the "family service" later that evening.

At the same time "evangelism workshop" was being held in the ballroom. The chairman was missing, but the friends had gathered to hear evangelist Don Summers speak on evangelism. Mr. Summers remarked upon the decline in churchgoing over the last ten to fifteen years as being largely due to the Church asking questions instead of supplying answers. He said: "A sense of crisis has been lost in the church. Billy Graham lives in this sense of crisis—it's his driving force."

A splendid company of women gathered for their meeting at two o'clock convened by Mrs. Chapman. Speaking on behalf of the Elim Women's Missionary Auxiliary, Mrs. G. Gorton paid special tribute to the smaller churches, where the pastor or his wife is in full-time or part-time employment to augment their income, who had given so courageously and sacrificially for the missionary cause. The speaker was Mrs. Margaret Ladlow. Her theme was Hannah, the woman who prayed, who praised and who sacrificed, and she gave a moving illustration of her praying mother. Her words were choice, her illustrations original, and it was apparent to all that her message was under the anointing and direction of the Holy Spirit.

The evening service was fittingly developed in an able manner by our National Youth Director into

(continued on page 386)

A report of the services and activities for Thursday

by DAVID HOLMES, Newquay

IT was good indeed to see such a goodly number for the 8 a.m. devotions, which were led by Pastor Richard Lighton. How our hearts thrilled as he drew our attention to Psalm 8:9 and spent precious moments uplifting our Saviour. It was evident from the prayer and worship time which followed that the word had touched the hearts of those present.

The Elim Church Incorporated Conference was the first business of the day, and this included the election of the Chairman of the E.C.I. for the ensuing year, Pastor G. Wesley Gilpin.

In the communion service which followed one could sense the expectancy of the blessing of the Lord as the ballroom filled with delegates and visitors. This service is truly a highlight in the conference, and again this year we were not disappointed. The service was convened by the President and we were all delighted to see Pastor T. H. Stevenson with us again as he led the gathering in prayer. It was indeed a happy coincidence that Pastor Leslie Green (Paisley) ministered the Word of God, as our brother had been elected Vice-President for the coming year earlier in the conference. How our souls were blessed by tremendous Holy Spirit anointed ministry on 2 Timothy 1:14 (Moffat's translation). Our brother drew attention to the theme of the conference, "Earnestly contend for the faith" (Jude 3), and it was heaven-sent blessing which gripped our hearts with the doctrines and truths of God's Word —a living Word—and its life was pouring through the gathering. The joy and anticipation of the coming again of the Saviour expressed itself wonderfully in the final hymn, "What a gathering of the ransomed there will be . . ." In this service Pastor and Mrs. L. C. Quest and Pastor and Mrs. W. J. Allen were introduced to the congregation on their retirement from full-time ministry. Others also retiring but not present at the meeting are Pastor and Mrs. F. D. Byatt, Pastor and Mrs. W. J. Martin and Pastor and Mrs. J. Tetchner. We pray God's richest blessing on them all.

In the afternoon the boys and girls met for their activity, which was a mystery feature; they did enjoy it!

At the same time the Missionary Council sponsored a "missionary workshop." Our Missionary Secretary convened the meeting. Appreciation was expressed to all the various departments in our churches for the response and interest shown in the work of the missionaries. It was noted with true pleasure that since the inception of the E.W.M.A.

The President introduces the newly elected Vice-President, Pastor L. W. Green, to the conference.

just one year ago almost £2,000 had been collected for the Missionary Society. The money was designated for the jeep for the Indian field and the Ghana project. The open discussion which followed developed mainly on the theme of the exchange of ideas for the encouragement of missionary interest and giving among our Elim family.

The evening service commenced with community singing led by Pastor Ron Jones. From the Missionary Council Pastor John Gardiner convened the conference missionary rally. After the President's conference address on overseas missions the interest was focused on this service. How thrilling it was to have present such outstanding missionaries as Miss Joan Caudell (Rhodesia), Pastor and Mrs. David Lewis (India), and Pastor and Mrs. H. C. Phillips (Transvaal, South Africa). Space does not permit the reporting of thrilling accounts these missionaries gave of their work for God. Pastor Gerald Ladlow,

The platform at the missionary rally. Seated, front row (from the left), G. L. W. Ladlow, Joan Caudell, Pastor and Mrs. D. C. Lewis and Pastor and Mrs. H. C. Phillips.

suitably garbed in tribal robes, was the final speaker and told of the new work in Ghana, where he spent six months in the last year. The ministry in song by Mrs. Lewis and the ladies' and men's groups under Pastor D. B. Gray added blessing to the service.

It had been disconcerting to learn of the deficit in the finances of the Missionary Society. Praise to the Lord came from all our hearts when Pastor Leslie Wigglesworth announced that during the week he had received anonymous gifts totalling £2,125. Then on behalf of the E.W.M.A. Mrs. Gladys Gorton presented a cheque to the Missionary Society for £1,013/11/6. This was designated for the Ghana project. The evening missionary offering amounted to £271. There is still a heavy financial need in the Missionary Society, but it was clearly shown that by our faithfulness to God every need can be supplied.

The day ended with a recording session of community hymn singing conducted in a cheerful and inspiring manner by Pastor H. W. Greenway.

Already I am looking forward to next year's conference.

CONFERENCE REPORT

by K. SMITH, Bolton

Friday, May 19th

The past few late nights—or early morning hours!—were now having an effect, though the morning devotions always proved a source of blessing. This morning Pastor David Holmes, of Newquay, spoke from Isaiah 58 : 9 : "Here I am." "I am available to man, but it is not one-way traffic, for we must be available to God," I felt summed up his thoughts. Coming from the Northampton crusade, he claimed that "God stepped in." It was good to hear prayer for the camp staff during the time which followed.

During the morning coach tours had been arranged, and fun and games for the children, and I popped in to see Pastor John Matts, from Jersey, keeping them occupied.

Conference session

I liked the phrase used by Pastor John Lancaster in an opening prayer when he spoke of "Walking in the rhythm of the Spirit."

The Executive Council's proposal to ensure every minister his standard salary received unanimous support. It showed the concern that exists in our fellowship one for the other. Pastor Frank Lavender, on behalf of the North-eastern Presbytery, brought a number of suggestions for evangelism, and I felt that the suggestion of Pastor Ron Jones to refer the matter back to the presbyteries was a good idea.

A plea that the Sunday school examinations should be reviewed was made by Pastor Brian Richardson on behalf of the North London District Presbytery. Eventually it was agreed that the presbytery meet the Youth Committee, inviting other presbyteries to send delegates.

Seeking to show "Christian statesmanship" and not be a "ranting politician," Pastor L. P. Cowdery, of Plymouth, proposed that nominations for headquarters officers be allowed from district presbyteries as well as the Executive Council. Some did not agree, and one layman expressed his confidence in the experience of the Council. The proposal was graciously defeated. Any speech by Pastor W. Lewis, of Derby, is not only full of bright ideas but heavily spiced with humour, and Friday proved no exception. He was pleading for heads of departments within the orbit of the Youth Committee, and mentioned among others Christian education, moral welfare, special outreach, including drug addiction, and coffee-bar evangelism.

Following the lead given by the President on the Monday night, I was pleased that my proposal that a monthly missionary prayer meeting should be held

Part of the 1,000-plus attendance at this year's conference.

in every Elim church was unanimously adopted. Pastor Cowdery caused amusement when he said "The Progress Committee is making progress." He wanted its findings, as he is a member of that committee, to be given direct to the conference, and not through the Executive Council, and this received approval. A proposal that no committee member be an Executive Council appointee for more than three years was approved.

The evening service was convened by the President. Miss Muriel Pyne, of Ilford, brought a blessing and the challenge of discipleship in her solo. One feature of the week was the singing of the children, and they were brought out of the playroom and elsewhere to sing once more, with Pastor A. A. Biddle in command. Mr. Arthur Rawlings, of Springbourne, played his trumpet and Mrs. Chapman sang "The Holy City" by special request. I felt it to be a spiritual contribution and so did not think the clapping was necessary. I was glad to hear Messrs. Lindley and Cook, of Wrenthorpe, give a duet, for they have been together for many years. The guest speaker was the Assemblies of God minister at Leicester, Pastor L. Botham. The words of the psalmist, "a clean heart, and a right spirit," formed the basis of his message. Here are a few quotations: "The desire as well as the blessing comes from God," and he gave an intimate word-picture of the later years of Stephen Jeffreys, whose daughter May attended the conference as a visitor. "The greatest blessing heaven can give to any man is a right spirit." "Needy men don't split hairs." "There is a God in heaven who knows us for what we are, and He is the only One who can sort out the wheat from the chaff; I've given up trying long ago."

After refreshments I slipped into the late night special conducted by Pastor Ron Jones as a "family night." The Welsh contingent were singing the chorus "Calon Llan," and I wondered what had happened to the verse. Pastor Harris repeated his solo, hastily written on a serviette. It was all so informal, bright and happy, thanks to the convener. Pastor Walker had a hectic time on the piano and called for a cup of tea to revive his spirit. The Birmingham friends introduced two choruses, new to many: "It's a new life" and "Faith in God can move a mighty mountain," and one of their number gave a grand testimony. The chorus "Jesus loves the whosoever" emphasised the gathering of folk from all over the British Isles. We had the brethren on the trumpets, followed by Mrs. Chapman and Muriel Pyne in a lovely duet. The President brought a closing epilogue. It had been a great day for us all, and one retired tired but much blessed.

Saturday, May 20th

A good number gathered for the 8 a.m. devotions conducted by Pastor Trevor Partington, of Weymouth. It was thirteen years since he accepted Christ at Sheffield and we sang not "Happy birthday" but "Thank you, Lord, for saving my soul." He spoke of the power of prayer, from Jeremiah 33 : 3, and called this God's telephone number. A number of his quotations were good. "The Devil rocks the cradle when we sleep at devotions"; "Instead of

reporting for duty some give God His instructions in prayer"; "When the knees are not often bent the feet soon slide"; "Prayer is never more necessary than when you don't feel the need of it." These are all worth remembering. I have not been to the conference for a couple of years, and the fellowship it brings made me keen to make sure to book early for next year's conference, should the Lord tarry. It is at Blackpool, or St. Annes if you prefer it, and there is a place for you to make it a really spiritual holiday where even the rain does not stop the blessing and the enjoyment.

Letter to the Editor

Dear Sir,—I have been following the television controversy with much interest and feel I must make a point which has so far not been raised. It was very obvious to me that R. Harvey is a young man needing to learn much of grace and tolerance. As a born-again Christian I commend his zeal, and stand for all he stands for, but feel that "Happy in the Lord" has the right answer. Our Lord said "Be ye therefore wise as serpents and harmless as doves." I wonder then if Mr. Harvey could have any idea of what effect his letters had on an unsaved one. My daughter read it and was full of contempt, saying it was the sort of narrow-mindedness that put her off being a Christian. She is no lover of television, by the way. To adopt R. Harvey's attitude in my home would be to have such a one leave, and forsake the Lord for ever. Can single-minded become narrow-minded and so lose precious souls?

Yours in Him,

Clacton-on-Sea. KATHLEEN E. M. PARK.

WORLD PENTECOSTAL CONFERENCE

Rio de Janeiro, Brazil, 1967

Pastor P. S. Brewster, a member of the Elim Executive Council, has been elected to the World Pentecostal Advisory Council and also was elected by ballot to be a member of the Presidium. Mr. Brewster will represent Elim as our delegate, and also the Pentecostal believers of Britain. Following the conference Mr. Brewster will conduct crusade meetings in Guyana with our beloved missionaries Pastor and Mrs. J. McInnes. Prior to the conference our delegate will visit the mission field of Sao Paulo with Pastor and Mrs. Jeffery.

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, Holdenhurt 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.
SOUTHPORT
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, St. Sampsons.
ST. PETER PORT, Guernsey, Union Street.
VAZON, Guernsey, Route de la Mare.
ST. HELIER, Jersey, Stopfend Road.

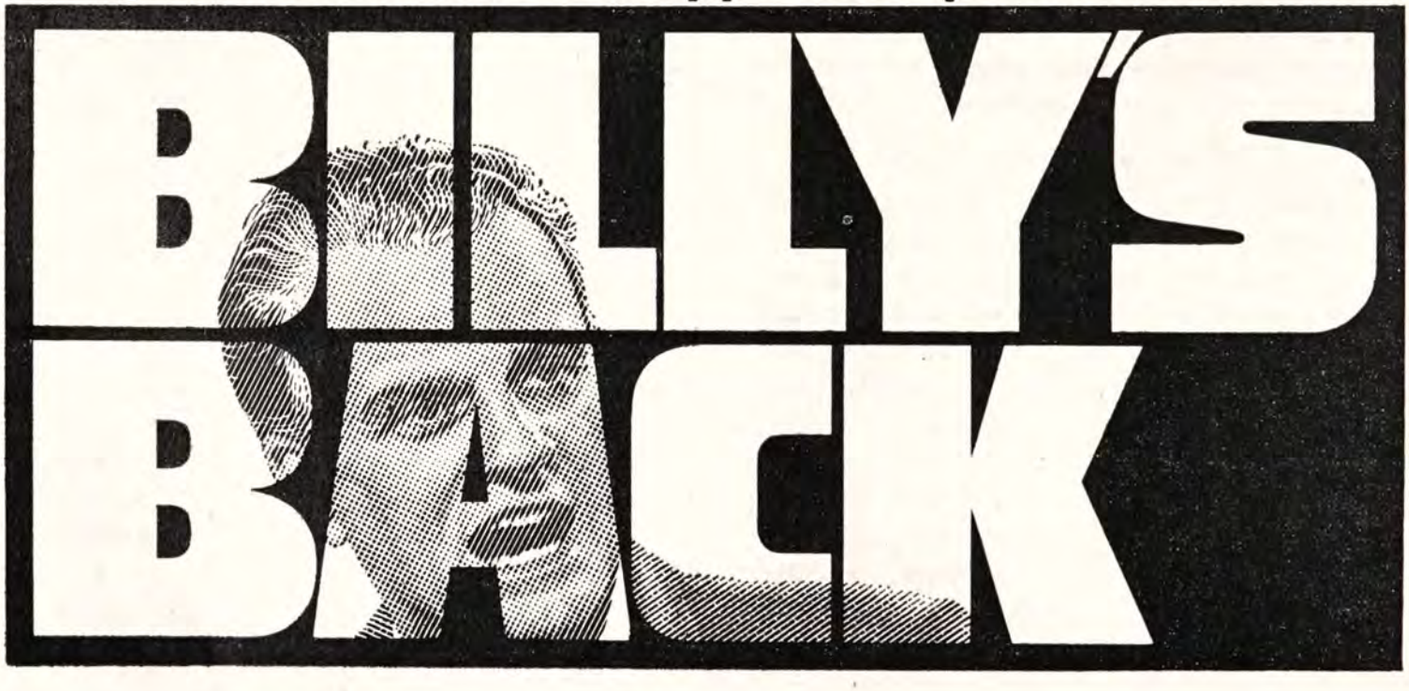
a family service. Pastor S. Gorman was called upon to lead in prayer, and what a joy it was to us all to hear his voice once again as he brought the great gathering to the throne of grace. Mr. Tee rightly remarked that boys and girls should be encouraged to enjoy and experience the atmosphere of a Pentecostal service. It was evident that they felt at home in this one as they sang " Surely goodness and mercy," " Give me oil in my lamp," and " Joy, joy, my heart is full of joy." Pastor T. W. Walker, our Field Superintendent, brought a challenging address from Hebrews 10 : " From henceforth . . ." Thank you, Mr. Walker, for the word. We were introduced to two distinguished visitors, Rev. Teodor Maksymowicz, of the Polish Pentecostal Churches (and as he said grace in Polish we, I am sure, thought of all those whom he represented behind the iron curtain), and Mrs. Llewellyn, daughter of the late Stephen Jeffreys.

Pastor Gilpin, Principal of the Bible College, presented a book token to George Wallace for his winning thesis on " The Gifts of the Holy Spirit." It was also announced that Malcolm Frith, a New Zealander, had won a prize but was now engaged in the Lord's work far away and unable to be present at the service.

The camp workers' conference commenced at 9.45 and continued until midnight. Pastor E. Corsie gave an excellent paper covering the whole purpose and planning of camps. Pastor Tee chaired the discussion which followed. Very helpful contributions were made by Pastors L. Lambert, B. Barnett and T. Williams, who from their first-hand experience of camps could speak knowingly, presenting some of the problems they had encountered and providing much sound advice. I felt this long time together augured well for the future camps in Elim.

In the theatre almost a full house watched the slides and films of Pastor and Mrs. H. C. Phillips's tremendous outreach from the Transvaal, seeing the Emmanuel Press pouring out gospel tracts from Nelspruit to evangelise the African continent and hearing of the amazing way in which God is honouring their untiring efforts and long, faithful and ever-increasing service. May God bless more abundantly their labours and those of all who work with them.

Billy Graham's back in Britain, at Earls Court and TV relay centres throughout the country. June 23 - July 1 7·30 pm. Don't miss this opportunity. Admission free.



Women's Page

WELL done! We achieved our target for the Ghana project, and the magnificent sum of £1,013/11/6 was presented to our Missionary Secretary, Pastor L. Wigglesworth, at the great missionary meeting during conference week. This amount was raised in six months; during the preceding months we gave handsomely towards the jeep for India. With other moneys designated to distinct needs and the sending of parcels, particularly food parcels to India and Africa, we have realised approximately £2,000, all in one year, our first!

I used the word "magnificent" because not all churches have yet responded to the E.W.M.A., and of those who have only a percentage have given so magnanimously and sacrificially for the jeep for India and for Ghana. This should make each one of us *think* and *pray*. For example, if ten women in every Elim church saved a penny a day (sixpence a week) we would raise £3,000, and if each church gave £20 we would reach £6,000. If in every church the women were engaged in E.W.M.A. activities our potential would be enormous, most gratifying! Remember and consider that the E.W.M.A. is only an auxiliary, a plus, an aid. We already give well in missionary box and otherwise, but our aim is to serve, to save and to sacrifice beyond our consistent giving.

Pastors L. Wigglesworth and W. G. Hathaway presided at the "missionary workshop" held on Thursday afternoon of conference week. A grand company gathered, and after the report on E.W.M.A. was given the meeting was opened for discussion. It was very exciting and interesting to listen to what is being done in the E.W.M.A. branches and to note suggestions for the future.

"What is our next target?" was the question put to Pastor Wigglesworth. He requested that we beamed our target upon South America, Brazil and Guyana. In Brazil, Pastor and Mrs. Jefferys require money to finish their new church before September in time for the visit of Pastor P. S. Brewster during the world Pentecostal conference. Support is needed for national workers and fresh personnel. Pastor and Mrs. McInnes have similar needs too, so we will set up our targets and aim for £2,000 in this coming year, terminating next May at our next annual conference.

Revival fires are burning in South America, therefore we will pledge ourselves to assist to our utmost. Confidently we admit that we should easily exceed *this* target as more and more women are becoming burdened for this cause—the E.W.M.A. If you are a regular reader of the EVANGEL but do not attend an Elim church and would like to join the Elim Women's Missionary Auxiliary please write for further information.

Thought. "He was learning one of the great truths of life, a truth that so many fail to learn—that it is not in isolation but as a member of a body that a man finds his fullest self-expression; that it is not in self-assertion but in self-subordination, not as an individual but as one of many brethren, sons of one Father, that a man finds the complete satisfaction of his instincts and the highest form of liberty" (Donald Hankey).

If you marry a child of the Devil you are sure to have father-in-law trouble.

PLAN YOUR PROGRAMME

United Elim Pentecostal Churches
MIDLANDS RALLY
BIRMINGHAM TOWN HALL
Saturday, SEPTEMBER 9th, 1967
PARTICULARS LATER

THE LITTLE CHINA CAT

ONE day when Malcolm and Mary were out shopping with mummy they stopped in front of one shop window, and mummy said "Look, children; what a lovely little china cat. See, he's got such a nice smile on his face; it cheers me up just to look at him." Malcolm whispered to Mary: "That's what we can buy for mum's birthday; wouldn't she have a lovely surprise?" "Oh, but it costs 15/-," said Mary; "I've only got 3/6 and you've got 4/-, so that's only half enough." So that night they talked and planned how they could get some extra money by running errands or doing odd jobs for neighbours.

Next day one of Malcolm's friends said "You can easily get some money—just go round all the telephone boxes and press button B and give the box a biff and you'll get plenty of money then." Malcolm thought about this a lot, and at last he went down the road to the nearest telephone box, and just as he was going to press button B he heard a tiny voice inside him say "That's wrong—that's sin," so he dashed out of the box and ran all the way home. He thought "Jesus wants me to be good, so we'll just have to get the money some other way."

On Saturday uncle John came to stay. He was always good to the children and he gave them 2/6 each for pocket money. "Now we've got 12/6," said Mary. "Let's go to the shop and see what we can buy with that." When they reached the shop they had a lovely surprise—it was sale time. There was the little china cat and the price was now only 12/6. So into the shop they went and bought the little cat before anyone else could ask for it, and they carried it home so carefully.

Mummy was delighted with her present, and she put it up on the sideboard so that everyone could see it. Malcolm felt so glad that he had not done anything wrong to get the money for the cat. Every day as he saw it on the sideboard, with its cheery grin, it reminded him that goodness is far better than wrongdoing, and Jesus will always help us to be good if we ask Him.

Do you know the hymn "There is a green hill"? Well, the third verse says:

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood."

God bless you. Lots of love from

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D.1342

PRAYER AND PRAISE

Conducted by F. H. Coleman.

BRIEF PRAYERS—JESUS AT CALVARY

The seven sayings of Jesus as He hung upon the cross are very precious to every Christian believer, and His brief prayer, "Father, forgive them, for they know not what they do," is very wonderful.

Jesus prayed for His enemies, for those who had falsely accused Him and had nailed Him to a Roman gibbet to die a slow and agonizing death. Jesus thus reminded His Father that these for whom He prayed were ignorant of what they had done.

To my mind it is easier to pray for people we think have done some wrong in ignorance and not deliberately and wilfully. Again, Jesus had told His disciples to bless those who persecuted and despitefully used them, and here He was doing what He told them to do, namely returning good for evil.

That Jesus could pray for them is amazing to me. I find it hard to pray when I am ill and in pain; one is taken up with the pain and discomfort of the body and thinks so much of one's own personal feeling and suffering that it is well-nigh impossible to think of and pray for others. Yet this is what Jesus did. With all the love and tenderness of His heart, He forgot His own suffering to pray for His enemies.

The other day, on a visit to the dentist, I was told of a "tough," leather-jacketed young man who went to have a tooth extracted. People in the waiting room were startled to hear screams from the dentist's chair. The young "tough" felt a tiny prick from the needle as the dentist injected. Jesus wore a crown of thorns, had spikes driven into the tender palms of His hands and was made to hang for hours on the cross. No thought for His own sufferings, only for others. Was the brief prayer of Jesus answered? Maybe the answers were given on the day of Pentecost when 3,000 were saved and then 5,000, for never again in the Acts of the Apostles do we hear of such numbers saved.

COMING EVENTS

BIRMINGHAM, Selly Oak. June 17, 18. Elim Pentecostal Church, Alton Road. First Festival of Praise. Saturday at 7. Sunday at 11 and 6.30. Birmingham male voice, Kingstanding, Sparkbrook, and Selly Oak choirs. Conductors: P. Rammell and C. Pearson. Preacher: G. Canty. Convener: Frank Shadlock.

EAST LONDON REVIVAL RALLY. June 17-19. Full Gospel Church, Albany Road, Chadwell Heath. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Keith Munday (Radio Evangelist) with Selwyn Cox (formerly Cash McCall, western singer).

HASTINGS. June 17. Elim Pentecostal Church, The Central Hall, Bank Buildings. Visit of the Springbourne Five.

SOUTHPORT. June 17-20. Evangel Temple, Manchester Road. Campaign conducted by evangelist Tom O'Grady. Saturday at 7. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30.

WESTCLIFF-ON-SEA. June 25. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). At 11 and 6.30. Preacher: Eric Dainton (London).

IT'S A CAMP CONFERENCE FOR 1968!

We are now able to confirm the decision of the recent conference

THE 1968 ELIM PENTECOSTAL CHURCH CONFERENCE WILL BE HELD AT

Pontin's Holiday Camp

St. Anne's-on-Sea, Blackpool

May 11th to 18th

Make a date in your diary now. Further particulars and booking forms will be available later.

PLANNING A HOLIDAY?

WHY NOT SUNNY SOUTHPORT?

Write to David Daw (accommodation secretary), 3 Mary Avenue, Ainsdale, Southport

AUGUST HOLIDAY CONVENTION

26th—28th

AT EVANGEL TEMPLE, MANCHESTER ROAD

Speakers:

PASTORS LESLIE GREEN (Paisley) and **STANLEY BERESFORD** (Blackburn)

also

JEAN AND LES SNOWDEN

(Duettists from Sheffield)

D.1464

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Calling the Elim fellowship to support the witness in Bolton by prevailing prayer. "Pray without ceasing."

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D.613

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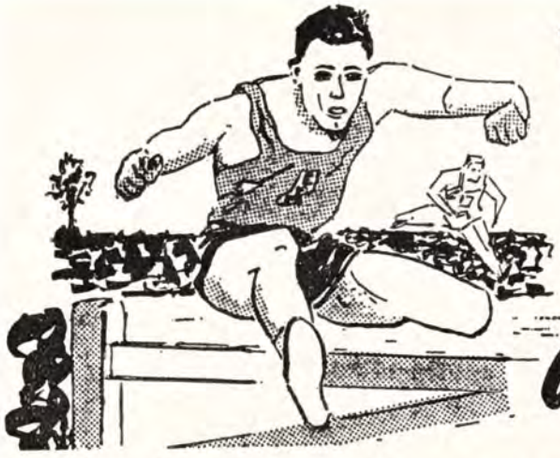
D.1360

COMMENT ON EDITORIAL

As we go to press news is to hand of the shoot- the war between Egypt and Israel, with the usual claims and counter claims of prior aggression and successes each against the other. Fifty years after the Balfour Declaration and four millennia after the original declaration about Palestine and Israel, Arabs and Israelis confront each other in the same area and for the same purpose, while the Big Powers fence for position. The sombre situation alerts all prophetically minded Christians to the voice of prophecy speaking urgently and clearly to all mankind.



YOUTH *in action!*

COURTSHIP AND CHRIST

By ALEX TEE

IT is the desire of almost every young person to meet a friend, to fall in love with him or her, and ultimately to set up a happy home where they can share their lives together. The Saviour smiles with great delight when He sees two of His children doing this provided they give their Lord His rightful place.

So delicate and so intimate is this all-important step in life that the Devil has set traps all along the line to damage and to ruin the lives of young Christians. It makes no difference what the young people of the world do as far as our behaviour is concerned when it comes to keeping company with a young man or a young lady. The new morality is but shocking immorality in many ways! Someone must raise a voice against some of the dangerous ideas that are being painted up as being modern. There are one or two things I want to put to the youth of Elim in a frank and yet loving way. They are said to guide and to warn you just as a danger signal flashes on the motorway to keep the motorist from crashing headlong into a nasty accident.

UNEQUAL YOKE

There are a number of verses in the Bible which clearly explain that it is wrong for a Christian to marry an unbeliever. We have often heard that the idea is to win that person for the Lord. Spurgeon put a young lady up on the table of his vestry. He then asked her to pull him up. She was slightly built, he was heavily built. She obviously could not manage to pull him up. Then with the greatest of ease he pulled her down off the table and she fell on to the floor. She had come to discuss her wedding and wanted to marry an unsaved young man. The lesson was so obvious that she did not need Spurgeon to say anything else. If the Bible condemns such a marriage it is always wrong to defy the holy and inspired scriptures.

DAMAGING INSINCERITY

The Saviour expects us to be honourable people. It is unkind and often there are far-reaching upsets when a young person leads another on to thinking that his or her intentions are genuine but is all the time only stirring another young person's emotions and thoughts to dash them to the ground. Flirting is not funny when it upsets a sincere and good young person. We must realise that such a friendship leads to a courtship and that a courtship leads to a wedding. If our intentions are not pure and honourable, with the right end in view, we do well to think shame of ourselves if we call ourselves followers of Christ. Should it become apparent that your friend's nature and disposition are not going to fit in with your own it is as well to face up to this as soon as possible and do what you feel is the wisest thing to do. It is always right to bring your Lord and Saviour into these important matters, and the Lord will lead you aright if you are openly sincere when you come before Him in private prayer.

A courtship is like a rosebud—it grows and opens out into something that is beautiful to look upon. If, however, a thoughtless person comes along and crushes its tender velvet petals it is ruined for ever. Sin is like that thoughtless hand. Your life and the lives of others can be plunged into terrible embarrassment if you allow the Devil to ruin the delicate and tender love which you have for your fiancé or fiancée. We are told clearly in the Bible that it is wrong to do that which is only for those who have entered into marriage vows in the fear and admonition of the Lord. Let neither modern literature nor modern trends divert you from God's holy word. Sin is sin, and among other things it can be likened to a fire. Play with fire and you will certainly get burnt. Ask yourself, "Can I be sure that the way my fiancé [or fiancée] and I are conducting our friendship is well pleasing to the Lord?" Remember, the Lord sees and knows everything. We can be a credit to Him or we can bring sorrow and disgace if we turn our backs on the best piece of literature the world has ever had. Bring the Lord into every part of your life and it will pay big dividends.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by T. W. Thompson**

Monday, June 19th — James 5 : 12-20

" A man subject to like passions " (v. 17).

Men tend to deify their heroes; the Bible never does. There is only one who is given the title to perfection and that is Jesus. All others are revealed as " men of like passions." How consoling to us who are cast in the same mould ! What a spiritual giant Elijah was, and how thrilling is the story of Carmel; but Elijah was a man subject to like passions as we are, and he prayed earnestly. Is that not the secret of his achievements? Is this not the secret of our success or failure? Our frailty should not render us impotent, for we have an omnipotent God. Elijah prayed, so can we.

Tuesday, June 20th — 1 Samuel 1 : 1-8

" A certain man " (v. 1).

In this homely domestic scene, with its intimate and personal problem, its jealousies and conflicts, its love, affection and piety, we have the cradle in which was born one of the great eras of Israelitish history. Was not the Redeemer of mankind cradled in a manger in the humble home of the carpenter of Nazareth? Do not under-estimate the value of home life, be it ever so humble and commonplace. It is in the nursery where God prepares His men and women of the future, and where the eras of spiritual prosperity are cradled. May godliness, faith, love and affection be the dominating factors of our homes.

Wednesday, June 21st — 1 Samuel 1 : 9-18

" She was in bitterness of soul " (v. 10). " And her countenance was no more sad " (v. 18).

Between these two statements we have a record that illustrates the transforming power of prayer. Hannah began to pray in bitterness of soul; she ended with a countenance that was no more sad. Circumstances had not visibly changed, the problem had not been visibly solved, but assurance, hope and expectation had been born in her heart. This is what prayer can do for us sometimes, and perhaps in the thing most needful; not a change of our circumstances or experience, but a change in our attitudes to people, to circumstances and to God. Are we in bitterness of soul? Let us look God in the face in prayer, and He will change us and our " countenance will be no more sad."

Thursday, June 22nd — 1 Samuel 1 : 19-28

" For this child I prayed . . . therefore also I have lent him to the Lord " (vv. 27, 28).

When you have vowed a vow, defer not to pay it. In distress it is easy to make our vows to the Lord, but when prayer has been answered and deliverance has come what temptations there are to defer paying our vows. Did Hannah have second thoughts about her vow? It would appear not (cf. v. 22). She was firm in her decision until the time came when she was able to present Samuel to the Lord. God, on His part, was more than faithful (cf. chapter 2 : 21) and the faithfulness of Hannah was well rewarded. May we be as faithful in our vows to the Lord of our time, talent and substance.

Friday, June 23rd — 1 Samuel 2 : 1-11

" My heart rejoiceth in the Lord " (v. 1).

What boundless possibilities there are in Spirit-filled thanksgiving and worship ! In this song of praise there is a transition from simple, heartfelt thanksgiving for God's mercy in answering prayer to a contemplation of His might and power, finally resulting in a prophetic utterance on the final issues of God's purpose. It is worship resulting in revelation. This seems to be characteristic of all true worship issuing in revelation either of the Lord or of His purpose (cf. Psalm 45). Verse 8 of this portion gives us an intimation of the elevation of the sinner : raised up, set among princes, to inherit the throne of glory; verse 9 the preservation of the saints; verse 10 the exaltation of the Saviour. This is the first place in Scripture where the word " anointed " or " Messiah " occurs, and is an obvious reference to Christ (cf. v. 6).

Saturday, June 24th — 1 Samuel 2 : 12-26

" They knew not the Lord " (v. 12).

Here, first of all, is a contrast between the sons of Eli and Samuel. Note verses 12, 18, 25 and 26. Then there is tragedy. Because of the sin of Eli's sons men abhorred the offering of the Lord. A decadent priesthood resulted in a backslidden nation. Why did not these young men know the Lord? Was it not parental neglect? Dr. Alexander Whyte, in his " Bible Characters," suggests that Eli was far too busy about his many tasks as both priest and judge to attend to the moral and spiritual welfare of his boys. God certainly took him to task for his careless indulgence. Here is a word to parents, surely. It is still a parental responsibility to teach our children the ways of God.

Sunday, June 25th — 1 Samuel 2 : 27-36

" Them that honour Me, I will honour " (v. 30).

Honour to whom honour is due is the basic principle of every well-ordered society or institution. If the child does not honour his parents, or the servant his master, or the citizen his government, there will surely be disobedience, disruption and disorder. Our first parents are the epic example of this, followed by Eli, Saul and Uzziah. There is One, however, of whom it was declared prophetically " I delight to do Thy will, O God." Throughout His earthly life He honoured God His Father by His obedience to His word and His will. To him, therefore, has been given the highest place that heaven affords, a name that is above every name. To us likewise there will be honour if we obey the word and will of Him who is our God and our Father.

CONFERENCE PHOTOGRAPHS

We have original copies of the official group photographs taken at the recent Elim Pentecostal Church Conference. You can order your picture on application to Elim Headquarters, 297/299 High Street, Cheltenham, Glos. Enclose remittance for 5/6 with order to cover cost and postage.

PLAN YOUR PROGRAMME

ELIM MISSIONARY SOCIETY

ANNUAL MISSIONARY CONFERENCE

Reserve September 1st – 8th for CAPEL

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London Crusader Choir :
June 25, Pentonville prison ; July 2, Maidstone prison, Cheshire Home and Assemblies of God.

Joseph Smith :
June 17, Cardiff ; 18, Barry ; 19, 20, Neath ; 21, 22, Mountain Ash ; 24, Treharris ; 25, Pontypridd ; 26, 27, Porth ; 28, 29, Dowlais.

ELIM MISSIONARY SOCIETY

ANNUAL MISSIONARY CONFERENCE

September 1st—8th

CAPEL - ELIM BIBLE COLLEGE

Subjects for discussion :

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THE CHANGED FACE OF SOUTH AMERICA
INDIA'S DILEMMA
OUR NEWEST FIELD
FAR EASTERN NEWS
THE CHALLENGE OF THE FUTURE

Devotional sessions led by

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Late missionary secretary and much-travelled speaker.

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THE ELIM EVANGEL

Vol. XLVIII No. 25 JUNE 24th, 1967 6d

Section of the Cardiff junior church at the field day on bank holiday Monday.

Great Britain and the Common Market

by JOSEPH SMITH

J. Smith.

I MUST confess that when I opened this morning's paper and read "de Gaulle gives Market answer. It's still non, non and non" I said "Praise the Lord." I was not surprised to read this in the paper, for I had been expecting it all along. It is in harmony with the final set-up.

Have you considered in what relationship Great Britain is placed in connection with the other nations of Europe according to the prophetic scriptures? The majority of Bible students agree that the thirty-eighth chapter of Ezekiel describes the invasion of Israel and the Middle East by a conglomeration of nations from "the north parts" (see Ezekiel 38 : 6, 15 ; 39 : 2). "It shall be in the latter days" (38 : 16).

Have you considered that the only nations that are opposed to this invasion are "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof" (v. 13)? Sheba and Dedan are believed by most Bible students to refer to Arab nations (see Isaiah 21 : 13). No doubt their oil is in danger. Many Bible students also believe that "the merchants of Tarshish, with all the young lions thereof" refers to Great Britain and the Commonwealth, with the U.S.A. Furthermore, the lion is the emblem of England. We read in Ezekiel 27 : 12 that Tyre in olden days traded with Tarshish in silver, iron, tin and lead—four commodities found in England. Moreover, the ships of Tarshish were to be the first to bring the Jews back to their home land (Isaiah 60 : 9). Tarshish was the grandson of Japheth, and as to where he settled no one is certain. Neither is anyone certain as to who were the very first settlers in England. They might well have been the descendants of Tarshish who settled in the isles of the Gentiles (Genesis 10 : 4, 5). Seeing that God, in Ezekiel 38, calls the other nations by the names of their original settlers, the grandsons and the great-grandsons of Noah, why not Great Britain as well?

If these six Common Market countries are not on the side of Great Britain in the final conflict, on which side are they—seeing that all the nations of the world are there? (See Joel 3 : 2 ; Zechariah 14 : 2 ; Isaiah 34 : 2 ; Revelation 16 : 14 ; 19 : 19.) Neutrality is ruled out according to Jeremiah 25 : 26-33 and Zephaniah 3 : 8. A comparison of Ezekiel 39 : 17 with Revelation 19 : 17, coupled with the fact that both Ezekiel 39 and Revelation 19 are end chapters, proves that both writers are describing the same "great and terrible day of the Lord."

Why is de Gaulle swinging so far over on the side of Russia and away from America? In today's *Daily Mail* it says "There was little doubt where President de Gaulle's choice lay. He described in glowing terms the dawning of a new spirit of unity among the Six directed against the influence of the United States and Britain."

The seventeenth chapter of Revelation describes the nations which have carried Rome on their backs for so many years (and these nations include the Common Market countries) coming out in open opposition to Jesus Christ, throwing off the yoke of Rome, and unitedly giving their kingdom to another great power, which according to Revelation 19 : 19 is also at war with Christ. This great power to which they give their allegiance is destroyed by Jesus Christ at His coming. According to the Old Testament prophecies there is only one great power destroyed by Jesus Christ at His coming—viz. the northern confederacy, the head of which is the Soviet Union.

In Psalm 2 we have another picture of the anti-God attitude of the nations in the final conflict. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us." We see this desire being manifest today—to cast off all moral restraint. But how does it end? In this psalm we see these nations smashed in pieces like a potter's vessel, and the Son of God receiving for His inheritance the uttermost parts of the earth. Note

how this description of the final conflict corresponds with Daniel 2 : 35, where he describes the Gentile nations as being " broken to pieces together, and became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth." What a change we have witnessed in the last few decades of multitudes of people turning away from God towards atheism and communism. Never before in the history of the world have nations turned anti-God in the manner they are doing today —and here in the Word of God we see what their end shall be.

In summing up the evidence we can see clearly that war is coming, and it is impossible to have a great war without two opposing parties—fairly well balanced. From the Bible, and from the train of events in the world today, it is evident that these two opposing parties will be Great Britain and her one-time colonies together with the United States of America on one side, and Russia with all her allies on the other side, and these allies include the Common Market countries. Note what an even division of modern military power has been apportioned to each side. What a conflict ! Thank God for the promise of His coming for His saints before " that great and terrible day of the Lord come."

MISSIONARY FEATURE

By L. WIGGLESWORTH

and A STORMY CONFERENCE

By R. GULL (TRANSVAAL)

THERE was such a squabble going on in the living room. All the family had gone to bed and the lights were out. There should have been perfect quietness, but there was not. This was the time when they could talk, and by the sound of it there was a lot to be said. The television set was loudest. In fact, he had been talking to the whole family all the evening, and now was boasting that he was the most important part of the household.

" I claim the attention of everybody, and nobody looks at anything else."

Then the electric fire chuckled and said " Yes, but if I don't make the room warm nobody sits looking at you. When you are not busy I still glow and make the room comfortable."

" You and me both," said the light. " We give light and warmth, and you, Tele, wouldn't be much good without our power."

All the furniture tried to claim an importance which was not really theirs. Even the dining table said that it would be a poor lookout for everybody if there was no place to eat. Then the chairs started to argue about the comforts they gave, and Tele said sarcastically that people sat on the floor to look at its programmes. This went on and on, and they were all so proud that they did not realise how ridiculous they sounded. In the corner two friends remained very quiet for a long time. Then the book began to speak.

" I used to be the most popular member of the house ; master, mistress and children read me often until you came with such a lot of noise and interesting programmes."

Tele was quiet because he knew that the Bible was really speaking the truth. He was not always the nicest of companions, and he caused more quarrels in the home than the Bible did. There were times when he spoke himself about God's Word, but more often he encouraged people to think about evil. The friend of the Bible was a little box which had stood so quietly, but when other voices were still he said " I, too, used to be quite an important member of this house. People filled me up with money to help God's Word to be sent to other lands. Now only the odd penny or threepenny bit finds its way to me. I wonder if the world is better, because I am not useful any more ! "

All the furniture went suddenly quiet. They knew that the influence of Tele was nowhere near as good as that of the Bible and the missionary box, and they were a little ashamed.

" If only we could tell the family not to forget. They would perhaps be better tempered and fill up the box more."

Quietness reigned again. In the heart of the Bible there was a murmur. " Thy word is a lamp unto my feet, and a light unto my path." In the inside of the missionary box there was an aching void, and a longing to be filled again for usefulness, but what could he do without the help of the family?

BROWN'S Hill mission is high in the Drakensburg--the Dragon Mountains. The peaks had been covered with heavy cloud, the slopes with driving rain, and now wreaths of rain-cloud penetrated the deepest valleys. The little church, built of corrugated iron, a generation old, seemed to cower before the onslaught. The blustery wind lifted a loose sheet of iron on the roof and set it flapping a wild tempo. The scouring rain sent cascades of mud and stones rumbling and splashing down every pathway, and set the streams in flood.

Inside the building it was field conference time for Elim missionaries working in the Transvaal. There was little talking and every word had to be wrested from the clamour of the storm. The ladies winced at every thunderclap that crashed into almost deafened ears. Then from a freezing cloud high in the storm came hail that rattled and danced upon the roof, that cracked window panes, and lay at last in nooks and crannies, white like snow. The puddle that spread beneath the door found a convenient knot-hole in the aged floor and emptied itself almost apologetically. This was a stormy conference!

The sky was still heavy when we emerged dazedly into a sodden world, where roads were rivers and every path was a chain of muddy puddles. We had decided (unanimously!) to continue our meetings under a grass roof in the afternoon!

HEALED AND FILLED WITH THE HOLY SPIRIT

A Bradford Crusader testifies

THOSE who have suffered with sinusitis will appreciate the pain, discomfort and tension I experienced for some months before May 1, 1966, because of this sickness. All tablets, drops and nasal sprays ceased eventually to bring any relief, even making matters worse by upsetting my sense of balance. This day, however, was the first of a special week of services taken by Richard Bolt. The sick were invited for prayer, and after being prayed for a glorious sense of freedom filled my whole being and with joy I realized that the pain had gone—the first time for weeks! Although I knew that I was not completely healed because of the "stuffy" feeling still in my head, I was thrilled and praised God for what had already happened, but during our after-church youth rendezvous I felt the pain returning, and by the end of the evening it was just as bad as before, and I went home feeling very despondent.

Before going to bed that night I decided that if God was not going to heal me I would go yet again to the doctor and demand an operation in order to gain some relief. Then I realized that this was the wrong attitude. After all, God certainly had done something for me that evening; was I in the wrong? I could not understand it!

Eventually I prayed and asked God for a word about it. The word He gave to me is in Ephesians 3 : 16: ". . . strengthened with might by His Spirit in the inner man." I immediately knew what this meant! Just before this time I had been concerned about my lack of witnessing and realized that until I received the Holy Spirit I should be powerless to do anything for Him ; and although I had previously attended scores of waiting meetings I had only just begun to be in earnest, really desiring this power as I realized my own inadequacy and the need for supernatural help. This text revealed to me that the Holy Spirit would strengthen me in two ways—by giving the desired power for witnessing and by strengthening me physically.

The next evening five young people, including myself, were baptised in the Holy Ghost, speaking with other tongues as the Spirit gave utterance. Praise God! He is as good as His word—I was also completely healed!

Since then I have been free from all pain and God has filled me daily with His Spirit, but the greatest joy had been in being able to point others to Christ and watch them also go on in this abundant Christian life.

MURIEL THOMPSON
(Bradford Crusader Secretary).

PALMERS GREEN **Pastor: P. Quest**

The first of what is hoped will be a series of Sunday school open evenings was held at our church recently, to which parents and members and friends of the church were invited. The aims of the Sunday school were outlined by the pastor, and Mrs. Quest prepared a very well arranged display of Sunday school literature and specimens of work by the children. Musical items were rendered by the scholars, and slides of last year's camp at the Isle of Wight were shown, all of which proved interesting, and a happy and instructive evening concluded with refreshments.

(MISS) F. BENSON.

Elim Pentecostal Church Reports

REPORT OF THE NORTHAMPTON CRUSADE

by DAVID HOLMES (Newquay)

ALEX TEE, Brian Edwards and the writer were the team members, joined for a short period by Elim Bible College students Stephen Hilliard and T. Burns. Here I must give a word of appreciation to all those who sent out invitation cards, and to the churches that helped with bill distribution and supported the services.

The Lord answered the prayers of hundreds all over the land for the campaign. Of the 350 who made a personal acceptance of Christ and the many who came for prayer for divine healing scores had no church connection.

At 6.30 on each weeknight evening the sick were invited for a special healing service. This gave opportunity for Bible teaching on divine healing and the privilege of spending time with those who came for prayer. Thus no confusion arose between salvation and healing in the appeal.

We praise God for drawing hundreds to Himself for salvation and for healing many bodies. It would take a special report for such healing testimonies as those of a girl instantly healed of asthma and the many arthritis cases healed. What a thrill to see the relief from pain express itself on the faces of those who had suffered for so long! There was a boy with a blood disease who had been taken by his parents for a periodic blood transfusion; he was kept in hospital for observation as the medical staff could not understand the miracle. There were many others.

The thirst in the hearts of the people for the baptism in the Holy Spirit as the word was proclaimed on the truth in the latter part of the crusade was tremendous. God has opened a wonderful opportunity of the tenancy of the Abington mission hall right on the main road in the centre of the town.

While the crusade was in progress a young woman came to Pastor Tee and reported that the Lord had healed her of epilepsy in the Norwich crusade twelve months ago. This was the first news of that miracle.

Pray for the pastor appointed over this new assembly. The weeks of hard work by the evangelist —a man under God—will surely result in the extension of God's kingdom and His glory.

The President opening the Abington Square mission at Northampton for Elim church services.

ROWLANDS GILL **Pastor: Ray Jones**

At the end of April the church held a week's successful Sunshine Corner campaign, led by Pastor Jones. Under his direction 500 letters were distributed. The local press gave it a good deal of publicity, and much prayer went heavenwards.

On Monday tickets were issued and though it rained and rained when Sunshine Corner opened we

(*continued on page 406*)

THE ELIM
EVANGEL

EDITORIAL

Official Organ of the Elim Foursquare Gospel Alliance

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

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ALL the acts of Jesus, being acts of perfect wisdom, should stimulate constant inquiry by His followers as to how far we may imitate them. For instance, His first choice of successful business men from the world of commerce, rather than scholars from the academic world, as the first ordinands for the ministry should give us pause to think about its implications.

The use of the adjectives "ignorant and unlearned" (Acts 4:13) to describe these men gives a false impression of what the writer of Acts intended to convey. The words simply mean that they had not received a formal academic education—they had no letters after their names. Moreover, the words fail to convey the natural ability, drive and acumen that these men who were the first chosen by our Lord must have possessed to become successful business men; but they were men who had first-hand experience of the rough-and-tumble of everyday commercial life, the risks of fair and unfair competition, the dangers of the sea, the hazards of lack of raw material, the control of and responsibility for employees; in other words they were immersed in the real workaday world which comprises ninety per cent of mankind rather than in the somewhat artificial world of scholasticism.

The man in the street does not bother one whit about Aristotle, Plato or Socrates, or Hebrew, Greek or Latin—they are too remote from the real world in which he contends for a living; unless acquaintance with these is coupled with a down-to-earth application of our philosophy to everyday problems he is not prepared to listen to us.

Peter, James, John, Matthew, Andrew and Nathanael do not appear to have been academically trained, but they were sufficiently shrewd, practical, businesslike, industrious, endowed with character, hard-working and men of acumen to make them successful business men.

We note that they did not remain in business; our Lord called them therefrom and ordained them to the work of the ministry, but His choice of men who had achieved success in business to pioneer the gospel is well worthy of note.

Our line of thought was sparked off by two incidents: the appearance of a photograph in *The Times Business News* of the 160-ton main frame of a new design of forging press being machined in the heavy machine shops of Davy and United Engineering, produced as a single-piece steel casting by English Steel Castings for export from Sheffield to a steelworks in the United States by Davy-United.

We ourselves, having seen a forty-ton girder crash from a crane to a shop floor because it had been faultily slung, realise the quite heavy responsibility that rests very often upon ordinary working people who have no academic achievements to their credit. But the men who cast, handle and machine a 160-ton single casting, though they may have no academic achievement to their credit, are not doing that job because they have no ability. (*continued on page 403*)

COMMENT, OPINION AND REVIEW

I WAS deeply impressed by the splendid article by F. Lavender in a recent issue of the ELIM EVANGEL. There is, however, one matter which I know is so essential to the success of evangelism in any field that I hasten to mention it: *prayer*.

God has committed Himself to answer prayer for revival showers (Zechariah 10 : 1), but let us remember that there only comes down as much water in rain as there goes up in evaporation. When our hearts are warm with the love of God for immortal souls, then, and only then, does real evaporation commence.

I feel very strongly that the great majority of us are labouring under a wet blanket of unbelief and indifference, in that the powers of darkness are allowed to remain and prevail, and so little is done to dispel them. This is the real cause of the dearth in the salvation of souls. Until we strike at the central and controlling powers of the rulers of the darkness of this world we will not do much in the way of successful evangelism. Paul said: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6 : 12). He then goes on to mention in detail the armour which we must put on, and now that we are ready to engage the enemy, being fully clad in the armour of righteousness, he says: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

It has been observed that there never has been a successful revival of religion at any time apart from prevailing prayer, and that no revival has ever been observed to continue after the people of God have lost the spirit of prevailing prayer. How could it be otherwise when the soldiers of Jesus Christ sit back and allow the enemy to advance? The Bible says "We are workers together with God." God works through His people.

It is only as we draw near to God and realise the scope of the victory of Jesus Christ over all the powers of the enemy that we come to experience the glorious blessings of that victory. So many Christians are willing to live under and submit to fate and failure, and it is one of the most difficult tasks in the ministry to get them aroused to fight for their lives, for their families, for their kindred, and for the salvation of souls, not to mention the need of deliverance in the physical realm for the people of God today. The Bible says: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." We need to take heed to the signal flown by Lord Nelson at the battle of Trafalgar: "Engage the enemy more closely."

Yours in His great service,

JOSEPH SMITH.

The following is a copy of the resolution taken at a gathering of Pentecostal teachers.

> "This national conference of Pentecostal day school teachers takes note of the emphasis placed in the Plowden Report and elsewhere on moral teaching at the expense of Biblical teaching in religious instruction lessons.
>
> This conference deplores this tendency, and records its conviction that the prominence of the Holy Bible and of related studies should be reaffirmed and maintained in school curricula as the only true basis of Christian teaching."

I trust you will find space for this in your correspondence column.

G. CANTY,
Public Relations Officer of the British Pentecostal Fellowship.

According to statistics they have available the Soviet Union has:

1,235 Roman Catholic parishes with 3,000,000 to 4,000,000 faithful.

477 Lutheran parishes with a total membership of 1,500,000.

8,000 mosques to minister to 15,000,000 Moslems.

1,000 Old Believers' parishes with 1,000,000 members belonging to three different obediences.

5,400 Baptist communities with 500,000 members.

400 Seventh Day Adventist groups.

96 Reformed parishes.

About

100 parishes of the Armenian Gregorian Church.

20 Buddhist communities and 400 synagogues.

A consideration of

MODERN

" My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power : that your faith should not stand in the wisdom of men, but in the power of God " (1 Corinthians 2:4, 5).

THE charismatic gifts listed by Paul fall into three groups of three. They can be classified in different ways, various writers have listed them under different headings, but whatever names you call them it is clear that they fall easily into the following groups.

First there are the gifts of the Spirit which operate through the human mind, actuated or motivated and empowered by the Holy Spirit. These are the *psychical* gifts, because they work through human personality. They are gifts of *revelation,* because they are revealed to the human understanding by the Spirit. These are gifts of *wisdom,* God-given wisdom and understanding. They are *inspirational,* because only the inspiration of the Spirit can produce them and bring them into action. For the purpose of these studies I am going to call them.

(1) GIFTS OF SPIRITUAL REVELATION

" The word of wisdom "
" The word of knowledge "
" Discerning of spirits "

All these several gifts, given by the Spirit to the members of the body of Christ, are manifestations for their profit. Here the Trinity comes into action together, as it does in every phase of human redemption. There are " diversities of gifts," but they are all given by the *Holy Spirit,* and operated by Him in their true manifestation. There are " differences of administration," but all are under the administrative control of the *Lord Jesus Christ* as Head of the Church. There are " diversities of operations," but the working is that of *God the Father.* Jesus said " My Father worketh hitherto, and I work " (John 5:17). So in the final assessment of such operations we see the Spirit as executive agent, Jesus as Lord of the Church, and God the Father in control of all (1 Corinthians 12:4-6).

The Trinity in action

The same principle of the Trinity in action in unity is seen in the epistle of Paul to the Ephesians. " There is one body, and *one Spirit,* even as ye are called in one hope of your calling ; *one Lord,* one faith, one baptism [into Christ], *one God and Father* of all, who is above all, and through all, and in you all " (Ephesians 4:4-6).

Not only are they manifestations given for our profit, and actuated by the Trinity in unity, but they bring to us a full-orbed revelation of the triune God by their operation.

In the first group—three gifts of spiritual revelation: the word of wisdom, the word of knowledge and discerning of spirits—we have the *divine mind* revealed. Here we have gifts which come into display by the mind or thoughts of God conveyed to men and women by the revelation of the Spirit. Through these we see in part as God sees ; we know in part as God knows ; we understand in part as God does. Hence Paul could say in his epistle " We have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God " and " Who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ " (1 Corinthians 2:12, 16).

The mind of Christ

Here the *mind of Christ* is disclosed to men by the revelation of the Spirit. Paul also writes " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit " (1 Corinthians 2:9, 10).

So in these three gifts we have *God revealing His mind to men,* in wisdom, in knowledge and in the discernment of evil spirits, so necessary if the Church is to be kept from being deceived by the evil one as the first woman, Eve, was.

God also reveals by these three gifts His thoughts on matters of conduct or character, of truth or its travesty, of right or wrong action, of motives that lie behind action and attitude. With this Spirit-given endowment a person is equipped and empowered to act with confidence in the sublime consciousness of God's will and mind in the matter concerned. How wonderfully the Church is thus fully equipped for any and every emergency.

By " wisdom " and " knowledge " Paul understood more than any of his contemporaries the unfolding purposes of God in the Church. The " mystery . . . which in other ages was not made known unto the sons of men " was " now revealed unto His holy apostles and prophets by the Spirit " (Ephesians 3:4, 5). That the Gentiles should be fellow heirs with Israel in the Church which is His body, with the middle wall of the commandments and ordinances which stood between them broken down, and both

TECOSTAL ENOMENA

I. THE GIFTS OF SPIRITUAL REVELATION

By W. G. HATHAWAY

reconciled to God by the cross of Christ in one body, was indeed incomprehensible before the death and resurrection of the Lord Jesus. Now the revelation in its full glory is committed to Paul, while he in turn commits it to believers everywhere in his epistles. Such revelation of God's will and purpose set out in Paul's epistles does display quite definitely that he had been given by the Spirit " words of wisdom " and " words of knowledge."

The word of knowledge

By " knowledge " he was given to know what he was to do, and where he had to operate. His experience of shipwreck on the island of Malta was known to him in detail before it happened. By this same kind of " knowledge " Peter uncovered the sin of Ananias and Sapphira. After Ananias had fallen dead at his feet, Peter was able to tell Sapphira when she came in later that her fate would be the same as her husband's because of their joint deception.

Paul has a great deal to say in his letters to the churches about " knowledge." In 1 Corinthians 13:2 and 8 he refers to believers " having knowledge " and of " knowledge vanishing away " when the perfect likeness of God is wrought in us. In his first chapter, in verse 5, he thanks God that they are " enriched by Him in all utterance, and in all knowledge."

Through " discernment of spirits " Paul was able at Philippi to know that it was an evil spirit possessing the girl who cried out after Barnabas and himself " These men are the servants of the most high God, which show unto us the way of salvation " This soothsaying, divining spirit Paul exorcised in the name of Jesus (Acts 16:16-18, cf. Mark 5:2-8). In " discernment of spirits " the believer is given to understand much about these spirits, including what they are, what their motives are, their origin and their final destiny. Discernment can see if it is a divine spirit, the human spirit or an evil spirit motivating a person. This divine intuition in operation is a most remarkable gift, and of supreme value in the work of God where supernatural manifestations are in evidence.

In operation today

The question arises, are these gifts in operation today? Personally, I believe they are. It has often been said of Pentecostal people, and particularly of those in some areas where the leaders have had no theological training, that while there may be lack of the knowledge of any systematic theology there is certainly a clear understanding of the vital truths of salvation and of the Spirit. Whatever they do not know, they *do know* the mind and will of the Spirit of God. Without any university training the Pentecostal movement has produced leaders who know and can teach effectively the truths of the Word of God. Wisdom and knowledge, and the ability to impart them by written and spoken words, have evidently been granted to some in these days by the Spirit of God.

Discernment of spirits, too, is in evidence today. Clear knowledge of the presence of evil spirits, and especially those which have tried to deceive and seduce the saints away from the will and purpose of God, has been given, as also has the power to exorcise them in the name of Jesus. This is a common experience among pastors and leaders of congregations in all parts where the Pentecostal message has gone.

We may rest assured that all these three gifts are clearly in operation at the present time as well as the more spectacular ones such as healings and miracles, and speaking with tongues.

Human imitations

With regard to human imitations of these three gifts, as in all exhibitions of the charismata, there have been and are presumptuous imitations of them. Human wisdom and knowledge have been paraded as though they were genuine gifts of the Spirit. " Knowledge " of diseases in persons present in gatherings can be presumed by an evangelist, and this has been done with obvious unsatisfactory results. That some evangelists have been given this ability by the Spirit may be true, and I for one would not doubt it, but some such demonstrations as I myself have seen in public gatherings have been, to say the least, very unconvincing. If God does on some occasions give such knowledge to demonstrate

(*continued on page 404*)

YOUTH PAGE

by Alexander Tee

Wanted urgently— TEN YOUNG MEN

I HAVE just left an evangelistic committee meeting and the situation as it is at this moment is urgent. It is thrilling to hear that there are a number of churches which want to come and join Elim. Some are in Wales and some are in England. How lovely to think that these congregations have come to realise that balanced Pentecost is the very thing they (and we) need. It is most encouraging to know that they want to come into our happy Elim fellowship.

However, we have a most difficult problem. It is the problem of a man-power shortage. We cannot look to the grandfathers in our ranks to meet this urgent challenge. The eyes of our movement turn to our young men. Some of you are school teachers, others are representatives, others have different kinds of employment. All of you are Christians with a responsibility to those who are in sin. However, there is one thing you might be able to consider: could you get a transfer to another town where there is an Elim work with no Elim pastor?

In one way Paul was a working minister, but no one would say he was only part-time. He was all out for God, and even if you have never been through a Bible college you might be able to oversee a small assembly which is crying out for a shepherd. Already we have a few gallant school teachers and others who are doing this, and they are to be admired.

Making tents was no easy task. These badger skins were heavy to handle and stitching them together by hand was heavy work, yet Paul, although he was ageing, was able to say to the Ephesians when he said farewell to them for the last time "These hands have ministered unto my necessities."

My own father did this very thing. He worked on the railway and refused promotion time and time again so that he could remain within easy distance of the town of Kilsyth. There he pastored the Pentecostal church for some thirty-eight years, and it was no small assembly either. Today another fine man has stepped into his place, and he too goes to work in the usual way and pastors the assembly at the same time. This type of sacrificial service will certainly be rewarded in a day yet to dawn.

There is a verse in Ezekiel a part of which reads: "I sought for a man among them that should make up the hedge, and stand in the gap . . ." There is a gap to be filled by young men who are willing to sacrifice their time and their talent. It might mean visiting the sick, it might mean preparing a message to give to the people, it might mean ironing out a few problems from time to time, instead of simply frittering away one's life, polishing the car, enjoying an evening in the country, or slipping down to the coast to relax. The question really boils down to one of being willing to put one's shoulder to the wheel in order to see God's work making definite progress.

It is so easy to enjoy glorious conventions and to go round various churches giving the same solos and preaching the same sermon or giving the same word of testimony. It is much more difficult to be willing to accept the challenge of a small church or a branch in some housing estate and stick at it week after week until you see God rewarding your consistency by sending a glorious harvest.

We do not have enough young men coming out of our college to fill all the current vacancies in our ranks. This then is a plea and a challenge for young men to be willing to tear up their roots, willing to get a transfer to an area where a definite need exists, willing to go forward with the help of God and do a splendid job for the Master. If you believe in the near return of the Lord, and if you believe that the lost will go to a terrible eternity, you can never expect God to bless those who will diplomatically dodge accepting a sense of responsibility. Will you answer this challenge?

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Women's Page by Marjorie Gorman

JOURNEY OF A LIFETIME

4. JORDAN (continued)

THE next three days of our tour were planned for more sightseeing in Jordan, commencing with a visit to the old city, the wall of which marks the boundary between Jordan and the state of Israel. On reaching the old city we left the cars and journeyed on foot, for no motor vehicle could have been driven through those steep, narrow, winding streets. On either side of us as we walked were stalls and booths laden with colourful souvenirs, stacks of fruit and vegetables and all kinds of merchandise. Here and there we were hemmed in with rugged walls broken by dark openings that revealed squalid, cave-like dwellings or workshops. I remember our disappointment in the church of the Holy Sepulchre, presumably the highlight of a tour of old Jerusalem. Following on our hallowed experience of the previous evening, when we had visited Gordon's Calvary and the Garden of the Tomb outside the city, this place seemed incongruous. We approached the church of the Holy Sepulchre by the Via Dolorosa, the road along which, tradition says, Jesus carried the cross. We continued along the Via Dolorosa until we stepped through a gate in a wall, where we found ourselves in a courtyard facing a large church defaced by scaffolding and wearing an air of shabby decay. We entered the building and it seemed to me that utter confusion prevailed inside its gloomy depths with the garish shrines, dim chapels and dark candle-lit tunnels that were on every hand. A black hole in a rock, we were told, was the place where Christ's cross had been lifted up, an altar in a nearby chapel the place where Mary had received the dead body of Christ into her arms. The divided ownership of the shrines and chapels between the various churches of the world is no doubt a contributing factor to the incomprehensible, bewildering tumult that seemed to exist everywhere we turned. No doubt countless numbers who visit this church of the Holy Sepulchre, believing it to be the authentic site of Christ's crucifixion and burial, experience great spiritual ecstasy as they worship there, but I believe most members of our party were unmoved by what they saw and were glad to emerge from the heavily scented darkness into the pure air and bright sunshine outside.

We now made our way to the Dome of the Rock, which stands in majesty on Mount Moriah and occupies the site on which Solomon's temple once stood. Unfortunately we could only gaze from its entrance towards the spot on which Abraham had built an altar on which to sacrifice Isaac, for everywhere there was scaffolding hiding from our view the beauty for which this Moslem sanctuary is famed. We were then guided down steps to walk through the vast, fantastic underground stables where Solomon had once kept his horses and chariots.

The morning was quickly slipping by and we still had one more place of vital interest to visit—the Wailing Wall. We soon reached it, suddenly rounding a sharp corner to find stretched before us a great towering wall believed to be the only part of the temple wall not utterly destroyed by Titus. Here I was not disappointed as I gazed on this once national mourning place of the Jews. Rather diffidently I drew near and placed my hand on the warm, sun-mellowed stone and was thrilled at the contact. As we lingered at this spot, which had known the tears of generations of Israelites, we could not help thinking of the numbers of devout orthodox Jews not very far away, actually just behind this very wall where stretched the new Jerusalem, who would have given all they possessed to have had our privilege, so as to have been able to mourn and pray at this sacred spot for the restoration of the former glory of Israel.

EDITORIAL (*continued*)

The reading of more of Dr. J. B. Phillips and his criticism of those scholars who have so successfully undermined the authority of the Word of God as a divine book, wrecked the faith of many believers and prevented others from believing was the second event that sparked off our line of thought.

It would seem therefore that, in spite of the magnificent achievement of scholarship, in the everyday ministry of church life our attitude to the academic must be one of extreme wariness. Ezekiel's "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, **and I sat where they sat,** and remained there astonished among them seven days" (Ezekiel 3 : 15) indicates the necessary community of responsibility, circumstance, interest and purpose required between prophet and people.

Sunshine Corner

BABY JOY

MR. and Mrs. Thomas were very sad. They had been married for a long time, but they had no dear little baby of their own. When Mrs. Thomas went out shopping she looked into every pram and sometimes she spoke to the babies' mothers. How she longed to have a baby girl ! She thought " I'd make her such lovely clothes, she'd be the best dressed baby in the street, and she'd be such good company for me when she grew up." Mr. Thomas used to watch the boys playing cricket on the common and he thought " If only I had a son, I'd teach him to play cricket and I'd buy him the best cricket bat in town, and he'd be such company for me."

So one day they went to see the pastor to ask him if they should adopt a baby. The pastor listened to them both and then he said: " It seems to me that you both want a baby for the wrong reason ; you mostly want someone who will grow up to look after you when you are old. Now listen to this. Some friends of mine were both killed in a bad car smash and their little baby has been left all alone in the world. Her feet were hurt and she's still in hospital, and the doctor says she will always be lame. Now would you be willing to take a little lame baby and make her your very own ? " Mr. and Mrs. Thomas looked at one another and pastor said " Let's pray about it and see what God wants you to do."

That afternoon pastor took them to the hospital to see the little lame baby. As Mrs. Thomas looked down into the cot the baby gave her such a lovely smile and lifted up her little arms to be picked up. " Oh, what a darling," said Mrs. Thomas, " We'd love to have her, wouldn't we dear ? "

There were lots of things to arrange before the baby could really be theirs, and they had to go to court and tell the magistrate just why they wanted this little lame baby. Mrs. Thomas said " It's because she has brought such joy and love into our home. In fact we call her Joy. We feel that Jesus has given her to us and so we want to give her as much love and joy as we possibly can."

" Then she's yours from today," said the judge.

As Joy Thomas grew up everybody loved her because she was such a happy girl and she spread love and joy wherever she went. It's so much better to have a smiling face than a frowning one, isn't it ? When my little boy was grumpy I'd say to him " That's your Peter Grump face " and he'd soon be smiling again. So just remember that Jesus wants you to be joyful and to bring joy to everyone you meet. Wouldn't it be nice if your nickname was Smiler?

God bless you. Lots of love from

AUNTY MAY.

THE GIFTS OF SPIRITUAL REVELATION

(*continued*)

His omniscience it does not follow that this ability remains with that person infallibly. Some think it does, but it does not !

Here again I can only stress this point : the gifts of the Spirit operate only when the Holy Spirit Himself does so through some person **at the time** ; otherwise the action, or speaking, becomes an impotent —and sometimes impudent—human imitation. We have only to read the account of the seven sons of one Sceva, a Jew, chief of the priests, who sought presumptuously to follow Paul's " technique " in casting out evil spirits, and to try to exorcise them in the name of Jesus. The results show how impotent men are without the Spirit of God working with them (Acts 19 : 13-20). On the contrary, Paul's mighty miracles in the name of Jesus brought a tremendous wave of revival to Ephesus.

Can Satan counterfeit these operations of the Spirit with false ones ? Yes, he certainly can. The so-called Christian sects that deny the vital and fundamental truths of Holy Writ are undoubtedly " inspired " by evil spirits. Read 1 Timothy 4 : 1 and see what the Holy Spirit Himself says about this. The Spirit " speaketh expressly " and warns of " giving heed to seducing spirits and doctrines of devils "—strong words of warning for these present days ! Most of the unchristian " Christian " sects about today have all arisen within the last 100 years, a clear picture of the " latter days " referred to by Paul. " And no marvel ; for Satan himself is transformed into an angel of light " (2 Corinthians 11 : 14).

But we are not to allow fear to dominate our minds if we are established in the truth of God. It is a good thing to " study [be diligent] to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth " (2 Timothy 2 : 15). The knowledge of the Word of God will make us wise and strong to resist the falsities of error. The Spirit is a sure Guide " into all truth."

COMING EVENTS

ABERDARE. July 1-4. Elim Pentecostal Church, Monk Street. Annual convention. Saturday at 6.30. Visit of Swansea Male Voice Choir. Sunday at 11 and 6. Monday and Tuesday at 7. Preacher : J. Glass (Chorlton-cum-Hardy). Convener : D. G. Ford.

NEWHAVEN. July 8. Elim Pentecostal Church, Meeching Rise. At 7. Preacher : W. J. Maybin (Croydon).

PITSEA. July 9. Elim Pentecostal Church, Gun Hill. Visit of London Crusader Choir at 6.30.

RAYLEIGH. July 8. Elim Pentecostal Church, Castle Road. Quarterly rally at 7. Preacher : A. J. K. Magee.

SOUTHPORT. June 25. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sunday school anniversary presentation of "The Royal Mail" by the Sunday scholars and staff at 6.30.

WESTCLIFF-ON-SEA. June 25. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). At 11 and 6.30. Preacher : Eric Dainton (London). July 2. At 11 and 6.30. Preacher : A. T. Harries (East Ham).

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Elim Church reports (continued)

had fifty children in the hall. This number increased each night until Thursday, when 141 children were present. At the new Sunday school thirty-six were present and now we have a regular gathering of thirty to thirty-five. The Sunshine Corner still draws in about seventy each week. The Lord truly blessed. Parents called on church members to say that they had never seen their children so happy! We praise God for His blessing and thank Pastor Jones for his endeavours for the Lord.

IAN WYLIE.

MOUNTAIN ASH **Pastor: S. J. Brown**

THE MIRACLE OF PERTHCELYN

Praise God with us. It did our hearts good when finally, on April 30th, our pastor opened our branch Sunday school to admit the waiting crowd of 158 children. The following Sunday afternoon saw an even larger gathering.

This is God answering prayer, as He has supplied the very best of buildings, a large, modern, beautifully furnished hall, kindly loaned to us by a local business man and his wife.

A door-to-door work has also commenced, praying for the sick and speaking of and testifying to the saving grace of our Lord.

K.J.C.

Scottish Evangelistic Rally

WE united as a happy Elim family in the heart of Glasgow for a great day of music, testimony and ministry. Pastor W. Kelly soon inspired us to praise in enthusiastic Pentecostal singing. The Living Springs rhythm group and the Scottish Jubilee Choir under Mr. Clark, of Motherwell, brought instrumental and music items. Pastor D. Ayling preached in the afternoon on Daniel's purpose of heart, bringing us precious spiritual gems from the study of this Bible character.

Then we had a surprise, for Pastor G. L. W. Ladlow stood before us clothed in the full garments of a Ghana chief, keeping a promise he had made—to wear those garments whenever opportunity presented itself to make known the needs of the new Elim work in Ghana. This chief has already given a large piece of land for the new Elim project, and Pastor Ladlow thrilled our hearts as he related a few brief highlights of his recent visit to Ghana, presenting us with a tremendous opportunity of sharing the vision by prayer, interest and giving, challenging us all to participate as co-workers in this missionary enterprise.

Our guest speaker in the evening contrasted the disappointment of the broken cisterns of Jeremiah 2:12 with the great refreshing on the parched ground (Isaiah 35:7) promised by the Lord. It was a great day of preaching, singing and music, which lack of space prevents our describing in detail as to its items and participants, but decisions were made for Christ and the people of God were richly blessed.

Extracts from a report by Pastor A. Anstey.

SOWERBY BRIDGE **Pastor: I. R. Hall**

LADIES' FELLOWSHIP FIRST ANNIVERSARY

Our Ladies' Fellowship celebrated its first anniversary with special items in song and many visiting friends from other churches. The highlight of the weekend was the fine ministry of Mrs. Ian R. Moore, of Hull, in both word and song each night.

The opening meeting, convened by the president of the fellowship, Mrs. I. R. Hall, included friends from the Halifax Elim church and Halifax Pentecostal Holiness church. The ladies' choir sang also. Mrs. A. R. E. Pearson led the Sunday night service, with good numbers present once more.

With a successful year behind them the sisters

(*continued on page 407*)

PRAYER AND PRAISE

By F. H. COLEMAN

BRIEF PRAYERS — JABEZ

In a list of nobodies the name Jabez stands out as a somebody, as we have it recorded by 1 Chronicles 4 that he was more honourable than his brethren because he was a man of prayer.

It is recorded that his mother bore him with sorrow, hence his name. Usually a woman soon forgets her sorrow when for joy a man is born into the world. Jabez must have caused his mother sorrow because of some deformity in his body. It is possible that for this reason Jabez pleaded with God to bless him, to give him grace to overcome some handicap and help enlarge his capacity on his coast.

There was a city called Jabez that was famous for its learning, and it is believed to have been founded by this man. Jabez had his prayer answered and God did certainly enlarge his coast.

It is amazing what God will do when we earnestly seek Him in prayer. Have you a handicap or a deformity? Do you feel some lack or another in your make-up? God is able to make all grace abound toward you.

Whenever I take visitors around the City of London I always try to point out the church of which John Newton was the director and in which for many years he preached the gospel of God's grace. This man had once sunk so low that he became a slave to slaves until rescued by the grace of God. From such a low state he was blessed of God until he became an ordained minister of the State Church. Is it any wonder that of all the hymns of John Newton we sing the best known is "Amazing grace"?

Read again the brief yet earnest prayer of Jabez and realise that a few words spoken sincerely and earnestly in prayer will cause God to do much.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by T. W. Thompson**

Monday, June 26th — 1 Samuel 3 : 1-9

" Speak, for thy servant heareth " (v. 10).

The call of Samuel came at a time of great moral and spiritual darkness in the nation and in its church. This is symbolised in the darkness that was settling upon the tabernacle " ere the lamp of God went out," and in the declining vision of the priest (" his eyes began to wax dim that he could not see "), and in the recumbent form of the sleeping youth. Samuel had been dedicated to the Lord ; he ministered before the Lord, and he was familiar with the house of God and the service of God. But there was something lacking. He lacked a personal encounter with God. He did not yet " know the Lord." This, however, was remedied by his response to the call of God : " Speak, for thy servant heareth."

Tuesday, June 27th — 1 Samuel 3 : 10-21

" And the Lord appeared again in Shiloh, for the Lord revealed Himself to Samuel " (v. 21).

There is a correspondence here between the Lord appearing again in Shiloh and the Lord revealing Himself to Samuel. It has been well said that " God's methods are men." The measure in which God can " appear " is the measure in which He is revealed to His own. This is an unspeakable privilege, that I might know the Lord, and that He will reveal Himself to me. We think of the words of Jesus in John 14 : 21, and His promise to " manifest " Himself to those who love and obey Him ; it carries a great responsibility. If the measure of the Lord's " appearance " to the world is in ratio to the revelation of Himself to us, how responsible we are both to Him and to the world ! Let us then seek the secret of His presence with open heart, mind and ear. " And whene'er you leave the silence of that happy meeting you will bear the shining image of the Master in your face."

Wednesday, June 28th — 1 Samuel 4 : 1-11

" It may save us " (v. 3).

One is here reminded of Samson's words " I will go out as at other times before, and shake myself." Three things might have influenced the elders of Israel to bring the ark of the covenant into the camp : the historical record of the conquest of Jericho ; the practice of pagan armies of carrying their gods and ensigns before them into battle ; a superstitious confidence or faith in " it." The conquests of the past, the practice of others, a superstitious faith in " things "—these can never take the place of a heart right with God. The secret of Israel's power was not in the ark but in God, as Samson's strength was not in a muscular arm but in God. When both " lost " God they were powerless whatever expedient they used. " To this man will I look, even to him that is of a poor and contrite spirit, who trembleth at my word " (Isaiah 66 : 2).

Thursday, June 29th — 1 Samuel 4 : 12-22

" The glory is departed " (v. 22).

What melancholy reading this is ! What a tragic sequel to the great purpose of Israel's deliverance from Egypt, the superb leadership of Moses, the mighty victories of Joshua ! This was the climax of Israel's decline from the time of the elders who followed Joshua as recorded in the book of Judges. Yet it was from this very calamity that there was to emerge the beginning of a new era, culminating in the glorious reign of Solomon. The priesthood may have failed, but God had His man. The glory may have departed, but it had not forsaken Israel. God was still on the throne. His purposes were still moving forward through all the confusion and conflict occasioned by rebellious man.

Friday, June 30th — 1 Samuel 5 : 1-12

" Dagon was fallen upon his face before the ark of the Lord " (v. 4).

God may chasten His people and allow the ark to be taken, but He does not dishonour His name. The Philistines had to learn that the God of Israel could not be subjugated, that He was no national deity confined in his power to the borders of a nation. He might allow them to be the means of the chastening of His people, but in their turn they must come under His rod for their wickedness and idolatry. How often He has turned the wrath of man to His praise ! How often He has confounded the wisdom of this world and out of defeat brought victory ! Men may deny God, but they cannot exclude Him—it is His world.

Saturday, July 1st — 1 Samuel 6 : 1-16

" What shall we do to the ark of the Lord ? " (v. 2).

Having committed sacrilege in taking the ark of the Lord and thereby incurring judgment, the Philistines were anxious to remedy the situation. In the way they set about this they teach the Lord's people a lesson. The ark was put in its right place. There was no other remedy for their trouble. It was not " sent empty away." There was not only restitution but compensation. We are here reminded of the laws governing the trespass offering in relation to restitution (Leviticus 6). It was to be on a new cart drawn by kine upon which had come no yoke. There was nothing shoddy, secondhand or cheap in this action. It was the best. If pagans thought this way should not we ? God in His right place in the centre of our lives ; we not empty-handed in our approach to Him but giving of our best in our service for Him.

Sunday, July 2nd — 1 Samuel 7 : 1-17

" Ebenezer " (v. 12).

" Hitherto hath the Lord helped us." Israel proved here, as in so many other periods of their history, that when God was in His rightful place in their national and personal life the worst that men could do would only turn out to be the furtherance of His purpose for them. Can we not raise our " Ebenezer " too ? Do not our lives bear witness to His divine intervention ? Moments of despair turned to exultant praise as He has undertaken for us. If, therefore, we can thank Him for the past should we not trust Him for the future ? This God is our God for ever and ever. Let us raise our " Ebenezer " today, and go forward in faith.

CHURCH REPORTS *(continued)*

are looking forward to even greater things to come. They have already sent boxes to missionaries in Transvaal, India and Brazil.

(MRS.) I. R. HALL.

GUN HILL, PITSEA — **Pastor: L. Withams**

" The Lord hath done great things for us whereof we are glad." These words were echoed round the church at Gun Hill, Pitsea, at our anniversary services. For one year we have had Pastor and Mrs. L. Withams to lead us, and the Lord has begun to move in our small assembly. The guest speaker for our anniversary services was Mr. E. Dainton, from London. We were truly blessed under his ministry.

Tuesday was also a day of blessing as we celebrated our sisterhood anniversary. Our small country church was full to overflowing. Mrs. Lewis shared with us her experiences in working for the Lord in India. The words of her solo, " Give me a vision," were repeated by many of us as we realised just how shallow our experiences were with the Lord.

(MRS.) PAMELA M. RACINE.

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ITINERARIES

London Crusader Choir :
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Joseph Smith :
June 24, Treharris ; 25, Pontypridd ; 26, 27, Porth ; 28, 29, Dowlais ; July 1, 2, Hereford ; 3, 4, Brecon ; 5, 6, Brilley.

David Lewis (India) :
July 2, Ilford (a.m.), Barking (p.m.) ; 3, Canning Town ; 4, Letchworth ; 5, East Ham ; 6, Romford ; 7, Woolwich ; 8, Finchley ; 9, Islington (a.m.), Clapham (p.m.).

BIRTH

BERRY. To Peter and Miriam (*née* Smith), of Wimbledon Elim Church, on May 16th, the gift of a son, Graham Paul, a brother for Judith and Mark.

SILVER WEDDING

BOWRING—GARDNER. Arthur Bowring to May Gardner on June 6th, 1942, at Mount Carmel Baptist Church, Caerphilly.

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 (Sunday mornings at 10.30).
BOURNEMOUTH, Curzon Road, Holdenhurt 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.
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TORQUAY, Scarborough Place, off Croft Road, Lucius Street.
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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, St. Sampsons.
ST. PETER PORT, Guernsey, Union Street.
VAZON, Guernsey, Route de la Mare.
ST. HELIER, Jersey, Stopfend Road.

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THE ELIM EVANGEL

Vol. XLVIII No. 26 JULY 1st, 1967 6d.

Baptismal service in the Ciskei

Wm. H. Francis reports next week with more photographs.

Elim Missionary Society feature

MISSIONARY REPORT

ADVANCES INTO NATAL

by W. H. Francis, South Africa

" So passing by Mysia, they went down to Troas. There a vision appeared to Paul in the night ; a man from Macedonia stood pleading with him and saying : Come over to Macedonia and help us ! " (Acts 16:9).

Although this passage is most familiar in a missionary appeal in the western world, today the " man of Macedonia " (or India, China or Africa) says " Leave us, go home ; we are now independent and have no need of you."

Nevertheless, when he bears the same message, and possesses the same Spirit-anointing as Paul, the missionary of today still hears and obeys the cry from Macedonia and, by the grace of God, that has been our own blessed experience. I have already written of our entry into the vast and needy territory of Bechuanaland (now independent Botswana) with the message of Pentecost, encouraging the practice of indigenous missionary enterprise by the African church itself. The work then begun in Botswana is still being carried on and extended by the African ministers, evangelists, elders and Bible women in and around eleven stations and branches ; moreover, it is their intention to take God's Word, if possible, even into the Kalahari Desert this year.

The same " Macedonian call " is also clearly heard by the African missionary. One of our leading co-workers in Botswana, Simon, hails from the Transkei District of Cape Province. Some years ago he heard the call, and with his capable wife and small family set out for the arid land of Botswana, there to cope with strange and difficult languages (just like his white counterpart) in order to be able to preach the " unsearchable riches of Christ " to its needy peoples. Later on, having won many souls for Christ, he built his first church to accommodate the new converts (a report on this has previously been published), and now he and his helpers are busy building the second church.

In recent years we have again heard the " Macedonian call," from the great and needy province of Natal, about 500 miles from Pretoria. It is difficult to conceive of two areas differing more widely than Botswana and Natal, their similarities consisting only in their high temperatures and deep spiritual needs. Botswana is hot and dry, it faces frequent drought, it is lacking in large cities and it is traversed by poor roads. The province of Natal, " the garden province " as it is called, abounds in the natural beauty and resources of its green hills and forested uplands ; through its ample water supplies and intense heat there flourish tropical fruits and vegetation, together with many acres of sugar-cane. Good roads thread from town to city, through great scenic vistas, bearing many travellers to the coastal resorts. The city of Durban itself is one vast mission field, presenting a tremendous challenge to the soul-winner of the white, black, Indian or coloured peoples abounding there.

In such a " land of promise," as it were, God has graciously opened to us a " door of opportunity." Just as we indicated above how God laid His hand upon a soul-winner in the Transkei and directed him to Botswana, in like manner He guided another to leave his homeland in Botswana to seek lost souls in far-off Natal. Perhaps you have thought in the past that only white missionaries leave their homelands in search of souls, but this is not now the case.

Furthermore, Pastor L. Wigglesworth met Moses (who interpreted for him), and several other workers from our work in Natal, at the Pretoria conference for Bantu workers during his visit to this country in January 1966.

Still a young man, Moses has faithfully served the Lord in Natal for a number of years now, winning many Zulus and others for Him, and is one of a growing group of zealous African workers, numbering at present twenty-seven certificated workers apart from many elders and Bible women, and these have been formed into a Bantu district council entrusted with and responsible for the oversight of the work there and visited by the present writer as the Lord opens the way.

Following the Pretoria conference in January 1966, one of the Natal workers remained with us for a short period for ministry. James is a small man, with a deep voice and a deep love for God and the souls around him, and with true faith in the power

of God to supply his every need. While here, one day James met one of his compatriots from far-off Natal, named Martin. At the time Martin was not at all happy in the church he attended, and before very long he had joined our ranks also; since then not only has Martin been greatly blessed but he has been made a blessing also in our work here. Several months ago Martin's wife bade us a reluctant *au revoir*, as she was going back to their home in the Transkei (just across the borders of Natal) to plough their lands.

While busy ploughing there on the tribal lands, among the Pondo people, she witnessed faithfully of the Lord's dealings with her and Martin, her husband, and of the blessings to be found in Christ. When he was given his annual leave from secular work later on Martin joined his wife in Pondoland and found that she had used her time well for the Lord, so much so that he found his relatives and friends waiting, as it were, as in Acts 10 : 33 : "Now therefore are we all here present before God to

(*concluded on page 421*)

THE CHRISTIAN AND WEALTH

By D. M. PANTON, B.A.

NOTHING is more disturbing or awakening than to observe the fog, the confusion, the elusiveness with which the Church of God meets her Lord's teaching on wealth. So enormously important is the subject that, besides numerous occasional utterances, the Lord devotes to it a triad of parables (Luke 12 : 15-21 ; 16 : 1-9 ; 16 : 19-31) ; and in the unjust steward we have the most extraordinary of them all, as a revelation of His mind on business competence, the commercial instinct, and wise, far-sighted investment. So diverse, so tragic, have been the interpretations of the Lord's truth that "over this parable," says Stier, "a special fatality seems to hang"; it is "the well-known *crux interpretum*," says Lange ; to some commentators (like Cajetan) its difficulties have seemed so enormous that they have abandoned all interpretation as impossible and some have even dared (see Lange), by inserting the little word "not," to reverse the whole teaching of the Lord; while Julian the apostate seized on it as evidence that Christ taught unrighteousness. The bewildered confusion is an astonishing proof how gold in the hand can create cataract in the eye.

A word to the disciples

Now "to the *disciples*" (Luke 16:1)—not to the covetous scribes and Pharisees, who merely overheard it, and were greatly incensed, but to His own of all ages—the Lord presents the appalling brevity of our trust. A wealthy man's steward, having wasted his lord's goods in an extravagant and luxurious life, receives his dismissal and, shocked by his sudden peril and immediately aware of the little span left him in which to provide for his future, he instantly faces the facts and acts with swift decision. He summons his lord's debtors; reduces their debts —how far, as steward, he had authority to do this is not shown, but that he exceeded his authority is certain by his description as an "*unrighteous* steward"—so as to gain their friendship; and sees the thing through with urgent dispatch—"Take thy bill *quickly*." So our Lord pictures each of us, His disciples, as rapidly approaching (by death or rapture) the revoking of our trust: *our* time is brief, *our* need for making immediate provision is overwhelmingly urgent, the stewardship we hold from God is fast running out, and our impending bankruptcy, which no prudence can stave off, calls for rapid and decisive action. Our stewardship is sharply defined between the cradle and the grave.

Our Lord emphasises His approval

Now our Saviour emphasises the approval expressed by the steward's lord: "his lord *commended* the unrighteous steward, because he had done *wisely*." "'Wisely,'" as Archbishop Trench says, "is not the happiest rendering, since wisdom is never in Scripture dissociated from moral goodness; 'prudently' would best represent the original, and so in Wyclif's version it stood": warily, shrewdly, circumspectly. It is one of the startling assumptions of our Lord in this parable, revealing incidentally the profoundest truths, that the methods of accumulating wealth *characteristic* of the world—though not invariably so—are dishonest; the steward steps into the parable not only already an unscrupulous man but a type of *all* men; yet every fabric of the splendid instrument thus misused is admirable. The world's God-given endowments—foresight, industry, ingenuity, inventiveness, devotion—are, through sin, made abominable; yet they remain, nevertheless, of priceless value, and how priceless is seen at once

by what replaces them in their absence—laziness, improvidence, carelessness, sloth. So our Lord says elsewhere: "Be ye wise as *serpents*"; that is, imitate not the venom but the intuition of the serpent. The parable is a composite picture of the business world as we know it, and as it has always been; a flash-light photograph of commerce, with all its moral lights and shadows coming out as the blacks and whites in a finished picture.

The distinction made clear

So our Lord, in His next word, makes the moral distinction clear, while the parable assumes an overwhelming force. "For the children of this age [all worldings] are *in their generation* [that is, as moving in an evil atmosphere, actuated by wrong motives, unscrupulous because a wicked and adulterous generation] *wiser* [more circumspect, more far-seeing, intenser, more ingenious, more concentrated and devoted on their evil ends] than the children of light," in theirs. An owl sees farther than an eagle *in the dark* (Trench). A wolf is keener, more astute, more wide-awake than a sheep. The highest and holiest aims, our Lord assumes—and supremely the laying up of a fortune in the beyond—require no less sagacity, forethought and travail than the fortunes of a Rothschild or a Ford: business acumen our Lord warmly commends, if only it be a razor whetted on the right strop. The two "generations"—the generation of the flesh and the generation of the spirit—are opposed in origin, in nature, in aim; yet in wise ambition the lower excels the higher: one has chosen this world and its prosperity, the other the Saviour and the age to come; yet he who has chosen the evil prosecutes it with a far intenser devotion than he who has chosen the good. It is a revelation of extraordinary and startling import: our Lord, looking down all the ages, declares that—habitually, in the mass, tragically—the world is better served by its servants than God is by His. We have but to mark the extraordinary absorption of the worldling—his fixed purpose; his unswerving pertinacity; his economy wherever possible, and lavish investment wherever it is safe; his sacrifice of present comfort to future wealth—with the Christian's too frequent listlessness, doubt, hesitation—the complete absence of any thought of investing wealth beyond the tomb—to recognise our Lord's picture of us all as true to fact.

The use of wealth

So now our Lord lays down the only profound and provident use of wealth, neither hoarding nor squandering, but carefully investing beyond the grave. "And I say unto you [something closely similar to the steward's lord: *I* say it, with whom the adjudication ultimately rests] make *to yourselves* friends [that is personal friends, not barns, or palaces, or estates, or banking accounts, but *friends*] by means of [literally out of; draw friends, not coins, out of your purse] the mammon of unrighteousness [the wealth which, in the world, is attached to evil] that, when it shall fail [when the grip passes from the dying grasp] they [the beneficiaries under a divine trust] may *receive* you [it is *reception* only: heaven is not purchased, but a *welcome* into heaven is; for gratitude survives the grave] into the eternal tabernacles"; so, obviously, it is fellow pilgrims upon whom the wealth is mainly to be conferred, or (it may be) those who may be won to Christ by the grace-laden gift. We change our currency when we go abroad: happy are they whose riches *here* are friends *there*! Here is a startling and profound reverse of the parable; for our interest coincides absolutely with God's. In giving his entrusted wealth so as to create friends the steward defrauded his lord; we, in doing exactly the same thing, show our wisdom, create deathless friendships, invest the wealth as the owner of the wealth commands, and delight God. Transmute your gold into love, says the Saviour, for love leaps the grave. A wise foresight in wealth is identical with a perfect stewardship Godward: four times fidelity is emphasised, *and fidelity is distribution.* So we stand awed before this masterpiece of divine wisdom, which, through an appeal to self-interest, produces an unselfishness so powerful as to abandon wealth, clothes the naked and feeds the hungry saint, proves the selfless competence and far-sighted administration of God's steward, creates a love that survives death, and uses evil mammon to heighten heaven's joy.

Instructive model to the Christian teacher

Finally, our Lord, faced with the prospect of a universal rejection of this truth, is an extremely instructive model to the Christian teacher. There is no "hurt" feeling—He discounts the unbelief before it comes; there is no surprise. He who knew what was in man saw the dollar which is at the bottom of most men's souls; there is no anger—He simply states the facts, and is done; there is no forcing of the truth—he that hath ears to hear, let *him* hear; there is no reproach—for this is not the day of reproach, and the bankrupting loss in

(*concluded on page 421*)

Elim Pentecostal Church Reports

ROCHESTER ELIM CHURCH FORTIETH ANNIVERSARY SERVICES

THIS year marks the fortieth anniversary of the birth of Rochester Elim church on Star Hill. A series of celebrations began with a visit from the London Crusader Choir. A few weeks later the Crusaders prepared and served a high tea for ninety members and friends of the church. The guest of honour was the Secretary-General, Pastor H. W. Greenway, who held his first ministerial post at Rochester. Two of the original church members, Mrs. Wells and Mrs. Pitcher, made a presentation to Pastor and Mrs. Greenway, and a special anniversary cake was expertly made and decorated by Mrs. J. Smith, one of the original Crusaders. Mrs. Greenway, assisted by Mrs. A. Johnston, the resident minister's wife, cut the cake. In the evening came the first of three anniversary services convened by the Rev. A. Johnston. The Gravesend choir were special guests and contributed musical items before Pastor Greenway passed on the first of his inspiring messages.

Sunday began with fellowship around the Lord's table and a message of exhortation to the Christians at Rochester. The evening service, however, marked the climax of the celebrations. Items were contributed by every department of the church. The Sunday school, now sixty strong, the old-age-pensioners' choir, thirty Crusaders and a newly formed ladies' quartet provided a ministry in song, while one of the original Sunday school scholars, Mrs. Jean Jones (*née* Wilkinson), gave her testimony and some amusing reminiscences of Rochester's early days. This was a fitting contribution to the programme, since the church is now enjoying an influx of new Sunday school scholars brought in from far and wide by the church minibus. The bus made its debut during the anniversary celebrations, having been paid for, painted and renovated by church members during a few short months. Again the highlight of the service was Pastor Greenway's ministry. His preliminary message to the children, based upon a personal experience with an elephant in Africa, delighted even the youngest scholar. Afterwards his word to the adults was an encouragement to everyone. Truly the ministry was greatly blessed throughout the entire weekend.

MISS HELEN INWARD.

ELIM'S FIRST YEAR IN HARLOW

Reported by the pastor, R. A. Mussared

WE thank God for His bountiful provision during the past year. Our needs have been completely met, and we never cease to wonder at the Lord's guidance as He leads us step by step.

In our first year He has more than trebled the number of worshippers in His house, and twelve decisions have been recorded. The children's work continues to flourish, with an average of seventy on Sundays and forty during the week.

I, personally, would wish to record my appreciation for my fellow labourers, who work so willingly and give their wholehearted support.

You who have prayed for us will rejoice that God has heard and answered your prayers. Please continue in this ministry and witness the power of God as He establishes His work.

Joyfully we anticipate the even greater blessing that will be ours during the coming year, for we are conscious that God is preparing us for a mighty moving of the Holy Spirit.

SCARBOROUGH — Pastor J. Hyde

Report by the *Scarborough Evening News*:

"The Scarborough crusade opened on April 22nd in the Elim Pentecostal church, Murray Street. The minister, Rev. John Hyde, opened the meeting . . . and the service was then handed over to the crusade evangelist, Rev. Alan Caple, of Barnsley. . . . Fine gospel solos from Mr. Caple were followed by his challenging address, to which there was an open response of those who professed to receive Christ as Saviour.

"It was after six months of prayer and preparation, including distribution of 15,000 letters of invitation, etc., that the crusade was launched. This was conducted by Alan Caple, David Woodfield, Don Evans and Peter Bye. Throughout the thirteen days every

(*continued on page 422*)

THE ELIM
EVANGEL

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EDITORIAL

THE liberty that Christians enjoy in the gospel is well exemplified in the fact that the Holy Spirit does not specify any particular proportion of their income as belonging to the Lord. This is contrary to the situation under the law which specified the tithes to be paid and demanded them as a legal requirement. The paying of tithes under the liberty of the New Testament covenant, advantageous though it proves to be both to the church and the giver, is merely the most elementary expression of giving. That no proportion of our income is specified in the New Testament as being due to God permits our giving to be the spontaneous expression of our hearts, the measure of our appreciation of what Jesus Christ has done for us, and is the indication of our love for Him. When the Holy Spirit informs us that we are to lay aside on the first day of the week as God has prospered us the inference is not that we should tithe but rather that, having paid our way, we should give the rest to God and to His work. The widow was commended by our Lord because she had cast into the treasury all her living. The tithes in the Old Testament belonged to God, this was the divine ordination, but in the New Testament we are instructed by the Holy Spirit that we are not our own, we are bought with a price, therefore we are to glorify God in our spirit and in our bodies, which are God's. The implication of the last phrase is that all that we have in this world belongs to God and is His by right.

We remember as a teenager being challenged along this line by a missionary from Central Africa. He testified how he had been praying that the Lord would send a certain amount of money for himself or his society, we cannot remember which, but the Holy Spirit convicted him that he himself had a certain amount of money laid aside and the Lord told him that he must pray not for the amount that he first had in mind but for the amount less that which he himself had laid by. He went on to make the point that if we are asking God, or asking others, for £5,000 and we have, say, £1,000 invested or lying in the bank, according to the spirit of the New Testament we should ask God for only £4,000. In other words, what we have lying idle or unused as far as the kingdom of God is concerned really belongs to Him and should be given to Him as token of our sincerity in our praying. This, of course, is absolutely in accordance with the scripture, because our Lord told His disciples to give freely because they had received freely. How often do we say and do we hear it stated that we owe an immense debt to God, yet it must be admitted that many of us are reluctant to discharge our debt, particularly in regard to finances. If so much good can be accomplished as a consequence of God's people tithing, how much more good could be accomplished if everything we have that we are not using for our immediate needs were given to the work of God. There is no doubt that if we could get into the habit of hilarious generosity in giving of ourselves and of our substance to the work of God we should find that not only God but men too would pour into our lives of their abundance, "good measure, pressed down,

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COMMENT, OPINION AND REVIEW

AN APPRECIATION OF DOUGLAS R. SCOTT

THE sudden death of Pastor Douglas Scott in France has brought a great sense of sorrow to many Elim members. After his conversion at an open-air meeting in the City of London Pastor Scott became one of the early members of our Ilford Elim church. In 1930 he was led to minister as an evangelist on the Continent, and particularly in France. His ministry was richly owned of God, but in 1939 he fulfilled his strong desire to evangelise in the Congo, unaware that some months later France would become occupied territory. In 1946 God's servant went from Congo to Algeria before returning to France, where, with the exception of several months in French-speaking Martinique and Quebec, he laboured prodigiously with untiring zeal until his recent death in his sixty-seventh year. Having established many scores of Pentecostal churches in France, and being the instrument in the conversion of many men who are now ministers, our esteemed brother was the recognised pioneer and father of the work in France. A remarkable man and a strong individualist, with his dear wife he made a complete sacrifice of both a home and family life for the sake of the gospel, refusing any office in the French assemblies among which he had accomplished so much. An apostle of this century, his ministry covered years spent among Roman Catholics in Europe, Moslems in North Africa, and heathens in Congo—regions where he felt that only a ministry with " signs and wonders " could suffice. God answered both his faith and his faithfulness. He loved France, and his many hundreds of sermon notes are written in the language of those with whom he so closely identified himself. The body of God's servant was buried in Chalon, near Paris, and his funeral was attended by more than seventy French ministers. Despite his knowledge of his fast-declining health, Pastor Scott ministered, as he had so strongly expressed a desire to do, till the very eve of his home-call. As this examplary servant of God has entered the Master's presence we express our sympathy to Mrs. Scott and her sons but rejoice with them in the knowledge of " that blessed hope."

T. H STEVENSON.

Note by the Editor. It was my privilege with Pastor J. J. Morgan and Pastors Whittle senior and junior to officiate at the wedding of Pastor and Mrs. Douglas Scott in our Ilford church. Who, having heard our brother Scott's message in tongues as he stood there with his bride, will ever forget the force of that utterance and the unction that rested upon Pastor Whittle junior as he interpreted, and indeed upon the whole service. Truly a Pentecostal wedding. Only a few weeks ago I learned that every promise in that message in tongues was literally fulfilled in our late brother's life.

PRAYER AND PRAISE

By F. H. COLEMAN

BRIEF PRAYERS—THE PUBLICAN

In the parable of the Pharisee and the publican Jesus tells us of the brief prayer of the publican, who is commended for this by Him. In fact Jesus said he went down to his home justified rather than the Pharisee, the man who had prayed long prayers. The publican's prayer was one of only eight words, but what a prayer it was. Let us note some of the things this man said in his very brief prayer.

He recognised that he was a sinner and that he had sinned against God. He asked the One against whom he had sinned for forgiveness, assured that God would forgive him, and was able to forgive him. He believed in the mercy of God. He was repentant and was sorry for his sin. Godly sorrow works repentance, and this also means to turn about, away from sin, in order not to sin again. This man said all this in a brief prayer.

Perhaps the times when a believer utters his briefest prayer are when he is in some immediate danger. If he is a passenger in a car and sees he is about to be involved in an accident he does not wait until he is in the spirit to pray; he cries " God, save me." We should always be in the spirit of prayer. Too often in a prayer meeting valuable time is wasted because we are not in the right temper or frame of mind to pray. It may be almost time for the prayer meeting to come to a close when some feel they can pray. What a difference there would be in our meetings if we could enter them with prior preparation of heart and mind. A visitor to the Metropolitan Tabernacle in London to hear Spurgeon preach soon discovered the secret of success, and it was the way the congregation came expecting God to use the great preaching in saving men and women.

Much can be said in a brief prayer if we are in the right spirit, which will bring great answers from God.

LATE NEWS

Over sixty already personally counselled in the Yeovil tent crusade. **A.T.**

A consideration of

MODERN P

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Corinthians 12:28).

IN the second group of three gifts of the Spirit we have gifts that operate through human action, inspired and empowered by the Holy Spirit. We can call them practical gifts, because they come into operation by some practical human action guided and directed by the Spirit. They can also be called gifts of action. Some prefer to call them gifts of power because the result of the action is usually seen or felt as a demonstration of the power of God. I propose to refer to this group as

(2) GIFTS OF DEMONSTRATIVE ACTION

"Faith."

"The gifts of healing."

"The working of miracles."

Each of these three gifts produces a supernatural manifestation of the power of God. They come as clear and definite as the miracle of the rod of Moses which, thrown down, became a serpent. When the magicians of Egypt by Satan's power also produced serpents from their rods Moses' rod gobbled them all up. Each of these three gifts is therefore a spectacular one.

In these supernatural gifts of the Holy Spirit the rod in our hands is the holy name of Jesus. "In My name" said Jesus. "His name through faith in His name hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all" (Acts 3:16). These were the words of Peter and John as they stood before the people to explain the miracle of the healing of the lame man at the gate Beautiful of the temple in Jerusalem.

First let us consider "faith" as a gift of the Spirit. Faith exists in the heart of every true child of God. "Without faith it is impossible to please Him" (Hebrews 11:6). Before we can come to God we must recognise that He is! That is the beginning of faith! By grace we are saved through faith, and that is the gift of God to all who believe (Ephesians 2:8). This is the faith which brings salvation and comes to us direct from God by His Spirit. The gift of faith, which we are now considering, is a spectacular gift direct from the Holy Spirit Himself. It is given by Him to persons who are already believers and are already members of the body of Christ, the Church.

Faith is a dominant factor in every approach to God, in every prayer to God, and in any expectation from God. *But here is something of God given to us.* It is imparted by the Spirit for the purpose of showing forth the glory of God. George Muller was given faith to believe God would answer prayer for the supply of everything needed for the children in his orphanage, and for other things. His answers to prayer are known throughout the world and have added lustre to the glory of God.

Scriptural examples

In scriptural examples we see that Jesus cursed the fig tree and it withered away. He told the disciples that faith could do the impossible, and that they were to "have the faith of God" (Mark 11:12-14). Paul, exhorting the Corinthians on the value of charity—divine love—said "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Corinthians 13:3). Faith showed itself when, on the journey by sea to Rome, an angel appeared to him informing him that he must appear before Cæsar and that God had given him all that sailed with him. Speaking to the crew of the ship, he cried "I believe God, that it shall be even as it was told me." Paul, the prisoner, then literally took charge and gave orders, telling them what they were to do (Acts 27:22-31).

Faith in Paul raised Eutychus to life after he had fallen from a window of the meeting place dead (Acts 20:9, 10). Stephen, the first martyr, who also was one of the seven deacons, is declared to have been "full of faith" and did great wonders and miracles among the people" (Acts 6:8). Undoubtedly "faith" is a gift of power, which is seen by its evidences. This is why it is grouped with the gifts of demonstrative action. In our days there have been many recorded instances of such faith in action, bringing forth many marvellous results in miracles

TECOSTAL :ENOMENA

V. GIFTS OF DEMONSTRATIVE ACTION

By W. G. HATHAWAY

of healing. In James 5:15 we read "The *prayer of faith* shall save the sick, and the Lord shall raise him up."

The gifts of healing

"Gifts of healing." It is strange that every time this gift is mentioned by Paul it is in the plural. 1 Corinthians 12:9 describes it as "gifts of healing," verse 28 says "gifts of healings" and verse 30 gives it as "gifts of healing." In verse 28 we have a double plural, *gifts of healings*. It seems to me that the Holy Spirit is anxious to make it clear that these are "gifts" and "healings." I am fully convinced that "healings" (in the plural) are given to evangelists as divine attestations to the message. There are often a number of healings at one time, then later another number of healings, probably in another campaign or crusade. Thus you have "healings" referring to the individual cases of healing, and "gifts" referring to healings at different seasons. The Holy Spirit gives "gifts" of "healings" to confirm the message of the gospel. I think we have a clue in Hebrews 2:4, where "gifts of the Holy Ghost" is given in the marginal reading as "distributions of the Holy Ghost." So "distributions" of "healings" gives the double plural and makes clear how this gift operates.

It is quite clear that one person is not endowed with a special "gift of healing." It is never referred to in scripture in the singular. Paul, who had many "distributions" of "healings" given to him at various times, had to leave Trophimus sick at Miletum, and also reported that Epaphroditus was "sick nigh unto death" (2 Timothy 4:20; Philippians 2:25-27). Even Jesus was limited in His healing ministry by the unbelief of the folk in His own country (Mark 6:5). In John 5:1-9 we read of seasonal visitations of healing at the moving of the waters of Bethesda.

The ministry of healing is promised to preachers of the gospel, and to all "them that believe." "They shall lay hands on the sick, and they shall recover" is the promise in Mark 16:18.

The "working of miracles," another of the demonstration gifts, is also manifested chiefly as a confirmation of the gospel message. Some instantaneous healings are definitely declared to be miracles. The healing of the lame man recorded in Acts 3:1-11 is declared in 4:16 and 22 to be "a notable miracle" and a "miracle of healing." But miracles operate in every realm. Jesus turned water into wine in Cana of Galilee. He stilled the storm on the lake. He multiplied the loaves and fishes on two occasions. He sent Peter to obtain money for their taxes from the mouth of a fish. His ministry during those three and a half years was truly a ministry of the miraculous.

The power of the Holy Spirit

Paul also wrought miracles by the power of the Holy Spirit at Lystra and at Iconium (Acts 14:1-10). Stephen also wrought miracles (Acts 6:8). The working of miracles by the power of the Spirit can overrule natural laws and produce products without the processes entailed, and can operate at a word or a touch. In this gifted ministry we come face to face with the omnipotence of God in action. There is no limit by any physical laws to the operation of miracles, for with God all things are possible, and to faith nothing is impossible.

Human imitations

In the matter of human imitations of these gifts no human power can really work miracles. Magicians and conjurers can baffle us with their tricks, but they can all be explained if they give us the "know how." Obviously doctors and surgeons can work physical miracles by human skill, nobody today would doubt that, but they can only regard their skill as something that they have learned or that has been given to them by the good hand of God. That God gives skill to men and women is quite clear from the scriptures. God gave the wisdom and skill necessary for the artistic and cunning work of the tabernacle in the wilderness to Bezaleel. He was able to work in gold, brass and silver, and in woodcarving and all manner of engraving for the furniture and the ornamental symbolic decorative work (Exodus 31:3-5). Medical and scientific skill has advanced with tremendous bounds during this century. The art of surgery is surely wonderful today. But this is not healing as the gift of the

(*concluded on page 420*)

YOUTH PAGE

Mini Prayers

By ALEX TEE

A DAY of prayer or a half-night of prayer is something every Christian should have from time to time. Short prayers also have their place.

Direct prayers bring direct answers. Flowery language cuts no ice with God, and ostentation only brings displeasure to our heavenly Father. If you will look again at the prayers in the Bible you will see how direct they are. Some are longer than others, but many of them are short and to the point. One of the early pioneers in Pentecost was a man named Smith Wigglesworth. He used to say that long prayers were bedroom prayers and short prayers were church prayers. There are times when it must be difficult for God to know how to answer some of the prayers that are offered. We do well to be specific !

SALVATION

" Lord, save me." Here was a situation that demanded a short, direct prayer. Peter was sinking in the waters of Galilee. Had he begun to address the Saviour with many titles before coming to the point there might never have been such a sermon as was preached on the day of Pentecost. We would never have had in our Bibles the words " Silver and gold have I none, but such as I have give I unto Thee. In the name of Jesus Christ of Nazareth, rise up and walk."

Again, in Acts chapter nine Paul offered a short prayer which was the means of changing his own life and the lives of multiplied thousands of people down through the centuries : " Lord, what wilt Thou have me to do ? " It was a mini prayer with a mighty effect.

DIVINE HEALING

There was a beggar in Palestine who had a very meagre living. He would use a little tin and do his utmost to get the passer-by to put a coin into it. He was blind Bartimæus. His biggest need was his eyesight. When his chance came he certainly took it, for we read that he cried out " Jesus, Thou Son of David, have mercy on me." Then followed a short but direct prayer when the Saviour asked him " What wilt thou that I do unto thee ? " His mini prayer was straight to the point : " Lord, that I may receive my sight." It was long enough to bring about a stupendous miracle. It is not the length of our prayer that matters, it is the strength of our God !

HOLY GHOST POWER

Two apostles were laying hands on a group of new converts, and one after the other they were receiving a personal baptism in the Holy Spirit. It must have been a wonderful sight to see these new converts enter into this glorious experience. Watching the scene was a sorcerer. This man realised that all the tomfoolery with which he had bewitched the people could not bring the joy and the blessing that the apostles were able to bring with their Pentecostal ministry. This cunning fellow came along and offered the apostles money in order to buy the wonderful power that they so obviously possessed. He said " Give me also this power." While this was short and to the point, notice that his heart and his motives were not right. Secondly, he prayed to the wrong source. We do not pray to saints or to apostles, we must ever pray to the Lord Jesus and to God the Father. There is something that we can learn from this prayer, however. The apostles were so endued with a Pentecostal experience that even outsiders longed to possess what they experienced. A true baptism in the Holy Spirit is something to be envied. There will be something about us which will be so different as a result of the Spirit's infilling that others will want to have a similar experience. What kind of impact has your baptism in the Spirit had upon your life and upon the lives of others ? If this makes you feel that there is still a need in your life go alone with God and ask for another Pentecostal, superabundant, overflowing, dynamic infilling.

SECOND COMING OF CHRIST

The last prayer in the Bible is a mini prayer. St. John had received a tremendous revelation of the Lord Jesus Christ while he was imprisoned on an island. After having had such an insight into the future there was very little that he could say. Only five words escaped his lips in a final prayer: " Even so, come, Lord Jesus."

Women's Page

JOURNEY OF A LIFETIME

by Marjorie Gorman

5. Israel

DURING the rest of our stay in Jordan we visited many places that were linked with Jewish history and familiar to us through the Old Testament. In searing heat we travelled down the precipitous Jericho road, where the sharp cliffs crowded in on us, and it was easy to imagine how this narrow way had once been the haunt of robber bands. We reached the Inn of the Good Samaritan—now an Arab outpost. There is no doubt that this was the inn Christ referred to in His parable, for the ancient rock cisterns beneath it prove that it has stood there since the Roman occupation. Now it was just a dreary oblong one-story structure, yet so authentic that one could not fail to be moved at the sight of it. Our car continued to plunge lower and lower down the sunbaked road, dropping far below sea level. The heat was intense and there was not a tree to cast a shadow on this barren land. Sometimes our way lay along stretches of desert where, through shimmering heat waves, we could see the scattered black, low tents of nomad Arab tribes surrounded by their camels. What a relief it was to reach at last the sparkling waters of the Dead Sea. Some folk had their swimsuits with them and were able to cool off in its buoyant depths. There was even a playful breeze here which whipped off my husband's panama and sent it skimming across the ripples!

Jericho of the Old Testament was just a range of sun-cracked earth where excavations were in progress, but we were interested to see a stretch of the original wall that had recently come to light. A modern Jericho had sprung up not far away which, from a distance, seemed to us to be mostly a collection of Arab houses and banana groves.

A short time was spent in Bethlehem, where we bent low to pass through a tiny entrance in a massive wall that admitted one into the Church of the Nativity. There was no other entrance, so all who would visit the place of our Lord's birth had to approach it first in a lowly posture. We peeped into the cave in which it was said Christ had been born, but it was so different from the stable of our childhood's imagination. We saw the tomb of Lazarus and the shepherds' field and later walked by the muddy waters of Jordan, where we paused to watch a man or woman, standing in a flat-bottomed boat moored near the bank, engaged in some religious rite with a white-robed priest. It seemed as if it might have been baptism by sprinkling.

On May 18th, very early in the morning, we crossed from Jordan into Israel. Tension seemed high as we passed through the Mandelbaum gate, and there was no frivolous talk as our luggage was checked through (incidentally, we had to carry this across a small stretch of no man's land ourselves). That day continued in the most gruelling sightseeing when we journeyed right down to Beersheba, but what an opportunity it gave to us of seeing the fulfilment of prophecy. In 1948 Israel had once more become a nation; her people had flocked back to a wild and barren land, but in twelve years hundreds of miles of road had been built, industries established, railways and shipping developed, the land cultivated and irrigated, and now before our eyes we saw the desert blossoming as a rose. Our hearts were stirred by the wonder of it all. That night we stumbled to our beds in utter weariness, but we were thrilled with all we had seen.

EDITORIAL (*concluded*)

shaken together, and running over," as our Lord said they would.

This was the motive that impelled such men as C. T. Studd and made them such a power in the world. One recollects how one of the members of the Booth family was commended by one of our daily papers because her will, on being declared, revealed that the total amount of her estate was not more than £3. She had literally given all to God. This week's ELIM EVANGEL carries a challenging article on giving from D. M. Panton, B.A. His searching exposition of the parable of the wise steward is a challenge to us all, but at the same time it shows to us from our Lord's own teaching the tremendous results that will accrue in time and eternity as a consequence of Christian liberality.

THE BICYCLE

ALAN had one great desire—to have a bicycle. He had learned to ride on his cousin's bicycle, but how he longed to have one of his very own. He kept talking about it all the time and at last dad said "Well, Alan, if you're a good boy you shall have one for Christmas." Alan had great faith in his father and knew that he always kept his word; so he was as good as he possibly could be and he longed for Christmas to come.

However, at the end of September dad lost his job. His firm closed down and both he and mum were very worried because they were getting short of money. Dad went to the labour exchange and did all he possibly could to find another job. Nothing was any good; either the job had gone before dad got there or it was not the sort of work that he could do, and at one place the boss just said "We'll let you know." They all prayed every day that dad might soon get some work, but as the days went by and nothing turned up dad got very down in the dumps and wondered if God didn't love him any more.

Then one morning in November one of Alan's friends called for Alan on his way to school, and dad heard Alan say "I'm going to have a bicycle for Christmas." Billy said "Get on with you. Your dad's out of work; he won't have the money to buy one." "But," said Alan, "my dad promised he'd buy me a bicycle and he *will* buy one; he always keeps his word." Dad's eyes filled with tears as he heard what Alan said. He thought "What faith the lad has," and it taught dad a lesson—he thought of what Jesus said in Mark 11:22: "Have faith in God." So dad got down on his knees and prayed, and said "Lord, I've got faith to believe that you can find me a job today."

A few moments later dad got a letter. You can guess what it was, can't you? It was to tell dad that he had got a job he had applied for over a month before. Dad got his job and, of course, Alan got his bicycle. Wasn't that wonderful? The Bible says that if we have faith in God we can do great things in His name. So when you pray believe that God can answer your prayer, but be reasonable; it's no good asking for a TSR2 aeroplane or things like that. We have to be unselfish and ask for something our parents can afford, then maybe we'll get even more than we asked for. But, as Alan had faith in his dad, we have to have faith in God because He can do just what no other can do—He can answer our prayers.

God bless you. Lots of love from

AUNTY MAY.

GIFTS OF DEMONSTRATIVE ACTION

(*concluded*)

Spirit. Such healing can only be supernatural and divine. It operates by the power of God, and can be just as successful in those who have had no medical training at all as in those who have.

The only imitation in healing from the human standpoint is when those who minister to the sick think they are endowed with healing powers or have a miraculous ministry, and after their ministrations they leave the sick no better than they were before. We all deplore such pathetic displays. Ministry to the sick is commendable when it is made in deep and conscious inability but seeking God's compassionate intervention. We know it is His will to grant healing in answer to the prayer of faith in Jesus' name. Oh, how we need to be in the Spirit for such a work as this. Only when God is "working with them" can this ministry of healing bring forth fruitful results.

Counterfeit healings and miracles can be worked by the power of Satan. The Word of God makes it clear that healings through spiritist mediums or by spirit "controls" are certainly not of the Spirit of God. Believers in Christ should have nothing to do with them. Rather, like Job, we should say "Though He slay me, yet will I trust in Him." To cast yourself on the compassion of God is safer than running after man or demon powers. Faith in trial will bring the reward in God's time for your deliverance if your trust is in Him. The exercise of mind over matter is psychological, and though it may bring relief in functional disorders it can never produce divine healing or spiritual results.

In these days when God is moving by His Spirit in all parts of the world it is time to get down before God and ask Him in faith to display His power in the healing of the sick and in the working of miracles so that folk may see that God's Word is true. Divine attestations to the preached Word of God bring people to Christ, for His power then cannot be gainsaid.

"Ye have not, because ye ask not" (James 4:2).

COMING EVENTS

ABERDARE. July 1-4. Elim Pentecostal Church, Monk Street. Annual convention. Saturday at 6.30. Visit of Swansea Male Voice Choir. Sunday at 11 and 6. Monday and Tuesday at 7. Preacher: J. Glass (Chorlton-cum-Hardy). Convener: D. G. Ford.

BRIGHTON. July 8-20. Elim Pentecostal Church, The Lanes, North Street. New life crusade conducted by the Smith Forseth Evangelistic Team of Canada. Weeknights at 7.30. Sundays at 11 and 6.30.

HASTINGS. July 15. Elim Pentecostal Church, The Central Hall, Bank Buildings. Visit of "The messengers of the cross."

NEWHAVEN. July 8. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: W. J. Maybin (Croydon).

PITSEA. July 9. Elim Pentecostal Church, Gun Hill. Visit of London Crusader Choir at 6.30.

PONTARDULAIS. July 8-12. "Beulah" Elim Pentecostal Church, Twyniago Road. Annual church anniversary and convention services. Weeknights at 7. Sunday at 11 and 6.30. Special youth night on Wednesday. Preacher: S. D. Huntly (Aberystwyth).

RAYLEIGH. July 8. Elim Pentecostal Church, Castle Road. Quarterly rally at 7. Preacher: A. J. K. Magee.

SOUTHPORT. July 15, 16. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visit of French/Swiss preacher and singer J. Zbinden and team of I.B.T.I. students. Saturday at 7.30. Sunday at 10.45 and 6.30.

WESTCLIFF-ON-SEA. July 2. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). At 11 and 6.30. Preacher: A. T. Harries (East Ham).

BIRMINGHAM PRESBYTERY CRUSADER PICNIC OUTING

Saturday, July 15th, at 2 p.m.

SWIMMING, BOATING, ROUNDERS, CRICKET, FOOTBALL, TREASURE HUNT AND PICNIC TEA.

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CONVENER:
REV. F. SHADLOCK (YOUTH COMMISSIONER)

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ADVANCES INTO NATAL (*concluded*)

hear all things that are commanded thee of God." Thus in a few years God has opened up another new work of the Spirit, an indigenous work of the African church stretching now from Eshowe, Zululand, in the north right down to Lusikisiki, Pondoland, a distance of more than 220 miles by road.

I have recently returned from a visit to these brethren, when a most profitable time in discussion, ministry and spiritual fellowship was enjoyed by all.

Representatives from Lusikisiki—the last group (in Pondoland) to be received into fellowship—were also there, and one of their number, appointed as their local evangelist, has already begun to make plans to build their own church.

The whole work is very evangelical, and Pentecostal to a marked degree, and leaders of it, having grasped the fact that God has called them to win their own people for Himself, establish their own assemblies and are responsible for their own affairs according to His Word, and they are doing that not only in the country areas but also in some of the most important Bantu townships in the province.

Please join with us in earnest prayer that this work of God may continue to prosper under His blessing, that it may never lower the high standards set for it, and that every need of it may be fully met, especially in the matter of church buildings. May God richly bless you all!

THE CHRISTIAN AND WEALTH (*concluded*)

that day will probably be reproach enough. All that Christ does is to close with the clearest warning of the fact, and a challenge. The fact is this: "He that is faithful in a very little is faithful also in much [and so the principle applies to the least possible wealth any of us can hold: the wise master of a homestead would be the wise master of a kingdom]; "and he that is unrighteous in a very little is unrighteous also in much"—*proved incapacity on earth disqualifies for the larger trust in heaven.* And the challenge springs out of the fact. "If therefore ye have not been faithful [and the fidelity consists in dispensing the trust with a view to eternal friendship] in the unrighteous mammon, who will commit to your trust the true riches?"—of which the millennial earth forms a part. *Jesus implies that God will not.* "And if ye have not been faithful in that which is another's [no earthly wealth is yet given as an inalienable possession; we are merely tenants at will] who will commit to your trust that which is your own?"—the world, forfeited by the fall, but in that day no longer foreign or loaned, but a wealth as eternal as the eternal tabernacles. The principle—presented, startlingly enough, only negatively, in view of all our Saviour foresaw—is as practical as it is momentous, and is the gravest possible: namely that incompetence in the illusive, transient wealth forfeits the trust in the genuine and inherent, and that if we use God's capital He expects His dividends—so much so that infidelity in our temporary trust incapacitates for the eternal property.

More Church Reports

SCARBOROUGH (continued)

meeting was well attended, decisions were recorded, and there was a remarkable testimony of healing of Mrs. Walker, who prior to the crusade was unable to raise her arm. Since being prayed for she can raise and use her arm freely. Don Evans's ministry in song and painting and David Woodfield's and Peter Bye's musical items proved an added attraction and source of blessing.

"In addition to the evening services and after-lunch rallies the team visited children's homes, factories, old people's homes and a remand home and conducted a children's crusade which resulted in boys and girls making a decision to love and serve Jesus Christ.

"Following the crusade two weekends were arranged when F. Lavender and E. Dainton were guest preachers. On the first Sunday evening a baptismal service was held."

Twenty-eight profess conversion at North Midlands Presbytery youth rally

It is not often that the Town Hall, Loughborough, is the venue for a Saturday night religious meeting, but from all parts of the north Midlands hundreds converged on the town for the annual youth rally of the presbytery, directed by Youth Commissioner Peter Watson in his own inimitable style. It was a fine demonstration of dedicated talent which captivated the attention of the capacity audience.

Featured in the rally was the "Smith-Forseth Evangelistic Group," an Anglo-American team currently evangelising in this country.

A special feature of the meeting was an oil painting by artist Caroll Forseth done in only ten minutes! This painting was given to the members of the Derby church for bringing the most visitors to the service.

It was a thrill to listen to the clear presentation of the claims of Christ upon a modern-day generation by David Ayling, of Brighton. In all twenty-eight people, the majority being teenagers, were counselled for salvation.

OLD HILL, STAFFORDSHIRE **Pastor: J. J. Way**

"We have heard the joyful sound, Jesus saves" was the theme of our pre-campaign message throughout the neighbourhood, with an unbroken chain of prayer for a whole week, twenty-four hours a day, and the distribution of thousands of handbills. On the Saturday before the campaign, a ten-car motorcade with police escort started from the church to take the gospel news to the people throughout the district. We praise God, for He richly blessed our labours. Wynne Lewis preached under the unction of the Holy Spirit, over thirty decisions were made, and believers were healed after prayer.

H. A. BISHOP, *secretary*.

WELLS **Pastor: W. Allen**

A recent Sunday evening was a very special evening at the Wells Elim church. The gospel service was called "Surprise night," and surprise it was to all. The Crusaders came forward and sang a gospel song entitled "My Bible and I." This was followed by three choruses all referring to the Bible. Then the church secretary and treasurer were called to the platform and asked to accept on behalf of the church six new Bibles each—a grand gesture on the part of the Crusaders. We pray indeed that these Bibles will be used to the glory of God and by His grace to the extension of His kingdom.

R. THORNE.

"Satan doesn't care what we worship, as long as we don't worship God."—D. L. MOODY.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, July 3rd — 1 Samuel 8:1-9

" And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment " (v. 3).

The prophet's sons did not follow in their godly father's footsteps. Judging by the names chosen for the two boys, Samuel was from the start ambitious for them to succeed in the service of God: Joel, meaning " Jehovah is God," and Abiah, meaning " whose father God is." Samuel, who was so strict with the nation, had this one blind spot; what he would never tolerate in others he tolerated in his sons, and failed to correct their wicked behaviour. Like Eli's sons (1 Samuel 2:12), Joel and Abiah were appointed by their father, and not by God. It has been rightly said that God has no grandchildren, and these two corrupters knew not the God of Samuel. It was their wickedness that prompted the request for a king. For them their appointment to such a responsible office presented an opportunity to get rich quickly.

Tuesday, July 4th — 1 Samuel 8:10-22

The Lord informed Israel, through Samuel, of what the monarchy would mean to them materially, socially and financially. It was not to be all parades and splendour, it was going to cost them plenty. This is a feature of divine grace; He always forewarns of consequential suffering before the fateful step is taken. But they had made up their minds; they were tired of nonconformity and desired a king " like all the nations," someone to lead them in battle and to dispense justice. Yet the unseen Jehovah had time and again promised the nation security and justice; it was their lack of faith in the promises of God that made them desire a man to reign over them as king. Unbelief will always lean towards the tangible and material, but not so faith. " Now faith is the assurance (the confirmation, the title-deed) of the things we hope for, being the proof of things we do not see and the conviction of their reality—faith perceiving as real fact what is not revealed to the senses " (Hebrews 11:1, Amplified New Testament).

Wednesday, July 5th — 1 Samuel 9:1-14

God works in mysterious ways. It was all in the purposes of God that the asses were lost, that the search was begun, that they eventually arrived at the house of the prophet. Saul left home in search of his father's asses and found a throne. The unfathomable, wonderful providence of God. Moses sought seclusion in the remote areas of the Midianite desert and there received a call to lead Israel out of Egyptian bondage. David went to the front line of battle to deliver a food parcel and ended up fighting the giant Goliath. Saul of Tarsus, fired with misguided zeal, journeyed to Damascus intent on destroying the followers of Christ, and became one himself. How quickly the situation can change when God steps in! Darkness gives way to light, joy swallows up sorrow, and hope outshines despair.

Thursday, July 6th — 1 Samuel 9:15-27

" Am I not a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?" (v. 21).

Saul knew of the nation's desire for a king, yet the idea that he was to be the first royal ruler had never entered his head. His response to the suggestion shows humility and modesty. Saul was different then from what he became in prosperity; elevation and reputation test men. Can God trust us with such things?

When men step into the limelight they step into a new sphere of temptation. Will they absorb the praise of their admirers, or reflect such praise heavenward by giving all the glory to God for position, authority and success? Opportunity and responsibility are inseparable twins.

" For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more " (Luke 12:48).

Friday, July 7th — 1 Samuel 10:1-16

" God gave him another heart . . . and the Spirit of God came upon him " (vv. 9, 10).

Whatever natural abilities Saul had they were not enough; to fit him for royal service " another heart " was given him. " Heart " religion is the message of the Bible. Jehovah complained through His chosen prophets that the people were content to worship Him with lips and ritual, and not with true spiritual worship that flows from the heart (Isaiah 29:13). It is this inner source of sin and corruption (Matthew 15:19) that needs to be changed, consequently the " heart " is the target of the word and grace of God.

The Holy Spirit came upon Saul and immediately inspired utterance poured forth. He knew what it was to step into that fast-running river of inspiration and be " borne along—moved and impelled—by the Holy Spirit " (2 Peter 1:21, Amplified N.T.). From the outset God caused the Benjamite to know His grace and power. It was his initial contact with things eternal that made his eventual backsliding so reprehensible.

Saturday, July 8th — 1 Samuel 10:17-27

" And there went with him a band of men, whose hearts God had touched " (v. 26).

Saul returned to Gibeah accompanied by a band of men of like experience—a fellowship of believers. Probably we have yet fully to appreciate the importance of fellowship with others who love the Saviour. No Christian is an island, an insular " independent " who must go it alone. We need each other. Paul likened the Church to a human body with its many essential members—all interdependent (1 Corinthians 12). In the local church we find a sphere of service, a centre for worship, a programme of evangelism, but more: a place where sympathy and understanding are to be found.

" When all are sweetly joined
(True followers of the Lamb),
The same in heart and mind,
And think and speak the same,
And all in love together dwell,
The comfort is unspeakable."

Sunday, July 9th — 1 Samuel 11:1-15

" Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept " (v. 4).

Here was Saul's real test as the nation's king. The responsibility was his, so was the authority. The town of Jabesh-gilead was besieged and doomed unless rescue action was swift and decisive. The people of Gibeah wept for their fellow countrymen; they were deeply concerned and anxious. But this was not enough. What were they going to **do** about the plight of Jabesh-gilead?

Guided by the Holy Spirit, Saul called Israel to battle, and in the nick of time the Ammonites were routed and the besieged city was delivered. The king was then presented with an opportunity to destroy his critics, but he refused. Again God is acknowledged as the true Victor in their recent battle.

Jesus, we read, was often " moved with compassion." Are we? Does our concern overflow into action?

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Joseph Smith :
July 1, 2, Hereford ; 3, 4, Brecon ; 5, 6, Brilley.

David Lewis (India) :
July 2, Ilford (a.m.), Barking (p.m.) ; 3, Canning Town ; 4, Letchworth ; 5, East Ham ; 6, Romford ; 7, Woolwich ; 8, Finchley ; 9, Islington (a.m.), Clapham (p.m.) ; 11, Becontree ; 12, Kensington Temple ; 13, Rochester ; 14, Moor Common ; 15, Reading ; 16, Chesham (a.m.), High Wycombe (p.m.).

BIRTHS

CASTLE. On March 21st, to Margaret and Winston Castle (Elim Church, Bath), God's gift of a son. Bryon. Dedicated by Pastor Douglas O. Ward on April 23rd.

FELSTEAD. On May 28th, to Connie and John Felstead (Elim Church, Bath), God's gift of a son, Raymond John. Dedicated by Pastor Douglas O. Ward on June 11th.

RUBY WEDDING

GRAY. Anniversary of Pastor Douglas B. and Mrs. Eva J. Gray (*née* Broom). Married at the Elim Church, Barking, on Saturday, July 2nd, 1927. Service conducted by the Rev. A. G. Broom, assisted by Miss A. Kennedy. (Psalm 33:21.)

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THE ELIM

EVANGEL

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Calling men to Christ in the Ciskei, South Africa

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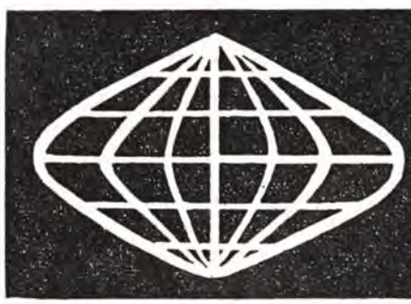

Elim Missionary Society feature

CALLING MEN TO CHRIST IN THE CISKEI

by W. H. Francis, South Africa

IN South Africa the Transkei territory extends from the Great Kei River to the southern boundary of Natal, and from the Drakensberg Mountains to the Indian Ocean. The Ciskei, an area of about 3,388 square miles, is the tract of country situated between the Great Fish and Great Kei rivers in the province of the Cape of Good Hope. These two great areas, peopled by tens of thousands of the Xhosa tribe, form two of the tribal "homelands" set aside by the Government and wherein a measure of "self-rule" is carried out.

A few years ago two African evangelists of this tribe made a pact together to evangelise a certain region of the Ciskei. No missionary society prompted them or sent them or promised support for their welfare—this undertaking was definitely laid upon their hearts by the Holy Spirit. To carry it out, or to begin to do so, one of them, Albert, had to travel all the way from Cape Town, 750 miles away, while his co-worker, Alfred, left his home at Kentani in the Transkei, 137 miles away. One day they met in Queenstown, the centre of a farming area situated between the Stormberg and Katberg Mountains, and in a remote part of that needy harvest field they began their ministry of God's Word among their own people.

Some months ago it was the privilege of the writer to pay a visit to those parts, together with a missionary friend from Cape Town, to see something of the work being done by these two earnest disciples of the Lord.

In Queenstown we were met by these brethren, and other African workers from Cape Town, and we all set off for a village in a remote part of the Ciskei.

Our route took us through very rugged country, between high mountains of great grandeur, and here and there we caught glimpses of Xhosa tribal life, including a large group of red-blanketed women, puffing away at their long traditional pipes and quite absorbed in their deliberation on some topic.

Eventually we were led from the tarred main road on to a rocky pathway which led upward into the mountains. Before very long the cars drew into the spacious courtyard of a white trading station, its sturdy buildings all built of stone hewn nearby, evidently many years before. The baying of the watchful dogs soon brought to the door the storekeeper's family, who gave us a friendly welcome. Leaving the cars there, we now began a difficult climb ever upwards as we approached the Christian home perched higher up the mountain, overlooking many Xhosa homes in the plains below; and as our journey had taken longer than expected already the smoke from many fires curled upwards as the womenfolk began to prepare the all-important evening meal.

Upon entering the home of the Christian family awaiting us a warm welcome again was given us, and after greetings from many Christians and workers, unknown to us, had been given a short meeting followed, during which we heard what God had been doing through His servants, Albert and Alfred, among the surrounding homes and villages. It was inspiring to hear them tell of seventy souls being won in the space of a few months, of bodies being healed, demons being cast out, lives and homes being changed by the power of the blood of Christ, and at that time, now some months ago, more than 200 had surrendered to the Lord. This was all done through chosen channels led by the Holy Spirit, among people bound still by ancestor-worship, faith in the witch doctor and gross superstition.

One Xhosa evangelist wrote to me once, in his testimony of conversion: "Teacher, how wonderful it is to be saved, and what a change has come into my life and home. I was bound by deep darkness and sin, and no one could help me. My family could not help me, my friends did not help me, even my 'Methodismal' religion did not save me, only Christ my Saviour!" As a former Methodist also, before my conversion in the Croydon Elim revival campaign in 1928 my religion was certainly a very '*dismal*' one, as this Xhosa brother found.

At the end of the meeting, lengthening shadows cast by the towering mountains warned us that night was not far off. As we were preparing to leave for Queenstown a message reached us from within the

spacious house: "Could you please stay for supper, if possible?" Knowing from long experience just what that might mean, but not wishing to offend, we thanked the folk and prepared for a long vigil; but on this occasion our wait was to be short-lived, for shortly after came another message: "We are very sorry, but there is no supper." At such times in a missionary's life he finds it hard to refrain not from tears but from bursting into laughter.

After a good night's rest we were out early again, and on this Lord's day morning, in the crisp winter air of the Cape Province, we retraced our way along the same road (of yesterday) to meet a brother who was to guide us to the new venue of the day's services with our brethren. On the way I examined a little more closely some building which had attracted my attention previously.

Today they appeared as the church and other buildings of a Catholic mission some distance from the road. The church was built in a complex of round chapels, in exquisitely patterned brickwork,

(*continued on page 436*)

THE PREACHING OF JUDGMENT

By D. M. PANTON, B.A.

WE are all face to face with the very temptation which trapped the prophet Jonah, and which was countered by one of the most remarkable miracles in the history of the world. "The word of the Lord came unto Jonah . . . saying, Arise, go to Nineveh, that great city, *and cry against it*" (Jonah 1:1, 2)—preach judgment. It is the call of God to every believer today. No city could better picture the modern world. Nineveh was the metropolis of the mightiest monarchy in the world; it was a great Gentile community, under no covenant relationship with God, and under no special protection of Jehovah, and so corresponding to any one of the great states of the modern world; it was an enormous city, ninety miles in circumference, with parks and palaces within it, so that when Jonah had penetrated into it twenty miles he had covered only a third; it was the greatest military and commercial power on earth, and thus stands for all time as a model of how God deals with a great Gentile community and a world seething with lawlessness and blasphemy. And what was Jonah's response? "Jonah rose up to flee . . . from the presence of the Lord." Jonah refused, turned and fled.

Refused to proclaim judgment

Now it is peculiarly suggestive that the reasons controlling Jonah are not given, for the picture is simply that of an agent of God who refuses to proclaim judgment; so that *all* motives for silence are covered by Jonah's flight. As is so often the case in Scripture, the names are significant, and in this case reveal God's intent: Jonah means "a dove" and his father's name, Amittai, means "the truth of God"; Jonah's commission was to carry God's Word on the wings of a dove—that is with the Holy Spirit's love of the lost. The Dove of God has this very mission now on earth, for He, the Spirit of truth, "when He is come He will convict [not console] the world in respect *of sin* . . . and of [consequent] judgment" (John 16:8). Therefore we also must preach judgment.

Judgment this side of eternity

But now we must master what God means by judgment on this side of eternity; and with the extraordinary appropriateness of the Old Testament prophets to the modern situation we find a perfect solution of the problem in the prophet Amos, in Jehovah's own words on the judgment of His people. Warning after warning had proved futile, therefore words had been followed by acts—famine, drought, blight, pestilence, earthquake; yet Israel refused to recognise in these afflictions the judgments of God. So Jehovah says, five times over, after each act of judgment, "Yet have ye not returned unto me, saith the Lord." That is, God warns in order that He may not have to strike; and then He strikes, in order that He may not have to destroy. Five times He stresses His unwearied love for His rebellious children and five times their hardness under the strokes doubles their guilt. So God publishes the fact of hell in order that it may never happen, as if all men believed it never would happen; and we preach judgment in order that it should never fall (Amos 4:6-11).

It is deeply interesting to learn, from the experience of Amos, what we may expect when we too warn not the world only but the people of God of coming judgment. Amaziah, at that moment the ecclesiastical head of Israel, protests against the warnings for Israel: "*Prophesy not against Israel,*

and drop not thy word against the house of Isaac" (7:16): "flee!" (v. 12); you do it at the risk of your life. We learn at once the utter solemnity of such action. To the attempt to silence God by forbidding the preaching of judgment to the Church and the world the answer of Jehovah is very terrible. "Thou sayest, *Prophesy not against Israel . . .* therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword . . . and thou thyself shalt die in a land that is unclean." As a matter of fact judgment arraigns the Church in the heavenlies before the day of the Lord overwhelms the world for three and a half years. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17).

Jonah learns the wisdom of preaching judgment

But now we turn to Jonah; and Jonah himself *by experiencing judgment* learns the wisdom of preaching it. Had Jonah had a fair voyage to Tarshish he might never have heard the call of God again: the storm, the hurling into the waters, the imprisonment in the whale, his spirit actually in Hades, overwhelmed, he did exactly what God seeks to do by judgment on this side of eternity: the hour of peril, to untold multitudes, is the hour of prayer. "When my soul fainted within me," he says, "I remembered the Lord, and my prayer came into . . . Thine holy temple. . . . *I will pay that which I have vowed.*" What is Jehovah's immediate response? "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh . . . and cry unto it"—this time it is not "cry *against* it." Purged by judgment, the soul learns a marvellous revelation: God's love is behind all judgment on this side of eternity; He still trusts us; He even recommissions us; and a criminal neglect of duty is turned into one of the most wonderful evangelistic successes in the history of the world.

So now the preaching of judgment from which Jonah had flinched, and the goal which he had thought hopelessly impossible, rises like a miracle. Jonah, a Jew entering a Gentile city, is the first missionary in the history of the world: the vast metropolis is startled by a strange wild man, clad in a garment of skin, with a cry of doom. From street to street, from square to square, the cry goes forth, until it reaches the king's palace, and the vast city throws itself at the feet of God. "*So the people of Nineveh believed God*" (Jonah 3:5). One utterance of extraordinary encouragement to us, the people of God in all ages, is in the prophet Isaiah: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (26:9).

Our duty

Our own duty therefore now rises before us; and Amos and Jonah embody the double duty. Towards the Church and the world our task is fearlessly to reveal the coming judgments, as Jonah did; towards God our task is to intercede for fallen churches and wicked nations, as Amos did. "Then I said, O Lord God, forgive, I beseech thee. . . . The Lord repented concerning this: It shall not be, saith the Lord" (Amos 7:2). The hand of judgment can be arrested by the voice of prayer; we may intercede up to the last moment; this plague of locusts, definitely foretold, never came. Prayer for the wicked is a consecrated soul co-operating with the love of God, and a particular judgment can be averted while the general judgment continues. For example, and in view of our own circumstances, war judgment can continue, while the invasion of England can be averted. A few men (it has been said) who have power with God in prayer are more powerful than vast armaments, and stronger than massed armies.

Man is blind to his judgment

Jehovah Himself, through Amos, gives the final, all-embracing counsel: "Prepare to meet thy God" (Amos 4:12). The man who is unconscious of his sin is necessarily blind to his judgment: all he does under judgment is to curse it; therefore God's final word is "Prepare to *meet* thy God."

In coming days the nations will realise this horror. "They say to the mountains and to the rocks, Fall on us, *and hide us* from the face of Him that sitteth on the throne" (Revelation 6:16). All judgments hitherto are only heralds; they are merely medicinal and corrective. The final, the hopeless tribunal draws nearer, and yet the happy cry still goes forth—*Prepare*! And one bedrock is fundamental preparation. When Lady Powerscourt lay dying in her castle, a friend who was on intimate terms with her came into her bedroom and said "How are you today, Lady Powerscourt?" "Very well," she said, "very well. I will tell you what I have been thinking of. I have been thinking that one needs a great many scriptures to live by, but you need only one to die by." "And what is that, your ladyship?" "The only scripture that a person needs to die by is this: 'The blood of Jesus Christ, His Son, cleanseth us from all sin'; and that verse was never sweeter to my soul than at this moment."

First Irish youth department Conference

held at Belfast on May 6th

Report by Mr. J. M. Graham

THE conference opened at 11 a.m., and about 115 delegates were welcomed by the chairman, Pastor A. D. Leitch, Alexandra Park Avenue.

Mr. Graeme Thomson, superintendent of Bangor Elim Sunday school, began the proceedings with a paper on "The gospel according to your Sunday school." Working from the principle that the aim of the Sunday school is to teach pupils the Word of God, Mr. Thomson sought to cover important factors relating to teachers, pupils and the lesson. A good teacher is not someone who is there merely to keep the children amused, or because he wants to do a "little service" for God. Mr. Thomson pointed out that Sunday school teaching was not a "little service." A parent-teachers' night would help to foster good relations between the home and the "class." Sunday school teachers needed to be trained and advantage should be taken of the courses available for this purpose.

A panel (mainly of superintendents Mr. A. Flaherty, C.E.F., Mr. F. Burke, Ulster Temple, Mr. C. Griffith, Melbourne Street, and Mr. W. Watson, Lurgan) answered questions put by the chairman on the subject "As the superintendent sees it." The panel highlighted the qualities expected of a superintendent. He must have the respect of the teachers and pupils, attending to his duties with patience and conscientious endeavour. Much was to be gained by his visits to the homes of pupils. He must be a person having tact and diplomacy, he must be familiar with each department of the Sunday school, and above all he should come prepared.

Mr. Albert Flaherty, a well-known children's evangelist, addressed the delegates on the subjects "The children's meeting" and "Visual aids." With regard to the children's meeting, he stated that consideration should be given to the helpers as well as to the children and the time of the meeting. The programme should not be mainly for entertainment but should centre on the message. It was desirable that choruses should teach some definite truth and care should be taken that a quiz would not distract or disturb the spirit of the meeting. An important point was that of Christian boys and girls attending a children's meeting, and care should be taken to ensure that their spiritual lives benefited. Mr. Flaherty stated that visual aids could very often solve discipline problems in Sunday schools and provide variety.

A very interesting and illuminating paper was then presented by Mrs. J. Leitch on "The value and aims of a Junior Crusader branch." Mrs. Leitch emphasised that every child who came into our Sunday schools came into our **care** and was our responsibility before Christ. Junior Crusaders could play a vital part in keeping the young people attached to Christ and the Church.

The final paper of the conference was presented by Pastor Leitch and was entitled "The Trojan horse." It dealt mainly with the Crusader work in Northern Ireland and the pastor expressed his personal belief that it needed to be considered very carefully and urgently, some of the reasons being that we were dealing with an age group of people who looked for guidance and leadership, possessed enthusiasm and energy, and represented a potential within our churches. After highlighting some of the needs and trends of Crusaders today he described some modern ideas as religionless Christianity. If these were allowed in it could be as disastrous as the Trojan horse was to the citizens of Troy.

The conference then divided into three groups, each with a leader—Pastor J. Gardiner, Mr. G. Thomson and Mr. A. Flaherty. Pastor Leitch asked each group to bring forward three concrete propositions on each of the subjects given for discussion.

The following subjects were discussed, giving the proposals:

1. **"Trends among Christian youth"**
   - (a) Do more to encourage Bible study among young people.
   - (b) Do not be afraid of the high standard of Christian living.
   - (c) Older Christians should talk more about the things of God.
2. **"Current problems in the Elim Crusader work in Northern Ireland"**
   - (a) Too many young people not taking enough interest in their earlier commitment.
   - (b) Young people not being inspired by older Christians.
   - (c) A need for leadership.
3. **"Suggested measures for improvement"**
   - (a) Lack of knowledge on part of leaders.
   - (b) Leaders to be trained and a committee should be appointed for this purpose.

(*continued on page 434*)

THE ELIM
EVANGEL

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EDITORIAL

ENGLISH CRIME RATE DROPPING

NORMAN FOWLER, *The Times* home affairs correspondent, reports that for the first time since the early 1950s there are real signs that the crime wave in England may be levelling out. Crime has risen steeply since 1954, but several police forces are reporting that so far this year crime has fallen or at least remained steady. By far the most encouraging fall has been in London, but other forces report falls in the crime rate; these include Lancashire, Birmingham, Surrey and Kent. In Lancashire crime is down by six per cent, Birmingham reports a slight fall, Kent crime has gone down by two and a half per cent with a fall of seventeen per cent in breaking-in offences, and Surrey's trend last year was a fall of just over three per cent. In Sheffield crime figures are just about steady compared with an average annual increase of about fifteen per cent over the last six years.

Shall we evangelicals, we wonder, preach about the fall in the crime rate as enthusiastically as we have preached about the increase in the crime rate in this country? For ourselves we have always been reluctant to believe that the present generation was very much worse than previous generations, and that in spite of the fact that mankind in this century has experienced the devastating, demoralising effect of two world wars. Human nature, generally speaking, is the same in every century and in all parts of the world. Quite clearly, statistically, the world is very little worse today than it was in the years immediately succeeding the Garden of Eden. In the days of Adam and Eve and their first two children twenty-five per cent of the world's population was guilty of murder and twenty-five per cent of the world's population had been murdered. We can hardly imagine a crime rate worse than that. If, in spite of the many temptations to crime that operate in these days, the powers that be are succeeding against colossal odds in reducing the crime rate, whoever is responsible for this reduction ought to receive the Christian Church's congratulations. We believe that the more peaceful and law-abiding a community is the more likely is it to be influenced by the gospel of Jesus Christ. Our respectable next-door neighbour is as much in need of Christ as the worst drug addict, and requires that to him the gospel should be preached and that to him the attention of the Church should be directed. Because there is no difference in God's sight between the need of the respectable non-Christian and the shall we say, drug addict it is just as necessary that we go after the respectable but non-Christian citizen, and form societies for his salvation, as we do for the drug addict.

The Holy Spirit in Romans points the moral: the Jew with his morality under the law, the heathen with his non-morality without the law—". . . for there is no difference: for all have sinned, and come short of the glory of God" (Romans 3 : 22, 23)—are both lost eternally and equally need God's salvation.

COMMENT, OPINION AND REVIEW

OUR Lord's words concerning Jerusalem, "O Jerusalem! Jerusalem! . . . how oft would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not," are a corrective to the claims of determinists as set out by Calvinism in its five points: total inability, unconditional election, limited atonement, irresistible grace and perseverance of the saints. "I would," the words of Christ, indicating His determinism (will), but "ye would not," indicating the determinism (the will) of Jerusalem, and the latter prevailing. Here we touch the region where God's statement "Let Us make man in Our image, after Our likeness," represents the core of God's climactic act of creation. It is here, in the transference of sovereignty to his own personality, that we have the essence, the real nature, of man's likeness to God. This is what determinists, i.e. those who believe that God's will determines everything beforehand, fail to see, that man, as a being made in God's image, possesses sovereignty over his personality, he controls a realm into which God will not trespass, as witness our Lord's words to Jerusalem ". . . I would . . . ye would not."

It is surely impossible even for determinists to believe that our Lord would shed tears over Jerusalem when, according to their teaching, He knew that Jerusalem's destiny had been predetermined, and that Jerusalem could do nothing about it. Our Lord's tears were shed for two reasons: the terrible fate that He foresaw would overtake Jerusalem and from which He could have delivered and would have delivered her had she called upon Him, and the misuse of man's most precious possession in that instead of handing over her will in an act of voluntary relinquishment to the will of God she willed to go her own way to destruction.

Calvinists, of course, believe in the final perseverance of the saints or, as we say, in eternal security. They have no alternative. If a person is predestined from all eternity to salvation nothing can change his position for Calvinists. Believers in eternal security, whose views are not complicated by Calvinism, when asked about certain scriptures from John 15, Hebrews 6 and 2 Peter 2 reply that these scriptures apply to those upon whom God has worked to bring them to the very point of salvation but who have never actually taken the step of faith, but from that point have gone back.

However, Calvinists have no such escape. We need refer only to 2 Peter 2:1: "but there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Note that these false prophets "bring in damnable heresies, even denying the Lord that bought them." According to the theory of limited atonement (that is, that our Lord died only for those who He foreknew would be saved) our Lord, having bought these who turned out to be false prophets, had already elected them to salvation, therefore they must have been saved. Now for Calvinists there is no escape from this dilemma; they cannot plead that these to whom Peter refers were never saved, for they had been bought. But these bought ones "bring in damnable heresies," they "even deny the Lord that bought them," and, the final crash, "*they bring upon themselves* swift destruction." Destruction upon the bought ones! And they bring it upon themselves! This does not look like the brand of determinism so much in vogue today. In fact, neither sinners nor saints can escape the implications of their divine-image creation.

Joshua's command to Israel to "choose ye this day" between Jehovah and the gods of Canaan or of Mesopotamia is as valid today as it was when it was first uttered.

PLAN YOUR PROGRAMME

United Elim Pentecostal Churches
MIDLANDS RALLY
BIRMINGHAM TOWN HALL
Saturday, SEPTEMBER 9th, 1967
PARTICULARS LATER

"He that prophesieth speaketh unto men to edification, and exhortation, and comfort. . . . Greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (1 Corinthians 14:3, 5).

A consideration of

MODERN P

IN this third group we have the most controversial of them all. These are gifts which operate by the human voice under the control of the Spirit of God. They are inspired words given by the Spirit Himself as He gave them to the prophets of the Old Testament days, not perhaps in the same degree of inspiration as they had, but certainly with direction and guidance by Him.

These gifts can be and are given either in the vernacular—that is in our own language and the tongue of listeners—or may be given in any tongue the Spirit may choose. This choice is never under human control.

These can be called vocal gifts, for they are spoken words inspired by the Spirit. They can also be called gifts of utterance, or inspiration, for all these are apt descriptions.

For the purpose of these studies I shall call them

(3) GIFTS OF PROPHETICAL INSPIRATION

"Prophecy."

"Divers kinds of tongues."

"The interpretation of tongues."

Of all the ways and means God has used to communicate with men and women His Word in the mouths of the prophets is the most direct. There is no mystery about this, for God, who created us for His glory, desires us to enter into fellowship with Him. No more effective way can be found to promote fellowship than by vocal communication—personal conversation one with another.

This too is no surprise, for "God, who at sundry times and in divers manner spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Hebrews 1:1, 2). Jesus is Himself the Word of God from all eternity. When God would communicate His fulness of will and purpose for mankind He sent His Son—His own Word—clothed in our form, speaking our language, who by His own human life, death and resurrection combined became the effectual medium of communication. God will eventually bring many sons to glory by His Son, Jesus Christ our Lord.

The Old Testament has it "God hath spoken, who can but prophesy?" (Amos 3:8). Since God has communicated with us by His Son and made known His will for men, what less can we do than prophesy to all the world the good news of His salvation in Jesus Christ our Lord. God told Moses to select seventy elders and bring them to the tabernacle and He would take a part of his spirit and put it upon them so that they might bear the burden of the people with him. When they came before the tabernacle two men stayed in the camp and did not attend, but when God took of the spirit of Moses and put it upon the elders they prophesied and did not cease. But Eldad and Medad, who remained in the camp and came not, prophesied also in the camp. Joshua said "My lord Moses, forbid them." Moses replied "Would God that all the Lord's people were prophets" (Numbers 11:24-29).

The fullest gift

This gift of "prophecy," fullest of all gifts, oldest of all gifts—this priceless gift of God comes to us as the direct means by which God speaks with us face to face. God using a human voice to convey His message to us humans is of all gifts the best. Paul says again and again "But rather that you prophesy."

Comparison of the Old Testament prophets with those of the New Testament shows clearly that the former reached forward in their prophetic ministry and message to *the prophet*—our Lord Jesus Christ Himself. They spoke of Him, of His coming into the world, of His death, His resurrection, His ascension and His heavenly ministry. They spoke also of His second advent, and His coming kingdom over the kingdoms of this world. Enoch, the seventh from Adam, prophesied of His coming and His kingdom. His witness ended when he was translated by God before the flood of Noah's day.

New Testament prophets

The New Testament prophets, on the contrary, spoke in retrospect of His cross and passion, of His triumphant resurrection, and also of His returning again in glory to institute His earthly reign. Christ, crucified and glorified is the central theme of all prophecy. It exalts Him, it gives Him pre-eminence, it directs all eyes to Him. Old Testament prospects and New Testament retrospects all climax in Him. Where the Holy Spirit speaks in the gift of prophecy He will always glorify Christ. Jesus said of Him "He shall glorify Me. He shall receive of Mine, and shall show it unto you" (John 16:14).

TECOSTAL [ENOMENA

VI. THE GIFTS OF PROPHETICAL INSPIRATION

By W. G. HATHAWAY

We find also that the character of prophecy in the dispensation of grace is changed. Since Jesus is God's full and final Word, all revelation is of Him. The final book of Scripture is " the Revelation of Jesus Christ, which God gave to Him, to show unto His servants " (Revelation 1:1).

So prophecy in the New Testament is confined and limited to exhortation, edification and comfort, all of which are centred in the final revelation in Jesus. It falls under two main headings: *foretelling* —predictions of things yet future, given forth by revelation of the will and purpose of God—and *forthtelling*—exhortation and inspirational preaching of the known truths of the Word of God and given under the guidance of the Spirit.

Instead of the prophets being, as in the Old Testament, men specially chosen for this office and ministry, the prophetic ministry spreads out as a mantle over all believers. As Paul exhorts, " For ye may all prophesy one by one, that all may learn " (1 Corinthians 14:31).

The prophetic ministry

Inspiration in exercising the prophetic ministry can come on different levels, just as the preaching gift operates on different levels of inspiration. Some preachers are more inspired in their utterance than others, and some know from experience how they can be guided in their preaching by the Spirit Himself. To know you have been " given " a message by the Spirit, and anointed to preach it, is something wonderful and uplifting. How necessary it is for all who preach the Word and all who exercise any prophetic ministry to be filled with the Spirit, and to wait on their ministry.

In all prophesyings in the Christian Church the revealed truths of Scripture may never be added to except at our peril. They may be amplified in an exhortation, and truth made clearer, but never beyond that. Circumstances may sometimes call for special guidance by God, and He may convey such a message by prophecy, or by a vision or possibly a dream. But visions and dreams may be on the level of our human mental plane; remember that not all dreams and visions are inspired by the Spirit. Scripture tells us that a dream can come from the multitude of business in which we are occupied, and we all know how true that is.

Any special " message " in prophecy which does not conform to the clearly expressed truths of the Word of God, or that tends to lead away from the plain words of the Book, should be treated with suspicion. Credulity can be dangerous. It is good to " prove all things; hold fast to that which is good " (1 Thessalonians 5:21). Exaltation of officers or offices should be treated with great caution.

Remember that no prophet is infallible. The Word of God clearly shows that even the prophets of olden days in Israel sometimes spoke from their own minds and not from the command of God. But sincere prophets were corrected by the Lord and told to give the correct message. Anyone speaking in prophecy should be fully aware that any and every word or message is liable to be judged by the spiritual leaders of an assembly. This Paul teaches (1 Corinthians 14:29).

Careful consideration

Careful consideration of the matter over many years leads me to the conclusion that normally prophecy coming by means of the prophetic gift in a person in a church assembly will be spoken in the third person, the person spoken about, and very rarely, if ever, in the first person, the person speaking. I always treat with great caution any " message " I hear spoken in the first person, when the person prophesying says " I, the Lord, speak unto you " instead of " The Lord would speak unto you." We must beware of any presumption in any prophesying we may hear, or that we ourselves may speak.

Speaking in the prophetic ministry requires much waiting on God, so that speaking in public is never presumptuous. It is also imperative that great care is exercised so that we are sure of the guidance of the Spirit before we open our mouths to speak in the name of the Lord.

Can Satan counterfeit the gift of prophecy? Yes, he certainly can. When Elijah stood on Mount Carmel as the lone figure of the prophet of the Lord, standing there in defiance of Ahab's 450 prophets of Baal plus 400 prophets of the groves, he was the only one who represented the true Word

(*continued on page 438*)

YOUTH PAGE

Holidays—hints and hazards

By ALEX TEE

THE anticipation of a lovely holiday is a great thrill. Just to get away from the humdrum of our workaday life is of great benefit to us all. Unfortunately many accidents ruin all the joy of a good holiday, and because a stitch in time can save nine a few hints may save a few tears.

Luggage. Not only is it wise to put a clearly printed label bearing your name and address inside each case ; it is also wise to make sure that your Bible is put in as well. So many young people feel that they can secretly forget all about their Bible reading and all the other spiritual exercises that they have in their regular way of life. There is something basically wrong in our spiritual life if this is the position. Bible reading is something to relish, as it can regulate our spiritual health.

Driving. No one, when waving goodbye to home and parents, seriously considers the possibility of being involved in an accident, but literally hundreds of accidents take place every year in our country because of carelessness. When all the excitement of getting away fills the hearts of the car occupants, and all the laughter and joy mingles with joking and fun. We do well to take extra care. Remember that the lives of another car-load of happy people might be ruined as well as our own holiday. It is **never** worth taking any risk at any time when you are sitting behind the driving wheel ! By the way, be sure to strap your luggage on to your car roof rack very firmly. It is no fun to see one of your cases lying in the middle of a busy road with much of the contents scattered over about thirty yards of roadway.

Sundays. " Remember the sabbath day to keep it holy." This is as valid when you are on holiday as it is on any other occasion. I was quite shocked recently to notice some Christian young people who wanted to play table tennis and other such games on a Sunday when it was time to go to the morning service. Other young people forget that their **home church** needs their weekly tithe to meet its commitments even though the Lord has enabled them to have a nice holiday. It is a credit to any young person or group of young people to show respect for the Lord's day and those who do stand out in sharp contrast to this godless generation in which we find ourselves.

Example. Young eyes are very sharp to notice some things that we might think they have not seen. If I make my way to places of worldly amusement while on holiday they become confused. They will think that if it is all right to go to these places while on holiday it must surely be all right to go to them at home as well " Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him " (1 John 2 : 15). Your family or youth group will expect you to have your morning prayers and Bible reading just as you usually do. The literature you read is very likely to get into the hands of tender young people, and so much unwholesome material is on the holiday market stalls that we must ensure that nothing to damage the weaker or younger Christians is ever found in our hands. A final word should be mentioned about our dress (or the lack of it). Holiday wear can be such that it really does not become a child of God. Moral standards in our country leave much to be desired at the moment, and we do well not to wear anything that might lead a young person's thinking into avenues which are not in the best interests.

Enjoy your holiday, but take Jesus with you. He will help you to have a happy and healthy holiday. The Saviour will not destroy your fun ; He will enjoy your fellowship.

IRISH CONFERENCE REPORT (*concluded*)

(c) All aspects of the young person's life, spiritual, physical and mental, should be adequately looked after.

An open discussion followed the findings of each group, and it was the mind of the conference that the greatest need was for leaders to be trained in order that they might be better equipped to meet the demands of young people today.

No doubt this first conference was a wonderful success and well organised. This was due to the dedicated work of both Pastor Leitch and his dear wife. Two very sumptuous meals were provided at a low nominal cost to the delegates. This in itself required very careful planning and preparation and its success was due to Mrs. Leitch.

Women's Page by Marjorie Gorman

JOURNEY OF A LIFETIME

6. Israel (continued)

AT the last meeting of the conference Pastor L. Steiner, of Switzerland, after reading Isaiah 41:18, appealed to every member of the conference, as an expression of gratitude to the Israeli Government for welcoming us so warmly to their country and for doing so much to make the conference a success, to make a contribution towards the purchase of one tree each, which would be planted in Israel. Mr. Steiner told how it was planned by the Israeli Government to plant another 100,000,000 trees in the next ten years, bringing back to the land its ancient glory, restoring its soil, and bringing moisture to the parched earth. His appeal was received with tremendous enthusiasm and today nestling on a hillside in Israel is a forest grove planted to commemorate the world Pentecostal conference once held in that historic land.

Our last four days in Israel were spent in further sight-seeing. There seemed to be no end to the wonders to be explored in this country. Our coach driver, an ardent Zionist, taught us a Hebrew song of Zion, and we taught him some of our Zionist choruses, so the coach was filled with happy singing as we journeyed. Never will we forget the unspeakable joy of walking on the shores of Galilee. One of our party, surfeited with visiting so many churches built over holy places, fervently exclaimed, as the beauty of the waters of Galilee burst upon our sight: "Thank God they can't build a roof over that." Everyone laughed, but everyone echoed her sentiments. I cannot ignore our visit to Mount Zion, for here we visited, high up on its slopes, the Upper Room. Many untidy buildings and booths are scattered on the mount, and one cave contains the tomb of David, at which the orthodox Jews mourn, seeing that they are denied access to the Wailing Wall. The Upper Room was a bare stone chamber reached by an outside staircase. The guide allowed just 120 of us to crowd in, and then there took place a little service which I am sure has been forgotten by none who participated in it. One of our number read from Acts 2 and we sang together the hymn "They were in an upper chamber." It was a most moving experience, and even though one realised that this could not be the authentic upper room we were very conscious of the presence of the Holy Spirit in our midst.

One most outstanding day was spent visiting Eilat, on the shores of the Red Sea, at the southernmost tip of Israel. We travelled down by air from Tel-Aviv; it was very hot and we were thankful on arriving to board the glass-bottomed boats waiting to take us for a sea trip. It was delightful to sit around these horizontal windows and through them observe the underwater life of the Red Sea and the beautiful coral beds around which darted brilliant tropical fish. A port was then being built at Eilat and a new town was springing up in this desert place, but everywhere was still in a raw, unfinished state. The inhabitants mostly worked in the adjacent ancient copper mines of Solomon's day and were very highly paid because of the high temperature of that place. The mines were situated among gigantic rocks and cliffs betwen which, in one place, we saw a cavern-like gash. Through this the Israelites had first entered Israel on their way back to the promised land. One could hardly bear to touch the rock, and as we stumbled about on the uneven stony ground the heat burned through our light shoes. It was with relief that we left that place, but it had been brought home to us, as never before, how the children of Israel had suffered on their wilderness journey.

On our homeward way across Israel we spent a night in an hotel on the Mount Carmel range, where lovely Haifa nestles at its feet. I gathered an armful of cones from under the fir trees there.

At last the time came when we had to bid goodbye to this wonderful land and board the plane for home. As we journeyed far above the clouds my husband's heart was deeply touched when he was presented with a Hebrew Bible from the party. It takes its place with the other treasures we collected on this journey of a lifetime. We landed at London airport early the next day and, being clad only in light garments, shivered in the cold air after the scorching heat of Israel but within our hearts was a burning flame which nothing would ever quench. For two weeks it had seemed as if we had dwelt in another time and age. We had walked in the steps of the Master; we had drunk water from the well at which He had quenched His thirst; the velvety waters of Galilee had flowed through our fingers; and we had hastened to Jerusalem for Pentecost.

Sunshine Corner

THE INHERITANCE

UNCLE Thomas was a very wealthy farmer and he had three young nephews, Jack, Bill and Joey. Uncle Thomas was not married and had no sons of his own, and he was wondering one day "To whom shall I leave my money?" So he invited the three boys to spend a week's holiday at his farm, and then he would be able to pick out the one who would look after his estate best.

Uncle watched the boys in everything they did, and he felt that God would help him to make the right choice. Jack was a very active, healthy boy, always out and about, climbing trees and getting into mischief. Uncle thought "Maybe Jack is the one." Bill was a studious boy and wanted to go to art school to learn to become a painter, and he didn't seem to be the one uncle was looking for. Joey was just an ordinary little boy and he didn't seem to have anything outstanding about him. He was just like you, I guess.

One day uncle Thomas was looking out of his bedroom window and he saw one of the boys tying a tin can on to the tail of Smokey the cat. What a naughty thing to do. Uncle's eyesight was not very good and he couldn't tell which boy it was. Joey, too, saw this cruel trick and he knew it was Jack.

Uncle went down into the garden and shouted for the three boys and asked them which one had done this awful thing. Now Bill was strong enough to stand up for himself, and he said "It wasn't me, uncle." Then naughty Jack looked at uncle and said "It was Joey; I saw him." Joey was horrified and he wondered what he could say or do; then he remembered about Jesus and how He acted when He was falsely accused (1 Peter 2:23): "When He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." So Joey didn't say a single word. Uncle said "I'll have to punish you Joey." Just then the gardener came past and he told uncle that he saw the naughty deed and that it was Jack who was the guilty one.

Then uncle Thomas remembered the words of Matthew 5:5, "Blessed are the meek, for they shall inherit the earth." So God gave uncle the right answer and he made out his will in Joey's favour.

You see, girls and boys, God wants us to be like Jesus and to be meek and lowly in heart. The New English Bible may be easier for you to understand, and in 1 Corinthians 4:12 it says "They curse us and we bless them; they persecute us and we submit to it," so don't ever try to get out of trouble by blaming anyone else. God sees us and He knows all that we do or say, so let's remember to be meek and try to be like Jesus every day of our lives.

God bless you. Lots of love,

AUNTY MAY.

ELIM MISSIONARY REPORT *(continued)*

into which had gone much patient labour.

I was reminded that, similarly, although one's life work might be destined to remain unseen by many speeding along life's way, into our work we must put our best, for it is not unseen by Christ!

Arriving in good time at the place where we were to meet our new guide (who, incidentally, had been healed of lung trouble by the power of God during the ministry of Albert and Alfred) we found him waiting by the road-side. But, alas he was not alone! He was there but so were his wife, her father and her two sisters and two young lads, all anxious to act as guides. With as much diplomacy and tact as one can summon at such short notice I tried to explain in the Xhosa language that we needed only one guide, that we had luggage in the car, and that to take some present and to leave others would not be fair.

At that, seeing that her vision of a car-ride was fading away, our guide's wife cried: "But may I not even sit on his lap?" After some difficulty we left.

Resuming our journey, we were led across country, along narrow mountain paths and through the valleys, by what was definitely the longest "short cut" in my history, to reach the party of brethren left yesterday about three hours later!

Under other circumstances we would have been entranced by the scenic beauty of the Ciskei, but now we were relieved to make contact once again, and having parked the cars in a village we went on foot for several miles till the appointed baptismal pool was reached, where an inspiring meeting of choruses, testimonies, ministry and prayer took place, following which a group of new converts were immersed by the Xhosa evangelists Albert and Alfred.

Reaching the cars again, we pressed on to another village, where we had a blessed afternoon service, where again the precious Word of God was greatly appreciated. How wonderful is His Word, that

(concluded on page 438)

COMING EVENTS

BRIGHTON. July 8-20. Elim Pentecostal Church, The Lanes, North Street. New life crusade conducted by the Smith Forseth Evangelistic Team of Canada. Weeknights at 7.30. Sundays at 11 and 6.30.

HASTINGS. July 15. Elim Pentecostal Church, The Central Hall, Bank Buildings. Visit of "The messengers of the cross."

HOLYHEAD. July 8-11. Elim Pentecostal Church, London Road. Bible-teaching convention. Saturday at 7.30. Sunday at 10.30 and 6. Weeknights at 7.30. Preacher: S. Beresford (Blackburn). July 15, 16. The Gospel Five from Somerset. Saturday at 7.30. Sunday at 10.30 and 6. July 23 and 30 at 10.30 and 6. Preacher: Leslie Hawes.

NEWHAVEN. July 8. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: W. J. Maybin (Croydon).

PITSEA. July 9. Elim Pentecostal Church, Gun Hill. Visit of London Crusader Choir at 6.30.

PONTARDULAIS. July 8-12. "Beulah" Elim Pentecostal Church, Twyniago Road. Annual church anniversary and convention services. Weeknights at 7. Sunday at 11 and 6.30. Special youth night on Wednesday. Preacher: S. D. Huntly (Aberystwyth).

RAYLEIGH. July 8. Elim Pentecostal Church, Castle Road. Quarterly rally at 7. Preacher: A. J. K. Magee.

SOUTHPORT. July 15, 16. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visit of French/Swiss preacher and singer J. Zbinden and team of I.B.T.I. students. Saturday at 7.30. Sunday at 10.45 and 6.30.

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CONVENER:
REV. F. SHADLOCK (YOUTH COMMISSIONER)

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GIFTS OF PROPHETICAL INSPIRATION

(concluded)

of God; all the others were false prophets. But the Word of God in Elijah prevailed (1 Kings 18:17-40). We read in 1 Kings 13:11-32 of the man of God who prophesied against Jeroboam's false altar in Bethel and who was told not to eat or drink there and to return by another way. An old prophet who now dwelt in Bethel (probably now in league with Jeroboam's rebellion) deceived him and lied in telling him that an angel had given him new instructions for the man of God. By hearkening to the lying message of this backslidden prophet the man of God died. This was the result of his disobedience to the original instructions given to him. Here again we find a lying spirit in the mouth of a backslidden prophet.

Israel were frequently warned against false prophets who might even show signs and wonders in urging them to turn from the way of the Lord. God proved Israel through such experiences (Deuteronomy 13:1-5). Peter in his second epistle warns against false teachers and false prophets. They are to be recognised by their doctrines and by their fruits. Balaam is cited as an example of one who had gone astray because he had forsaken the right way and loved the wages of unrighteousness (2 Peter 2:1, 2, 15), Jude also mentions Balaam in verse 11 of his epistle.

How important it is in the matter of prophecy that all messages should come under scrutiny. To be received they must always be in complete harmony with the Scriptures. They must never in any way go beyond the clear teaching of the Word of God. Groups of Pentecostal people have in the past digressed from God's perfect will by acting on instructions given to them privately by "prophets" who were certainly not inspired by the Holy Spirit of God. It is too long a story to go into details. I can only say here that all prophecy should be judged by the spiritual leaders of an assembly, and doubt cast on anything that does not conform to the written Word of God, or that adds to the common understanding and plain teaching of the Scriptures. Many have gone astray by neglecting this precaution. Many others have discovered this error before it was too late.

Only by a right understanding of the truths of the Word of God can we steer a safe course. A good motto is "If in doubt, don't." We may not know all the rocks in the channel, but we can know the safe passage if we act only on the instructions of the Pilot who is in charge. He knows the safe way.

It is safe to follow the guidance of Paul in 1 Thessalonians 5:19-22: "Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil."

ELIM MISSIONARY REPORT *(concluded)*

wherever it may be preached—among Xhosas, Bapedis, Zulus, Ba-Tswana, Ndebeles and many other tribes—all find it to be the bread of life to their hungry souls. Their grasp of doctrine may not be profound as yet, but their appetites are good. So anxious are they that when you are about to leave they may forget to thank you sometimes because they are so busy asking "When are you coming back?"

At the end we had to leave our dear co-workers in the Ciskei, still busy in services which might continue all night, while we left with an elderly brother who guided us unerringly through a seeming maze of rutted paths which barely came to light in the glare of the head-lights. It was night now, with rain and mist upon the darkened land, as we were led—this time by the true "short cut"—back to the main road and civilisation, thanking God for the privilege of seeing something of His work in the hearts of His servants in the Ciskei!

Will you please continue to pray for them?

PRAYER AND PRAISE

By F. H. COLEMAN

BRIEF PRAYERS—THE DYING THIEF

A last-minute repentance—and what a repentance!—is revealed in his brief prayer. It would seem at first that he reviled the Saviour as did the other thief on the cross, but as he watched Jesus and heard Him pray for His enemies a realisation of who He was stole over him. It was usual for those dying on a cross to curse those who crucified them and muster all the strength they could to shout to any followers nearby to avenge their death; but not Jesus. Surely this must be Christ, the Son of the living God, thinks the dying thief, and utters his prayer: "Lord, remember me when Thou comest into Thy kingdom." What a prayer! He believed in the royalty of Jesus when it seemed impossible that He would have a kingdom to rule over. He was publicly prepared to own Him as Lord and said so before the dying thief and any others who were within hearing. He had no idea when Jesus would come into His kingdom, but he was sure that Jesus would not forget him or deny him his request. What faith for a dying man to show!

Have you forgotten some of the prayers you prayed long ago? God never forgets. Those we have prayed in faith God will answer even if right now it would seem to be an impossibility. The reply of Jesus to this poor dying thief was "Today shalt thou be with Me in paradise." That day he would be lifted from the lowest to the highest; from condemnation of an earthly bar to be justified at the heavenly bar; from the hoots of a hostile crowd to hear the praises of angelic hosts as in company of a victorious Christ he passed into paradise. God can readily change your whole situation. Will you trust Him to do so?

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. M. Cuthbert**

Monday, July 10th — 1 Samuel 12:1-18

". . . the righteous acts of the Lord, which he did to you and to your fathers " (v. 7).

The history of Israel highlighted two undeniable facts: that man was untrustworthy, unthankful and unfaithful; and that Jehovah was longsuffering, kind and unchanging. The prophets often took as their text the deliverance from Egyptian bondage, and exhorted their listeners to trust in the God who had proved Himself the almighty One in times past. Also, the apostates who incurred the wrath of the Lord were cited, and the people warned of the consequences should they follow in their footsteps. History's clear verdict is that God is utterly dependable and they who put their trust in Him are kept by His power. Compare this with Satan's record of confusion and despair. " Now all these things happened unto them for ensamples: and they are written for our admonition " (1 Corinthians 10:11).

Tuesday, July 11th — 1 Samuel 12:19—13:7

" God forbid that I should sin against the Lord in ceasing to pray for you " (12:23).

In spite of all his misgivings and doubts about Israel, Samuel looked upon failure to pray for them as a sin. The sin of prayerlessness, how rampant it is! Time is found, made, for so much, yet too often prayer is neglected. We have a **duty** to pray, a responsibility that we dare not shirk. It has been said that prayer is like the weather; we often mention it, but never seem to do much about it. Is it not hypocrisy to say that we believe in prayer and then content ourselves with a mere " good morning " or " good night " prayer? Do we freely admit that we know the plight of our unconverted neighbours and acquaintances and then fail to pray regularly for them? When prayer is neglected we become deserters of the cause of Christ, for the battle against the powers of darkness is a spiritual conflict to be fought on our knees.

Wednesday, July 12th — 1 Samuel 13:8-23

" I forced myself therefore, and offered a burnt offering " (v. 12).

Saul's patience was exhausted. The appointed day for Samuel's arrival at the army camp had come and gone. Discouragement began to spread among the men, and some were already deserting. What a situation, yet what an opportunity to declare his faith in the changeless Jehovah! True character and integrity show when backs are to the wall and the unexpected is happening. The king panicked; a hasty decision was taken, a decision that was drastically to affect both him and his family. Saul knew it was wrong, but he " forced " himself. His excuses were unacceptable to God. Whatever the end result, the righteous One will not compromise with sin. Better to do nothing and wait for God than hastily blunder into disobedience.

" Enough: this covers all my wants;
And so I rest!
For what I cannot, He can see,
And in His care I saved shall be,
For ever blest."

Thursday, July 13th — 1 Samuel 14:1-15

" For there is no restraint to the Lord to save by many or by few " (v. 6).

The Philistines were having things all their own way. Marauding bands were plundering and killing in town and village. The Israelites were powerless to retaliate, for all arms had been confiscated, the blacksmiths had been taken to Philistia, and even the farm implements were sharpened under Philistine supervision. Saul had 600 men at Gibeah with not one sword or spear between them! All seemed hopeless. But the situation was changed by two men, Jonathan and his armourbearer, who dared to believe that with God on their side they were in the majority. How true are the words of faith uttered by the king's son in this sixth verse. Human strength and numbers matter not with the Lord God omnipotent! Two, just two, struck a blow for freedom that proved to be the signal for a general revolt of Israel against its oppressors. Now read the New Testament promise, " If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven " (Matthew 18:19).

Friday, July 14th — 1 Samuel 14:16-30

" So the Lord saved Israel " (v. 23).

Jehovah had not abdicated in favour of Saul; He was still on the throne. By divine intervention Israel was saved. Yet, in a way, it was a partnership operation. Jonathan and the armourbearer put their faith into action against impossible odds and the Lord sent an earthquake to back them up! Hallelujah! Confusion, like an instant epidemic, spread through the Philistine host and soon they were fighting each other. Certain defeat was turned to glorious victory.

God has called us to be " workers together with Him " —a human/divine partnership. He in his sovereignty has chosen to use men and women as His instruments in this wicked world. He needs us, all of us—our hearts, minds, bodies, time and talents, our all. In turn, He has promised His all. " Nay, in all these things we are more than conquerors through Him that loved us " (Romans 8:37).

Saturday, July 15th — 1 Samuel 14:31-42

" The people sin against the Lord, in that they eat with the blood " (v. 33).

The people sinned in the midst of victory; the excitement and joy of the occasion seem to have dulled their reasoning, and elementary laws were blatantly broken. In defeat their sins were murmuring, unbelief, apathy, idolatry and hardness of heart. When victory was tasted, when all was going well and in their favour, they yet again failed to observe the commandments of their God.

The effectiveness of the element of surprise is well known to the forces of darkness. They strike when least expected, when we are off our guard, when all seems well. " 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 " (1 Peter 5:8, 9). " Lest Satan should get an advantage over us: for we are not ignorant of his devices " (2 Corinhtians 2:11).

Sunday, July 16th — 1 Samuel 14:43-52

" And there was sore war against the Philistines all the days of Saul " (v. 52).

The reign of Saul was marked with blood and war. As a general of the army he had many successes against the neighbouring hostile countries. But Saul was already losing the battle within. Physical and spiritual strength do not necessarily go together. He never seems to have accepted God unconditionally and trusted Him implicitly. His first son he calls by the noble name Jonathan, meaning " Jehovah has given," while later he gives his fourth son the pagan name Esh-baal, meaning " man of Baal " (1 Corinthians 9:39). Baal being the heathen god of their enemies. Saul was always on the look-out for strong and courageous men to join the Israel army, but military power and might were not the true answer to the problem of the nation's defence and security, for their foes also had well-equipped armies. However, Israel had Jehovah, the invincible One. If only they would trust Him. " Not by might, nor by power, but by my Spirit, saith the Lord of hosts " (Zechariah 4:6).

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DEDICATION

GREEN. On May 28th, in the Elim Church, Pontypridd, Lyndon Wesley Green, infant son of Pastor and Mrs. D. J. Green. Officiating minister: L. W. Green.

ENGAGEMENT

BENNETT—BROWN. The engagement is announced of Gerald Bennett, of Westcliff Elim Pentecostal Church, and Ellen Brown, of Southend-on-Sea Elim Pentecostal Church. C.1512

WITH CHRIST

CAMPBELL. On June 2nd, Mrs. Rachel Campbell, aged 63 years, faithful member of Newtownards Elim Church. Officiating ministers at funeral: W. H. Holohan and J. C. Buick. Rest after suffering.

MAIN. On May 30th, Margaret May Main, of Paisley. Officiating minister at funeral: W. W. Kelly.

QUINTRELL. On June 14th, Mrs. M. E. Quintrell, faithful member of the Elim Pentecostal Church, Bodmin, passed into the presence of the Lord. Officiating minister at funeral: J. J. English.

WEAVER. On May 13th, Mrs. Elizabeth Sarah Weaver, aged 92 years, a dearly loved member of the Elim Pentecostal Church, Barking. We thank God for her gracious and consistent testimony. Officiating minister at funeral: J. Fraser.

YATES. On May 25th, John Edward Yates, aged 82, husband of Ethel Yates and member of Ilford Elim Church, passed peacefully into rest. " Severed only till He come." Officiating ministers at funeral: R. B. Chapman and C. Weller.

ITINERARIES

The President.
July 14, Eldad ; 15, Delancey ; 16, Eldad (a.m.), Vazon (p.m.) ; 17, Eldad ; 18, Jersey.

London Crusader Choir :
July 9, Holloway prison and Pitsea (Elim Church) at 6.30.

David Lewis (India) :
July 8, Finchley ; 9, Islington (a.m.), Clapham (p.m.) ; 11, Becontree ; 12, Kensington Temple ; 13, Rochester ; 14, Moor Common ; 15, Reading ; 16, Chesham (a.m.), High Wycombe (p.m.).

Kevin Brotton :
July 23, Dewsbury ; 25, Wrenthorpe ; 26, Knottingley ; 27, Huddersfield ; 29, Barnsley ; 30, Halifax.

HEMEL HEMPSTEAD, HERTS

Will Elim friends in the area interested in joining fellowship in town please contact Mr. H. G. Whitton, 155 Adeyfield Road ?

D.1519

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Sunny Devon ?
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This new work is being pioneered by Pastor E. J. Taylor, 37 Bay View, Preston, Paignton, who seeks the aid of all Elim friends.

D.1511

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THE ELIM EVANGEL

Vol. XLVIII No. 28 JULY 15th, 1967 6d.

The Yeovil Tent Crusade conducted by A. Tee

Pastor A. A. Biddle interviews Pastor Teodor Maksymowicz

(Treasurer of the United Evangelical Church, Poland)

B. Well, brother Maksymowicz, it is a real pleasure to have had the joy of fellowship with you at our conference, and I am so delighted that you have been able to come along. I am wondering if you would tell us a little about yourself and about your work in Poland for our denominational magazine, the ELIM EVANGEL. Now, first of all, your Polish names sound strange to British ears, I wonder if you would kindly spell yours out for me.

M. My name is Teodor Maksymowicz.

B. Thank you very much. Now you Europeans do not seem as hesitant about your ages as we Britishers. Would you object to telling us your age please ?

M. Not at all. I was born on July 22nd, 1902.

B. And you were converted when ?

M. I was converted on December 25th, 1924, Christmas Day as you will see, at Choromsk, now under Russia ; before the last war it belonged to Poland.

B. A very happy Christmas Day for you indeed.

M. Yes, that is true.

B. And you have been baptised in water and baptised in the Holy Spirit ?

M. Yes, I was baptised in water on May 28th, 1927, and baptised in the Holy Spirit on February 13th, 1929.

B. I notice that you keep the dates of these all-important events in your life well in your mind.

M. Oh yes, they are very important.

B. Now would you mind telling us a little about your call to the ministry ?

M. It was in 1929 that I entered the ministry in Choromsk and the district, and I was ordained in June 1934.

B. Thank you very much ; now would you tell us a little about the Church in Poland and about the work that you do ? First of all, how did the evangelical work begin in Poland ?

M. The United Evangelical Churches began in 1953, and there are now five groups in this union : (a) Two Pentecostal groups, (b) one group of the free brethren and (c) evangelical Christians and the Church of Christ.

B. How many pastors and members would you say ?

M. There are over 100 pastors and 20,000 members.

B. That is wonderful, and we rejoice with you in this. Are your pastors paid, or do they work in an honorary capacity ?

M. Our pastors work without salary except about ten who are the executives of the movement, and these receive only part payment because of lack of funds.

B. Thank you ; and do you have a Bible college for the training of ministers ?

M. Our Bible college is being built and will be ready this year, and our headquarters are in Warsaw. At the present time there are twelve students in the Christian Theological Academy supported by the government.

B. Would you tell us, brother Maksymowicz, something about religious freedom in Poland and about your buildings.

M. We have received sixty buildings from the government without charge in the part of the country that previously belonged to the Germans. In central Poland we have many difficulties, and from our own fund since the war we were only able to build three churches. We have the use of these sixty buildings, but they are still government property.

B. And what about the size and cost of the buildings in general ?

M. The average price for a building seating 200 people is £1,000, not counting the work done by the church members on the building.

B. Can you hold open-air meetings ?

M. We have only two public meetings in the open air : water baptismal services near a lake or river and burial services.

B. Can you print your own literature, Bibles, tracts, hymn books, etc. ?

M. We can print our own literature. We want to print more, but we have not sufficient funds or paper to print New Testaments, hymn books, tracts, etc. We have a monthly magazine called *The Christian*.

B. How do you go about opening new churches ? Is it by campaigns, or just how ?

M. We first find a sympathetic people in a place, we inform the authorities that we have our branch work here, and we receive permission to hold services there. In this way the church is started.

B. Brother Maksymowicz, thank you very much indeed for the opportunity of having this interview. May God continue richly to bless your work in Poland for His glory and the extension of His kingdom.

M. Thank you very much brother Biddle. Goodbye, and God bless you.

WANTED—FAITHFUL MEN !

By M. O. THOMAS, TANZANIA

THE task of training others for the work of the ministry is fundamental to our being able to bring into being a truly indigenous church. It must have its own leaders, national brethren, and these leaders must be properly trained to guide the church according to the Word of God. Too often it has been said " Leave it to the Lord. He will teach them. Get them saved, send them out and let them learn by their mistakes." Enthusiasm is needed, zeal is essential, courage is imperative, but sound knowledge and correct Bible teaching are equally if not more important in the work of the ministry.

It is sad to reflect that oft-times when error has shown its ugly head in a church, or excesses have been permitted, it is because the pastor or evangelist knows no better. He has been taken from his heathen ways when he was converted, given a few hours' indoctrination with simple Bible truths, and then given charge of a struggling infant congregation in his area. Small wonder that in a short while the work dies a premature death. Or again, when the leader shows little knowledge of how to run a gospel service, or thinks that the more he shouts the more God hears him, or advises his congregation to buy literature being given out by certain false cults, can you blame him when he does not know any better? He has never been taught or shown a better way.

The Bible shows us, in clear terms, the essential need for correct training and teaching of those into whose hands the greatest task in the world is placed —that of preaching the gospel. Writing to Timothy, Paul says in 2 Timothy 2:2 " The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is the Bible way of making sure the news is spread. This is multiplication by giving out, spreading by concentration on a few. Jesus taught the twelve, who went out to teach others all that they had seen and heard. Even the Acts of the Apostles records that they could not but speak of the things they had seen and heard. This was the " Bible training centre " at its best, the forerunner of our Bible colleges and seminaries today.

The role of the foreign missionary under question

With so many changes on the mission fields of the world today the role of the foreign missionary is under question. However, there is no doubt that wherever a missionary can give himself to the task of training and teaching others for the work of the ministry he is contributing a deciding factor in the establishment of a truly indigenous church. From these trained men will come the evangelists, the teachers, the pastors, the administrative officials of the future church. Nurses, doctors, engineers and scientists train for many years for their jobs ; how much more those whose task it is to deal in eternal matters.

It has been interesting to us in Tanzania to watch the growth of the various missions. One mission established a Bible school before it built any churches or missionary residences. The growth of that mission was phenomenal. In a few years it had penetrated into areas where the gospel had not been heard, and had also established works in the main centres of

(*continued on page 448*)

A consideration of

MODERN PENTECOSTA PHENOMEN

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Corinthians 14:27, 28).

THE early Pentecostals in the beginning of the century—and I suppose I must include myself as one of them—were ostracised by other Christians in general because their spiritual experiences were not understood. The Pentecostal outpouring of the Spirit in those days was something quite new to our contemporaries, as indeed it was to us when we received it.

To them it seemed quite absurd to think of a person speaking by the Spirit in a language he had never learned, and did not know what tongue it was. This one thing was indeed the crux of their objections and misunderstandings. Critical writers even now, after this experience has become so common to many in this new effusion of the Spirit, cannot explain or refer to it except as an "ecstatic utterance." The New English Bible refers to it as such, or as "tongues of ecstasy," a term which reflects the ideas of the translators.

Not ecstatic utterance

But speaking with tongues by the Holy Spirit is not normally an "ecstatic utterance." This gift can be exercised at any time by one who possesses it, without any trace of emotion or ecstasy. It seems to me that the tendency among Christians everywhere is to place the emphasis on intellectual understanding and utterance and to "play down" anything and everything that seems to savour of the emotional. Yet now in this mid-century era God has brought new emphasis upon the things of the Spirit, things that are not normally understood by the natural mind.

No conflict exists between the intellectual and the spiritual provided a right balance is maintained in both, but to decry all spiritual experiences that do not equate with human intellect is as wrong as it is to decry any intellectual approach to the things of the Spirit. Obviously the things of the Spirit cannot be understood by the natural mind.

The gift controlled

For more than half a century I have exercised this gift freely in private prayer and devotion and have always remained fully in control of every syllable of every word spoken. The same is equally true of any public manifestation of the gift. But I have always been conscious that the words and indeed the syllables have been actually formed by the Holy Spirit using my vocal organs to say words that I did not know nor understand. A speaker with tongues can speak or refrain from speaking at will. Paul instructs that the "spirit of the prophet is subject to the person of the prophet" (1 Corinthians 14:32). This equally applies to the speaker with tongues. In verse 28 he writes that where there is no interpreter present the speaker with tongues must *keep silence in the church* and speak to himself and to God.

My wife and I have had no difficulty in teaching a pet budgerigar to talk. This tiny creature, only half an ounce of fluff and feathers, can speak English sentences with positive clarity which we understand perfectly, as do others. If this tiny creature can articulate words which to him have no meaning at all, why should it be thought impossible for the Holy Spirit to speak words of His choosing through our surrendered lips and vocal organs. In the Spirit's fulness in this spiritual baptism He controls the human body as well as the mind and spirit and can use us bodily and yet leave us, at the same time, completely sane and unemotional and without ecstasy of any kind. It is wonderfully strange, but it is perfectly true. Of course, such speaking will be with authority, and can be if the Spirit chooses, in a commanding and imperious tone of voice—coming from the Spirit and not from the person. Such an experience need never be emotional or ecstatic. A

VII. THIS AMAZING GIFT OF TONGUES

W. G. HATHAWAY.

first and initial experience of this gift at the reception of the Spirit can sometimes be with mild emotion, but everyone does not experience that. Normally it is quite calm and controlled.

When you come to consider it, speaking in another tongue you do not know, under the impulse of the indwelling Holy Spirit, is in itself a marvellous miracle. *You* speak, but the words and the articulation are completely controlled by the Spirit and you listen to your own voice speaking words, perfectly formed, which you neither know nor understand; yet one who knows the language you are speaking could understand every word perfectly. This has happened so often. Sometimes a listener has tried to make conversation with the speaker, only to find that the speaker himself does not know the language he has spoken. Recently I heard a minister speak fluently in a Scandinavian tongue which I quickly recognised. When, after the service, I mentioned it to a young woman present, she told me he was speaking in the Finnish language, with which she was familiar. The speaker had not a clue as to what language he had spoken.

Always languages

These " divers kinds of tongues " are, I believe, always languages of people in some part of the world. Sometimes they are ancient tongues, at other times they are current languages in use today. Usually these tongues are in the most perfect form of the language. Paul's reference to " tongues of angels " does not suggest that we can speak with angelic tongues. It is only a form of speech which he uses for emphasis. The phrase " If an angel from heaven preach another gospel, let him be accursed " from Galatians is also only a form of positive speech.

Remarkably enough, all the tongues of every race and tribe had their origin in a miracle of God's power. In judgment He confused their tongues at the tower of Babel in order to scatter them and so ensure the populating of the world as He had commanded Adam, and again Noah. The miracle of the multiplicity of tongues in judgment at Babel is now reversed in grace at Pentecost, where people of at least sixteen nationalities heard Galileans filled with the Spirit speaking in their own languages the wonderful works of God. By the gift of interpretation in the church this gift of divers kinds of tongues is rendered into a vernacular, so that those listening may know the import of what has been spoken.

Functions of the gift

This " speaking with tongues " in a strange and unknown language has many varied forms. It can be spoken (a) *to God,* (b) *to oneself,* (c) *to the church,* or (d) *to unbelievers.* The important thing to realise is that all speaking with tongues by the Spirit is *normally directed to God.* " He that speaketh in an unknown tongue, speaketh not unto men but unto God; for no man understandeth him; howbeit in the Spirit he speaketh mysteries " (1 Corinthians 14:2).

Let us see how all of these four functions of the gift are interrelated.

(a) *Speaking to God.* It will help to bring the various uses of this gift into true perspective if we keep in mind that, generally speaking, all speaking with tongues is " unto God." Paul, in the twenty-eighth verse of this fourteenth chapter, writes: " If there be no interpreter, let him keep silence in the church, and let him speak to himself, and to God." This " to himself " means, of course, that the speaking is in an undertone and not audibly. So if the speaking in an undertone " to himself " with no interpretation is speaking directly to God, the same kind of speaking audibly when the interpreter is present is also " unto God." The church is edified through the medium of the interpretation because the people know what is being said in the tongue to God. It is usually a recital of the " wonderful works of God," or sometimes the promises of God are repeated and so minister comfort, edification or exhortation.

This is what happened in the house of Cornelius and also on the day of Pentecost (Acts 10:46; 2:11).

(b) *Speaking to oneself.* As already pointed out, this is when the gift is used to speak quietly in the church when no interpreter is present. The reason

THE ELIM
EVANGEL

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EDITORIAL

ON SPECIALISATION

PAUL BENNETT, writing in the *Listener* of June 1st, commenting on specialisation in education, says: "What possible use is it to a biochemist to know that Dr. Donne was a seventeenth-century metaphysical poet? On the other hand, why should a student of Spanish be expected to know that starch is a product of photosynthesis?" The specialist is one, to quote an old cliché, "who knows more and more about less and less." Mr. Bennett goes on to ask similar questions in the context of other sciences. He asks, for example, if a student presents himself to a university with "A" levels in chemistry, physics and biology, intending to study pharmacy, why should the university expect him to know when Milton wrote *Paradise Regained*?

Specialisation in education is absolutely the idea if one intends only to be an animated computer. If, however, a person wishes to be able to live a full life or, what is more important, to exercise judgments on human situations, the more he knows about every possible subject under the sun the more able is he to correct his prejudices by bringing the wisdom of the sages to bear upon the problems with which he has to deal. The more, therefore, a person has at his disposal mentally the more able he is to bring a balanced assessment to situations and to present balanced solutions to any problems.

DR. BILLY GRAHAM

All-Britain Crusade. Dr. Billy Graham opened the All-Britain Crusade before 16,500 people at Earls Court arena in London and reached twenty-five major cities throughout the British Isles by closed circuit television. He preached to upwards of 100,000 people a night through his nine-day crusade, which closed on July 1st, 1967.

"THE PENTECOSTAL TIMES"

Our new venture, *The Pentecostal Times,* appears as a supplement in this issue of ELIM EVANGEL. We hope to issue this new inset from time to time, at least quarterly, and if possible monthly, to keep our readers abreast of developments in the Pentecostal movement itself and of Pentecostal developments in the historic denominations. Eventually we hope to make *The Pentecostal Times* a permanent feature of the ELIM EVANGEL.

Readers are aware of the extraordinary days in which we live, when the signs of the times are becoming clearing every day. Not least among the signs of the times is the world-wide Pentecostal outpouring of the present century. On this we hope to report more in future.

LETTERS

In the recent article by the President I find a statement that people who move to an area where there is no Elim church should start a call of witness instead of joining another denomination, and as this view has been repeated from time to time I feel that it is high time for the other side of the picture to be examined.

I wonder if any of the advocates of this view have ever been asked to provide speakers for such groups and what their reply has been. Too often when trying to get speakers for a small church meeting one is met with "I expect my men to be in the choir on Sunday," or else nothing is done to provide help for the struggling works. Very few ministers would be prepared to see six or more of their best men out on a Sunday even if they were helping others.

Further, if such a group starts what is the chance of a campaign? Not very encouraging I am afraid, because finance is so limited. The group will have little and the evangelistic fund must be used to secure the greatest good for the smallest outlay. I sometimes wonder if we have got our priorities mixed when large sums are spent on furnishing existing buildings or making them more modern and the contribution to evangelism is so low. We pride ourselves on a family atmosphere and feeling, but oftentimes are so busy enjoying ourselves that we forget our weaker brethren.

So please before passing judgment on those who move be very sure that there is nothing you can do to help such unfortunates.

This is written by one who has had experience of these problems in practice and not theory.

Sincerely yours in Christ,

W. H. TOWNSEND.

It has been interesting to read the many letters regarding television in the home, and I must agree with F.J.D., who said that those concerned with its influence should write to the authorities and to their M.P.s. Censorship may then be established, as is the case with obscene publications and theatre and cinema productions.

I suppose since the time of Adam there have been inventions which have caused similar controversy. Comparatively recently the horseless carriage was thought to be of the Devil, but I am sure no one will deny the benefit to mankind when it is put to proper use. And so it is, I feel, with all this world's goods. I think 1 Corinthians 7:31 is appropriate.

In the case of children who have not experienced salvation a too-rigid attitude in the home tends to drive them away, and I think it is unfair and unwise of us to expect the same enthusiasm for the things of God until such time as they have been won for Christ.

Name and address supplied.

Clacton-on-Sea.

Book Reviews

"Divine Healing in the Scriptures," by David R. Foot (Henry E. Walker Ltd., Worthing, 4/6).

Many books have been written on this subject by a variety of authors, and most of them never touch the real core of the matter—faith in the living Word of God.

This book is refreshing to read because the author sticks to what the Bible says on the subject and presents a clear case for faith to rest upon the Word of God. His emphasis on the words and actions of Jesus on the matter of healing is strengthening to faith.

In the later chapters he cites outstanding cases of healing in his family and in his ministry and that of a colleague.

I can heartily recommend this little volume to those who minister the Word of God and to all who seek healing in the name of Jesus. W. G. HATHAWAY.

"They Speak With Other Tongues," by John L. Sherrill (co-author of "The Cross and the Switchblade")

First issued in 1965 in a costlier binding, now in this cheaper edition (6/-), this book should be owned and read by all Pentecostals. That it is published by Hodder and Stoughton speaks for itself. The author was led to Christ by Mrs. Le Sourd (Catherine Marshall) eight years ago, and has since entered a full-orbed experience of the Pentecostal baptism and divine healing, of which he tells. The book carries a history of the beginnings of the Pentecostal movement in the western world, also an exposition of the relevant Scripture passages on this great subject. It tells us also of this skilled author's very thorough investigation of the whole matter.

"Intended to be an objective look at the current tongues movement, I myself had become a no-holds-barred partisan. Inevitably I watched the tone of the book change. I no longer wanted simply to describe, now I urged, I argued, I tried to persuade . . " Get it.

Obtainable from Elim Church Headquarters, 297/9 High Street, Cheltenham, Glos.

J. A. WRIGHT.

the country. Its trained workers were sent to take charge of the churches opened. Then later on, when its Bible training scheme ran into difficulty over personnel problems, the whole of the work was affected. Another mission established a central Bible school and now has forty students studying each year. From these men come their pastors and leaders. Whenever new churches are opened men are ready to take charge of them.

Elim's plan of short term Bible courses

Elim in Tanzania has had to follow a plan of local short-term Bible courses. The distances that separate the mission stations, and the few personnel, make this the only course open to us. These courses have been held at Msolwa, Kikilo and in Tanga. Generally the course lasts from three to six weeks, when workers, evangelists and pastors from the surrounding areas come to the centre for concentrated studies. Studies begin in the early morning and continue until late afternoon. There are short breaks for food, then it is back to the classroom. There is an hour for recreation and also time for manual work. Most evenings " raids " are planned on various areas, when the students go out distributing tracts, holding open-air meetings and preparing the way for the ministry of the mobile cinema unit. When this is in operation the students have ample opportunity to learn how to deal with crowds of many thousands who come to see the films. We have seen many filled with the Spirit and lives have been changed. Others have brought their secret charms and gods and we have rejoiced together as bonfires were made of the strange assortment of sticks, stones, bones and oddments. During this past year alone sixty-two young men and seven women attended the courses. It was a great encouragement to us this year to see two of our pastors help with the task of teaching some of the classes. Just a few years ago they were being taught. Now they themselves are being used of the Lord to teach others.

It must be admitted that these short-term courses only help, and do not in any way take the place of a properly organised central Bible training centre. This is one need for Tanzania about which we would ask your prayers. Our men need training. A period of six weeks in a year only scratches the surface of their need for proper training and teaching. Please join us in praying that the Lord will guide us and give wisdom as we plan the courses for the future. May the way be yet made for a Tanzania Bible school where the indigenous church may find its faithful men to lead it on in the Lord.

ECHOES from the ANNUAL CONFERENCE and ROYAL ALBERT HALL EASTER MEETINGS made available now FOR YOU

IN YOUR HOME you may enjoy and relive the many happy hours enjoyed both at the Easter Monday meetings in the Royal Albert Hall and at the Elim Conference, Bracklesham Bay, 1967.

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Tapes available from Elim Music Department, 15 Rodenhurst Road, Clapham Park, London, S.W.4 (01-674 4084)

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THE Pentecostal TIMES

Vol. I No. I OFFICIAL ORGAN OF THE ELIM PENTECOSTAL CHURCH JULY to SEPTEMBER, 1967

WORLD MISSIONARY ITINERARY

by G. H. Thomas

AFRICA

Somalia

With a 2,500,000 population and staunchly Muslim, Somalia now has a completed translation of the New Testament in mimeographed form, the labour of veteran S.I.M. missionary Warren Modricker. The New Testament will be eagerly accepted by the small band of believers. In Mogadishu, the capital, over 300 students are attracted to the evening Bible classes.

Liberia

A new missionary, an Arab dentist, born in Gaza, who has just arrived in Liberia, writes: "The Lord brought me to Elwa in time for a three-day conference to reach the Muslims of Africa and the Middle East. We heard of the years of hard labour, sowing the seed among the multitudes of Muslims in this land. We learned that 50,000 North African Muslims are currently enrolled in Bible correspondent courses. Recently in eastern Algeria a missionary found 2,000 Christians, formerly Muslims, who had rejected Islam and embraced Christianity without the help of a missionary in person but through radio and literature work.

Ethiopia

At the annual meeting of the Ethiopian Fellowship of Evangelical Believers the Ethiopian chairman asked the delegate from the Wallamo church "How many evangelists do you have in Wallamo?" "Forty-four thousand," he happily replied; "every believer in Wallamo is an evangelist." The report of the conference showed that during the past year 131 churches were established, making a total of 1,214 in the fellowship. One area reported a recent baptismal service in which 1,118 were baptised in one day. In addition to supporting its own local church work the fellowship supports 200 Ethiopian missionaries.

Multiplied by six

In ten years the Association of Evangelical Churches of West Africa has grown from 400 churches with 50,000 members in 1954 to 900 churches with more than 300,000 members.

The Sudan Interior Mission encouraged formation of the organisation because of the need for its African churches to be independent and responsible for their own affairs.

FAR EAST

Burma

"It may be that the Church will grow even more rapidly in the future than in the past, as it did during World War II when all foreign missionaries had to be evacuated" is the opinion of one

(continued on centre spread)

HINDU BOYS TESTIFY

The first of six testimonies sent by Elim missionary Coralie Paint, Bihar, India

BY coming to Sunday school, we learn about Jesus Christ, and become better boys. The first thing that we do when we arrive is to worship the Lord. The joy which I have in coming to Sunday school is beyond description.

After worshipping the Lord Jesus we sing one or two hymns and then we pray. After this each boy recites a verse of Scripture, and then Bari Bissahib tells us a story. This has such an effect on me that day and night I praise the Lord Jesus. When I walk along the road I praise the Lord Jesus as I walk. When I get home I tell my mother and father the story about the Lord Jesus, that God sent His only begotten Son into the world. He will destroy the sinful and save the righteous.

After the prayer we say Amen in the name of Jesus. If we let Jesus come into our hearts He will take all our troubles away; like He did when He went to a big wedding, and there was not enough sherbet for all the guests. He told the servants to fill the water pots with water, and this became sherbet. They obeyed Him.

In the name of Jesus. Amen.

Written by Rajendar Prasad, aged 13 years.

An Elim Pentecostal Church's Bible School, Tanzania, with Elim missionaries M. O. and Mrs. S. Thomas.

WORLD PENTECOSTAL NEWS

The Pentecostal movement in Africa

The intense desire of African people for something to read is almost impossible for literature-minded people to understand. A recent United Nations survey revealed that over fifty per cent of the population of West Africa is under fifteen years of age. Advances in education in the last twenty-five years mean that most of these youth can read, and available reading material is so scarce that people literally grab at any literature offered to them. Communism is making the most of such an opportunity. You can buy a Communist book or pamphlet in nearly any village in Africa, but you cannot always buy a Christian book.

Political unrest and violence in Africa have created a situation making Christian literature especially effective right now. A professor of the University of Nigeria in Nsukka said: "Before the overthrow of the government by the military, all students wanted to be politicians. It did not make any difference what their major study was—physical education or economics—the goal was politics, for that was where the money was. But now all the politicians have been put out of office and many of them killed, so the students are left without a goal. They are doing some serious thinking." It is the opinion of many Christian leaders that such a situation is a challenge to the Church to provide guidance through literature. There is no difficulty in getting the people to accept literature, and invariably they will believe something they read more quickly than something they hear.

R. REX JACKSON.
Springfield.

The Pentecostal movement in Kenya has become strong and influential. Missionaries from the Pentecostal assemblies of Canada have done a great work for God. Missionaries from Finland are doing much for the church. An outstanding work has also been done by those from the Elim missionary assemblies, Lima, New York. I preached in some of the large Pentecostal churches and enjoyed their warm fellowship.

Dedication of new church. The dedication of the new 1,200-seat church in Mombasa was one of the highlights of the trip. Over 2,000 crowded inside and around the building. Representatives from most churches and from the city and other government departments attended. On the last Sunday I preached in this church in the morning and then in the evening to a packed house in the Anglican cathedral. Indeed the Lord gave us favour with many who have shown a new interest in the Holy Spirit.

A refresher course for African preachers was attended by about 400 from all over East Africa. It was such a thrill to be able to minister to these faithful messengers of the cross. Their testimonies of what God is doing in Africa are simply astonishing. Not only did I find revival in the Pentecostal movements, but there is also a glorious revival through the fellowship within the Protestant churches. Truly I enjoyed every day in Kenya.

DAVID DU PLESSIS.

The Pentecostal movement in Brazil

IN a recent convention with Assemblia de Deus (Assemblies of God) in Sao Paulo it was estimated that this movement in Brazil alone has at present about 1,800,000 members. This is the group that was started in 1911 in Belem, right on the Amazon River in northern Brazil, by the two Swedish-American missionaries Daniel Berg and Gunnar Vingren.

The success of Assembleia de Deus has been tremendous. They have local churches of from 1,000 to 20,000 members.

This fellowship is also represented in other countries in South America, and it is with them that we are co-operating in Argentina. We have our School Asamblea de Dios, Buenos Aires. (You will notice the difference in spelling of the two names in Brazil and Argentina. The reason for this is that in Brazil the Portuguese language is used and in Argentina and all other countries in South America outside Brazil the Spanish language is used.)

For the information of our many friends and readers I state that the Assemblies of God in Brazil, as well as in Argentina, do not belong to the Assemblies of God, Springfield, U.S.A. They are an independent movement and they are building up independent churches. They are not bound together

(*continued on page 7*)

WORLD MISSIONA

by G. H. T

mission executive who spent twelve years working there.

An era of Christian missions in Burma has ended, but Addison J. Eastman believes mission leaders are optimistic about the future of the Church here, in spite of the Burmese government's order evicting all foreign missionaries by May 31st.

The reason for this optimism, according to Eastman, Asian director for the National Council of Churches department of overseas ministry, is the important work that has been done in the area of leadership training. Burmese Christians have held the places of leadership for many years, while missionaries worked alongside as helpers. "I don't know of any church in Asia more fortunate in strong, committed, capable leadership," says Eastman.

The government's edict affects fifty-eight American missionaries, twenty-three American Baptists, twenty-three Roman Catholics, seven Seventh Day Adventists and five Methodists. Most will be deployed to work in other countries.

The squeeze on missions began two years ago, when missionaries of several boards were asked to leave, but until this year missionaries remaining in Burma were relatively free to continue their work.

Burma's missionary era began more than 150 years ago with the arrival of Adoniram and Ann Judson in 1813. It was six years before they baptised their first convert. Christians in Burma today number 600,000, including Protestants and Catholics. The largest Protestant group is the Baptist church founded by Judson. It has 222,673 members and 2,246 full-time Christian workers. National groups have carried the gospel to every major language group in the country. Christians are found in all areas of Burmese life — law, medicine, business, government and public service— yet all of Burma's Christians together constitute only a small minority of its 16,000,000 population.

The government has pledged itself to "the Burmese way of socialism." Schools and hospitals, banks and industry, even retail shops, have been nationalised. With its private resources dwindling, the Church must find new ways to carry out the training and evangelistic outreach formerly conducted through its schools and hospitals.

Mission leaders express confidence that God will open new ways to strengthen and extend the Christian witness in Burma. (*World Vision* magazine.)

Ceylon

From the Evangelical Alliance Mission comes word that when an all-day Sinhalese convention was held in Colombo for those who had completed three or four Bible correspondence courses 350 came, most of them young men. Some were Christians, but most had a strong Buddhist background. Fifteen stayed for counsel and prayer after the last session.

China

Word is that even the Chinese who live in Hong Kong expect little news from relatives in China. They have been asked not to send money as the receiving of it might cause serious trouble to the recipients. Some are asking that the words "God" and "spiritual" should not be mentioned in letters sent to China. A Christian girl recently paid a visit to her mother and while there saw her home ransacked by the Red Guards. Even a small copy of the New Testament, hidden under a pillow, was found and taken away. These are grim days for our sisters and brothers in the Lord in China. May we uphold them in prayer as never before. As we enjoy our freedom may we remember those who are suffering all forms of persecution. Few even have the Word of God at hand to cheer and comfort them. (O.M.F.)

LATIN AMERICA

Brazil

About five per cent of Brazil's 80,000,000 inhabitants are Protestants, according to Dr. Benjamin Moraes, pastor of the Presbyterian church of Copacabana in Rio de Janeiro and president of the Bible Society of Brazil.

Various Pentecostal groups constitute a powerful evangelistic segment among Protestants of Brazil. Numbering approximately 1,500,000, the Pentecostals represent almost one half of all the evangelicals in the country, he says.

Colombia

"More than 2,000 professions of faith were registered in the

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nas

eight-day evangelistic crusade in the city of Ibague, Colombia," reports Rev. Ed. Murphy, Overseas Crusades Colombia Field Director. "This figure is remarkable, as prior to the crusade the city had fewer than 300 baptised church members," Murphy said. in the past the evangelicals have experienced a great deal of violence and persecution. Even though the meetings were held in the open air there was no opposition and a spirit of deep reverence prevailed as overseas crusades evangelist Santiago Garabaya proclaimed the way of salvation. The population of 150,000 was made aware of the campaign through excellent advertising, an evangelical parade, a mayor's banquet and a press conference.

Argentina

Nearly 1,500,000 Scripture portions have been distributed in Argentina, Uruguay and Paraguay during extended distribution campaigns there, according to a "wrap up" release just issued by J. Edward Smith, international director of the Pocket Testament League.

Of this quantity 1,032,200 were distributed in Argentina and 310,000 in the other two countries. "Outdoor meetings with 1,000 people in attendance were common, with an average of over 900 in approximately 1,000 outdoor meetings," Mr. Smith said.

World illiteracy increasing

Recent United Nations statistics indicate that world illiteracy has grown by some 200,000,000 people in the past six years, the Population Reference Bureau here has stated.

This may well be an optimistic estimate. Measures of ability to read and write are ill-defined, the U.N. warns, and the desire of the reporting nations to make a good impression is strong. It is difficult to know how many of those classed as "literate" have any useful knowledge of the essential "Rs."

In Latin America, for example, the report showed that for Brazilians who enter school the average number of years of education completed is 2.62, for Venezuelans 2.63, and for Panamanians 3.6.

Of the total school enrolment in Latin America ninety-one per cent are in elementary school, seven per cent in secondary schools, and less than two per cent in institutions of higher learning the bureau spokesman indicated.

EUROPE

Spain

For the first time in more than thirty years evangelicals have been allowed to place newspaper advertisements announcing evangelical gatherings. Four Barcelona papers carried advertisements of the united evangelistic campaign. The advertisements resulted in a good number of new people attending the meetings.

INTERVIEW WITH REV. SYLVANO ARCANGELI (Italy)

by Rev. J. B. Coleman

at the Elim church, St. Fagan's Street, Caerphilly

J.C.: Brother Arcangeli, I would like to ask you what is the origin of the Pentecostal work in Italy?

S.A.: The origin of the Pentecostal work in Italy I would say is that it started from testimonies like person-to-person work. Some of our Italians from the States came back, sent from the Lord to bring their testimony to their own home towns. This was around 1908,1910-11. Two brothers started in two places in Italy.

J.C.: Please tell us something of the growth of the Pentecostal testimony in Italy.

S.A.: Yes, it was by the same way, through personal witness and testimony, that the work has grown even in the Church of Rome, where I come from; a group of about nineteen or twenty started and now they gather together with about 500 people. It was up to 1935 when we could count 100 churches—that is before the persecution. Perhaps I could tell you something, that after the persecution we saw the work doubled in the churches and now at the present time we have approximately 750 churches.

J.C.: Now you mentioned persecution. Can you tell us something of that persecution and from which quarter it came?

S.A.: Yes, it was started, I believe, from the Catholic Church, but the excuse was that we were accused of being spies of the political type against the Italian Government.

J.C.: Could you tell us of perhaps an incident that led to them thinking that you were spies?

S.A.: Well, it was mainly reasons—there is one very outstanding one. A lady in the Church of Rome testified and brought greetings from the believers in England; perhaps she got a letter or something like that. A policeman was seated in the congregation; it was because of that that we have been accused of being spies.

J.C.: What happened? Did they close your church or did they stop you preaching?

S.A.: Oh, they wanted us not to gather together any more as well as not to go to the churches.

J.C.: Did they imprison you?

S.A.: Not at that exact time but after two years, when, of course, they couldn't stop them gathering together in the houses or in the open country or sometimes in caves. I remember when I was a child just after the persecution that they put people of all churches in prison everywhere in Italy. The years of persecution would be about 1935-45.

J.C.: Tell me, brother, what are the evangelistic enterprises of your church?

S.A.: Generally speaking we try to do our best with person-to-person work because we see that very fruitful, but we cannot say that we don't try the mass evangelism. We have a tent in the south, rallies in theatres, but it seems that it doesn't help as much as personal testimony.

J.C.: Could you give us any reason why you think that the mass campaign does not help you as much as personal evangelism?

S.A.: Well, it is for general reasons. You know the Italians are not those kind of people to be attracted by big events. That is because they do not want to get involved. They think it is political.

J.C.: Is there much evidence in the Pentecostal work in Italy of miraculous manifestations, for example the baptism in the Holy Spirit, divine healing, and so on?

S.A.: I would say that in Italy there is a great manifestation of that. We see a beautiful work among the young people of our churches. The Lord is outpouring in a mighty way with the Holy Spirit. Even children we see in youth camps, children baptised with the Holy Spirit with tears, beautiful, blessed by the Lord, as well as miraculous power. There was a boy in a youth camp who spoke in tongues in English. We could understand him very well. He was praising the Lord in poems and just helping the others to understand how much the love of God is needed among the people.

J.C.: Most denominations and churches in the country have a missionary programme. Have you a missionary programme in Italy?

S.A.: We consider Italy as the main mission field to care for at the moment. We cannot make any effort for the overseas mission, so we consider the home mission first. We have in the north a great need, mainly for financial help in order to send the boys that come out from our Bible school. We have materials, but we want financial help to

help the north, so our effort is to try to have the mission field in Italy itself. Could you tell us something about your Bible school? We have only one Bible school in Italy in our Pentecostal work. I teach in the Bible school at Rome. The Bible school was founded twelve years ago and many of our pastors came out of the Bible school and many others we help to get jobs, but at times they become good preachers there. Sometimes they go abroad to other countries to work and they also work for the Lord.

J.C.: You have a Bible school and therefore it means that young people are entering the Bible school. Do you find that young people are attracted to the Pentecostal church in Italy?

S.A.: Well, I would say that they are attracted, especially those in the Christian families; they are really attracted as well as other unbelievers. Yes, we have a beautiful wonderful work among the people, and I would say that a good sixty per cent of our churches are made up of young people—generally speaking of course.

J.C.: Finally, brother Arcangeli, could you tell us a little about your own assembly?

S.A.: My assembly is at Bologna. Bologna is in the northern section of Italy. It is halfway between Florence and Milan. We took over the work six years ago and it was a pioneer work. Now we have a congregation of about eighty to eighty-five people. Sometimes ninety, but it is wonderful to know that the Lord is working. We have a Communist saved, an idol-maker saved as well as other workmen from every class. It is wonderful also to see a teacher converted to the Lord and to know that there is also a professor. It is wonderful to know that the gospel reaches everybody in this part. Now in Bologna there is, I would say, about sixty to sixty-five per cent, even seventy per cent, split between Communism and Catholicism and that means quite an amount, but the people all go to church. The Catholic people as well as the Communists go to church, the Catholic Church. What we feel around that area is that people are quite materialistic-minded, but we find them very kind and sometimes open to the Lord. At times, how can I say, they don't open themselves to God. Sometimes they say "It is God for you, only for you, but not for us." They are afraid they will lose their jobs, afraid to go against their father's and mother's wish and against the feelings of their relatives.

J.C.: Is there anything you would like to say to the people of this country?

S.A.: Well, there is so much to say. Only briefly, first of all there is prayer. First of all we want to be linked more and more than ever with the Pentecostal English work and also we need fellowship; we want to feel backed up. In England you have a lot of Protestants. It is wonderful to know that there is a wonderful work in this country, and everywhere I went around the churches I could find fellowship and I was so happy and I want to thank everybody for their kindness and their help, and also I want to bring their greetings back to Italy. Another thing I want to say is that if you want to remember not myself but Italy in your prayers for financial help for the north section of Italy you are welcome to do that. May God bless you.

WORLD PENTECOSTAL NEWS (*continued*)

by an organisation, but are simply co-operating with each other. And there is a wonderful unity. The Assemblies of God in the United States are also co-operating with this great movement in Brazil.

The Assembleia de Deus were started by the Scandinavian missionaries and have been built up mainly by their influence. They do not favour denominational organisation. The movement was born in that atmosphere and seems to enjoy to continue in it.

The Asamblea de Dios in Argentina, the movement we are co-operating with, is also the strongest Pentecostal movement in Argentina. The number of members in this movement is approximately 15,000 to 20,000, but we expect it to be like Brazil in its growth in the near future. There is a great forward movement.

In Brazil there are several other strong Pentecostal groups. I do not believe that I overestimate when I say, according to figures I have received from different sources, that there are at least 2,500,000 to 3,000,000 Pentecostals in Brazil, and the movement is growing fast. Brazil has at present a population of about 84,000,000. Within three years they expect to be 100,000,000.

The World Pentecostal Convention will be held in Rio De Janeiro during the month of July this year. It promises to be the biggest and most powerful ever held since these wonderful conventions started. Please remember this convention in your prayers. *Herald of Faith.*

One hundred and thirty million people in India can read and write. They would all have read God's plan for the salvation of man if someone had given them a tract each. In other words, 125,000,000 people in India were denied the knowledge of Jesus Christ the Saviour because God's people did not have bur-

den enough to give these people a tract each. Our gospel teams working in all states of India report that people grab the tracts with much longing and anxiety. *All-India Prayer Fellowship.*

A Phoenix computer expert has been named manager of data processing at the U.S.A. Assemblies of God international headquarters and its printing department, Gospel Publishing House. Appointed to the new and expanded post is Malcolm Campbell (33), who comes to the denomination's headquarters from the Phoenix offices of General Electric. He has held posts there, including project manager and consultant and various systems positions, from 1961 until his appointment. He will direct the application of computer systems to information handling needs for the Assemblies of God and operation, programming and data preparation for electric data-processing equipment.

Assemblies of God have used electronic computer equipment for the past ten years. Their new equipment, not yet selected, is expected to be fully operable within two years and will handle a much larger work load.

TONGUE TWISTERS!

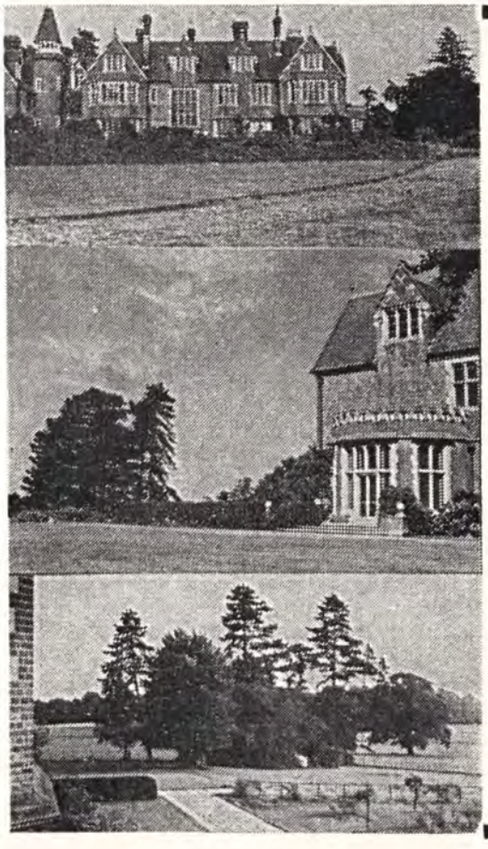
South Australian Methodism has recently been stirred by the fact that several of its ministers have been baptised in the Holy Spirit and are practising speaking in tongues.

One of the first official acts of recognition of this new phenomenon occurred in Febuary of this year when at a ministers' seminar one session was devoted to a discussion of speaking in tongues.

One minister who had experienced the baptism in the Holy Ghost and accompanying speaking in tongues spoke of his own knowledge and experience. A leading psychiatrist discussed the therapeutic value of experiences such as tongues-speaking. Finally, Rev. C. R. Biggs, seminary lecturer, summarised Biblical and modern critical thought on the subject.

The South Australian Methodist published a copy of Mr. Biggs's study. *Australian Evangel.*

Flashback to the Elim Pentecostal Church's 1967 Conference. The telegram of greetings received from the Assemblies of God Conference, meeting in North Wales.



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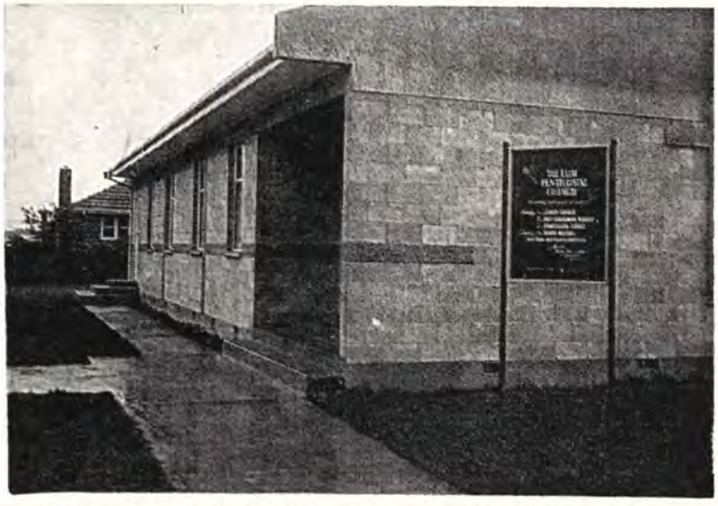
Elim Pentecostal Church Reports

CHRISTCHURCH, NEW ZEALAND

Pastor: Michael G. Dunk



This church is making very encouraging progress, for which we praise God. Last year thirteen decisions were recorded. Situated in a fairly new housing area, the church comprises mainly young couples zealous for God. A group of them have a regular ministry at an unmarried mothers' home, where a number of girls have been saved, some through gospel film ministry.

The church had a unique opportunity recently

when the neighbouring Anglican church held an evangelistic campaign. Elim was asked to provide a singing group, advisers and counsellors. Through the witness of Elim's members a number of Anglican people and new converts are seeking the baptism of the Holy Spirit.

As well as local outreach, the church's missionary vision is rapidly expanding, so that £245 has been received in missionary offerings so far this year.

Please pray that this work may go from strength to strength in the Lord.

MALCOLM E. FRITH.

BRANCH SUNDAY SCHOOL AT WHITE NOTLEY, ESSEX

Recently we held our third anniversary and prize-giving in the village hall at White Notley, having as our guest speaker L. Reeves, of Norwich, whose messages we all enjoyed and found inspiring.

We are a small Sunday school of about thirty-three scholars and hold our meetings in the village hall, so we praise the Lord for opening up this way and for blessing us with His presence each week.

My husband, daughter and two friends (all of whom are members of Braintree Elim church) commenced this work three years ago.

The Lord laid upon our hearts the need of a full-gospel Sunday school for the many children who did not go to the village church.

This year we were able to present a cup for three years' full attendance to Geoffrey Smith. He and his brother Patric received certificates for full attendance for the year and their sister Denise, having missed only one Sunday through sickness, was runner-up.

We trust you will be able to print this, as it may be an encouragement to others who live in areas where there may be many children playing instead of being in Sunday school.

We would appreciate your prayers for this work.

MRS. D. JAY.

HUDDERSFIELD

ACTS 20:7 was the text taken by Pastor Byatt for his farewell message to the members and friends of the Huddersfield church on Sunday evening, May 21st. "He [Paul] preached unto them, ready to depart on the morrow."

This was not the usual type of departure, in order to take charge of another assembly; this was a departure from full-time service as minister in charge of a church, for Pastor Byatt has in fact retired. There is, however, no doubt that he will still be a very busy man, having removed to the Birmingham Presbytery, which, it is felt, will keep him busy.

The past four years have been a time of great blessing for our church under the ministry of Pastor and Mrs. Byatt and Freda, all playing their part and ministering in their own inimitable way. Mrs. Byatt with her lovely solos, Freda singing, either to her own playing of the auto harp or as a member of the church gospel group "The Ambassadors."

Gifts were presented by the Sunshine Corner, junior Crusaders, Sunday school and senior Cru-

(*continued on page 450*)

for speaking quietly is, of course, so that the other worshippers are not disturbed. If this was followed out perfectly as Paul commends there might be less criticism of Pentecostal meetings in general! Speaking audibly in private worship when alone with God is perfectly justified as a normal use of the gift. If one is accustomed to praying audibly when alone this private use of the gift of tongues as a means of direct communication with God is very uplifting. There is a depth of spiritual communication in so doing. It seems to bring to the human spirit a deep sense of worship and contact with God, and has an awe-inspiring effect, leaving one stimulated and refreshed. One becomes conscious of a spiritual intimacy between the soul and God in such times as these.

The most pronounced manifestation of the gift in this category is when it comes as *the sign of the reception of the Spirit*. This makes receiving the Spirit a most positive experience. You cannot doubt the experience when you know that the Spirit has spoken through your lips in another language in this perfectly miraculous way. The Spirit takes full control of the yielded personality. He assumes control of the vocal organs and uses them to magnify God in a "new tongue." It is a sign to you and to those who hear you that the Spirit has come in His fulness.

Can these utterances be interpreted? Yes, of course they can, just as any other speaking by the Spirit. But only if there is someone present who can interpret. Such interpretation will be edifying. Two English missionaries whom I know very well have told me that when nationals have just received the Spirit on their stations they have sometimes heard them speaking in pure and perfect English and magnifying God. These nationals themselves were not able to speak the language naturally, but here they were praising God in what was to them a new tongue but one which the missionaries heard and understood.

(*to be concluded in our next issue*)

CHURCH REPORTS (*continued*)

saders earlier in the week, and then at the evening service Pastor and Mrs. Byatt were presented with a cheque from the church.

No words could express the feelings of the church better than the poem written by one of the ladies of the church and read just prior to the presentation of the cheque.

H. A. WOODHOUSE, Secretary.

VAZON **Pastor: A. J. Downes**

Vazon Crusaders with the shield

One of the exciting events which takes place in the Channel Islands is a presbytery knock-out competition for the Channel Islands youth shield. The competition consists of a Bible quiz in which four members of each church take part. This year the winning team was from the Vazon church. This is the first time Vazon has won the shield since its introduction in 1963 and this caused great excitement among our young people. We rejoice in the keenness of all the young people of the Channel Island churches, as this quiz is based on a general knowledge of the Bible.

The winning team with their pastor

OLIVE LE PROVOST.

IPSWICH **Pastor: A. J. Chuter**

A very special occasion for our pastor and his wife and the Ipswich church was Mr. Chuter's thirty-fifth ministerial aniversary. About ninety sat down to tea followed by an informal service. Our speaker for the weekend was Pastor F. Shadlock, Birmingham, who was in college with Pastor Chuter. It was a joy to have Pastor H. Burton-Haynes (Clacton), the district superintendent, and his wife with us. A bouquet of flowers was presented to Mrs. Chuter and testimonies were received from members and friends.

On Sunday the ministry of Pastor Shadlock was

Pastor and Mrs. A. J. Chuter celebrate thirty-five years in the Elim ministry

a real blessing. We pray God will richly bless the future years of Pastor Chuter and his wife and crown their labour with many more precious souls.

Pastor and Mrs. Chuter with the Ipswich deacons and their wives.

A campaign by Joseph Smith resulted in great blessing. Sunday night saw the church almost full and, praise God, through His timely word of the simple gospel of grace four decisions were made.

NEWS FROM CASHES GREEN, STROUD

A DAY of great joy in our branch church at Cashes Green, Stroud, was the occasion of the Sunday school prizegiving, and some twenty children received books as prizes.

The church was packed to capacity. Pastor T. J. Broomhall, of headquarters, spoke to the children on the healing of Naaman, and we praise God for the time of rich blessing.

R. F. TEAGUE,
Sunday school superintendent.

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TOO MUCH FRUIT

JIM lived in a big, noisy, dusty city and his only playground was the street. Many times he had got into trouble for breaking a window with his football or something like that. One day there was a letter from aunty Elsie inviting the family to go down to her house in the country for a holiday. They were all thrilled with the idea and dad wrote to tell aunty Elsie when they would go.

One day they set off on their journey. They travelled by coach, and it was a wonderful experience for Jim because he had never been outside the city before. He had never seen cows grazing in a field, or sheep on the hills ; and the green grass and the trees looked wonderful, and they were so excited.

They arrived safely, tired but happy, and Jim set about exploring the garden. It was a very large garden and in one part there were lots of lovely raspberries. " Oh, please could I pick some ? " Jim asked, and aunty said " Yes, you can have a few, but don't pick too many because I want to make some raspberry tarts tomorrow." So Jim ate a few and they were scrumptious.

Soon mum said " Come along Jim, it's time for bed," and off Jim went like a good boy. It was a lovely summer evening and very light, and Jim couldn't get off to sleep, so he got out of bed and looked out of the window—and there he could see the lovely raspberries. " I'd love a few more " he thought ; " I'm sure aunty wouldn't mind." He crept down the garden as quietly as a mouse and started eating the berries. They were lovely and he went on and on eating until his tummy was almost bursting. Then he crept quietly back to bed.

About 10 o'clock he woke up and felt dreadfully ill and shouted for mum. Jim was awfully sick ; he thought he must be dying. He suffered a lot of pain and, what was worse, next morning aunty made him take a dose of castor oil. Ugh !

Jim had learned his lesson—he should have had temperance or self-control. That means he should not have been so greedy. There are many ways in which we can control ourselves. We must learn when to say " No " to ourselves. Satan is always tempting boys and girls to lose their self-control, but Jesus is able to deliver us at all times. Do you know the chorus " I met Jesus at the cross-roads "? It goes on " But I said ' No, here's Jesus here.' " So have courage, boys and girls, to say " No " to yourself.

God bless you, lots of love, AUNTY MAY.

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Women's Page

by Anne Renshaw (Rhodesia)

THE WOMAN'S WORLD ON THE MISSION FIELD

IN this series of articles I hope to show you how an ordinary housewife and mother feels about the place that God has put her in. I believe I am fairly typical of missionaries' wives who are also missionaries in these days. What are the problems that we face? What are the circumstances that surround and mould us into the sort of people God can use?

To understand our way of life here it would help to know the position of the woman in Africa. In the most primitive areas, the woman is still regarded as part of the man's property. He buys her in the same way as he bought the cattle that sometimes share his house. As a young man he felt the need of a wife to cook his food, keep his house clean, dig his field, fetch his water, and, most of all, to bear his children. So he made his wishes known to his elder relatives, and in due time they chose a young woman for him. He had to be patient until he could afford the number of cattle, or the amount of money her father demanded, for the "Lobola," but when the money was paid, the cattle handed over, and presents given to every member of the family, she was his. Whether he loved her or not did not matter: he had a wife, and subsequently he would have children. If he was prosperous enough, later he would buy another wife. The woman was content enough—she had a husband, she would have children and, if she was lucky, her husband would not drink too much or beat her if he was angry. Such is the position of the woman in the bush areas of Africa. In the towns and more "civilised" areas the young men copy the Europeans and try courting, which usually ends up that he has to marry—or pay damages!

But whether a man has been brought up in the bush or in the town his background and ancestry have taught him that he is the boss.

This attitude goes deep beneath the layers of civilisation, and it affects the woman too. She has been brought up to regard the man as superior. Her work is to do as he says, and her sole existence is to bear children. Even in these days when girls are being educated the attitude is the same. It is a fact that when boys and girls are in a mixed class the girls remain silent most of the time and let the boys take part in the lessons. When girls are separated they hold their own. The reason? "We don't like the boys to think we are more clever than they are."

How does this affect the woman missionary in Africa? She has to realise that to an African man she is on the same level as her African sister. It is difficult for him to accept her equality, and so the easiest way and the most beneficial to the work is for her to accept the position of being the guiding hand, and not the hand itself. She must show that she regards her husband as having the last word—in public anyway! She must present to the prying eyes that surround her every day a united front with her husband. She must set an example of a Christian wife and mother, whose marriage was "made in heaven" and not by the designs of relations. We come to teach a better way, and the best way to teach it is by example. Our lives often speak louder than our words, no matter in what part of the world we are.

COMING EVENTS

BRIGHTON. July 8-20. Elim Pentecostal Church, The Lanes, North Street. New life crusade conducted by the Smith Forseth Evangelistic Team of Canada. Weeknights at 7.30. Sundays at 11 and 6.30.

HASTINGS. July 15. Elim Pentecostal Church, The Central Hall, Bank Buildings. Visit of "The messengers of the cross."

HOLYHEAD. July 15, 16. Elim Pentecostal Church, London Road. The Gospel Five from Somerset. Saturday at 7.30. Sunday at 10.30 and 6. July 23 and 30 at 10.30 and 6. Preacher: Leslie Hawes.

SOUTHPORT. July 15, 16. Elim Pentecostal Church, Evangel Temple, Manchester Road. Visit of French/Swiss preacher and singer J. Zbinden and team of I.B.T.I. students. Saturday at 7.30. Sunday at 10.45 and 6.30. July 30—August 13. Minor hall, Evangel Temple. Children's summer Bible club conducted by Uncle Bob (Howells). Daily 10 to 4. Do-it-yourself kit, games.

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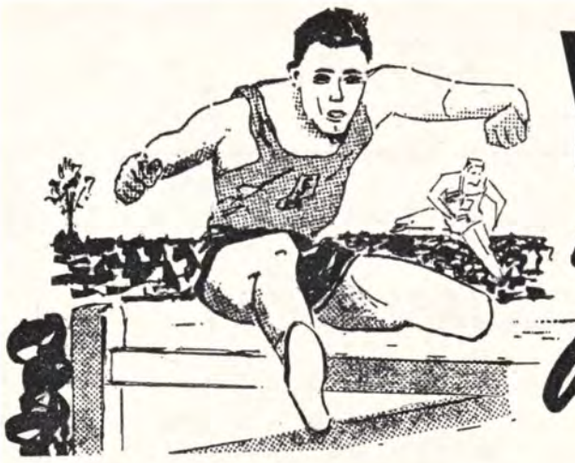

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VACATION VENTURE, WEYMOUTH

August 19th — September 2nd, 1967

PROGRAMME

Every morning (Monday to Friday)

10.00 to 10.20 : Choral rehearsal
10.20 to 10.40 : Topic (as shown below)
10.40 to 11.00 : Discussion
11.00 to 11.20 : Break for morning coffee
11.20 to 12.20 : Open-air activities

Every afternoon is free for relaxation

Every evening (except Friday)

7.30 to 9.15 : Crusade meeting in the Elim Church, Belle Vue
9.30 to 10.15 : Coffee bar and late-night special

MORNING TOPICS

Monday	PASTOR A. TEE	Door-to-door work (literature and problems)
Tuesday	PASTOR L. LAMBERT	The operation of the Gifts of the Spirit
Wednesday	PASTOR T. PARTINGTON	The implications of Pentecost
Thursday	PASTOR A. CAPLE	Evangelism
Friday	PASTOR A. TEE	The baptism in the Holy Ghost (part 1)
Monday	PASTOR A. TEE	Sunday school work and child evangelism
Tuesday	PASTOR L. LAMBERT	Loyalties
Wednesday	PASTOR T. PARTINGTON	Prayer
Thursday	PASTOR A. CAPLE	Christian vocations
Friday	PASTOR A. TEE	The baptism in the Holy Ghost (part 2)

We request the prayers of every member of the E.Y.M. for this soul-winning holiday. Owing to cancellations we have a few vacancies. For details of hostel and hotel accommodation write to the Rev. T. Partington, 27 Rodwell Avenue, Weymouth.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. M. Cuthbert**

Monday, July 17th — 1 Samuel 15:1-16

" And he cried unto the Lord all night " (v. 11).

Why ? Why did this man who was on such intimate terms with God deem it necessary to spend a whole night on his knees, fervently praying for the backslider, Saul ? A man who had turned his back on God, some might argue, deserved to suffer the consequences. Yet it genuinely grieved the prophet to hear from God Himself the news of the king's apostasy. No doubt Samuel pleaded with the Lord on behalf of Saul and the nation that somehow the trend would be reversed and the king's consecration restored, for if the leader of the people was out of touch with God the nation would soon follow in his footsteps.

Tuesday, July 18th — 1 Samuel 15:17-35

" Behold, to obey is better than sacrifice, and to hearken than the fat of rams " (v. 22).

Saul claimed that he had obeyed the voice of the Lord (v. 20), and blamed the people for sparing all that was best of the sheep and oxen. But he was involved; as king he had the authority and the responsibility over the army. His self-will set up itself to judge what part of God's command it chose to obey and what to disobey. The offering of the animals as sacrifices did not excuse their behaviour. As far as God was concerned their rebellion against His express command and their stubbornness in not performing His will were as bad as the sins of witchcraft and idolatry. How we need to retain that sensitivity to sin, so that we see it as the Lord sees it and abhor it as He abhors it.

Knowing the will of Jehovah was Saul's privilege, but with the revelation came an unavoidable responsibility to obey, implicitly and totally.

" Trust and obey ! For there's no other way
To be happy in Jesus, but to trust and obey."

Wednesday, July 19th — Romans 1:1-7

Paul introduces himself to the Roman Christians as " a servant of Jesus Christ." The word translated servant is better rendered " slave "; Paul was completely at his Master's disposal. He then mentions his calling as apostle to the Gentiles. This was more than a mere title or badge of office; Paul proved his calling by his apostolic ministry.

Knowing the widespread conflict between Jew and Gentile, Paul emphasises the fact that the Old Testament scriptures testify of the gospel of Jesus Christ, the Messiah. In fact, the message of salvation, in type, pattern, shadow, prophecy and revelation, is to be found throughout the Hebrew canon.

This message centres on a Person, the Son of God, the Saviour—Jesus Christ our Lord. It is interesting to note that the Holy Spirit is referred to as the " spirit of holiness." He is the promoter of holiness in the people of God, and the long-term evidence of His indwelling is personal holiness as well as power.

Thursday, July 20th — Romans 1:8-17

" For I am not ashamed of the gospel of Christ " (v. 16).

The lowliness of Jesus' earthly lot, the shame of His cross, the judgment of all mankind as guilty, the abandonment of all self-effort and claim to merit, the demand for faith alone, the levelling of all distinctions among men, whether rich or poor, bond or free, were elements in the gospel that proved an offence to many. Yet Paul was not ashamed; in fact, he gloried in what was most offensive to most men in it—the cross of Christ (Galatians 6:14).

The gospel is " the power of God unto salvation "—power that arrests the sinner on the hell-bound path, power that quickens the spiritually dead and imparts the ability of God to all who receive Christ as Saviour (John 1:12). The Jews were the first to hear this soul-saving message, taught by the One who was God in the flesh; as recipients of His promises (Romans 3:2) they had prior claim. But, thank God, the Gentiles are not excluded. The scope is " every one that believeth."

Friday, July 21st — Romans 1:18-32

" Because that, when they knew God, they glorified Him not as God " (v. 21).

Paul begins his thesis on the universality of sin with the guilt of the Gentiles. Although God has clearly revealed Himself in the world He has created, so that no man can plead ignorance of Him, men have withheld the gratitude and recognition they owe to Him and have abandoned themselves to wicked speculation and idolatry. They preferred to ignore all the evidence, undeniable and conclusive, of a Creator. As a penalty God left them to themselves, and the results of this are too apparent: vice; crimes of many kinds; spiritual, moral and social breakdown. Their wilful ignorance led them into the dark depths of total degradation. Sin was not only committed but, in spite of the witness and warning of conscience, was approved (vv. 28-32). For this they incurred the wrath of the Almighty. Read again this sad commentary on human nature and ask yourself if man has changed.

Saturday, July 22nd — Romans 2:1-16

" For there is no respect of persons with God " (v. 11).

Paul again touches a theme that would hardly be appreciated by the Jew or the Roman; for both races were extremely proud of their national history, and tended to look upon others as distinctly inferior. Every man, Jew and Gentile, will be judged by the God who knows all things, and His justice is without favour or prejudice. The Roman emperor, the Jewish high priest, the slave and the beggar, the courtier and the robber, the famous and the unknown—all will stand together when God calls the world to judgment. Fame and fortune are such temporary things; they who have them must one day leave all behind. The same goes for noble ancestry and parentage. How valuable are these things in the light of eternity ? " For what shall it profit a man, if he shall gain the whole world, and lose his own soul ? " (Mark 8:36).

Sunday, July 23rd — Romans 2:17-29

" For the name of God is blasphemed among the Gentiles because of you " (v. 24).

The Jews were to be ambassadors for God, influencing their heathen neighbours, by word and deed, towards the truth of Jehovah. Sad to record, they failed miserably. They were very willing to instruct inquirers in the matters and precepts of the law, and offered frequent advice as to how they should conduct themselves—looking on the would-be proselytes as foolish and babes compared with the orthodox Jew. The trouble was that too often the lives of these " sons of Moses " did not match up with their theology. Because of this, the name of God was heard in Gentile cities not with reverence and respect but in blasphemous speech.

As ambassadors for Christ in this materialistic society, are **we** true representatives of the King of kings ? Remember, it is not always what we say that leaves a lasting impression in the minds of the unconverted, but what we do and how we behave. " I therefore, the prisoner of the Lord, appeal to and beg you to walk worthy of the divine calling to which you have been called—with behaviour that is a credit to the summons to God's service " (Ephesians 4:1, Amplified New Testament).

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ITINERARIES

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London Crusader Choir :
July 30, Clacton-on-Sea Elim Church at 3 and 6.

David Lewis (India) :
July 15, Reading ; 16, Chesham (a.m.), High Wycombe (p.m.).

Kevin Brotton :
July 23, Dewsbury ; 25, Wrenthorpe ; 26, Knottingley ; 27, Huddersfield ; 29, Barnsley ; 30, Halifax.

DEDICATION

RICHARDS. On April 21st, to John and Pauline Richards, members of the Elim Pentecostal Church, Croydon, God's gift of a son, Steven Clive. Dedicated by William J. Maybin.

MARRIAGES

ESCALERA—RUSHBROOK. On June 17th, at Elim Pentecostal Church, Ipswich, Jean Paul Escalera (U.S.A.) to Melody Ann Rushbrook. Officiating minister: A. J. Chuter.

HOLDSWORTH—CRANE. On June 3rd, at Elim Pentecostal Church, Ealing, Richard Holdsworth to Pamela Crane (both Elim Crusaders). Officiating minister: A. J. Magee.

WITH CHRIST

COY. On June 11th, Susannah M. Coy, aged 84, and member of the Elim Pentecostal Church, Croydon. Officiating minister at funeral: William J. Maybin.

HOLMWOOD. On June 4th, Mrs. A. Holmwood, faithful member of the Rye Park church, passed to be with the Lord. Officiating ministers at funeral: R. Mackenzie and F. Coleman.

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D.1511

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D.1064h

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THE ELIM EVANGEL

Vol. XLVIII No. 29 JULY 22nd, 1967 6d

Another view of the baptismal service conducted by the Xhosa evangelists Albert and Alfred in the Ciskei, South Africa. Photograph by Elim missionary W. H. Francis, Transvaal.

"Addiction"

By C. J. WATKINS

MINISTER OF THE ELIM PENTECOSTAL CHURCH, ROTHERHAM

"I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the work of the ministry of the saints" (1 Corinthians 16:15).

ADDICTION is a word we used but little until recently; we spoke of people being addicted to smoking or to alcohol, but this caused little comment, but nowadays the word addiction is on every lip and it has taken on, for most people, an altogether new connotation. The popular word, I believe, is "hooked." We speak of addiction but the addict calls it being hooked. Youth is particularly open to temptation as opportunities present themselves to experiment, or just have fun, with drug taking. Many, however, are becoming addicts, they are being hooked, and they cannot in their own power break free again.

Most people become hooked or addicted to things which in themselves appear harmless enough. Some live only for work, others for pleasure; there are those who think only of and live only for sport, others for their gardens or homes. We could quickly compile a list of interests which, taken in fair measure, add to life's pleasures but which sometimes take hold of people to the exclusion of every other interest, and in this sense they are hooked. Hence we speak of men who are compulsive gamblers.

Paul, writing to the Corinthian believers, mentioned some folk he knew who were among the first converts to Christ when the gospel reached their parts. Such a hold had the gospel taken upon them that they had become *addicted* to the ministry of the saints. For these folk no task was too menial, no request refused; they were utterly caught up in the work of the Lord, they lived for it, they were hooked. Such a consecration and devotion to the Lord had lifted their appreciation of life above the mundane to a lofty conception of life's purpose. They saw things in new colours, fresh dimensions and richer tones. For them, simply through full surrender to Christ, "Heaven above was softer blue, earth around a deeper green; something lived in every hue, Christless eyes had never seen." Formerly blind through superstition and heathen darkness, they now knew the exalting, liberating and mind-freeing light of the gospel.

1. See this utter devotion illustrated in the life of Ruth.

You will, no doubt, be acquainted with the story which shows the way ordinary folk lived in those far-off days when the judges ruled Israel. Naomi, her life filled with sorrow, planned to return from Moab to her native Israel and sought to take leave of her daughters-in-law. Her advice to them was sound and practical. With youth in their favour they could find life anew among their own people. Orpah accepted the advice and returned to her folk, but Ruth remained with her mother-in-law, and the record unfolds clearly her deep attachment to Naomi. A devotion to the point of addiction possessed her soul. "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16, 17).

Such devotion as we find here lifted Ruth's life from the unknown and insignificant into the sublime publicity of the will of God. She was incorporated into the family of God's people and became wife to a leading citizen of Israel. Through the union of Ruth and Boaz came the royal line through David on to the advent of the Messiah. She played her part in the eternal purposes of God.

2. Think of this theme also in the story of David and Jonathan.

In 1 Samuel 18:1-4 we read how Jonathan stripped himself of his princely apparel and placed it upon David. These two men were closely attached in a friendship which only death could destroy. Jonathan could easily have become jealous of David's advancement toward the throne. Yet we read of no animosity between them. David was popular, rose to fame and was recognised as a future king, but Jonathan was deeply bound to this young man. Without thought of personal loss or gain he devoted himself to David, expressing a love which sought only to express itself and asked for nothing in return.

Something of the abandonment of Jesus is seen

here. In His great heart of love for mankind He sought only to express that love, which He did by going to the cross for us. In return we, too, may express our love by allowing ourselves to become addicted to Himself, His kingdom, His people, His work. He looks for such a devotion from us still. Jesus sought out Peter who had failed so miserably and said to him, "Lovest thou Me more than these?" (John 21 : 15). This question was asked after a large catch of fish had been taken and the call of the sea was strong upon Peter's mind. What did he love most in all the world? Was he hooked to the sea or to the Master? Jesus was not satisfied with Peter's answer but pressed the question home three times until Peter made complete sur-

(*continued on page 470*)

PROVISION FOR PREACHERS

JOASH THE KIDNAPPED KING

(2 Chronicles 24)

By F. G. EVANS, ERDINGTON

INTRODUCTION. In this Old Testament story of intrigue and restoration the lessons to be learned from the life of Joash are many and important: high hopes, great advantages and moral weakness are all found in this account.

In 2 Chronicles 22:11 we see the protection and preparation of God. This is especially set forth in the continuation of chapter 24, the coronation chapter, a chapter to stir every heart, particularly if we visualise through it the crowning day when Jesus comes to reign.

1. The benefits of a strong counsellor and a good example

The key-word is found in 24:2. In the earlier verses of this chapter it seems as though Joash has so benefited from the example of his godly uncle Jehoiada that he begins to outstrip his zeal for the House of the Lord and for the nation. We see how godly companions can have an amazing inducement toward godly ways in someone who, standing alone, is weak indeed.

2. How good years can be wasted years

In 24:17 we begin to learn how even apparently good years can be wasted years if they are not used to build upon the Rock. Alas, good deeds and godly companions can hide from us our own very real weaknesses. They are no replacement for a strong and godly character of our own. A wise man will strengthen his roots in God and view with apprehension anything or anyone hiding his real standing with Him. This is why God often in mercy and testing removes those who would lead us aright and somehow prevent us from knowing our own weakness.

3. Danger of flattery and evil companions

We see in the life of Joash the danger of flattery and how quickly the Devil will bring evil influences to bear upon us, especially at that time when we are bereft of godly influences and bankrupt of personal spiritual resources of our own. Joash soon succumbed to this and both he and Israel suffered.

4. The swiftness and depth of deterioration

In the life of the king as in that of Solomon we see with what deadly swiftness mere goodness as opposed to godliness can vanish away under adverse conditions. When we read the earlier verses and mark the zeal of this man and his implied reproof of the slowness of Jehoiada in repairing the House of God we are amazed at his inglorious end.

5. The absolute necessity of the new birth

Outstandingly in the life of Joash we learn the vital importance of being born again. So wonderfully preserved for the throne and so perseveringly taught by his uncle Jehoiada as well as shown by example and assisted by co-operation to live in the light of God's word, yet he needed to be born again into a personal and vital fellowship with the Lord Himself This applies with equal truth to each one.

Group of Ealing sisters spending a happy afternoon at Elim Bible College, Capel. Pastor and Mrs. D. C. Lewis are on the left of the picture, Pastor Magee is in front, and Mrs. M. Magee is the fifth lady from the right standing.

Elim Pentecostal Church Reports

THE KENSINGTON CRUSADE

FOR a number of months the Crusaders of Kensington Temple engaged in extensive preparation work for their "Kensington crusade." Twenty thousand handbills were distributed, large posters displayed, and advertisements put in the local press.

Eddie Smith, of Birmingham, led the crusade, and God blessed his ministry, as he faithfully proclaimed the gospel of Jesus Christ each night.

The Temple's own gospel rhythm group, "The Believers," took part, and also taking part in the musical side were groups from Derby, Coventry, Birmingham and Banstead.

Although we did not see great numbers come forward for counselling, many contacts were made as the Crusaders chatted with the visitors at the close of each meeting and a number did accept Christ as Saviour.

(MISS) MARY E. MASON.

BURTON-ON-TRENT **Pastor: R. Morrell**

On May 13th five of our Crusaders followed the Lord through the waters of baptism. The following day was our anniversary and prizegiving, when every member of the Sunday school took part. The Bible class aptly sang a piece entitled "I'm just a pilgrim." Mr. Vernon Smith, of Tamworth, convened, and spoke to the children, who certainly took notice of what he said.

May 27th was the occasion of the annual Sunday school outing. In recent weeks four boys have given their hearts to the Lord, so the move is on.

During May the Sunday school ship-halfpennies offering shot up tremendously, due to the girls in the Bible class sacrificing their pocket money each week and "converting" it to halfpennies, which was done entirely on their own initiative! Also the Crusaders went to Tamworth church and took their Crusader meeting, with testimonies and singing items, including a solo and a duet by two of the younger Crusaders.

JOHN W. HINCKS.

ECHOES from the ANNUAL CONFERENCE and ROYAL ALBERT HALL EASTER MEETINGS made available now FOR YOU

IN YOUR HOME you may enjoy and relive the many happy hours enjoyed both at the Easter Monday meetings in the Royal Albert Hall and at the Elim Conference, Bracklesham Bay, 1967.

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The contents of tapes include: tape 1—massed choirs, conference male voice and ladies' choirs, Midlands choir, London Crusader Choir, community singing, Mrs. J. Chapman (soloist), chorus time, Elim Bible College students, etc.; tape 2—addresses by Elim missionaries.

Tapes available from Elim Music Department, 15 Rodenhurst Road, Clapham Park, London, S.W.4 (01-674 4084)

D.1506

Dr. Billy Graham at Hyde Park.

Greatest nine-day crusade ever in Britain Seventy-five per cent of the audiences young people

DR. BILLY GRAHAM closed his All Britain Crusade here on Saturday night, but not before it became the most penetrating evangelistic thrust in his twenty years of crusading.

In only nine days he has spoken to more than 1,000,000 people throughout the British Isles. He touched forty-five cities from one end of the United Kingdom to the other. Nearly 40,000 people made their decisions for Christ during his crusade, which was beamed from London's Earls Court Arena to twenty-five major cities by closed-circuit television. Also nineteen smaller towns, and patients in 150 hospitals, homes for the elderly and institutions for the blind joined the crusade through sound hook-up.

"This has been the most exciting and dramatic crusade we have ever held," Dr. Graham said, in reflecting on the past 216 hours.

"I think the crusade may have had a greater impact on Britain than any we have ever conducted," said Dr. Graham. "The vast majority of people attending from throughout the country were young people," he added. "Through modern electronics, we have been able to preach to more people night after night than ever before. The crusade came at a moment when the Middle East crisis had caused many to think more seriously."

The evangelist pointed out that even the troubles of the Rolling Stones (two charged with dope violations by a London court) contributed to the crusade effort by causing young people to realise that you can be at the top of show business and not have inward satisfaction.

He continued by saying that even the tragic death of American movie actress Jayne Mansfield caused many teenagers to realise how brief life really is.

On Saturday afternoon at the famous Speakers' Corner at Hyde Park, more than 12,000 people stood in bright sunshine and seventy-seven degrees of heat to hear the evangelist.

It was one of the largest crowds ever assembled at Hyde Park to hear a speaker on any subject.

The evangelist said that he had been speaking at Speakers' Corner since 1946, and that "I recommend it for every preacher." In those days he related that he thought he had a "big crowd" if ten or fifteen people gathered around him to hear him preach his sermons on Christ.

Today's vast audience was made up of an assortment of beatniks and mini-skirted young people in addition to thousands of church people. Some were wearing bikini bathing suits and lay on the grass as the evangelist preached.

One lone demonstrator cried out from the crowd "What about Vietnam?" But he soon quieted as his voice was no competition to eight huge amplifiers that were lifted high in the air by hydraulic equipment.

Dr. Graham has refused to comment on Vietnam since his arrival in Britain two and a half weeks ago.

"This closed-circuit television effort has been so successful that we are going to try this method in America and other countries," Dr. Graham said, in reflecting on his sixth major crusade in Great Britain.

Many of the largest auditoria and halls throughout Great Britain were filled and overflowing almost every night. For six consecutive nights the evangelist spoke to well over 100,000 a night.

(*continued on page 468*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

THE stunned silence that has greeted China's detonation of her first hydrogen bomb symptomises the fears that clutch the heart of mankind. The urgent question is not *will* there be a world holocaust, but *when*. The West, having abused its Christian heritage in sowing the wind by cosmic wars, is about to reap the whirlwind. The prostitution of its technical know-how to selfish national ends results in the contemporary cosmic tragedy.

The Word of God's warning voice of prophecy, confirmed by the witness of creation, has, for the first time in human history, been reinforced by the voice of science in press and radio. Readers will recollect the almost apocalyptic warnings of Lord Ritchie-Calder, Sir John Cockcroft, F.R.S., Professor Barry Commoner, Dennis Gabor, F.R.S., and Professor Seymour Melman on January 5th last over the B.B.C.'s programme *Challenge*.

Exactly five years ago to the day the U.S.A. detonated a 1.4 megaton hydrogen bomb 250 miles above Johnston Island. "The explosion . . . created havoc with the Van Allen radiation belts. . . . The resulting high-energy electrons that were trapped in a 3,000-mile-thick radiation belt damaged five U.S.A. satellies, putting three of them out of action, put out of action the British Ariel, and temporarily knocked out Telstar . . ." (Donald W. Cox in *America's New Policy Makers*, published by Chilton, New York).

"Ironically, it was the sudden termination of the sending of data from the American-launched, British-made Ariel satellite—three days after the blast—that gave the first clue to the world that something unexpected had occurred in the cosmos. The fading of radio signals from Ariel was caused by radiation damage to her solar cell devices. This tiny satellite, launched on April 26th, 1962, was Britain's *first* successful artificial earth satellite, and it was unfortunate that our H-bomb had to silence its useful life so soon after its first orbiting."

One prominent scientist, Dr. Irving Krick, who was head of the meteorology department of the California Institute of Technology for ten years, recently propounded a theory about the July 9th and other H-bomb explosions in space to explain why the winter of 1962-3 was one of the coldest in history. Krick, who is now president of his own weather forecasting firm, postulated that "last year [1962] we discovered that the intensity of the polar outflow from Canada was more extreme than would be anticipated. To us this meant that something was happening in the high atmosphere—the equivalent of a considerable increase in solar energy output.

"It is our view that a man-made radiation belt, formed by H-bomb explosions, is having the same effect as an increase in the output of solar radiation. This unexpected and unprecedented heat source is forcing jet streams of cold air to plunge southward from the Pole at speeds great enough to carry snow to latitudes that have seldom, if ever, experienced it."

On March 15th, 1963, Dr. Van Allen (the discoverer of the Van Allen radiation belts) finally admitted that the radiation belts which he discovered had been disturbed so much by the Starfish and other 1962 H-bomb tests that some future space experiments and tests would have to wait *ten* years for the rings to settle back to their normal

(*continued on page 466*)

TESTIMONY TIME

Testimony sent by Elim missionary Coralie Paint, Bihar Province, India

I come to Sunday school at 4 p.m. In my Sunday school we hear lovely stories and songs about Jesus Christ, which I hide in my heart and believe.

I keep myself clean. I want to be Jesus' disciple now, and I want to follow Him. I want to be a good boy, I don't want to be jungly and disobedient and naughty. I know that Satan wants me to fall into sin, but I refuse to do so. I will trust Jesus, and follow Him. Satan says to me "You will not follow

Jesus, but you will follow me," but this is not true. It is my duty that I should believe, and I have come to the place where I believe God's word.

Believing in Jesus, like when He was born, at that time three wise men came and gave their gifts to Him—gold, frankincense and myrrh. They kneeled down before Him and offered their gifts.

In Sunday school I learn good things and sing hymns, and hear the word of God. For this I give thanks to God. I now close.

Dipu Prasad, aged 10 years.

"TONGUES" UNDERSTOOD

During the conference at Bracklesham Bay, I was requested to write out my testimony for the EVANGEL as to how the Lord undertook for me while in hospital last year.

I had not been well for some five months or so, but did not have the doctor until January 1966. After the doctor had examined me he decided that I must see a specialist. This was arranged for February 15th, and within a week I entered the Jessop Hospital for Women (Sheffield) and tests were taken during the first operation which took place on February 22nd.

Mrs. C. Read.

It was discovered that I had cancer of the womb, and a week later I was transferred to the Royal Infirmary for radium treatment. The following week I was taken back to the Jessop Hospital for the third operation, which was to remove everything.

It was at this time that I was able to witness for the Lord to the other patients. On the day of the big operation, when I was taken out of my ward I was given the assurance that "underneath and round about are the everlasting arms." I asked the Lord to use me for His glory and to witness for Him—and, praise His name, He answered my prayer.

As I was coming round after my operation, and while still on the operation table, I spoke in an unknown tongue. One of the doctors said: "Listen to her, she is speaking an Indian language—don't take her out yet, just listen." I remembered no more, but a week later one of the patients told me that I kept on repeating "Allelulia, praise the Lord!"

I cannot help but continue to praise the Lord for His goodness to me and His healing power. I am gaining weight and the specialists are very pleased with my recovery, but to God be the glory.

I should like to take this opportunity of thanking once again all those who prayed for me at that time.

Yours in Christ,

(MRS.) CISSIE READ.

THE WOMAN'S WORLD ON THE MISSION FIELD *(continued)*

kitchen as well as the church, and that in these things—all these things—"we are more than conquerors." The biggest lesson I have learned is not to worry when the cupboard seems bare, because, somehow, the Lord always "prepares a table in the wilderness."

DR. A. T. PEARSON said of this chapter "It is the holy of holies of the New Testament."

I am sure all who listen to the reading of this portion of God's Word, or read it for themselves, feel that they are on holy ground. It is the prayer of our Great High Priest, an intercessory prayer, a prayer expressing the divine yearning in the heart of the Son of God, a prayer offered at a time when He was drawing near to Calvary. It is a prayer uttered in the power of the Holy Spirit, expressing and revealing the deep communion He ever enjoyed with the Father, irrespective of surrounding circumstances. The dark shadows were falling across His path ; His soul was burdened with this world's sin and shame.

The broken bread

He had left the passover room and was on His way to the garden. He had broken the bread, declaring that even as the bread was being broken in His hands His own body was to be broken, that He might become the Bread of life. As the wine was being poured into the cup He said "This cup is the new testament in My blood, which is shed for you" (Luke 22 : 20).

The whole scene predicted what was going to happen to Him on Golgotha ; now He has left that room of anticipation of Calvary and is on His way to Gethsemane, when on the banks of Cedron (John 18 : 1) He stops to pray. Many times I have tried to imagine myself with that company of His followers, standing in awe, listening spellbound to the words that rise from His burning heart and fall from His lips. How often we use that word when trying to define a scene of splendour, magnificence and beauty.

Standing on the mountains in Switzerland, or amid the Rockies of Canada, or on the Blue Ridge mountains of America, I have been asked to describe my reactions to such a panorama of God's wonderful creation. At such times, when lost for words, I could only sum up my feelings by saying, "Oh, it is absolutely glorious."

In this message we are not considering the glories of God's creation but rather the excellency, the divine splendour, the glory of our wonderful Lord. Listen to Him again in verse 5: "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." His prayer in this instance was that He might have back that which He enjoyed so fully before the world came into being. None but Christ could pray such a prayer. It carries with it a statement of pre-existence. Here was One standing among men who lived before the world took shape or form ; before the mountains lifted their peaks to heaven or the valleys between them were formed ; before man was, before this mighty universe came into being, our Lord was enjoying the glory of His Father's presence.

The Word was God

"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1 : 1). He had a glory, a pre-existent glory ; His life was in the bosom of the Father, it was the glory of the Father's own self. Hear Him now in verse 22 : "And the glory which Thou gavest Me I have given them ; that they may be one, even as We are one." Here is glory that He received and was able to pass on to His followers. He not only saves but He enriches our saved lives. He gives us grace, and glory too. I believe He was referring here to the power of the Holy Spirit, which would blend and bind the people of God together. Think of the Lord at any great event of His life ; there is always a manifestation of the unity of the Trinity. When coming up out of the waters of baptism the Holy Spirit descended upon Him and from heaven came the voice of the Father saying "This is My beloved Son, in whom I am well pleased." On the mount of transfiguration there is a similar experience. In the temple, on another occasion, the book was given to Him to read and He opened it at what we today know as Isaiah 61 : "The Spirit of the Lord God is upon me ; because the Lord hath anointed me." Then He announced the great list of benefits for which He had been anointed to dispense to the human race.

The Holy Spirit was constantly witnessing too, and manifesting this glory in our Lord Jesus Christ. "He breathed on them, and said, Receive ye the Holy Ghost." The ultimate descent of the Holy Spirit did for those disciples what no other power could ever have accomplished.

Pentecost was one of a number of feasts in the old dispensation, and for every type, feast or symbol in the Old Testament you have the anti-type, the meaning in the New Testament. The series of feasts began with the feast of the passover. The children of Israel were instructed to take a lamb for each house (Exodus 12 : 3). It was to be slain ; they were to take its blood and strike it on the two side posts and upon the upper door post (or lintel) of their homes (Exodus 12 : 7). God's promise was "When I see the blood I will pass over you." In other words, "I will protect you, shelter you." While death, destruc-

LORY OF THE LORD JESUS CHRIST

ing : John 17

By JOHN WOODHEAD

tion and devastation were taking place all over the land of Egypt those who obeyed God's word were safe. Turning to the New Testament, we read, " Christ our Passover is sacrificed for us." What that lamb and its blood were to the children of Israel in Egypt Christ the Lamb of God and His precious blood are to us, but ten thousand times ten thousand times more.

The firstfruits

Again, there was the feast of firstfruits (Leviticus 23). In the New Testament we read that Christ is the firstfruits. It is the feast of Pentecost and its fulfilment in Acts 2 that I want us to think about. The harvest has been gathered in, the wheat has been threshed, the grain ground into flour, the flour baked into bread. At the feast of Pentecost the loaves were waved in God's presence. The loose separate grains had all now been united, blended into one loaf. This was what happened on the day of Pentecost. God took people whose personalities and characters were poles apart and united them together. Think of some of the leading personalities gathered in that upper room. The first that come to our minds are Peter, James and John—Peter so impetuous, fluid, unstable ; James so legal, such a contrast to Peter ; John so affectionate. They were all so different from each other. After the day of Pentecost they went out of that upper room changed men, to preach, to heal and to convince the world by the sheer force of their anointed witness that Jesus Christ was risen and was the Giver of life. They worked, lived and died in harmony together. The outstanding characteristic of that early Church was unity. " The glory which Thou gavest Me I have given them ; that they may be one, even as We are one." What a need of this Pentecostal glory today ! When a church loses the presence and power of the Holy Spirit out goes unity. The only name befitting such a church is " Ichabod "—the glory of the Lord is departed. Let us jealously guard the presence and power of the Holy Spirit in our churches, and do nothing to grieve Him. If He is absent we may apply and multiply methods and means, but to no avail. We may have magnificent architecture, splendid organisation, great orators, musical entertainment (all of which are good in their proper place), instead of Holy Spirit produced unity. I would rather worship in a barn with the glory of God than in the finest cathedral without Him. When the Sun of righteousness shines upon us, and the Holy Spirit is the minister of the sanctuary, there will be unity ; many will be added to the Church ; many will be saved, signs and wonders will be in evidence, confirming the Word of the Lord. The gifts of the Spirit will be in proper operation. " O Holy Spirit come, anoint us one and all, and let some mighty deed be done, while at Thy feet we fall." Now to verse 1. " Father, the hour is come ; glorify Thy Son, that Thy Son also may glorify Thee." This is not the glory of His pre-existence. This is not the glory of a unity produced among God's people by the Holy Spirit. Here He speaks of the glory of His death. How strange ! He was to be hounded from human society ; He was to suffer, bleed and die ; He was to be treated as a criminal ; He was to be nailed between thieves and robbers. Speaking naturally, we would have spoken of such a death as weakness and shame ; He speaks of the glory of His death—a death that did more than any other death ; a death mightier in its weakness, stronger in its helplessness. He through death destroyed him that had the power of death. He wrested from the grasp of Satan the keys of death, and released a multitude of captives. He now says " I am He that liveth and once was dead ; and behold, I am alive for evermore, Amen ; and have the keys of hell and of death." In 2 Kings 13 : 21 we read : " And it came to pass, as they were burying a man, that, behold, they spied a band of men ; and they cast the man into the sepulchre of Elisha : and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." What an amazing miracle, but this man was only revived and died again. Through the death of Christ countless multitudes have passed from death into life —*everlasting life.*

(to be continued in next week's issue)

YOUTH PAGE

YOU HAVE BEEN WARNED!

By ALEX TEE

HE was driving much too fast along the winding road. However, the feel of power from his three-litre had the effect of making him ignore all the warning notices. Suddenly a man waving a red flag stepped out on to the path. Road works were in progress. He couldn't have cared less, but suddenly it happened. Skidding across the roadway, this speed-mad menace went from time into eternity. Little did he think that he was a mere ten minutes from death when he switched on the ignition key of his dream car.

Many such illustrations could be used to warn motorists and also sinners who are speeding along the way of life to a sudden and undone eternity. However, on this occasion I want to apply it to the many Christians who are too busy to see the signs of the near return of the Saviour. They are appearing almost every week. The Middle East crisis has had some effect on a number of Christians, but already many are beginning to accept it as just another which will flash past as they speed on their way. Bible students who have seriously been studying prophecy for years can clearly see that current events are like a red flag waving in front of us. Jesus said " Ye can discern the face of the sky, but ye cannot discern the signs of the times." From this it is obvious that we are expected to do so. Stop and think afresh what is about to happen.

FOURFOLD INCENTIVE

Unity. In the light of the very near arrival of the Saviour we should do all in our power to keep " the unity of the Spirit in the bond of peace." How terrible to hear the trumpet of the Lord and find yourself rising through the air to meet your Lord, and on looking over you see someone whom you were not speaking to. This would surely be an embarrassment. The cure is obvious. It might be that we feel we are the innocent party, but the Saviour said if we come to the altar and there remember that our neighbour has anything against us we must go and first be reconciled to our brother and then come and offer our gift. Be bigger than bicker about who is to blame—put it right!

Evangelism. If we believe that many of our friends will be left behind when Jesus comes then we must go all out *now* to win as many of them for the Lord as we possibly can. There are many forms of evangelism and no one can dictate to another what is the particular method that should be used. The time has come to do less talking about evangelism and to get on with it!

Worldliness. It is most important that we keep high our standard of personal holiness. Affluence has the damaging effect of loosening up our holiness if we are not careful. A young man who belonged to a Pentecostal church was a representative of a firm. In order to get orders he took prospective customers out to lunch and ordered them any sort of alcoholic drinks they chose. Soon he found himself taking drink with them. What would he have felt like if he had been lifting a glass of such liquor to his lips when the trumpet of the Lord sounded? Another young man who used to sing in an outstanding evangelical choir was graciously blessed with much of this world's goods. Today he is totally backslidden and finds himself with his young family sailing his yacht on the Lord's day. Some things only need a small beginning. You have been warned!

Money. It is all too easy to slip up on our regular tithing. Over and above this we do well to remember that when the Lord comes we will not take our finances with us. Crusades, Sunday school literature, missionary work all cost money, but the Lord sees this as an investment in His kingdom. If we really believe that the Lord is coming soon we might do well to give our strength, our time, our talent and a bit more of our money to winning the lost and the backslidden to Christ.

EDITORIAL (*concluded*)

pattern. Later, on April 18th, he stated " We should not worry about upsetting the balance of nature."

The cosmic disaster that resulted from man's partaking of the tree of knowledge of good and evil is paralleled today by a cosmic disaster resulting from his partaking of the same knowledge of good and evil.

Then God had to intervene to rescue Adam and Eve, and though they were saved spiritually the physical consequences of their action remained with them and their posterity for all time.

In like manner the physical ill consequences of nuclear explosions will remain, but eternal salvation for the person is God's offer to a world of men already dead in sin and suffering already the consequences of their " knowledge."

Women's Page by Anne Renshaw (RHODESIA)

THE WOMAN'S WORLD ON THE MISSION FIELD

2. A table in the wilderness

ONE of the most important jobs of a wife and mother is to keep her family fed. Have you thought how much of the day is spent on shopping for, preparing, cooking, and finally eating food? And then there is the washing-up! This task is no less important for the missionary wife. Her husband may be a great preacher, but she has to "feed the brute"!

I first came to the field as more or less a bride. We had been married six months and had lived in a thriving market town. I went out every day to get the food, I brought it home, and cooked it—that was all my catering amounted to. We had been on Penhalonga mission about twenty-four hours when one of my fellow missionaries said: "We are going to town tomorrow, you will need some groceries—enough for three months. Here's a list to help you." To cater for two for three months when a weekend had been my limit simply appalled me! Since that time I have written out many lists, forgotten many essential items, and bought many unnecessary ones.

And how the Lord has enabled! At one time tough African beef was the only meat we could get. So I had to grind it twice over to get it edible. The number of different ways of cooking minced meat I found would fill a cookery book! When we first came to the field our bread came by bus once a fortnight. We enjoyed the first new loaf, and then the rest was carefully put away in the 'fridge, and at the end of two weeks, as the outside turned mouldy, we cut it off, and ate the middle. Not long after that we moved to a mission station where we could not get bread at all, so I had to cook it myself. Nowadays, when the bread comes new and fresh every week, we appreciate the advance of "civilisation."

Have you ever thanked the Lord for your cooker? Our first one was run on paraffin. It was terribly temperamental, and would flare up if you turned it high, or go out completely if you wanted low heat. Pastry got burned on the bottom and smoky on the top. Then we got a gift to buy a cooker, one run on gas this time, and the difference in cookery efforts was much appreciated!

I suppose the main essential of catering in the bush really is adaptability. You have to be able to make use of what you have at hand. It is just too bad if, after a trip to town, you have forgotten to bring the cornflakes—you just have to make porridge! It is not a good idea to "go native" and just eat what the Africans do, because, while their bodies are used to it, ours are not. It is not glorifying to God or helpful to the work for a missionary to suffer from malnutrition. One of the things which is a real blessing and an essential part of our equipment is a 'fridge. We are able to vary our diet much more, and it is not as expensive as having to live out of tins. We had a small one which was getting old, and then we were offered a bigger one for only £20. It was almost new and in beautiful condition, but we did not have the £20. Then, just as the time for buying it was nearly up, we received the money.

"Making ends meet" is certainly a problem on the field. While we were at Penhalonga our salary was a couple of weeks overdue, and we literally hadn't the price of a loaf of bread. I had been to a women's meeting at one of the local forest estates, and we went to see the forester and his wife, a young couple whom we had got to know. As we were leaving she put a cardboard box in the back of the truck. We thought nothing of it as they often gave us plants for the garden, but when we opened it we found it contained enough groceries to see us through! I can remember our first Christmas dinner was provided in a wonderful way—the chicken was a gift from an African woman when Timothy was born, the potatoes were given to us by a friend, and the other vegetables we grew in the garden. All we had to provide was the stuffing! During the last months we spent in Tanzania the cost of living kept rising. Our houseboy's salary had to be doubled, by government law, and the cents were added gradually to all foodstuffs. I had just £5 a week to feed the family, and maybe if our diet was rather monotonous we got through, and we left Tanzania without any debts.

These experiences, you may think, are just ordinary, but I have proved that God can be in the

(*continued on page 463*)

Sunshine Corner

THE FIRST COMMANDMENT

HELLO SUNBEAMS.

Timothy was full of joy because Adrian, his best friend at school, had promised that he would go to Sunday school with him. Sure enough, next Sunday there was Adrian all ready and waiting when Timothy called for him.

On the way home Adrian said that he had enjoyed the choruses and the hymns and also the Bible story. He said: "I'll come again next week." He came regularly for a few weeks, then one Sunday he didn't turn up. When Timothy asked why he just said: "I didn't feel like coming today." Then the next Sunday he was missing too, and the next one, so Mr. Davis, the Sunday school teacher, called round to his home to find out why Adrian was not coming.

Adrian's mother said: "Oh, he's not coming because there is a new serial on the television and he does not want to miss it. He makes a real god of the television, he is always sitting in front of it instead of doing his homework, or going out to get some exercise."

When Timothy saw Adrian in school he asked him: "Adrian, what is the first commandment?" "I can't remember," said Adrian. "It is 'Thou shalt have no other gods before Me,'" said Timothy, "and you are putting television before God. I've missed you at Sunday school and so has Mr. Davis, and the pastor, and I'm sure God has too. I expect He is very sad because you love the television more than you love Him. Jesus gave up His life for you, Adrian; can't you give up your Sunday television for God and let Him come first?" "Yes, I see your point," said Adrian, "I've got plenty of time on other days to watch television and I am not going to put it before God. I'll be with you next Sunday, Timothy."

You see girls and boys, there are so many things of which we can make gods: perhaps it is a bicycle, or a toy, or a hobby, or a sport. God should have first place in our hearts, and if we love Him best then all these other things will fall into their right place. Do you know the secret of real happiness? It is *joy*. Jesus first, others second, yourself last.

God bless you. Lots of love from

AUNTY MAY.

Anonymous Gifts

We say "thank you" to those who have kindly sent the following anonymous gifts.

Receipt No.		£	s.	d.
Elim Missionary Society				
5253	"In His name," for "Bible to China" project	1	0	0
5262	O.A.P., for "Bibles to China" project	1	0	0
5279	For pioneer work in Africa ...	5	0	0
5281	F.A.C.	20	0	0
5282	Per L. Wigglesworth and J. T. Bradley	50	0	0
5288	E.B., per Rev. A. Tee, for "Bibles to China" project	1	0	0
5289	Per L. Wigglesworth	5	0	0
5290	G.A.F., Lansbury Park, for famine in India	1	5	0
5300	"Jesus saves"		10	0
5438	Anon., Worcester, for "Bibles to China" project	1	0	0
5439	"Two believers," for "Bibles to China" project	5	0	0
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5477	"The oil-can"	50	0	0
5523	"Two grateful ones"	15	0	0
5531	"Because of Calvary love," for the Ghana project	1	10	0
5539	"The oil-can," for the Ghana project	30	0	0
Home evangelism				
44	"Debtor"	5	0	0
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3998	"An old member"	1	0	0
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3997	"A thankful heart"	1	0	0
4102	Per Rev. J. J. Morgan	1	0	0

BILLY GRAHAM'S CRUSADE (*concluded*)

Praise for this year's effort—that surpassed Dr. Graham's month-long crusade last June, that drew 916,000 in twenty-eight days—came from almost all spheres of the church as well as from leading laymen.

"This may be the beginning of the religious revival we have been praying for," said the Bishop of Coventry (Anglican). He added that the crusade this time had gone beyond his highest expectations.

Major-General D. J. Wilson-Haffenden, chairman of the crusade executive committee, pointed out that seventy-five per cent of the audiences around the country had been made up of young people.

"Billy outdrew and outdraws the Beatles or the Rolling Stones," said the crusade leader, "or any other pop group on today's scene."

He speculated that the All Britain Crusade proves that young people respond to the simple gospel of Christ Jesus, as Dr. Graham preaches it.

"The crusade has influenced every walk of society in Britain," he added.

THE AMAZING GIFT OF TONGUES

By W. G. HATHAWAY

(*continued from last week's issue*)

(c) *Speaking to unbelievers.* It is never wise to speak with tongues in the presence of unbelievers so that you can " show off." Such pretentious speaking will not glorify God. No one can utter a sincere prayer to God just to be heard by other folk. We can never sincerely use this precious gift, seeing that it is directed to God, in any presumptuous manner.

However, speaking with tongues *can* be as a sign to unbelievers, *but only when God uses it as such.* Paul in this Corinthian chapter quotes Isaiah 28 : 11, 12 as evidence that God speaks to unbelievers through this gift of tongues. God knows when strangers are present in an assembly, and if it pleases Him to do so He can, and does, speak to them by this miraculous gift. Many cases are on record, and the result usually leads to conversion.

On the day of Pentecost the multitude of strangers from sixteen different nations were in Jerusalem for the Jewish feast of Pentecost (Leviticus 23:9-21) when the Holy Spirit came down upon the 120 in the upper room. They were " all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance " (Acts 2 : 1-4). The multitude heard them speak in their own languages the wonderful works of God. They were amazed and cried out " What meaneth this ? " After Peter's reply to the multitude we read that 3,000 were converted to Christ, not merely by Peter's sermon but by the background of the miracle of the Pentecostal outpouring of the Spirit and the manifestation of this miraculous gift of tongues. This was indeed a sign to unbelievers, and made such by God.

The Holy Spirit made use of this miracle then, and has done so on many occasions since, including these present days.

(d) *Speaking to the church.* Very often in these public utterances the speaker unfolds by the Spirit in the new language wonderful adoration to God, and speaks deep mysteries of the kingdom. When this is rendered in the vernacular by the corresponding gift of interpretation the church is edified and God glorified. To hear and understand by means of the interpretation some of these themes of adoration, to hear a recital of the wonderful works of God in the atonement and the fulness of the redemption in Christ, gives you a strange and yet wonderful feeling of spiritual uplift—you are in fact really spiritually edified. When the Spirit is in direct communication with God, with no human fallibility to limit Him, the effect is really inspiring. Such ministry through these two companion gifts then comes on to the same level as ministry through the prophetic gift.

I think that many of the utterances in tongues we hear given audibly in Pentecostal meetings are nothing more than ringing the changes of ejaculations of praise to God repeated over and over with slight variations each time. I would think that these tongues should not be spoken out audibly in public gatherings but quietly to God in worship. They are chiefly for use in private worship. Some gifts of tongues are beautiful to listen to although we do not understand them without the interpretation, for they are well articulated and pleasant to hear. Interpretations given to those utterances where the same phrases are repeated over and over generally extend into much longer exhortations and seem to bear no correlation at all with the utterance of tongues. Why is this? I believe that in such cases the " interpreter " is merely using the prophetic gift, and it is not really the interpretation of the tongue. Many criticisms have been raised because of this. It would be better if such utterances of tongues were allowed to pass without any attempt at interpretation. We must guard this point very carefully and wisely so that the use of gifts is not brought into disrepute. An utterance of tongues *could* touch off the prophetic gift in another, but this would not be interpretation of the tongue spoken.

On the matter of counterfeit tongues I can say honestly that I have never come across a case in which there was any reason to think that a false gift was in operation. If one is closely in touch with God in a meeting the presence of an evil spirit is not difficult to discern. It is possible to " feel " it in your own spirit. A leader of a meeting with discernment would then be able to take appropriate action, and so preserve the true spirit of worship in the meeting.

False gifts of tongues appear in spiritist meetings ; I understand that they also appear in Mormon gatherings. This is not surprising ! If ever they appear in Pentecostal meetings it will be because the people themselves are false, and probably connected with

(*continued on page 470*)

" ADDICTION " (*concluded*)

render of himself and every ambition. Then, totally and finally committed to Christ, he was ready to go out on a mission which would involve all his days and talents in the extension of the Church of Christ among men. Something of this utter abandonment, this surrender, this addiction has claims upon us today.

3. Another example of this addiction is found in the story of Elijah and Elisha.

Turning to 1 Kings 19, we read of the calling of Elisha to follow Elijah. The younger man was ploughing and driving the twelfth team of oxen as Elijah had passed along and flicked his mantle to touch Elisha. At that moment something remarkable took place in the heart of Elisha, for he finished with ploughing that same day and went out to become Elijah's servant. He made sure there would be no return for he threw a feast before his departure, using the oxen and plough for the party. Nothing could turn him aside from his purpose afterwards. He followed Elijah until the day when Elijah was translated. Elisha followed that last day from Gilgal, through Bethel, on to Jericho and across Jordan. Something had hooked him completely and no jibe or ridicule of students or advice of his master could turn him aside. Such devotion had its own reward as Elisha received a portion of the Spirit which prompted Elijah. The portion like that of an elder son in a family became his and he became the accepted prophet in his master's place. Our equal devotion to our Master must have a similar reward. No ridicule, no trial, nothing must be allowed to keep us from following hard after our Lord and such surrender will lead to eternal rewards.

Lastly we turn to the life of the apostle Paul himself.

Here we look at a man who, as Saul of Tarsus, had given all he knew to the service of his nation and religion. He was proud of his accomplishments and of his pedigree. You could say he was an addict to his religion to the point of fanaticism. Then one day another force, much greater, operated upon his life. A greater than Moses touched him and immediately he became a captive of Jesus Christ. He was so completely hooked that nothing could ever separate him from the love of Christ. He brought all his days and every ambition to Jesus Christ. He bent every ounce of energy to the service of the Lord and used his intellectual capacity to the full extent to glorify Christ among men. His physical powers were expended to make Christ known to men and women everywhere. He set himself to serve Jesus Christ with utter abandonment and total surrender, nothing else mattered in all the world. Listen to his own words, " But what things were gain to me, those I counted loss for Christ . . . I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ " (Philippians 3 : 7, 8). In Philippians 1 : 21 we read Paul's declaration of the reason for living, " For to me to live is Christ." These are not the words of a man who has taken up Christianity as an interesting field of study, nor even the words of a man who is giving Christianity a try. He doesn't think it a good thing to do because God will prosper him if he becomes a Christian. What he does he cannot help doing because the love of Christ so overwhelms his being and constrains his heart. He is in a very real sense hooked, an addict, and will suffer the loss of everything to win Christ.

He is not just a lover of truth. He isn't taken up with preaching, pastoring or evangelising. Plenty of folk love these, but Paul loved Christ, to Him everything is surrendered and for Him all is sacrificed. He lived for Christ and would gladly die for Him. We are to learn our lessons here also. No other person can break the chains of sin which bind men and women. To become addicted to Jesus Christ is to be set free from the enslavement of sin. We are to make known our surrender to Christ by our godly life and conduct. One obsession we may know and that is that as far as we are concerned to live is Christ.

" Worldlings prize their gems of beauty :
Cling to gilded toys of dust ;
Boast of wealth, and fame, and pleasure ;
Only Jesus will I trust.
Since mine eyes were fixed on Jesus,
I've lost sight of all beside ;
So enchained my spirit's vision,
Looking at the Crucified."

THE GIFT OF TONGUES (*concluded*)

some false cult. Only those who are known to be true believers should be allowed to exercise any gifts. Strangers should not be allowed to gain the attention of people assembled for the worship of God. Visitors from other gatherings should always make themselves known when visiting.

The safeguarding of the flock is the responsibility of the minister or leader in charge.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. M. Cuthbert**

Monday, July 24th — Romans 3:1-18

" What advantage then hath the Jew?" After reading the preceding verses we might conclude that Paul's answer to this question would be a resounding " None ! " But not so. Israel was unique in the plan and purposes of God, and the privileges she enjoyed were shared with no other nation. Among the ancestral benefits, Paul rates as of first importance the fact that they were custodians of the oracles of God. From earliest youth the Jews were taught the word of Jehovah, revealing His mind, His power and His eternal purposes. But if it was a unique honour, it carried with it a great responsibility. If they proved unfaithful, as they did in that which was entrusted to them, their case was worse than that of the nations to which God had not revealed Himself.

Paul links both Jew and Gentile under one heading, " sinners." To underline this truth, he quotes at length the Hebrew Scriptures—the recognised supreme authority in every Jewish community. One is impressed with the constant reference to this inspired collection of books in all of the writings of the new Testament. Let us follow their exampl'e and seek to be fully acquainted with the complete revelation of God—the Bible.

Tuesday, July 25th — Romans 3:19-31

" Being justified freely by his grace through the redemption that is in Christ Jesus " (v. 24).

The Jew and Gentile share the same state and condemnation, and the answer for both is found in a Person, Jesus Christ. Salvation in Him is offered freely, without price or condition, to all. It is free but not cheap, for it was purchased with the blood of the Son of God. All who accept Him as Saviour, irrespective of creed, colour, nationality or social standing, are part of that great blood-washed company, the Church.

" There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus " (Galatians 3:28).

Through Calvary, Jesus has broken down every barrier: racial, social and religious.

Wednesday, July 26th — Romans 4:1-12

" Blessed are they whose iniquities are forgiven, and whose sins are covered " (v. 7).

The Greek word for " blessed " expresses the highest state of happiness possible. This indescribable happiness is enjoyed by the Christian because, firstly, every sin that he has ever committed has been forgiven him. Not only has it been forgiven—much more ! God has blotted out the record of it. Then because the sin question has been dealt with the believer can face the future with assurance. He is ready to meet his Maker, for his Maker is his Saviour. The past will not " catch up " with him, the future is assured—happy is that man !

" Without having seen Him you love Him; though you do not even now see Him you believe in Him, and exult and thrill with inexpressible and glorious [triumphant, heavenly] joy " (1 Peter 1:8, Amplified N.T.).

Thursday, July 27th — Romans 4:13-25

" He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God " (v 20).

It seemed so impossible. It was impossible, but it happened. Abraham and Sarah had their promised son, Isaac, born to them in old age. Behold, a miracle !

Every God-given promise given to those who follow Christ is valid and dependable. But frequently they seem too good to be true; we acknowledge them, but rarely claim them. For example, we all nod our heads and say amen when we hear the familiar words which promise that Christ is present whenever we gather in His name (Matthew 18:20). Then why do so few attend the prayer meeting, or take seriously the whole matter of effectual prayer? Unbelief causes hesitancy and spiritual gloom. A sure antidote is strong faith, faith fed on the Word of God and exercised in dynamic Christian living. Friend, He can do it. Trust Him, praise Him, give Him the glory. Whatever the odds, however impossible—hold on to that promise.

Friday, July 28th — Romans 5:1-11

" But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us " (v. 8).

Who is worth dying for? Paul argues that we would be hard-pressed to find many who would willingly lay down their lives for a righteous man; good, upright and just. The finality of death, the pains that one usually associates with exit from this world, the unknown sensations of eternity—all these things would make the most courageous and daring of men ponder hard and long. With this in mind, think of the greatness of God's love for us, " in that, while we were yet sinners, Christ died for us." The cause that took Jesus to Calvary was sinful man; rebellious, God-defying, corrupt, lost for time and eternity, helpless and hopeless. Shall we ever understand it? How the pure and holy one loved, and loves, the sinner and was willing to sacrifice all to accomplish his redemption. When the Saviour was nailed to that cruel cross He was declaring by demonstration His love for the transgressor.

" Love so amazing, so divine, shall have my soul, my life, my all."

Saturday, July 29th — Romans 5:12-21

The effects of Adam's transgression were far-reaching, for he was regarded as the representative of posterity, an organic " prototype." By this one act of wilful disobedience, sin and death became the sad inheritance of all born into this world (v. 12). Until this day, because of that garden of Eden episode, separation from God, spiritual and physical death, and the domination of Satan are evident features of all society. One person was the vehicle of sin and suffering, Adam; and one person came from heaven to " undo [destroy, loosen and dissolve] the works the Devil has done " (1 John 3:8, Amplified N.T.). Our Lord Jesus came to do battle with the powers of evil on our behalf; His was a representative death, resurrection and ascension. Now His victory is our victory, His life our life, His home our home, and His Father our Father. The atonement of Christ, effected so many centuries ago, has touched our lives and given us an inheritance, glorious and eternal.

Sunday, July 30th — Romans 6:1-11

The Christian is vitally identified with his Saviour. This is the subject-matter of the opening verses of the chapter. Water baptism is the typical, outward profession of identification with the death and resurrection of Christ. When we came to Him the old life ceased and died, to be superseded by that eternal " new creation " life, the very life of God within us.

In Christ we are sanctified, set apart. Once we trod the broad road to hell, now we walk the narrow way; once we were enemies, now we enjoy fellowship with God; once we were barred from His presence, now we are welcomed as His redeemed sons.

Paul exhorts the Roman believers, in view of all that we are in Christ, to respond by holiness of life. " Even so consider yourselves also dead to sin and your relation to it broken " (v. 11, Amplified N.T.). The apostle is urging his readers to live according to their privilege and position as followers of the Son of God.

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ITINERARIES

London Crusader Choir :
July 30, Clacton-on-Sea Elim Church at 3 and 6.

Kevin Brotton :
July 23, Dewsbury ; 25, Wrenthorpe ; 26, Knottingley ; 27, Huddersfield ; 29, Barnsley ; 30, Halifax.

BIRTHS

DAY. On June 8th, to Marjorie (*née* Burridge) and Christopher, a daughter, Joy Michele.

JAMES. On May 31st, to Ruth (*née* Wright) and Clive, of Exeter, a daughter, Domini Anne.

DEDICATION

WILCOX. On June 25th, at Elim Pentecostal Church, Springbourne, Bournemouth, David Alan, infant son of Pat and Brian Wilcox. Officiating minister: J. Osman.

MARRIAGE

BARFOOT—WHITEHEAD. On June 3rd, 1967, at the Elim Church, Eastbourne, Robert Geoffrey Barfoot to Shirley Whitehead. Officiating minister: Pastor J. Lancaster.

SILVER WEDDING

CHAPMAN. Anniversary of Pastor R. B. and Mrs. J. R. Chapman (*née* Anderson). Married on August 5th, 1942, at Elim Church, Dundee. Service conducted by Rev. J. J. Morgan, assisted by Rev. A. J. K. Magee.

WITH CHRIST

HEATH. On May 23rd, Miss Winifred Heath, faithful and beloved member of Elim Pentecostal Church, Springbourne, Bournemouth, passed into the Lord's presence. Officiating minister at funeral: J. Osman.

MARSH. On June 17th, Mrs. Amelia Kate Marsh, aged 79, went to be with Jesus. A faithful and beloved member of Elim Pentecostal Church, Springbourne, Bournemouth. Officiating minister at cremation: J. Osman.

QUERIPEL. On June 14th, Mrs. Selina Queripel, aged 76 years, faithful member of Vazon Pentecostal Church. Officiating minister at funeral: A. J. Downes.

SAVAGE. On June 6th, Leslie Harold Randolph Savage, aged 60, faithful worker and beloved member of Elim Pentecostal Church, Springbourne, Bournemouth. "With Christ, which is far better." Officiating minister at funeral: J. Osman.

YATES. On May 25th, Mr. Yates, a long-standing member of Elim Church, Ilford. Officiating minister at funeral: R. B. Chapman.

COMING EVENTS

HOLYHEAD. July 23 and 30. Elim Pentecostal Church, London Road. At 10.30 and 6. Preacher : Leslie Hawes.

SOUTHPORT. July 30—August 13. Minor hall, Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's summer Bible club conducted by Uncle Bob (Howells). Daily 10 to 4. Do-it-yourself kit, games.

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THE ELIM EVANGEL

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This photograph shows the handing over of the deeds of the Elim Pentecostal church Plymouth. Left to right: Pastor J. C. Kennedy, Mr. H. Jarvis (under manager, Westminster Bank), Pastor L. P. Cowdery, Mr. David Foot-Nash (solicitor), Mr. G. Hunter and Mr. G. Nicholls. Every one a born-again believer. See page 476.

Elim Missionary Society feature

THE SENDERS AND THE SENT

By SAMUEL GORMAN

ABOUT the time I was asked to write a short article for the EVANGEL on missionary endeavour, as it relates to the united and concerted efforts of the home-based churches and the mission churches where our missionaries and nationals work, I was very impressed by a phrase I read which was used by Amy Carmichael in a booklet she wrote to help young people who were going to the mission field. She said: "All over the mission field the sent reflect the senders." Then she posed the question: "Is the Church at home one upon the matter?" While this, to some degree, concerns the way the missionaries work and conduct themselves before the nationals, the extent to which they are able to carry out their programme reflects the co-operation and giving of the churches at home. There is so much they need to do and can only accomplish if the necessary funds are available. This places the obligation and responsibility upon the people at home, not only to pray consistently for them but to give liberally and objectively. The senders must accept and keep before them continually that they are deeply and perpetually involved with the sent ones and their work for the Master. In so many practical ways are seen their identification with the missionaries in their service for God and their participation with them in the work they are endeavouring to do for Him on the field.

The supreme work of the Church of Christ is to present the Lord Jesus to the world, and until He comes for her that task is perpetual and remains uncompleted. Because of this, under the superintending providence of God, missions began and have been perpetuated. Missions, therefore, are pre-eminently God's great enterprise among the nations of the world "to take out of them a people for His name" (Acts 15:14). Confident in this knowledge our own missionaries have gone forth, nothing daunting their faith in Him, to make Him known to those who sit in the darkness of sin and the gross ignorance of heathenism and idolatry. The results of their God-owned and Spirit-anointed activities evidence the work they have accomplished for the glory of God. Throughout the years the achievements of all missionaries the world over stand as a mighty monument to the glory of God, and are sufficient to demonstrate the overruling providence of God on their behalf, and to some extent evidence and exemplify the great contribution of the Christians in the home-based churches who supported them by prayer and liberal and, in some cases, sacrificial giving.

In the light of the present and varied situations on the mission fields of the world, and the urgency of the moment, missionaries on their stations and the Christians in home-based churches need to give themselves wholeheartedly and efficiently in co-operation and cohesion to the gigantic task of winning people for Christ and establishing them in the Lord. In face of the revolution in national trends, and the developments taking place in the independent and emergent nations, the churches at home must speed up and expand the training of nationals. This can only be accomplished by the establishment of training centres, which will require funds for their inauguration and support. Our own missionaries, if supplied with the material means by the home churches until such times as the national churches on our mission stations are able to do it, could establish training centres where priority and pre-eminence would be given to fundamentalism and evangelism. At these centres the national students would be grounded in the truth of the Bible and the principles of an aggressive evangelism among their own people. The churches at home must accelerate the training and development of Christian leadership among the nationals. To make this venture practicable and successful will mean a considerable increase in giving

in order to clear the existing deficit of our society, which is something in the region of £2,000, and to have sufficient funds in hand to launch such a splendid project. As a society we must make our contribution and concerted effort now before it is too late. Reader, will you give an extra special gift to this worthy enterprise for God and the extension of His kingdom? Please do it *now* and send your gift to: The Missionary Secretary, 297/299 High Street, Cheltenham, Glos.

Mr. Brewster—"This is your life"

By J. H. SAINSBURY
MINISTER OF NEATH AND BRITON FERRY ELIM CHURCHES

THIS was the title of the most ambitious programme ever arranged for the annual youth rally of the Welsh Presbytery. For eighteen long months the sleuths of our private investigation department—the local youth committee—had carried out a painstaking research into Mr. Brewster's past life—unknown to him!

The secret had been kept; none of the contacts had "grassed" and June 10th—"B" day—had arrived!

This was the day of presbytery business also, but it was difficult to concentrate in such an atmosphere so charged with excitement and anxiety.

That morning hundreds of City Temple members, in whose church the meeting was to be held, had received a letter informing them of the programme and warning them not to "spill the beans."

Feverish activities were going on outside the Temple in another church building, where the guests were being fed and hidden until they were required to appear. Anxious ministers watched Mr. Brewster's every movement, trying to contain him in the correct places, hoping against hope that he would not be called out for an emergency and half expecting him to inform them that he knew their secret. To the intense relief of all concerned none of these things happened and at the commencement of the meeting, surrounded by a thousand expectant people, the unsuspecting victim was safely installed upon the platform. What a relief!

The preliminaries over, four ministers, including Mr. Brewster, were invited to the platform to give a sixty-second outline of their lives.

The appointed narrator for the evening, Pastor Derek Green, then requested Mr. Brewster to remain

Pastor D. Green presents the book "This is your life" to Pastor Brewster.

standing and informed him of the nature and title of the programme:

THIS IS YOUR LIFE

Expressions of astonishment, incredulity, a flicker of humble protest and finally resignation seemed to flash across his face. Then, gripping hold of the microphone, Mr. Brewster informed us that he had always considered himself to be in control of his own church, but for the first time this did not appear to be the case!

During the following two hours the narrator was able to hold the audience spellbound by the panoramic word picture he presented of Mr. Brewster's past life, as well as producing many a pleasant surprise for Mr. Brewster himself.

Our research workers had left no stone unturned in their attempts to show how wonderfully God had moved in the life of their subject. They took us back to the early days of his life; they showed

us the humble but happy working-class homestead in which he was brought up and from which he sallied forth to earn his living. This seemed a far cry from his present position as the minister of Elim's largest church. But we were made to realise there was more than a casual connection between those days and the present, for they, it was emphasised, were the years of

Moulding. It was during those early years that he went to hear the great evangelist Pastor George Jeffreys, and was gloriously saved. In those days also he learned the art of "getting on with men" and winning their respect at the same time. The young Percy Brewster was no "stuffed shirt"! He had a flair for living and when he was converted to Christ threw himself wholeheartedly into living for his Lord. Even now men with whom he used to work can remember him arriving each morning with sandwiches and Bible, ready for the lunch break! They also remember his testimony and his little song:

"The Devil's mad and I am glad
Because he's lost the soul he had."

It was no wonder that God called such a fervent young man for the ministry and no wonder that he responded, even though the deposit had been paid on a house and plans made for the wedding. It has well been said that "sacrifice is the measure of love," and also that "God is no man's debtor." The sacrifice he made for the work of God in those early days Mr. Brewster would readily acknowledge to have been well worth while. Oh for more young men of this calibre today.

At approximately this stage in the meeting many of the hidden visitors from East Ham, including some who were with him in those early days, came marching into the temple to add their congratulations on this auspicious occasion.

(*to be continued next week*)

Elim Pentecostal Church Reports

PLYMOUTH **Pastor: L. P. Cowdery**

£8,500 debt cleared

The Plymouth church lies in the centre of the city near to the famous Hoe, and 200 yards from Sutton harbour from where the Pilgrim Fathers set sail for the New World in the *Mayflower*.

The church site has an interesting background. The church is built on the ground where once stood Cookworthy House, home of the famous chemist and the discoverer of China clay.

At the house Cookworthy entertained such famous people as Captain Cook, discoverer of Australia, and Smeaton, the engineer who built the original Eddystone lighthouse.

Later the Mayor's parlour stood on the same site and the house known as the Olde Mayoralty House. In 1882 Isaac Foot, Esq.—father of the Rt. Hon. Isaac Foot, former Liberal M.P. and Privy Councillor, and grandfather of four notable men, viz. Lord Caradon, the present British representative at the United Nations; Sir Dingle Foot, Solicitor-General in this present Government; Michael Foot, M.P. for Ebbw Vale, who seems to be grasping after the late Aneurin Bevan's mantle; and David Foot-Nash, former vice-president of the Methodist Conference—purchased the site and erected a gospel mission hall, which was destroyed by enemy action during the last war.

In 1956 the Elim church trustees purchased the land and ruins from the vendors, the Rt. Hon. Isaac Foot and his brother Stanley. And because of the generosity of Mr. and Mrs. James Nash, Elim had to pay £27 for a site that cost Isaac Foot senior £642 in 1882!

David Foot-Nash has always been a good friend of Elim's and shared in the ministry of the Word with Pastor Kennedy the evening the deeds of the church were handed over. L. P. COWDERY.

Further report by Mrs. Alfreda Pearson

Recently we had a number of thanksgiving services at the Elim church, Notte Street, Plymouth. We were celebrating the clearance of an £8,500 debt on our church building. Although there has been a Pentecostal witness in the city since 1915, when meetings were held by George Jeffreys in Emmanuel Baptist church, the building in Notte Street is our first permanent home.

As a site it has historical associations, for it was here that William Cookworthy first made his famous porcelain. Here, too, in 1882, the father of the late Isaac Foot built the Notte Street mission and it remained in Methodist hands until it was bombed in 1941. Although the interior was burnt out, the outer walls remained intact and still stand in the forefront of our new church.

Pastor and Mrs. J. C. Kennedy, who fourteen years ago initiated the covenant fund, were our guest speakers, and we rejoiced to have fellowship with them once again.

Sunday was a day of thanksgiving and dedication

and, as we moved to the Lord's table, over 120 of us, our hearts were moved afresh towards Him who has done all things well.

A fellowship tea preceded the service on Monday evening, when Pastor and Mrs. Kennedy brought us interesting reminders of the days when they, with church members, worked with plaster and paint in the building of the church. Reports were also given by G. Hunter (treasurer) and G. Nicholl (secretary).

At the final service on Tuesday, led by Pastor L. P. Cowdery, the deeds of the premises were handed over by the under manager of the Westminster Bank.

Pastor J. C. Kennedy also ministered the Word, with Mr. David Foot-Nash bringing us the final message, reminding us of the dealings of God with the Israel peoples past and present.

HULL, City Temple **Pastor: I. R. Moore**

A baptismal service was held following the gospel service on Easter Sunday and eight young people

followed the Lord through the waters, one of them being Pastor and Mrs. Moore's youngest son, Philip. The congregation was thrilled to hear these young people testify to the saving and keeping power of

the Lord Jesus Christ. It is good, too, to see them serving Him daily and growing in His grace.

PATRICIA BALL.

HUDDERSFIELD **Pastor: J. Fry**

May 27th was another stepping-stone along the road to glory, for it was then that the induction service of Pastor J. Fry was held. The service was convened by Pastor Hilliard of Halifax, Pastor E. J. Jarvis, district superintendent, gave the charge to the new minister, while Mr. Brotton, also of Bradford, and presbytery treasurer, gave the charge to the members of the Huddersfield church.

A sincere welcome was given on behalf of the church by the secretary, who commented that if all concerned would take the word as given by the two brethren then the church could surely look forward to a time of great blessing. To which Pastor Fry replied that in his first letter to the church, on hearing that he had been accepted by them, he stated "my wife and I were delighted to hear this news," and after the meeting here tonight are, if it is possible, even more delighted.

The service was a time of great blessing. The church was full as many friends supported from the churches in the presbytery.

H. A. WOODHOUSE, *secretary*.

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EDITORIAL

ATHEISTS, and those who claim to be agnostic regarding the existence of God, have the peculiar distinction that they alone among humanity accept a philosophy built upon the rejection of the evidence of their senses. If a person denies the evidence of his senses, though he may appeal with considerable acumen to inductive logic in support of his point of view, he will never be convinced of reality. The Holy Spirit states " that which may be known about God is manifest in them, for God has showed it to them, even His eternal power and Godhead, so that they are without excuse " (Romans 1 : 19). We note the quotation states " is manifest *in* them," not only *to* them ; in other words the witness of the universe creates a witness in our mind which must be rejected, as well as the witness of the senses, if a man denies the existence of God. In fact the previous verse (v. 18) mentions this very fact—the possibility of possessing truth almost, one might say, intuitionally, but holding it in a morally and volitionally perverted state. In other words, God puts truth in man, but man's perverted will and conceited reasoning cause him to possess it in unrighteousness and ultimately to reject it. It is against these *privileged* perverts that the wrath of God is revealed (v. 18).

The discussion about the existence of God on television recently led to our pondering whether the argument for the existence of God from the law of entropy had ever been sufficiently considered. The law of entropy is that the physical universe, if left to itself, tends to run down, to become less organised, to become more and more chaotic (cf. Genesis 1 : 2). Observers of mankind will note that this law applies to personality as well as physics.

This line of argument was initiated by a conversation about the Arab-Israeli war and the swift Arab defeat, with someone who had spent some years in the Middle East and who commented on the Arab lack of personality drive and energy. The conversation prompted the further problem as to why, since the Renaissance, the spontaneously energetic nations of the world have been the Protestant nations. We are aware that non-Protestant nations and non-religious nations are progressing, but this is the consequence of the stimulus of competition from Protestant nations. But further, the energetic nations in this period have been those that have come within the orbit of the influence of the Christian faith. In other words, apart from the injection of the Protestant tradition, we have the law of entropy operating among mankind.

We note, by way of contrast, that evolutionists teach that the only reversing trend in the general law of entropy is evolution, though they admit that this conflicts with their theory. We anti-evolutionists consider it destructive of the evolutionary position ; we believe that only life reverses the law of entropy. For example, as we have stated in a previous article, take away life from a tree, or a person, or any living

organism, and it disintegrates; the whole becomes disorganised and reverts to chaos.

Our Lord stated that He came to give a life to His disciples different from the life they already possessed. We believe that Christ's Church possesses a life from above, a life other than that of human nature. This life is the possession of every believer in Christ from the moment of his acceptance of Christ as his Saviour. As Jesus Himself said, "He that hath the Son hath life, he that hath not the Son hath not life." We Christians tend to associate this life with our living with God in eternity, mainly because of the attachment of the words eternal and everlasting to it. But though it is *eternal* life, it operates now in the believer by reason of the indwelling of Christ in his heart and its effect is seen in transformed lives. But the indirect impact of that life is much greater upon the world than we realise.

Until recent years peoples beyond the range of Biblical and Protestant tradition have been subject to the law of personality entropy; decay, disintegration, loss of energy and all-mixed-upness being characteristic of Africa, India, China, South America, the Arabian countries—all, during the Christian era until this century, backward countries, without progress or energy.

While the moral change wrought in the individual who accepts Jesus Christ as His Saviour is obvious to all, we overlook the dynamism that must result to a community from the injection of a new life into its members, of which the Protestant tradition is an example. In other words, where God is rejected, personality energy flags and personality disintegrates, because it happens exactly as the Bible states, when man is separated from God by sin the law of death operates in his personality. Where God is accepted in the Biblical way personality energy grows, integration follows, progress results because life has flowed once again, life from God, into our human nature. Atheists, therefore, and the person who is agnostic about God's existence must face these questions: Whence come the energy and progressiveness of the nations which are influenced by the acceptance of God in the Biblical way? Why the national and personality entropy when the Bible way of life is rejected or not known?

Alas, the human race, being dead, has no yardstick by which to measure its deadness, but that Biblical Christianity imparts an energy not otherwise experienced is a divine pointer to our real condition apart from faith in Christ.

A TRIBUTE TO MR. THOMAS FARRELL, OF GLASGOW

THE Elim church in Glasgow has suffered the loss of one of its oldest and best-loved members, Mr. Thomas Farrell, who accepted the Lord as his Saviour some forty years ago in a mission conducted by Tom Rea, an Irish evangelist, and thereupon gave himself without reserve to the work of Christ's kingdom. Shortly after his conversion the Elim work commenced in Glasgow and he became an enthusiastic supporter. He was never a "platform man," but as a true Christian gentleman with a ready smile and a kindly word for all he exercised a great influence in the church. He was well known and highly respected in his employment, first on the Glasgow trams and later on the Underground. He served the church for thirty years as a deacon, acting as church treasurer until compelled to relinquish the office through failing health. For many years he suffered from a serious heart condition, but through it all he maintained a bright Christian testimony and was never so happy as when discussing the work of God with those who visited him. He stood loyally by the church during years of difficulty and was a "tower of strength" to the ministers. Men of his character are of sterling worth both to the congregation and to the minister of any church.

G. L. W. LADLOW.

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A consideration of

MODERN PENTECOSTAL PHENOMENA

VIII. SOME FINAL COMMENTS

By W. G. HATHAWAY

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as of the Lord the Spirit"
(2 Corinthians 3:17, 18, R.V.).

IN all the exercise of charismatic gifts it is of paramount importance that we should seek the highest and best for the glory of God. Let us therefore put everything to the test, rejecting all spurious and fleshly manifestations, all the presumptuous prognostications of those who are puffed up with pride. Never quench manifestations of the Spirit because some difficulties have arisen. Eliminate all that does not conform to the clear teaching of the Word of God and which does not present the Lord Jesus as the Pre-eminent One, the only One worthy of praise and honour and glory. To Him we owe all, even the very gift of grace in which we stand, as also the gift of the Holy Spirit by whose power and authority alone we can manifest any charismatic gift.

His work

The Spirit Himself, bequeathed by the ascended Lord, comes to the believer as the advocate or remembrancer of Jesus! He is "another Comforter" who comes in the name of Jesus and takes His place as Guide, Counsellor and Teacher to those who are His. His work is to glorify Christ and to manifest to believers those things that belong to Christ as Lord of the Church. How essential then it is for us to know the fulness of the Spirit. He groans within us to bring us into the fulness of our redemption and to present us "a glorious Church, not having spot or wrinkle or any such thing, but that we should be holy and without blemish."

The Church under the gracious influence of the Spirit is to be as a bride adorned for her husband. She is to put on her beautiful garments of salvation. The gifts of the Spirit are her adornments, given to her as tokens of her betrothal to Him. This gracious ministry of the Spirit is expressed in three ways:

The Spirit of life in Christ

The glory of Christ is *inscribed* on the fleshly tables of our hearts by the Spirit so that His law—the law of the Spirit of life in Christ—is made known to us. This knowledge of the will of God comes to us as we are led by the Spirit as sons and daughters of the living God.

The glory of Christ is *ministered* by the Spirit to us so that in the fulness of the Spirit we learn the "better way," the "higher pathway," the "deeper life" of the Spirit. This "abiding life" in the Spirit must be our highest quest.

The glory of Christ is *transformed* in us from glory to glory by "the Lord the Spirit.' For where the "Spirit is Lord, there is liberty." By the Spirit's aid we gaze with unveiled face into the glory of Christ and are transformed by the Spirit from glory unto glory, meanwhile looking forward to the crowning triumph when "we shall be like Him, for we shall see Him as He is."

Displays the omnipotence of God

Let us remember, too, in this twentieth-century effusion of the Spirit is displayed the omnipotence of God. The miracles are divine attestations to the miracle of His grace bestowed on them that believe. This display of His power constitutes the last call to this generation before the close of the day of grace at the advent of Christ. Miracles have always appeared at the junction of the dispensations and as the day of grace merges into the day of the Lord and of His kingdom they are again appearing in profusion throughout the world.

Today eternal truths are being renounced for god-

less ideologies. The rejection of a living faith in Christ leaves countless millions bewildered by the awful fear of the next terror that will befall our world. Such a time as this makes the living presence of Christ among His people a more virile witness to the ungodly. The coming of the " latter rain " clearly indicates that the day of harvest is at hand. The Spirit comes indeed to accentuate the work of evangelism so that the harvest may be gathered in.

Let us think too that the Spirit's work among us and His voice in the gifts of prophetic inspiration are revitalising within the Church that " blessed hope " of our Lord's return in glory. Believers everywhere should stand together in the unity of the Spirit, witnessing to a delinquent world gone astray from God, the message of a living, loving Saviour who is ready to save all who come to God by Him.

To Him be all the glory, now and ever.

COLLEGE OPEN DAY

By H. W. GREENWAY

THE sun performed well for the 1967 Elim Bible College open day, bringing cheer both to organisers and visitors alike. There can be no more delightful surroundings for this event than Grenehurst Park, with its beautiful lawns, conifers reaching to the blue sky above, herbaceous borders, and stately buildings.

From the gate at the A24 we were guided to the parking area and from there to the canvas auditorium. Efficiency was the order of the day. The grounds had been tidied up, the lawns nicely cut and hedges carefully trimmed; even the trees seemed to wear a mantle of swaying beauty as the wind softly caressed both tender and stout branches.

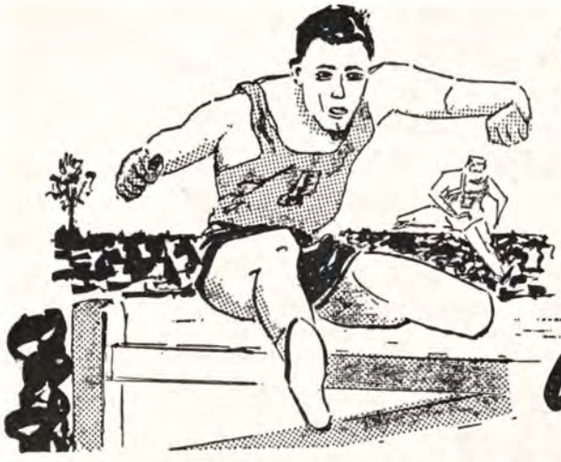
In the tent the work of the students had laid the scene for a splendid day, with a flower-banked platform, electronic amplifying equipment, and a bright, happy welcome-to-the-proceedings atmosphere. The warm hospitality of the Principal and Matron was reflected in the activity of all the students, who seemed to be everywhere, busying themselves making folk comfortable and happy, and settling down to the programme of special items. No one needed to feel out of place here. The sun peeped at us with affectionate bursts of good will, the flaps were down for all to share from the inside to the outside; the children romped on the greensward; it was all so pleasing and carefree and full of spiritual blessing.

If you were with us you will have thrilling memories which will bring pleasure for many days to come; if you were unable to join us you will want to come next year; in fact why not spend a week or weekend at the college this season? It will do you good. Drop a line to the Matron and fix up right away. I am often surprised as I go around a number of Elim churches to discover how many of our folk have not yet paid a visit to the college. If you are of a Continental holiday type, let me encourage you to try our own beauties near at hand; they are cheaper, and certainly much better than many of the places farther away.

Forgive that little digression, but these things need to be said, if only to remind friends of amenities we so often overlook.

And so, back to open day. We will not take the usual line of describing all the items one by one, suffice it to say that in all the contributions to the

(*continued on page 486*)



YOUTH *in action!*

Mind that child!

By JOHN CAVE (WHITEHAVEN)

YES, we have all seen this slogan. It's a constant reminder on the backs of buses, lorries, ice-cream vans and mobile shops that children are so prone to accident. In many cases children do not think before they act because they have not learnt as yet to discipline themselves. The responsibility then is placed, and rightly so, upon others. Police, teachers, parents, motorists all have a part to play. Children have a very important place in society and therefore much is being done to protect them.

If children have such a place in our society then how much more precious must they be to the Lord. Cast your mind back to Matthew 18:1-6 and see here the value Jesus placed on a child. We might well say to Christian parents, pastors, Sunday school teachers and youth workers, " Mind that child!" In a day when young people are growing up knowing little or nothing of the way to true life we must redouble our efforts to care for the children. Let us ever remember that God has placed the responsibility of the boys and girls upon our shoulders.

Christian parents have a tremendous job to do for God in training their little ones in the way of the Lord. Choose the wholesome, fine and best things for your children to do and see. How foolish when Christian parents allow their children to do what they wish, so that they will be able to choose later in life for themselves, after having tasted both sides. It would be safer to put the child in a den of lions! Your God-given duty is to train your child in the way of God and may He give you grace, wisdom and strength to do so. " Mind that child!"

Sunday school teachers, you are engaged in one of the most important tasks in the world; take it seriously, give it much thought. What you do week by week is shaping the future of our Elim movement, our country and indeed the world. In your classes now are the pastors, missionaries, doctors and scientists of tomorrow, and how they grow spiritually on the food you give them will tell in years to come. " Mind that child!"

Pastors and church leaders also have a large contribution to make. Get your church child-conscious. Impress upon the people the vital necessity of building for the future. Be at the children's activities so that the younger ones get to know you. If the children know the pastor it will not be long before the whole neighbourhood does as well! When the boys and girls know the pastor as a friend they feel that they actually belong to the Elim church and there will be no difficulty in holding their interest. So do " Mind that child!"

If our churches are to be centres of evangelism then we must have the children. This is one of the most fruitful fields of evangelism just now. If we do not have them and teach them the right way then they will go the wrong way and Satan will ruin their lives and in days to come Elim will, instead of being a movement, be a monument . . . in ruins. So for the sake of our own work and even more important for the sake of our Lord and Master, " Mind that child!"

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Women's Page

by Anne Renshaw (Rhodesia)

3. "In sickness and in health"

IN civilised countries one does not realise how grateful one should be for the proximity of doctors and hospitals; it is only when you are thrust out into the bush and an emergency occurs that you appreciate their skilled help, but it is wonderful how the Lord undertakes in ways beyond what we ever thought.

I think a complete reliance on God is never needed more than when a loved one is sick. While we were at Kikilo in Tanzania, my husband had what we at first thought was malaria; the headache got worse and worse, and there did not seem anything we could do. The hospital was 140 miles away, so we made him as comfortable as we could in the back of the truck. He does not remember much of that nightmare trip which took us five hours; we got to the hospital at just about dusk. We had to leave him there and turn round to come back home. For the next two or three days we had no word of how he was, there was no means of communication at all. Then we made the trip again. What would we find at the end? All we could do was to rely on God for strength. When we reached the hospital he was there outside, waiting for us to take him home. Other missionaries have had the same experience, but at these times the Lord is very precious and teaches us to "abide in Him." Just two years ago, when Dr. Brien had a serious accident on the way to Salisbury, a solemn group of missionaries saw Mrs. Brien go off to the hospital. There was nothing we could do but pray . . . and wait. We had no radio contact then, so we just did not know how the doctor was until the Land-Rover returned. During that time of waiting we had to carry on with the work—there were children to be taught in the schools, there were patients to be seen to in the hospital, there were souls to be reached by the preaching of the Word. The Sunday after the accident the Christians on the mission really prayed and interceded for the doctor's recovery. Then the message came back—he was recovering and would soon be leaving the hospital.

Hospitals out here have their differences from those at home. They are usually smaller except for those in the big cities. Consequently, they are less formal in the way they are run, even if efficiency is lost. I had my second baby in Arusha Hospital in Tanzania. It was a small hospital, and the maternity side had only four beds. We had had to stay in Arusha for two weeks before her arrival, and had enjoyed the fellowship and hospitality of some Swedish missionaries. It is in these times that you realise the value of a helping hand, and how kind people can be. We spent a very happy time there—even if my husband had to wash out all the nappies at six o'clock in the morning, when it was so cold that there was snow on Mount Meru overlooking the town!

It is not only Christian friends who are kind at these times, but others, too, help in ways unthought of. After our eldest child was born I had to go into the general hospital for treatment, which eventually ended up in my staying there a month. I had been admitted by a private doctor, so I had to pay for the hospitalisation. After the first two weeks we got a huge bill which we simply could not pay. The secretary of the hospital suggested that we see the doctor, and if he agreed not to charge then the hospital would not. My husband went to see him, and when he heard we were missionaries he decided to scrub out the bill. You may grumble at the National Health Service, but when you have to spend some time in hospital it is very handy! We often have said that our second baby was a half-price one. She was about to be born and the doctor had to go to see someone else. Before he returned the midwife had delivered her, so when the bill came at the end of my stay in hospital they charged us half-price!

Sickness has a way of taking the trimmings off a person's life. How we react when under stress either from being ill ourselves or from anxiety over someone else shows how far our faith and trust goes. God does not always heal immediately—that would, perhaps, be the easy way out. He sometimes makes us wait or uses the hand of the physician. Whatever it is, we know that we can rely on the Great Physician to supply the strength for endurance or the faith for healing.

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THE GLORY OF THE LORD JESUS CHRIST

(continued from last week)

By JOHN WOODHEAD

Another glory is found in verse 10: "All mine are Thine, and Thine are mine; and I am glorified in them." This is a glory which He finds in His people—those who faithfully tread the way with Him, those who compose the mystical Church, those whom He died to redeem. What a stupendous thought that He finds a glory in us. Every time we confess Him before men, every time we do service for Him, every time we take a step farther in the path of holiness, every time we kneel in prayer, we bring glory to Him. There are many great people living today, statesmen, adventurers, historians, great people in every department of life; it does not say that He is glorified in them (unless they are His children). It does say He is glorified in His people. What an incentive to faithfulness and obedience! There is another aspect when we deny Him; when we are unfaithful and disloyal we dishonour Him. May He always, at all times and in all places, be able to say of us "I am glorified in them."

A glory of His own

In our next verse He speaks of a glory which is His own (verse 24). "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." Here is glory gained through gracious condescension, disrobing Himself, leaving the ivory palaces, coming into this world of sin, having compassion, healing, saving, comforting, giving, and giving until He gave Himself a ransom for us all. He won for Himself a glory. "In His humiliation He became the unconquered Conqueror." God has honoured Him with a glory, Calvary was a triumph, Christ was victorious. God made a prophecy in Eden (Genesis 3:14, 15): "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." That prophecy was fulfilled at Calvary.

A way was opened

From the moment God made that remarkable prophecy Satan has tried to thwart the plan of God, tried to frustrate the purpose of the Almighty. Why did Cain kill Abel? Why did Saul throw the javelin at David? Why did the wicked queen Athaliah try to destroy Joash? Why did Haman erect the gallows upon which to hang Mordecai? And why did Herod massacre the children of Bethlehem? Many would answer these questions by saying that it was jealousy, envy and hatred, but behind all these and many more instances was the power of Satan, who at all times was seeking to cut off the messianic line, thus making God's prophetic announcement impossible. When at Jordan God said "This is my beloved Son, in whom I am well pleased," Satan realised how he had failed and with every effort at the wilderness temptation tried three times to overthrow and defeat the Lord Jesus. This time, with the sword of the Spirit, the Word of God, Jesus repulsed His arch-enemy. The battle continued throughout His earthly ministry. People took up stones to stone Him, they tried to press Him over the brow of the hill, in Gethsemane the fight was so intense that our Lord sweated as it were great drops of blood. He was taken by cruel hands, ridiculed, mocked, insulted, scorned, scourged and crowned with thorns, until at last He was taken to Calvary to be crucified. Hanging there in the midst of darkness, fighting a lone battle against all the forces of Satan and hell, He cried "My God, my God, why hast thou forsaken Me?" Had we been there we would have smitten our breasts in horror, feeling that the battle was lost, the cause ruined; but at that moment a cry rang out, "It is finished." It was the shout of triumph; the darkness was dispelled, the earth quaked and some of the graves were opened, but the most significant thing was that the veil of the temple was torn apart, from the top to the bottom, and a way was opened into the presence of God for every man.

Christ the Victor

Calvary was a triumph, Christ was the Victor. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." The day of His coming is very near, when we shall behold His glory. Till then let us live in close communion with our Lord, so that He may say of us "I am glorified in them." We shall then be sure of seeing His glory.

SECOND COMMANDMENT

HELLO SUNBEAMS.

John was the son of a missionary and they lived in Africa. John's best friend was a little black boy called Benjy and they had lots of fun together, playing in the compound on the edge of the jungle. Benjy was in the same class as John in the mission school, and they really were the greatest of chums.

One day Benjy's mother was taken suddenly ill, and she tossed about on her bed in a very high fever. Benjy was very worried and that day he did not go to school. After lessons were over John went looking for Benjy but he couldn't find him anywhere. An old man told him that he had seen Benjy going in the direction of the jungle. John knew there must be something really wrong because they had been told so many times not to go into the jungle because of the wild animals. John thought " I have got to find Benjy " so he too set off for the jungle. After searching for a long time he found Benjy ; he was kneeling down in a little clearing and he was praying to a little god that he had carved out of a piece of wood.

" Benjy," shouted John, " how could you do such a thing ? My dad has been teaching us that God says we must not make any gods. How can that lump of wood make your mother better ? The only one who can do that is Jesus." Benjy said : " But my people always make gods and pray to them when they are in trouble." " Yes," said John, " but Jesus is the only God who is alive and He **can** answer our prayers. Let us burn the old god you have made, and let us ask Jesus to make your mother well again." " But if I do that how will I know which god really healed my mum ? " " I know what we will do," said John, " we will burn your god, then we will wait for three days, and then we will ask Jesus to heal her."

The next three days Benjy's mother got worse and worse, and they feared that she would not live through the night. Then John and Benjy went into the room hand in hand and knelt down by the bed and asked God in the name of Jesus to heal her. All the relatives were standing around, and as they watched she slowly opened her eyes and smiled at John and Benjy and said one word, " Jesus," and then she fell into a deep sleep and everyone knew that she was going to get better —and what rejoicing there was.

Now you boys and girls may say " I don't carve any gods out of pieces of wood " ; perhaps you don't, but some of you do make gods out of film stars or television actors or sportsmen. Some children would rather go without a meal than miss seeing Batman.

There is only one person we should worship and His name is Jesus—for He shall save His people from their sins. Keep the first place in your heart for Jesus and He will help you to be good.

God bless you. Lots of love from

AUNTY MAY.

REPORT OF OPEN DAY (*concluded*)

meetings there was an infectious enthusiasm, which augurs well for future days. Students and faculty and staff were all called in for duty, testifying, commenting, waving arms in an attempt to out-Sargent Sir Malcolm himself, and performing as guides, cooks, ushers, gardeners (by the way, get your plants from the college next year !), and general helpers in every way possible. It was a complete do-it-yourself day with the emphasis on success.

Our speaker for the evening meeting was the handsome minister from the large Pentecostal church in Geneva, Rev. Adolf Hunziker. With a large wooden cross erected on the platform and a tree climbing up its front, he wielded secateurs to illustrate his points, planted the severed branches in various jars of coloured water, preached on in fluent English his message of the gospel, pressing home the need to be delivered from this world and grafted into the true tree of life. It was a fascinating exposition which reminded us of the need for a holy life in God.

Both afternoon and evening meetings were convened by Pastor J. H. Davies, who brought his usual bright, warm Welsh glow to all the proceedings. In the afternoon a number of students were given awards for successful work during the term, including prizes, medals and certificates. Among the items in the evening, overseas students demonstrated their acquisition of our tortuous language by singing to us and testifying.

As the evening light began to fade the crowds gradually drifted away and the grounds became quiet again, except for the evensong of the feathered choir hidden among the trees, and the diminishing murmur of sleepy, satisfied saints preparing for a good night's rest in the fresh Surrey air.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, July 31st — Romans 6:12-23

Since the mortal body is still with us, the capacity for sinning remains (v. 12). Physically it is not impossible, but surely it is morally inconceivable! Don't be a traitor to Jesus. You are not under the Devil's flag now. Read " the mould of the teaching into which you have been poured " (v. 17). We don't shape doctrine; the doctrine shapes us. In verses 20-22 two harvests are before us; sin's, which yields the " dead-sea fruit " of shame and death, and that of righteousness bringing purity now and everlasting life hereafter. Sin pays its daily ration of death to its soldiers, and none may contract out, even if they would, but grace ever gives to the undeserving eternal life.

Tuesday, August 1st — Romans 7:1-12

The practice of holiness is illustrated by the marriage bond. Death dissolves that. If a woman died, and conceivably rose again from the dead, she would be legally free from her husband—free to marry again and have children by a new husband. That is what happens to the believer, says Paul. Free from the law with its still-born fruit, and married to the risen Lord (as risen men and women), that we may bring to the birth spiritual children for Him. The law held us as one cruelly caught in a man-trap (Gk), but Christ has made us free—that in turn we might be His slaves! (v. 6).

Wednesday, August 2nd — Romans 7:13-25

The use of the first person and present tense should not necessarily bind us to the interpretation that the " wretched man " (v. 24) was Paul the apostle; rather, Saul the unconverted Pharisee. The form of speech and grammar is common, and need not indicate the particular person speaking. If this is a description of the habitual character of a Christian, then there is not a word of truth in those glowing descriptions of the Christian life given elsewhere in the New Testament. " Jesus Christ has totally misled us, and the atonement is not what it claims to be " (Oswald Chambers). Dr. J. S. Stewart, of Edinburgh, says: " It is the language of a man still requiring to be born again." The cry from the long past of one who has found release and victory in Christ.

Thursday, August 3rd — Romans 8:1-8

Here is the fourth of five great " therefores " of conclusion by which this great letter is divided. This wonderful chapter begins with " no condemnation " and ends with " no separation " (v. 39). " Likeness " (v. 3) means " the same," and not a mere imitation. How else could He be our Example? He showed that sin is not essential to human nature—that man need not sin. He redeems us from our past guilt in this, and gives us a fresh, clean start by imparting His Spirit to us. " Us, who walk . . ." (v. 4) is not selective, distinguishing Christian from Christian, but descriptive and affirmative of those " in Christ." They walk not after the flesh; the unregenerate do.

Friday, August 4th — Romans 8:9-17

" The Spirit of God " and " The Spirit of Christ " (v. 9). Are there two? No. The Holy Spirit is " the Spirit of the Father "; He is also " the Spirit of the Son " (cp. 1 Peter 1:11, with 2 Peter 1:21). He has also His own distinct personality as the third person of the Godhead, the blessed Trinity. When He comes, as at Pentecost, He is associated with the quickening of the mortal body (John 7:38, 39; 1 Corinthians 6:19). " As many as are led . . ." qualifies not our standing, but our state. Two different words are used to distinguish between " children," which all God's own are, and the " full-grown " or mature " sons " indicated here. " The claim to be led by the Spirit and never to attend the prayer meeting or Bible study meeting, but rather to be engaged in non-spiritual activities at that time, is a startling one, and quite untenable " (J.T.B. " Elim Evangel," October 1964).

Saturday, August 5th — Romans 8:18-27

Though the writer had suffered greatly and continuously for thirty years in the service of the Lord (see 2 Corinthians 11:23-28), compared with the far more exceeding and eternal weight of glory to come it was but a light affliction and only for a moment! (2 Corinthians 4:17). As people wait by the kerbside for a glimpse of the royal procession to come, so the whole created universe, animate and inanimate waits, with " craned necks " (Gk) for the sight of the sons of God, in all their resurrection splendour. Now the sound of the distant chorus, " then we shall be what we should be." What glory! How great the sum total of the world's long agony as it groans, with us, for glory (vv. 22, 23), but that agony is travail, birth-pangs, and is therefore a harbinger of hope and deliverance. First we, then they.

Sunday, August 6th — Romans 8:28-39

" We know " (v. 28). Think of the abiding certainties of the Christian life. How many can you count? The R.S.V. is better here. " God worketh all things . . ." He is the great subject of the sentence, not the " things "! Five great words summarise the programme of God: foreknowledge, predestination, calling, justification, and glorification. Predestination and election are never to heaven or hell, but to service and holiness; check. When C. H. Spurgeon was once asked: " Do you believe in the perseverance of the saints? " he replied: " No, but I believe in the perseverance of the Saviour! " " What shall we say? " (v. 31), and straightway poses another seven questions which have no answer, since they are unanswerable.

Book Review

" Oh, make me understand it, help me to take it in;
What it meant for Thee, the Holy One, to bear away my sin."

" The Death of Christ," by Peter Cousins (Hodder and Stoughton, 3/6), is the twelfth of the " Christian Guide " series edited by Derek Prime. Well printed, pocket-size and about 100 pages, this little book answers the prayer better than any comparable one we know of. The theologian will, of course, need to study the subject in much greater detail. With clarity, simplicity and remarkable brevity the great truths implicit in our Saviour's death for us are unfolded. Difficult theological terms are explained and the metaphors used by our Lord and the apostles illumined. Beginning with the creation and God's purpose for the world, and explaining the theme of sacrifice in the Old Testament, the author shows how the cross of Christ affects all men, especially those who believe, how its power is demonstrated in the continuing life of the Church, how each Christian is called to bear his cross, and finally tells of the glorious future God purposes for the whole human race through the death of His Son.

The book may be obtained from Elim Headquarters, 297/299 High Street, Cheltenham.

J. A. WRIGHT.

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ITINERARIES

London Crusader Choir :
July 30, Clacton-on-Sea Elim Church at 3 and 6 ; August 13, Eastbourne Elim Church.

Kevin Brotton :
July 29, Barnsley ; 30, Halifax ; August 5, 6, Bradford ; 9, Leeds ; 10, Sowerby Bridge.

DEDICATION

ROUT. On June 25th, at Elim Church, Whitehaven, Peter John and Keren Elizabeth, infant son and daughter of Dr. and Mrs. M. Rout, were dedicated to the Lord by Pastor K. J. Cave.

MARRIAGES

BENT—LOGAN. On July 1st, at the Elim Pentecostal Church, Croydon, Lovel Bent to Bernice Logan. Officiating minister: W. J. Maybin.

GRAVES—LUCAS. On July 8th, at the Elim Pentecostal Church, Croydon, Harry Herbert Graves to Gladys Lillian Lucas. Officiating minister: W. J. Maybin.

SCOWEN—BOWYER. On June 17th, at the Elim Pentecostal Church, Croydon, David Scowen to Jean Bowyer. Officiating minister: W. J. Maybin.

HEMEL HEMPSTEAD, HERTS

Will Elim friends in the area interested in joining fellowship in town please contact Mr. H. G. Whitton, 155 Adeyfield Road ?

D.1519

COMING EVENTS

BOURNEMOUTH. July 30. Elim Pentecostal Church, Curzon Road, Springbourne. Sunday school anniversary at 6.30. " The Gospel Train." Visitors especially welcomed. August 5, 6. Pastor J. Osman's twenty-first anniversary. Saturday at 7. Sunday at 11 and 6.30.) Preacher : H. W. Greenway (Secretary-General).

EASTBOURNE. August 13. Elim Pentecostal Church, Hartfield Road (three minutes from railway station). Annual visit of London Crusader Choir at 11 and 6.30.

MILLISLE, Northern Ireland. August 6. Elim Pentecostal Church, Moss Road. Convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers : W. J. Martin (Bangor), G. Wallace (Armagh), Fred Carson (Lurgan), David Christie (Belfast). Refreshments provided. Musical items. Convener : W. H. Holohan.

SOUTHPORT. July 30—August 13. Minor hall, Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's summer Bible club conducted by Uncle Bob (Howells). Daily 10 to 4. Do-it-yourself kit, games.

Great Evangelistic occasion

UNITED MIDLANDS

RALLY

in the BIRMINGHAM TOWN HALL

September 9th, at 7 p.m.

Preacher : REV. A. WILSON (Irish Evangelist)

Convener : REV. W. R. JONES (Evangelist)

Massed Choirs and Musical items

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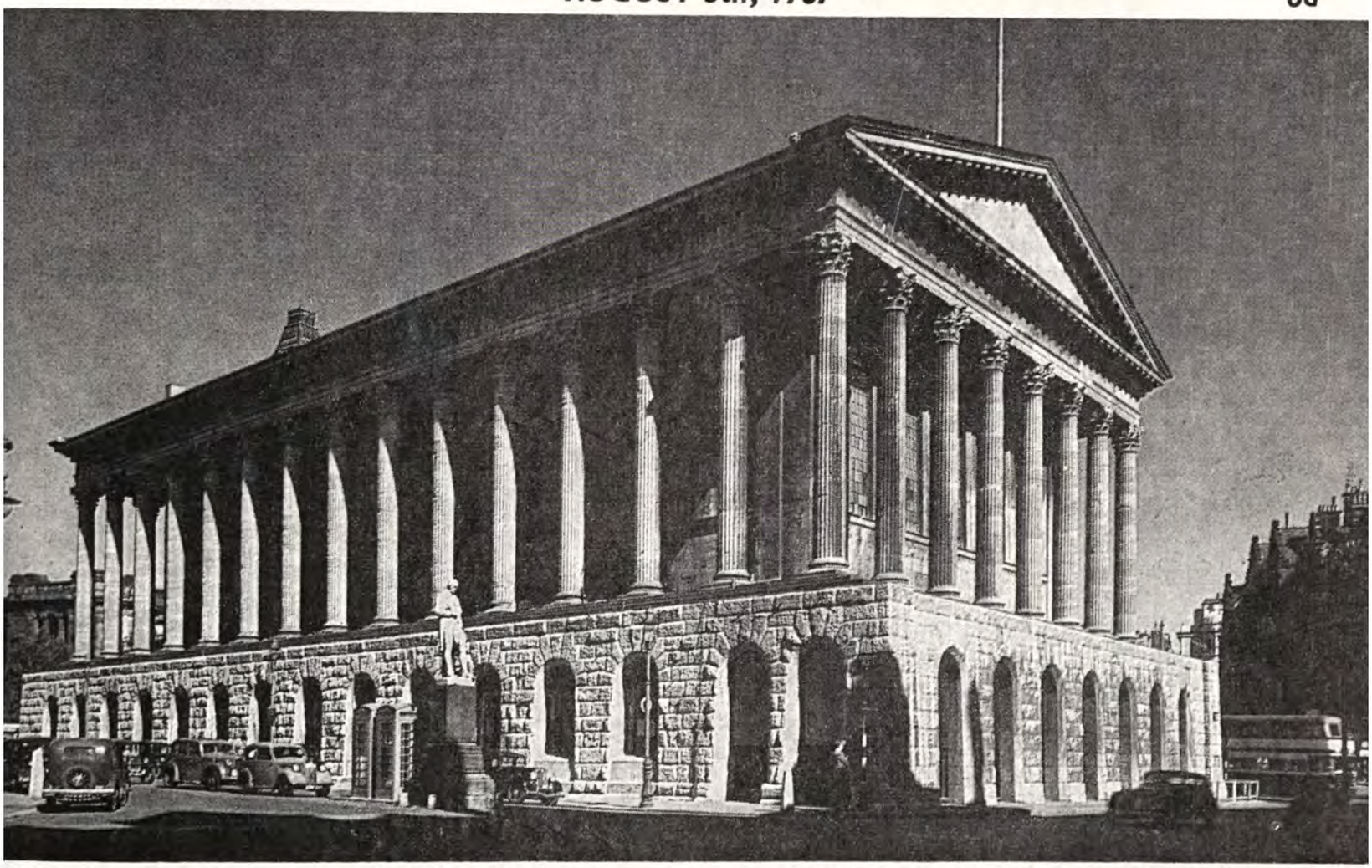

Your Midlands Rally **SATURDAY, SEPTEMBER 9th, at 7 p.m.**

BIRMINGHAM TOWN HALL

Preacher: A. WILSON
Superintendent of the Elim Pentecostal Churches in Ireland)

Convener: W. R. JONES
(Minister of the Bristol Elim Pentecostal Church—City Temple)

MASSED CHOIRS * LONDON CRUSADER CHOIR * PLYMOUTH GOSPELAIRES

Come expecting a Pentecostal outpouring!

STUDIES IN PHILIPPIANS

The founding of the church at Philippi (Acts 16)

By H. TOFT

MINISTER OF THE ELIM PENTECOSTAL CHURCH,
BALLYSILLAN, N. IRELAND

(a) Divine guidance

DIVINELY closed doors, a missionary vision, a fair wind, a quiet reception in a Macedonian city, which also had the coveted status of a Roman colony—such were the beginnings of the gospel in Europe.

Paul and Silas, "forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6), "assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:7). Paul, in vision, saw a man of Macedonia pleading "Come over into Macedonia, and help us" and, "assuredly gathering" that the Lord had called them to preach the gospel there, Paul and Silas, young Timothy and Dr. Luke boarded ship at Troas in Asia and set sail for Neapolis, a port in Macedonia. The weather itself was favourable to the voyage from Asia to Europe; they "came with a straight course" (literally "sailed before the wind") and the voyage which later took five days was accomplished in two. Ten miles inland lay Philippi, an important city and a Roman colony; and arriving there early in the week the missionary party quietly waited until the sabbath day.

George Muller, commenting on "The steps of a good man are ordered by the Lord," wrote "And the stops." We do well to heed the red lights as well as the green ones.

(b) Foundation members

On the sabbath day down by the river, at a place where "prayer was wont to be made," the Lord, who had closed the Asiatic door and opened the European one, opened the heart of a woman from Asia named Lydia, and thus began the trickle of blessing that, increasing year by year, has become a mighty Niagara of salvation to Europe and the whole western world.

The casting out of a fortune-telling demon landed Paul and Silas into the inner prison; but the stench, the stocks, the stripes, the sores and the smarts could not silence the song of salvation, and at midnight God accompanied the singers with the bass rumble of a prison-rocking earthquake which resulted in the conversion of the jailer and his household.

The "will of God" does not necessarily mean calm seas, blue skies, halcyon days, popularity, affluence and unimpeded success. It may mean misunderstanding, persecution, false accusation, imprisonment and a bleeding back. But it does mean "the adventure of adversity." Grasped in the hands of faith, the very difficulties become means, in the purpose of God, for the furtherance of the gospel.

Tried and tested one, you know you are in the will of God, but the storm seems to have broken over your head. Never fear! Even though you seem to be in the "inner dungeon," even though you feel as though you are in the stocks with a broken, bleeding back, even though it is the cold dark midnight hour for you, look to Jesus and hymn His praises; dark midnight will soon be glorious dawn.

(c) Characteristics of the church

When Paul left Philippi he left a thriving campaign church which never looked back, although it was called upon to endure persecution and suffering for Christ's sake (15:5, 29). "The Philippian church was eminently free from errors of doctrine and irregularities of practice," and excelled all the other New Testament churches in its devotion to and care of Paul (4:15). To the heart of the sorely tried apostle it was a perennial source of joy (1:4; 4:1).

Our severest trials oft-times produce our sweetest triumphs. To Paul a decade later a thriving Philippian church was worth every cut of the lictor's rod. "Judge not the Lord by feeble sense, but trust Him for His grace."

Paul the prisoner at Rome

The Acts of the Apostles ends abruptly, leaving Paul a prisoner at Rome. Julius, the centurion in charge of Paul, having brought his prisoner from Cæsarea to the capital of the empire, delivered him to the "captain of the guard"—the commander-in-chief of the prætorian guard (Acts 28:16). At this time—A.D. 60—an honest soldier named Burrus was

the prætorian prefect; he was the most important subject of the emperor Nero, and one of the best of his advisers. Paul was treated very leniently by this "captain of the guard," for he was permitted to dwell by himself in his own hired house, albeit chained to one of the soldiers of the prætorian guard (Philippians 1:13). "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:31).

When news of their beloved founder's imprisonment reached the Philippian church they immediately appointed one of their most trusted members, Epaphroditus by name, to go as their messenger to Rome carrying gifts to Paul—tokens of their affection for him.

Epaphroditus's journey to Rome

"In perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea" (2 Corinthians 11:26)—such was Paul's description of the hazards of travelling for the gospel's sake in his day. To travel on foot, or horseback, or wooden sailing-ship, needed a sturdy heart and a resolute will.

According to Dean Farrar, the distance from Philippi to Rome was some 700 miles, and would

(*continued on page 500*)

PROVISION FOR PREACHERS

"Help, Lord; for the godly man ceaseth" (Psalm 12:1).

By F. G. EVANS (ERDINGTON)

THE very first word of this psalm is one as familiar now as in Bible days. The sort of help given in response to this cry is spoken of in the Bible in a variety of ways. They include the thought of being made supernaturally strong, as well as assistance for a limited time and definite objective. Also to make common cause as a team would do. However, let us think simply of the heartfelt cry for help as in the text.

The call of alarm

This cry is one of alarm, an expression of dismay, a revealing of need easy to recognise whatever its form of expression; whether from the lips or in the sigh of a burdened heart. It could be the dejected expression, or the evidently unavailing struggle. How wonderfully a baby can call for help even before it can speak a word, and also convey its content and gratitude when sufficed. A blind person who stands to cross a busy road does not need to speak, we all recognise this call.

How often and for what a variety of needs we bring this cry before the Lord. We hardly need to be reminded of the many occasions when we need help. Here in the psalm it is because of the decrease of godliness as unrighteousness abounds. In the gospels it is "Carest Thou not that we perish?" because of the storm (Mark 4:38).

The answer of the Lord

Thank God, He hears our faintest cry. "He is a very present help" (Psalm 46:1). In this psalm in verse five we read "I will arise, . . . I will set him in safety." Songs in the night are only possible because we can be sure of the help of the Lord. His answer and help is as varied as our expression of need. The calmed elements or the coming of reinforcements is often our experience. All too often we fail to recognise the helpfulness of God. Like Elisha's servant we need an opened eye (2 Kings 6:17). "This is a day of good tidings," cried the lepers at Samaria's gate (2 Kings 7:9). Israel knew it not we could echo. Praise God, His help is surer than our need. See also Isaiah 54:17 and 65:24.

There is peace at His promise, His presence, His preserving, His power

In this psalm in verse seven we read "Thou shalt keep them O Lord, Thou shalt preserve them." Thank God our calls for help need not be agitated or dejected or impatient. "God shall help us, and that right early." Whether we see help coming or wait patiently for it, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee" (Isaiah 26:3). There is "Peace, perfect peace, in this dark world of sin; the blood of Jesus whispers peace within."

Continued from last week

Mr. Brewster — "This is your life"

By J. H. SAINSBURY

MINISTER OF NEATH AND BRITON FERRY
ELIM CHURCHES

From the years of moulding the narrator went on to lead us through the early years of Mr. Brewster's

Ministry. This was a period in which hardship, God-given vision for evangelism and blessing in response to it were all experienced.

There was the time when, ministering in Eastbourne, the Brewsters (for he was now married) could not find the money to post a letter. Christmas Eve arrived, and the young pastor's mother-in-law was due. They knew that she would be upset to find them in such circumstances and took it to the Lord in prayer. Mrs. Brewster pushed her pram along the promenade in great distress of mind, but on returning to the house found a huge carpet rolled up outside, which exactly fitted the living room. In addition, there was a large hamper of food, presents and money with which Mrs. Brewster rushed to town and bought a new dress. When her mother arrived an hour later she was delighted to see her "prosperous" daughter and family with a new carpet and dress, lovely presents and a well-stocked larder.

It was also during those early years of his ministry that Percy Brewster, while labouring in Swansea, received the call of God to the great evangelical ministry for which he is so widely known. God gave to him a vision of a public hall, with crowds outside waiting to enter to hear the gospel. Travelling through Neath a little while later he recognised the Gwyn hall as the one he had seen in his vision.

The hall was consequently booked for a crusade, and the scenes he had witnessed in his vision he saw in reality. To mark the occasion, one of the people converted in that great campaign and still a member of the Neath Elim Church, Miss Jenny Mayers, was presented to him. Another convert of this crusade, Mrs. Gladys MacInnes, is serving God as an Elim missionary in Guyana, with the pastor who stole the church pianist.

These and many others are the living evidence of the real work of grace accomplished in pioneer crusades; we must not lose the vision!

Neath, of course, was only one of many towns that were challenged by the preaching of the young evangelist in those Elim days.

Pastor D. Green had led us through the years of moulding and early ministry. Finally, he unveiled a little of the content of Percy Brewster's long years of

Maturity. This chapter has not yet been fully written and all who know our brother will pray sincerely that it will be many years before we have to thank God for his completed ministry.

Like every other period of Percy Brewster's life, this has also been packed to the full. It includes thirty years of outstanding ministry in Elim's largest church, and the continuation of his pioneer crusades, including the amazing Bristol campaign which has resulted in such a flourishing work. Twice in this period he has been honoured as Elim's President, and more than once he has represented us at the World Pentecostal Conference.

It has also been his joy to witness the spiritual development of his family and to see all his children serving the Lord he has served so well.

Closing the story of his remarkable life, Pastor D. Green said: "We know the City Temple is proud of you; we know the Elim movement is proud of you; we know your friends and relations are proud of you; we know the Lord is proud of you."

Mr. Brewster was then presented with a beautifully bound copy of the book, "This is your life."

It is not possible to recapture the atmosphere of that meeting, with its spontaneous applause and praise to God for all that He has wrought through our esteemed brother. Neither is it possible to describe its content adequately in such a brief article as this, or to mention all those who came from far to join in this service.

Despite the limitation of this report, however, it is hoped that it will inspire many, both young and old, to seek God for His will and to launch out for Him as Pastor P. S. Brewster has done and is still doing. Let our motto be as his has been, "God first."

Elim Pentecostal Church Reports

NORWICH FORGES AHEAD

How we praise God for blessing and the sense of His presence in the Norwich assembly. Recently we held our annual convention and it was certainly the most spiritual ever to be held. Eddie James and his team really moved the whole congregation with rich ministry and musical ability. Over 300 sat down to tea and over 400 attended the Saturday evening service.

On Sunday evening the partition to the minor hall had to be opened to accommodate the people. More than £318 was given in gifts and offerings over the weekend. How we praise Him for the warm generosity of God's people.

A beautiful electronic organ has been added to the church and paid for outright, but our greater joy has been in the marvellous addition to our youth group. We now have a good band of young people eager to work for the Lord's kingdom.

We give Him glory too in souls being saved, dear ones baptised in the Holy Spirit, and bodies healed. A great work is being done in the golden age (over sixties). We now have ninety-one on the books, and recently seventy of them were taken on their outing. Many of these dear ones have found Christ as their Saviour in this happy fellowship.

Praise God, Jesus is alive, and so is the Norwich Elim Pentecostal Church ! As Pastor L. Reeves enters into his tenth year with us, may the dear Lord bless us as abundantly in the future as He has done in the past.

R. DRAKE, *secretary*.

CATERHAM **C. J. E. Kingston reports**

The Elim church entered a float in the Caterham carnival on June 17th. This was the only definite Christian witness in the parade. The float was decorated with banners announcing the church and the theme : " God's top ten." Round the sides of the lorry, which was kindly loaned by the Caterham council, were posters of the Ten Commandments supplied by the Victory Tract Club.

On the float the Clapham Elim Rhythm Group played and sang. Young people from Caterham, Coulsdon, Croydon, Thornton Heath, Kensington, Bexley Heath and Kenley Bible College gave out tracts to the crowds along the carnival route. Afterwards an open-air meeting was held on the fairground. Many listened to the witness.

The meeting which followed was ably convened by Pastor Jack Shellard, of Coulsdon church, and young people from the various churches took part in song and testimony. So large was the attendance that some had to stand.

The arrangements for the float were in the hands of Pastor Shellard and Mr. Tweedie, of Caterham, and refreshments for the young people were kindly provided by the ladies of the church. It was a really worth-while effort.

YORK **Pastor: J. C. Kennedy**

At their anniversary service held recently the York Sunday school presented the song service entitled " The house beautiful," as seen below.

We had the pleasure of having many parents in the service, many of whom only come at anniversary time to hear the children. We trust that the presentation of the gospel in song and recitation will have sown the seed of salvation in the hearts of many who came to hear.

A. LAWRENCE, *superintendent*.

EASTERN PRESBYTERY SUNDAY SCHOOL RALLY

For this rally over 200 scholars and teachers, representing nine schools in the presbytery, met at Chelmsford on June 10th under the leadership of Pastor W. R. West. From chorus time to prayer, introduced by younger members of the Hadleigh school, we came to the Word of God presented in the normal way and also through a sketch from the Southend school and a " jigsaw puzzle." One of the highlights of the afternoon was the inter-school quiz based on Luke 15 in which eight schools competed. The team from Rayleigh school were acclaimed the winners. The speaker, Mr. C. Grigg, then spoke of the power of sin and the release that comes through

(*continued on page 501*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

Editor: J. T. Bradley.

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EDITORIAL

ALTHOUGH it may be true that as a nation we have never had it so good we ourselves have never been convinced that for a good proportion of our people it was or ever has been at all good. The voices of the observant, pointing out the large areas of poverty and the multiplied poverty-induced situations, were overwhelmed by the roar of the propaganda machines. But "never having had it so good" is a relative concept, a product of propaganda, not the result of an unbiased assessment of the situation. If indeed it be true that we have never had it so good, this may serve only to show how terribly, terribly bad the past has been.

Certain sections of the Church, or perhaps we ought to say certain vociferous church members, really believe, if we may judge by what they say, that one of the ways in which revival could come to Britain would be a return to the poverty conditions of the last century and the early part of this century, "We need a revival to discipline the workers." No wonder the persons whom we are trying to win for Jesus Christ shy away when they hear such pronouncements from the Church or from church officials. "All we like sheep have gone on strike" parodied another preacher, who by his very parody was antagonising the very folk he was trying to win for Jesus Christ.

The only reason why the Church should want and need a revival is not to save itself from extinction but to save our fellow men from hell. That men are made better citizens by being saved is incidental.

But what incredible nonsense is this that people must be poverty-stricken to give them thoughts about God and to convert them. A survey of the nations reveals that nothing can be proved either way in the matter of poverty and wealth leading men to God. Curiously enough, in England it appears to be among the middle class that the highest number of church attenders is found. Moreover, the world's most prosperous nation has the highest percentage of church attendants in the world. Contrariwise, another, almost equally prosperous, is almost, it seems, non-religious, at least as far as the Christian faith is concerned.

But now the investigators are waking up to the fact that large areas of our population do not have it so good. For instance, *The Times* staff reporter has this:

"Two university teachers have disclosed an alarming level of poverty in one of Britain's largest and most prosperous cities. The survey was made in an area covering 2,000 houses and 6,000 people. They found that ninety-two per cent of the houses had only an outside lavatory, eighty-five per cent had no bathroom of any kind, and fifty-three per cent had no hot water.

"In the survey they defined poverty as anything below the level of the former national assistance, plus forty per cent.

"Using this yardstick they were able to classify thirty-six per cent of the population there as poor. Still more worrying was that forty-

(*continued on page 502*)

COMMENT, OPINION AND REVIEW

THE BIBLE PARTAKES OF THE NATURE OF THE UNIVERSE

WHETHER men build a computer, a plane, an ocean-going liner, or even the practically world-wide telephone network, they are able to break down their artifact to its most detailed components and explain exactly the purpose of each component and its relationship to the others, and its function in the operation of the whole entity. This holds for all man's works, however large or complex.

A different situation results, however, from our attempts to analyse what God has created. We probe the living cell, or the atom, or the personality, or the utmost bounds of the universe, and our probings reveal mysteries we either do not solve or if we solve them the solution presents in turn mysteries deeper than ever. All human handiwork is analysable and explicable as to its origins down to the tiniest component; all creation is non-analysable and non-explicable as to its ultimate origin and nature.

Now the Bible being a divine creation partakes of the character of the universe. Its origin is a mystery, its very being is a mysery, yet like all God's creation that man has access to it may be used by him to his gain or loss.

In fact the written word, the Bible, parallels the living Word, Christ, in regard to the mystery of its being, origin and nature. The Spirit-born living Word parallels the Spirit-inspired written word thus: as a human vessel was the instrument of His entry into the world, so human vessels were the instruments of the entry of the written word into the world. As the living Word is divine/human, so is the written word, but the real nature of both eludes us. Explanations are but theories. The real nature of the mystery eludes us, but the reality of the inspiration is there. By faith we grasp them both, and we may use them by faith to God's glory and our own salvation.

The personality of Christ had a variety of manifestations: it was revealed in helpless babyhood, utterly dependent upon His mother; it was revealed in boyhood, the powers of the human personality developing; it was revealed in adolescence and finally in perfect manhood. Yet at every stage of human development *there* was the living Word, *there* was God manifest in the flesh.

The mystery of the Bible's origin, creation and even existence is, to the observant, really a tribute to its divine origin, because the observant person realises that there it partakes of the essential mystery of all that God has created. "Thy word," said the psalmist, "is a lamp unto my feet and a light unto my path" (Psalm 119:105). When we concern ourselves with analysing the lamp rather than using it to light our way we frustrate God's purpose in His sending His word.

WEIGHING THE MOUNTAINS IN SCALES

Readers will be aware from popular science features in press and on radio of the delicate balances in creation that permit life as we know it on the earth. We know, for example, that if the proportions of land and sea areas were different from what they are, life would be impossible on earth; if the earth were bigger or smaller than it is, life as we know it would be impossible; if the proportions of oxygen and nitrogen in the atmosphere were only slightly different our present life would be impossible; if the earth's distance from the sun were not exactly what it is and if the moon's distance and positioning were not exactly as they are life as we know it would be impossible. If *any one* of these factors was different life would be impossible. That they are all as they are, and function as they do, with multitudinous other similar complex relationships operating in harmony, gave rise to the Spirit of God's moving the psalmist to explain, "the heavens declare the glory of God and the firmament showeth his handiwork" (19:1).

Our line of thought resulted from our pondering the reason why the mountains of the world are of such a height that their summits parallel man's ability to conquer them, no more and no less. Were they three times as high, were Everest, say, 100,000 feet instead of 29,002 feet, most would be unclimbable. Geophysicists rarely point out, however, that were the mountain ranges different in bulk and

(*continued on page 502*)

Elim Missionary Society feature

CHANGE BUT NOT DECAY

By DON L. NORTON

THE hymn-writer stated "Change and decay in all around I see." This is not so at Phalaborwa; change, yes, but not decay. Newly constructed tarred roads make an easy journey. It is hard to imagine that in 1960 our old Morris Minor had to negotiate ruts, corrugations and potholes. This we have to do only when we visit our out-stations in the bush country, but now with our "Elephant" (the name the local people have given to the Land-Rover), not with the Morris.

What is to be found in Phalaborwa? First there is an ultra-modern shopping centre where, though prices are high, almost any purchase can be made. In 1965 two new schools were opened, one high school and one primary school for English-speaking children; this is the one attended by our children.

The mines of Phalaborwa are the reason for the sudden growth of the town. A phosphate mine and a vermiculite mine have been in operation for a number of years, but the new copper mine has only come into being since 1964. These mines have attracted other industries, thus causing a sudden demand for skilled workmen, a demand which required increased housing and other facilities.

The African labour force also had a rapid increase. This meant that hundreds of Africans flocked to the area; Phalaborwa meant big money to them —but no housing.

A gigantic problem arose for which no one was prepared. Small huts of cement bags, shelters of

ELIM MISSIONARY SOCIETY

ANNUAL MISSIONARY CONFERENCE

September 1st—8th

CAPEL - ELIM BIBLE COLLEGE

Subjects for discussion:

- THE NEW AFRICA
- THE CHANGED FACE OF SOUTH AMERICA
- INDIA'S DILEMMA
- OUR NEWEST FIELD
- FAR EASTERN NEWS
- THE CHALLENGE OF THE FUTURE

Devotional sessions led by

REV. L. W. WOODFORD (A. of G.)
Late missionary secretary and much-travelled speaker.

GREAT MISSIONARY YOUTH RALLY
Friday, September 8th
Camp fire, weather permitting

Reserve these dates Come for a week Come for a day

sacks and cardboard boxes, lean-tos of corrugated iron, anything for shelter and shade, sprang up all over the bush country; illegal squatters camped wherever possible.

The government departments became worried. Such conditions could cause widespread disease. One case of typhus or typhoid and hundreds would have died. Temporary sanitation was erected and a temporary water supply laid on—but only temporary. A new township was planned, with all modern facilities and substantial housing: 2,000 houses for a start and a final target of 10,000. Now the first 2,000 houses have been completed—the "shanty town" has gone. Happy-faced Africans are everywhere; they not only have the "big money," but now they can have a nice house in which to live, government-provided.

How have these changes affected the church work? First the medical work. New government clinics have been opened in the area and more are to come, consequently there has been a drop in our medical work, but not a close-down; neither the people nor the local government departments want that, and so a steady flow of sick people are helped daily.

Secondly the church work. This has increased tremendously. New mine compounds have sprung up like mushrooms and will continue to spring up, each one presenting a challenge to ourselves and the

(*continued on page 503*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

This week's contributor:

Ron Jones

LET us begin this new "evangelism in focus" series by thanking God for the thousands of people throughout our land who have committed their lives to Christ during the past few weeks. Everyone who names the name of Jesus and who has, therefore, a deep concern about the dying souls of men, rejoices because of the many thousands who heard the gospel proclaimed during the recent visit of Dr. Billy Graham to our country. Lives have been challenged and changed in all age groups; homes have been revolutionised; the voice of God has been heard by many for the first time in their lives. Thank God for Billy Graham—the man and the message.

For weeks "Billy's back" caught our eyes from hoardings and newsprint, from handbill and leaflet. One of the most important aspects of this crusade, and incidentally probably the least noted, is the new challenge and new sense of opportunity and urgency which has come to Christians throughout the Church. Preparation rallies, counsellor classes, pre-crusade prayer meetings, publicity committees, follow-up committees, arrangement committees, finance committees, door-to-door visitation—no effort was spared. Many hours were freely given. The challenge was met and the opportunity grasped. Billy was back!

Now there is a new challenge. There must be a new urgency. We just cannot delegate our task to another. We must do something about it ourselves. I wonder what could happen right now if we were all prepared to continue in the same resolute and dedicated manner in our own local churches and movements as many have done in the crusade. The burning question is "What are we going to do about it?" Are we going back to the same old pattern or are we going to make every possible effort to reach our workmates and friends for Christ by witnessing to them and encouraging them to come along to our Elim church on Sunday evening?

It was thrilling to see Christians night after night at the crusade helping, ushering, counselling—and on the job early! After this dare we say again "I'm sorry I can't just manage to get along to the prayer meeting or the Bible study mid-week"? And if we do manage to make it, dare we just be content to slip in late?

My space has gone, but in future columns we shall be looking at other vital avenues of outreach as we put evangelism in focus.

YOUTH PAGE

THE FEEL OF POWER

By ALEX TEE

AN E type Jaguar came roaring down the motorway and in it were a young couple who were enjoying the thrill of its performance. There are many young drivers who would love to have a similar experience. The only thing is that they do not have the means to own an E type Jaguar !

In some parts of the United States prefects from the older classes put on a special uniform and become traffic controllers allowing the younger children to cross the road. They have authority to stop a motorist in order to let the children cross. They have power to book any motorist who will not obey when they step out into the roadway. Imagine how any fourteen-year-old feels when he goes up to a motorist who has not done as he should. The feel of power is very real.

Judges, police, politicians and many others know what it is to have this. There is, however, another realm of power which many of these great men of authority have never known. It is

POWER FROM ON HIGH

Here is an experience which we would like every member of the Elim Youth Movement to have. The feel of this power is sacred as well as exciting. To feel the throb of God vibrating through your being is an experience no Christian should miss. It will make you want to praise the Lord, to speak in other tongues, to rejoice with an overwhelming thrill which will reverberate right through you. Alas, so many young people do not quite know how to channel this experience, and this results in an anti-climax. No matter how strong a car engine may be it will get you nowhere unless it is switched on, put into gear, and someone who knows what he is doing and where he is going gets a grip of the controls. It is most important that we begin to do things for the Lord, but we must ever be sure that we are doing those things which the Lord wants us to do. Ask the Lord for guidance, ask the Lord for wisdom, ask the Lord to give you a gracious spirit and then go ahead and see the power of the Lord doing a great job with you and through you.

POWER IN PRAYER

Here is a secret weapon which so many Christians know about but simply leave to one side. Prayer has become " one of those things " in the lives of so many young people. Prayer is much more than that. There is a power in prayer which we can experience if we are willing to set ourselves apart to have it. It means laying hold of God with all that we possess. As a person really intercedes he or she will know that there comes a point in which a deep sense of relief, an inner witness of the Spirit, is received, and relax with an assurance that God is going to answer this particular petition. How few there are today who know true power in prayer.

POWER IN EVANGELISM

Charles Finney, one of the greatest evangelists who ever lived, speaks of an ability to fasten saving impressions on the minds of people. This is interesting. It means to impress people with their need of salvation in such a way that it fastens on to their minds and they just cannot shake it off. The main reason why so many people do not get saved today is that they do not feel their need and therefore they have no sense of conviction of sin. Oh for young people in our Elim movement to possess this power. Would you like to feel you have such ability that when you speak to lost souls about their sin and their true state before God they become hooked like a salmon ? This would mean that no matter how they try to shake your words off they would find that they cannot. Let us all seek God's face until we receive this amazing power.

BOOK YOUR COACH NOW FOR . . . WESTMINSTER CENTRAL HALL

THE NATIONAL YOUTH RALLY. SATURDAY, SEPTEMBER 30th

Hear THE JOY BELLS and DON EVANS, and see THE TEENAGE MARCH OF WITNESS

RESERVED SEAT TICKETS 1/-. APPLY TO HEADQUARTERS

Women's Page

by Anne Renshaw (RHODESIA)

THE WOMAN'S WORLD ON THE MISSION FIELD

4. " All creatures great and small "

WHEN they heard that I was planning to come to Africa as a missionary several of my friends expressed their horror at all the " creepy-crawlies " I would meet. I was never one for going cold at the sight of a spider, but I do not profess to be fond of them. It varies with the location and season of the year how many insects you see. During the rains they are great in number and variety, but in the dry season you do not see too many.

The perennial nuisances are the ants. There are all sorts and shapes, from the destructive white ants, which are really termites, to the tiniest ants that just swarm over any piece of food left out. The driver ants are the most aggressive. We found those in East Africa, " marching " in long columns, with soldiers either side to nip to the death anything in their path. They are guaranteed to clean your whole house of insects if they get in—and they clear you out too ! Then there are the sugar ants, which are attracted to anything sweet, and the " sungu-sungu," which make a singing noise as they move along the ground in strict formation.

There are the occasional poisonous spiders, but these are not very common. We had a huge one in our sitting room one night—about six inches in diameter. We did not stop to find out if it was poisonous or not! The commonest poisonous insects are the scorpions, with their wicked hypodermic-needle-like tails. They vary in size, and having been stung by a small one I do not wish to be at the wrong end of one of the large variety !

When one thinks of African wild life one immediately thinks of snakes. We have met many of them, and have had some miraculous deliverances. Only a few weeks ago my husband was walking down the path at night and put his foot in the curve of a puff adder lying there after it had eaten. When we were at Msolwa we killed six spitting cobras in our toilet at regular intervals. One afternoon I was going to get an onion out of a basket in the kitchen, and there coiled around the bottom was a snake. The Lord seems to give His people a sixth sense where snakes are concerned, and added protection.

Of the larger sort of creatures, leopards seem to be our closest acquaintances. We had not been long on the field when our first hen and her chicks were taken from almost under our bedroom window by a leopard. Since that time the species has deprived us of countless chickens, goats, and a beloved dog. After one had taken our dog, for several nights we saw him lurking under the bushes only a few yards from the house waiting for the other dog. One Saturday afternoon we were in our house at Kikilo when two girls came to the window, breathlessly saying " Chui ! Chui ! " We had not been in Tanzania very long, but we had learned that " chui " meant leopard. It seemed impossible that a leopard should be around in daylight, but my husband went to investigate. It appeared that a man had been cutting the long grass for thatching just over the brow of the hill and had come across the leopard's sleeping place without knowing it. The startled leopard had leapt over the man's head and had run snarling to a higher rock.

Animals which have been chance acquaintances were those we used to see on the game plains of Tanzania on our way to Arusha—stately antelopes, long-legged giraffes, gnus, and an occasional ostrich, which would run by the side of the car like a giant chicken.

We have always had our own animals. Our first was a little black half-Siamese cat, which kept us amused with its tricks and the mission station awake with its weird call. One dog that we had was called " the dog of wonder " by the local people because he had a fight with a hyena and came off best. Hyenas were often around, and their howls in the dead of night would send shivers down my back. We have had all sorts of pets, from the usual cat and dog types to rabbits, goats and doves—all creatures great and small. But it never does to love an animal too much in Africa, for you never know when you are going to wake up and find it gone without a trace.

Sunshine Corner

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN

MARY and Sally were playmates, and Mary was very sad because Sally kept saying things like " My God " and " Good God." Mary knew that it was wrong, and she wondered what she could do about it, so that night, when she said her prayers, she asked Jesus to help her to tell Sally about taking the name of God in vain.

Next day Mary and Sally were playing shop and Sally started using these words again, so Mary said " Sally, what's your mother's name? "

Sally said " It's Gertie. What do you want to know for? "

" Well," said Mary, " you love her a lot don't you? "

" Yes, I do," said Sally.

" Then I'm going to use her name as a swear word," said Mary. " I'm going to say ' Great Gertie ' instead of swearing."

" I don't like that. Why should you do it? " asked Sally.

" Well, I love Jesus and God, and you keep on taking God's name in vain and I don't like that," said Mary.

Sally saw what Mary meant, so she said " All right, Mary, I'll stop using God's name as a swear word if you will not use my mother's name as a swear word either."

It worked. Every time she went to say " Great God " it seemed to turned into " Great Gertie " and so this very bad habit was broken.

I hope you will all learn to love and respect the name of Jesus and God. It must be very important to do so, because God made a special commandment about it and the Lord expects us to keep His commandments. Some of us like our own names and some of us would like to change them for something else, but the greatest name in the world is the name of Jesus, and the Bible tells us that one day every knee is going to bow at the name of Jesus, for all the people will know that Jesus is the Lord our God.

God bless you. Lots of love from

AUNTY MAY.

normally take about thirty days. Epaphroditus undertook this journey to supply that which was lacking in the Philippians' service to Paul (2:30).

Epaphroditus in Rome

What a minister, and what a messenger he proved himself to be:

A brother, bringing heartwarming kinship, fellowship and love (2:25).

A companion in labour, entering wholeheartedly into the service of the gospel with Paul (2:25).

A fellow soldier, standing courageously by Paul on the field of battle (2:25).

A selfless servant of Christ, regarding not his own life for the work of Christ (2:30) but ministering gladly to the wants of the apostle (2:25).

In Rome, either as a result of the arduous journey or because of his utter abandonment to the work of Christ while in the capital, or more likely a combination of both, this man of the large, unselfish, loving heart drew nigh to death. Earth was receding, heaven was opening; the life of this brother, companion, servant and soldier was fast ebbing out—but God . . .

J. H. Jowett says " All the great servants of God have put their all into the venture, and in the holy crusade have dared the world, the flesh, and the Devil. They have never staggered at the cost; they have never flinched at the demand of blood; they have called out all their reserves, and their last ounce of energy has been gladly consecrated to the cause of their Master's kingdom."

The salt of the earth, the light of the world,
The seed of the Church are they
Who go down to death for Jesu's sake,
Who never one moment a compromise make,
But give to the end of their day.
But what a great dearth of those who have hurled
Their selfish security away.

Paul writes the epistle to the Philippians

Mercifully God raised up Epaphroditus, but the news of his dangerous illness travelled to Philippi and the church was much troubled by it. Somehow Epaphroditus heard how troubled they had been because of his sickness, and it created within him a great longing to go back to Philippi (2:26). Indeed, he was deeply depressed at the thought of his beloved Philippians being troubled because of

him. Paul too had them in his heart (1:7) and, although Epaphroditus had been such a help to him, his concern for them led him to send Epaphroditus back to Philippi with the letter which we now call the epistle to the Philippians (Philippians 2:25, 28).

This is the epistle of Christ-centred, crucified men; whether it be Paul, or Timothy, or Epaphroditus it is Christ first, others next, themselves last.

Their motto: "To me to live is Christ" (Philippians 1:21)—"the things of others" (Philippians 2:4).

Church reports *(continued)*

trusting Jesus, illustrated by his son being bound in a chair and then, in one swift movement, released without the rope being cut. Many children realised their need of a Saviour and when an appeal was given a good number responded. ALAN SEEMAN.

HOVE **Pastor: A. S. Brewster**

Steady progress is being maintained at the Hove church under the ministry of Rev. A. S. Brewster. A recent visit by the London Crusader Choir resulted in a full church, while the services during the Whitsun convention were much blessed, the preacher being the Rev. A. K. J. Magee.

Fourteen new members were received into fellowship at a recent Sunday evening service. Praise God for all His blessings. L. NORTHCOTE.

YEOVIL

For nearly two weeks Yeovil people—and many from a wider area—have been flocking to the marquee pitched on Yeovil Town football ground to join the ranks of those eager to hear Rev. Alex Tee. For he it is who is leading the Yeovil Elim crusade.

This three-week festival of music and evangelism is being held mainly in the marquee, with some services in the Elim church at Southville. The tent holds between 400 and 500 people, and was packed for last Sunday's service.

"Yeovil has responded very well. For people in a town of this size to fill a tent like that is very good," said Mr. Tee this week.

The musical content of the crusade is being provided by choirs from Bournemouth, Taunton and Southampton, singers from Bristol, Dorchester and Yeovil (among them one of Britain's leading gospel singers, Rev. Alan Caple) and rhythm groups.

ATTRACTING CHILDREN

One of the most important features of the crusade is an appeal to children to take part in church life.

Says Mr. Tee: "We are trying to attract boys and girls who do not go to a Sunday school. We want them to get back to what we think is a very important contribution to the nation's spiritual life."

Record Review

By DOUGLAS B. GRAY

NEW and brilliant gramophone records are among the latest releases now available and containing recorded material attractive to Christian listeners of all age groups and to suit every taste. We can mention but a few and include those we feel will be of special interest to Elim members and friends.

Billy Graham Crusade records include sermons by Dr. Billy Graham and the crusade choirs of many countries. *George Beverley Shea* sings some of his favourites and musical numbers by the musical team with Tedd Smith and Don Hustad at piano and organ. L.P. records (mono) at 38/-.

Two superb L.P.s (stereo and mono) provided by two world-class choirs. *Sing! with the Laymen* and *Choirsing!*—the Paul Mickelson mixed voice choir. Both these records include a top-class book containing words and music of the pieces contained in the recordings. The arrangements and musical backings are of the highest standard. These records are only obtainable from the music department at the London office. Price 35/- each (mono or stereophonic) including postage.

A new disc entitled *Alan Caple sings gospel songs.* This record will be of interest to all Elim friends. The musical backings are attractive and well done by a team of young Elim musicians: Geoff Cooper, Pat Morgan, Michael Greenway and Margaret Seyers of the Gospel Rhythm Group from our Clapham church, together with John Evans and David Price of Kensington Temple. Musical arrangements are by Peter Bye of the London Crusader Choir. There are ten songs on this disc embracing a wide range of musical expression. Most of the songs are already well known, but the album features two new ones. You will find these modern arrangements both interesting and heart-warming. Send today for this record recorded at the studio at the Elim Bible College by George Hood.

A new sound from Scotland: *The Scottish Gospel Singers* with orchestra. This group was only formed in 1964 and represents the Scottish gospel radio studios. In this album the Scottish Gospel Singers,

conducted by Mr. John Brown, have recorded many of the great standards of hymnology.

Dr. Bryan Wigglesworth (son of Pastor Wigglesworth, Missionary Secretary) has now his third disc on sale, entitled "Jesus is all the world to me." Emyr Davies, the talented organist, backs this fine new release.

The London Crusader Choir (Britain's most recorded gospel choir) has over thirty records now on the market and on various labels. Send for the complete list. These recordings are used world-wide in homes and churches and over radio and television networks.

Keep up to date with music in your home and for use in your Christian service and ministry.

All these and other recordings are available from the music and recording department at the London office.

EDITORIAL (*continued*)

nine per cent of the children fell below this level.

"Even when the lecturers altered their yardstick and added only twenty per cent to the national assistance rates they found that twenty-five per cent of the children were living in poverty."

The Times, May 30th.

Six weeks later, under the caption "Britain's poor," a startling *Times* leader has the following:

"The growing realisation of the extent of child poverty in Britain is hurting the public conscience. Feeling is the stronger and more widespread because it cannot be escaped by blaming the laziness or irresponsibility of the children's parents. A good many of the families are poor in spite of the fact that the breadwinner is hard-working and industrious. They are poor plainly and simply because his earnings are not large enough to keep them above subsistence level as measured by what they would get on supplementary benefit. Last week's Ministry of Social Security report suggested that there were about 1,000,000 children in families below this line. About half of them were in 160,000 families which were thought to be enduring the greatest hardship, the children of fathers who were in full-time work—or were out of work and prevented by the 'wage-stop' from receiving full allowances. In these cases allowances are kept to what the father would have been earning if he had been at work.

"The Ministry's report showed that the extent of the problem is much greater than was supposed, even by those most acutely aware of its existence. One striking fact was that many of the families in need were not large ones. It was estimated that nearly half of them had only two children."

In the light of these circumstances the Christian Church, as the conscience of the nation, should get at the facts of the social situation to prevent it becoming the victim of political propaganda or the stooge of political parties, and pronounce unbiased judgment on the facts of the situation among our people.

COMMENT, OPINION AND REVIEW (*continued*)

height from what they are most of them would not only be unclimbable, they would so affect the earth's climate that the world would be as barren as the moon. This is a fact of geophysics, but it is also a fact of Scripture. Isaiah in describing the greatness of God does not indulge in poetic licence in that marvellous utterance when he states a simple fact of geophysics, "God weighed the mountains in scales and the hills in a balance." The whole verse reads, "God hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance" (Isaiah 40:12).

It may be commented here that atheists are the only people in the world who base their system of philosophy on the denial of the evidence of their senses. If a person denies the evidence of his senses, he has no other evidence upon which to build, hence the divine verdict, "The fool hath said in his heart that there is no God."

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at our office, and we appreciate the generosity of our anonymous donors.

Receipt No.		£	s.	d.
Evangelistic campaigns				
4111	E.M.J.	10	0	0
4117	Shetland	5	0	0
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4104	God bless you	5	0	0
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5562	O.H., for Bibles to China	18	0	0
5582	L.G., for Ghana mission	3	0	0
5594	Coleshill	2	0	0
5385	B.C., for Ghana project	10	0	0
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5646	E.W.M.A., Ghana project	1	0	0
5650	E.W.M.A., Ghana project		2	6
5733	R.B.S., for M. Thomas's work, Tanzania		10	0
5768	Two Elim members, for help in China	3	0	0
5778	E.M.J.	2	0	0
5784	Postmark Colchester	1	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.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, August 7th — Romans 9:1-18

If by the sacrifice of one sinner all could be saved both Paul and Moses would have made that sacrifice so greatly did they love their people (v. 2 and cf. Exodus 32:32). But there is One only by whose vicarious death all may live (" I lay down my life for the sheep "). The multiplied privileges of Israel cannot save them (vv. 4, 5). Lest any think God's purposes for Israel have failed, the truth lies in the fact that not all who bear the name Israel are really Israel; not all Abraham's descendants are " children " in a true sense. With Paul this relationship takes on a spiritual character and results from personal choice (2:29; 4:16, 17; Galatians 3:7-9, 29). And so also did our Lord teach (John 8:37-39).

Tuesday, August 8th — Romans 9:19-33

God's choice of men does not depend on their worthiness. The foreign and wicked Pharaoh illustrates this (v. 17). And God did not harden his heart (v. 18) till he had hardened it himself (Exodus 8:15-32). God ratifies men's choices for good or ill. Arguing from " the potter and the clay " (v. 21), Augustine, and later John Calvin, said " From the same clay God makes the elect and the damned," which was quite beside the point and a slander on God. This has nothing to do with election to personal salvation or otherwise, but is about God's choice of instruments for service, whether of nations or of individuals. God continues His unfaltering plan through the " remnant " (v. 29).

Wednesday, August 9th — Romans 10:1-13

Israel missed the " path of faith," but the Gentiles found it. They fell over a big Stone in their way (Isaiah 8:28), God Himself; and when that Stone personified appeared they tripped again (9:33). They sought justification by the keeping of Moses' law, which Moses himself never did. The " path of faith " is the very essence of the Abrahamic covenant, but Israel missed it. They aspired to acceptance through law-keeping whereas God wanted them to submit to the principle of faith. Christ is the terminus of the law (v. 4), and belief in His death and resurrection is the only way of justification (v. 13).

Thursday, August 10th — Romans 10:14-21

God rhapsodizes not over the beauty of His messengers' faces but over that of their feet (v. 15). By the time this letter was written the gospel had been carried to the uttermost parts, the " ultima thule " or bounds of the Roman empire (Acts 1:8), which in those days was the British Isles (v. 18), and it was carried by the feet of the witnesses, travellers, soldiers and merchants. Israel would not accept the message of this wider mercy, and presumed on the goodness of God. They were therefore rejected (vv. 20, 21) —rejected temporarily, but not " cast away " in a final sense (11:1).

Friday, August 11th — Romans 11:1-12

Israel were not repudiated (v. 7), as proved by Paul's own conversion. As in Elijah's day, there was a godly worshipping remnant, a seed, living on after the winter of Israel's failure, to bear a future harvest (v. 6). That remnant was " the election." This blindness and deafness was not arbitrarily inflicted by God, but resulted from their own moral choice which He endorsed (v. 8). He always does. Paul is difficult to follow here. " By their fall " cannot mean that if they had not fallen there would be no salvation for the Gentiles, but rather " despite their fall . . ." How much grander had they been God's instruments for the salvation of the Gentiles !

Saturday, August 12th — Romans 11:13-24

The parable of the olive tree, doubtless from Jeremiah 11:16, becomes the framework of the canvas depicting God's dealings with Israel. The soil is Palestine, the root the Abrahamic covenant, the sap the divine life flowing through the trunk and branches, and these the progressive and narrowing selection of God through Isaac: Jacob, Judah, David, and finally David's Son (Matthew 1:1). In Him all is fulfilled. Faith is the principle of union with God, whether of the natural or the engrafted branches. To those of the faith of Abraham (and not the flesh only) were the promises tied.

Sunday, August 13th — Romans 11:25-36

The blessed day that marks the completion and home-call of the Church, " the fulness of the Gentiles " (see the identical phrase in Genesis 48:19), will mark the end of Israel's blindness (v. 25). " And so shall Israel be saved " (v. 26) does not mean all Israel without exception. " So " is an adverb of manner, meaning " thus " or " in this way." Not even all Israel who are alive at His coming, for that would put a premium on the accident of birth. Only one meaning is possible, i.e. " all who are truly Israel " (9:6) will be saved evangelically. If we would see the salvation of God's ancient people let us do our utmost to hasten " the fulness of the Gentiles," the spread of the gospel to all the nations.

CHANGE BUT NOT DECAY *(continued)*

national workers. Thousands of men and women have entered the area, each in need of the Lord Jesus. The new township has also given opportunities for Christian service, our greatest need now being a church building. A site for this has been promised us, but work on a building cannot begin until funds are available. A mud hut will not be suitable on this township; town planning demands a building in keeping with the surroundings. Such a building costs a lot of money. If you want to help just write to the Missionary Secretary.

Another effect of the change in our mission work is the opportunity to help the white people of the area. A number are hungry for the Word of God, and so an interdenominational Bible fellowship has been started—a small beginning but with great potentiality.

Phalaborwa has become a new place, old things have passed away and much has become new, but the need in the heart of man remains the same. There is still the necessity for the changed man, born of the Spirit of God. The great changes have brought great challenges. By God's grace and power we can face up to these. We cannot say " Come over and help us," this seems impossible, but we can say " Brethren, pray for us."

FLASH. George Canty at Port Talbot, South Wales, reports 150 profess conversion to date. Seventy young men in tent until eleven one evening. Congregations 150-200.

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MISCELLANEOUS

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THE ELIM TAPE RECORDING FELLOWSHIP invites all tape recording enthusiasts and owners of tape recorders to join the Elim Tape Recording Fellowship. Write to Douglas B. Gray, 15 Rodenhurst Road, Clapham Park, London, S.W.4, for full details. Write now. C.1432

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HOLIDAY EVANGELISM

" YOUTH FOR EUROPE." Two hundred workers wanted for Belgium, France, Luxembourg and Holland (£18 fortnight), July—August. Brochures, Pastor Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1372

ITINERARIES

London Crusader Choir :
August 13, Eastbourne Elim Church.

Kevin Brotton :
August 5, 6, Bradford ; 9, Leeds ; 10, Sowerby Bridge.

DEDICATION

OLIVER. On June 18th, at Elim Church, Eastleigh, Paul Varndell Statton Oliver, son of Jeffery and Vera Oliver, was dedicated to the Lord by Pastor W. E. Lawes.

GOLDEN WEDDING

THOMAS. Pastor and Mrs. G. H. Thomas, August 1st, 1917. Fiftieth anniversary (Psalm 34:3).

WITH CHRIST

DAVIES. On July 6th, Mrs. E. Davies, at Leyton. Member of Elim Church, Southend-on-Sea. Officiating minister at funeral: J. A. Wright.

FOWLER. On July 7th, Mr. T. Fowler, member of Elim Church, Eastleigh, passed into the presence of the Lord. Officiating minister at funeral: W. E. Lawes.

FROBISHER. On July 10th, George Frobisher, aged 65. Officiating minister at funeral: J. Hyde.

HOPE. On July 15th, Mrs. Ethel Hope, aged 82, faithful member of the Elim Pentecostal Church, Scarborough. " For ever with the Lord." Officiating minister at funeral: J. Hyde.

HOWARD. On July 1st, Mrs. L. Howard, member of Elim Church, Eastleigh, passed into the presence of the Lord. Officiating ministers at funeral: W. E. Lawes and A. Imbrey.

HUSBANDS. On June 26th, Minnie M. Husbands, for many years a faithful member of Leyton Elim Church, passed peacefully into His presence. (Hebrews 12:1, 2.) Officiating minister at funeral: Glyn Taylor.

MACKIE. On July 7th, Hannah Mackie, aged 78 years, member of Westcliff Elim Church. Officiating minister at funeral: George Backhouse.

ROBBINS. On July 10th, Rhoda Annie Robbins, aged 85 years, member of Westcliff Elim Church. Officiating minister at funeral: George Backhouse.

STEELE. On July 6th, Edith Steele, aged 67 years, faithful member of Elim Pentecostal Church, Macclesfield, went to her reward. Officiating minister at funeral: Ray Hughes.

THORNE. On June 28th, William Thorne, aged 73 years, of Milford Street Elim Church, Salisbury. Officiating minister at funeral: James F. Hardman. " Severed only till He come."

COMING EVENTS

BOURNEMOUTH. August 5, 6. Elim Pentecostal Church, Curzon Road, Springbourne. Pastor J. Osman's twenty-first anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher : H. W. Greenway (Secretary-General).

BRIGHTON. August 20. Elim Pentecostal Church, The Lanes. Visit of D. B. Gray and London Crusader Choir at 3 and 6.30.

EASTBOURNE. August 13. Elim Pentecostal Church, Hartfield Road (three minutes from railway station). Annual visit of London Crusader Choir at 11 and 6.30.

MILLISLE, Northern Ireland. August 6. Elim Pentecostal Church, Moss Road. Convention. Saturday at 3.30 and 6.30. Sunday at 11.30 and 7. Preachers : W. J. Martin (Bangor), G. Wallace (Armagh), Fred Carson (Lurgan), David Christie (Belfast). Refreshments provided. Musical items. Convener : W. H. Holohan.

SOUTHPORT. July 30—August 13. Minor hall, Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's summer Bible club conducted by Uncle Bob (Howells). Daily 10 to 4. Do-it-yourself kit, games.

BANK HOLIDAY CONVENTIONS

BARKING. August 28. Elim Pentecostal Church, Ripple Road. At 3 and 6.30. Preacher : J. A. Wright (Southend-on-Sea).

SOUTHPORT. August 26-28. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers : L. W. Green (Vice-President) and S. Beresford. Presbytery rally on Saturday at 7, with male voice choir. Sunday at 10.45, 2.30 and 6.30 (with opportunity for those seeking the baptism in the Holy Spirit). Monday at 3 and 6.30. Jean and Les Snowden (Sheffield duettists) and district youth choir.

WESTCLIFF-ON-SEA. August 26-28. Elim Pentecostal Church, Electric Avenue, near Fairfax Drive. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Musical items on Saturday by Westcliff Male Voice Choir. Preachers : T. E. and Mrs. Francis.

WORTHING. August 26-28. Elim Pentecostal Church, Grosvenor Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 7. Opportunity for seeking the baptism in the Holy Spirit. Preacher : C. J. E. Kingston.

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THE ELIM EVANGEL

Vol. XLVIII No. 32 AUGUST 12th, 1967 6d.

Photograph by David V. Davenport

FINCHINGFIELD, ESSEX

Let's face the facts

"You can't start a fire with an ice-block"

by Ron Jones

WHAT men faced in Bible times they are facing today. The same God who helped in the long ago is still on the throne today, but His people must comply with the same age-old conditions in order to obtain the mighty outpourings of His power.

THE WORLD IS AT THE CROSSROADS

We are on the verge of terrible collapse apart from God. It is easily possible for us to build up a picture of the fearful conditions around us, but it is basically the same old story of man's failure.

Politically the world is in a bad condition.

Laws are not as binding, and leaders are not as certain of the wisdom of their plans. In almost every corner of the earth ideologies are crashing, and in our own country, even as I write, frantic attempts are being made to pass laws that will make two of the worst moral sins permissible.

Economically the world is in a bad condition.

There are few nations in the world at this moment which are not on the edge of economic downfall.

Morally the world is in a bad condition.

We deplore the increasing tendency to gloss over sin. It would seem to many of us that moral conditions cannot get much worse without the Lord sending judgment on the earth. Our own beloved land has become a vast Vanity Fair of beauty parlours, doubtful posters, night clubs and cocktail parties, of jaded people seeking thrills in almost anything and everything. Men and women in all age groups have become the slaves of wrong values and are bound to the world's views of success.

Religiously the world is in a bad condition.

We immediately think of the present spread of false cults with their carefully presented packets of poison. Then there is the tidal wave of modernism and liberalism which has now invaded almost every one of the larger denominations, and which spells out in terribly clear tones "doom" unless a bulwark is built against it. Then add to all that the coldness, the worldliness and the powerlessness of many of our churches and you have a brew that is poisonous to its last dregs.

The Church has come near to the danger of making the symbols of its faith silken slippers, or an easy chair, instead of a blood-stained cross. Many of us Christians have become frostbitten in the realms of luxury. We can still be able to make a show before the world but be completely unable to give a demonstration of power; and, friends, let us face the fact, this generation needs a demonstration of power and not just a religious show.

WHAT IS THE ANSWER TO IT ALL?

We shout aloud "That's an easy question to answer. Of course, the Lord Jesus and the old gospel message with its blood and its cross are the answer." Yes, friends, that is true, but it is our responsibility to proclaim it by lip and life—and that is just where the crunch comes.

This message must catch fire in our hearts; it must claim us and lay compulsion upon us. We simply cannot hope to light a fire with an ice-block. I am reminded of the condemnation of the Lord upon the church at Ephesus. We can read about it in Revelation 2: 1-7. Let me underline some very vital words: "Nevertheless I have somewhat against thee, because thou hast left thy first love." What pathos! Notice that the works go on, the show continues at the same times, but the emotion, the enthusiasm, the energy and the fire are lacking.

It is a shame and a sin for the Church of Christ, which He has purchased with His own blood, to be cold, dispassionate and unenthused, unmoved and unconcerned—like ice-blocks!

The message that reached us and saved us must grip us. It must burn in our whole being. Our forefathers used to talk about being "on fire for God." This age demands the return of the phrase not only to our vocabulary but to our experience. Someone once said "One soul on fire will set other souls on fire." We must, without apology, without fear, without ceasing, preach and practise our beliefs. I am always challenged by the words of the apostle Paul when he wrote his first letter to the Thessalonians. In the eighth verse of the second chapter we read: "We were willing to have imparted unto

you, not the gospel of God only, but **also our own souls, because ye were dear unto us."** Here is the answer.

We have tried most things except the giving of ourselves. We engage in discussion groups, splitting Greek infinitives, trying to answer the unanswerable, seeking to fill our minds with a little more learning. Do not misunderstand me. With all my soul, I am all for Bible conferences and discussion groups, but if they do not result in holier living, more sacrificial giving and more effective witness-bearing we must ask ourselves where we are missing the mark. The time has come for us to catch fire.

We have good organisation and we have good programmes, but the Holy Spirit will not touch programmes or organizations unless they are dedicated to the proclamation of the gospel. The hard grip of secularism has taken hold of the souls of multitudes of church members. The world has gone mad after materialism. Here is stark challenge.

Members of Elim, we must resolve, every one of us, to engage in single-hearted, single-minded, undivided, Christ-centred evangelism, and it must not just be a matter of words and schemes; it must be a fire burning in our souls. There must be a

(*continued on page 516*)

PROVISION FOR PREACHERS

"The Lord knoweth them that are His" (2 Timothy 2:19)

By F. G. EVANS, ERDINGTON

IN a world of scoffers and rebels against God, together with the fact that many have a form of godliness but deny the power thereof, this foundation stands sure, "the Lord knoweth them that are His." Thank God there are those still. The thought in this text is also that only the Lord truly knows them.

1. HE KNOWS THEM

"My sheep know my voice," said Jesus, and He knows His sheep; He knows how to count them and He loses none of them. While it is not presumption to know we are His, and recognise others as His upon the basis of their confession of Him as Saviour, we cannot be in His unique possession of this knowledge. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91). He is able to make the arrow to pass by the child of God, or is equally well able to pour in grace and comfort when it is needed. No amount of deception will deceive Him, but no amount of despair or feebleness will conceal our identity as children of God.

2. HE KNOWS THEM THROUGH AND THROUGH

Not only does He know them that are His, but He knows their character and need. He knows us better than anyone else does. Others may misjudge us, but He knows us. He also knows us better than we know ourselves. We may feel that we can bear no more, but He knows our capacity (1 Corinthians 10:13).

3. LET US BE HIS

Some are not His. However, the Lord desires that we should be His not only through Calvary's purchase of our redemption but through our surrender to His right of possession.

The apostle goes on to speak of our response to this great truth: "Let every one that nameth His name depart from iniquity." We need to be His and show that we are His by shunning evil and cleaving to the good; as light in a dark world; as living epistles known and read; as becomes the children of God; as heirs and joint-heirs with Him.

The most dread words of the judgment day will be His words if they are "Depart from Me, ye workers of iniquity; I never knew you" (see Matthew 7:23 and Luke 13:27). Let us never forget that by simply being His in practical witness to His ownership we may induce others to become His also.

Note. Some may find it beneficial to couple this text with the Old Testament incident from which this quotation is drawn. This is the gainsaying of Korah and the rebellion of Dathan and Abiram (Numbers 16, especially v. 5). The Septuagint version of verse 5 is particularly striking. It is as follows: "The Lord knew them that were His and were holy, and brought them near unto Himself . . . and whom He chose unto Himself, He brought near unto Himself."

Even as He was

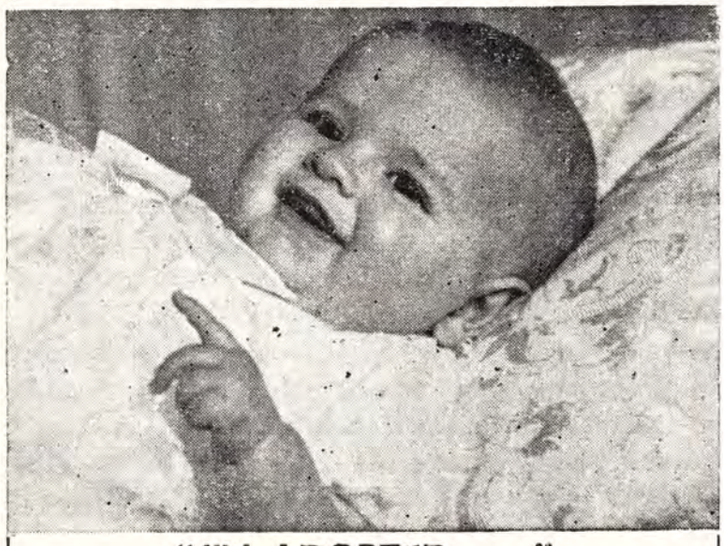
by D. MELLAR
SPARKBROOK, BIRMINGHAM

"They took Him, even as He was, in the ship" (Mark 4:36).

THE Lord Jesus Christ slept in the ship because He was fatigued by His teaching and healing ministry, for He had come not to be ministered to, but to minister, and to give His life a ransom for many. He took upon Himself the seed of Abraham and the form of man. Son of man and Son of God, He must often have endured the chill of the night air while in prayer as He communed with His Father and, afresh, received strength to do His saving work among men. He hungered during the days of His temptation in the wilderness. There His will, obedience and devotion were tested that, having overcome, He might be for us a just and faithful High Priest, perfectly fitted both to bear away our sins and to impart His life through His Spirit. He was hungry during that last critical week before the passover (when Christ, our Passover, was slain for us), and He condemned the barren fig tree that offered no fruit to allay His physical hunger. Wearied with His journey He had sat on Jacob's well, and had held a conversation with a sinful Samaritan woman that had both saved her and revived Him. Such was the grace of our Lord Jesus Christ, who, for our sakes, became poor that we through His poverty might be made rich. "Even as He was" indicates the measure of His sacrifice for us, which is also the measure both of His love and of our need.

Secondly, "even as He was" indicates the transparency and honesty of His character, without pretence and dissimulation, with no superfluity of utterance and with no exuberance of a profession liable to be repudiated later. He was no quack, no charlatan; He was utterly committed to the accomplishing of our redemption. There was with Him no extravagance of claim, no exaggeration of truth, and no excess of action. He was 100 per cent true to both God and man. If He showed compassion, then He truly had compassion; if He showed grief for the hardness of the human heart, then He truly was stirred to grief of heart. God manifest in the flesh, He could assert that anyone who had seen Him had seen also the Father. He exercised authority, but without dominance; He sat in high places, but without pride; He yielded to His Father a free will and an obedience that were made perfect through suffering. He could truthfully assure the Jews of His day that throughout His ministry He was the same as He had shown Himself to them at the beginning (John 8:25). Like His seamless coat, His life was of one piece, with no part contradicting another. His was a perfectly integrated personality. We believe, and rely upon, those words of His that enshrine the great enduring evangelical propositions of the gospel: for example, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life," and "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live." Such words have the unmistakable ring of truth. He will never plead extenuating circumstances to justify failure to implement resolutions and promises. He has nothing whatsoever to retract. Every promise and every warn-

(*continued on page 516*)



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Elim Pentecostal Church Reports

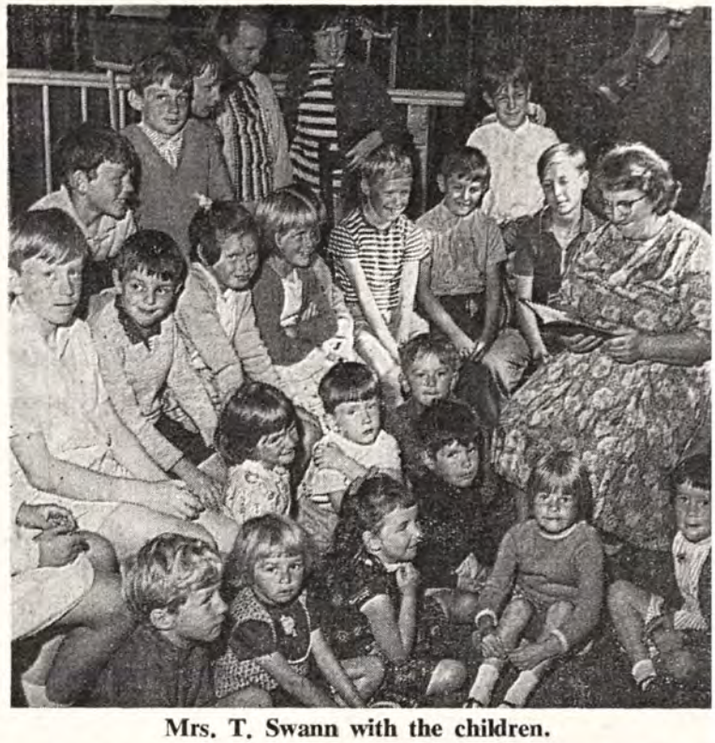
TORQUAY **Pastor: F. J. Taylor**

What a great song of praise went up from the hearts of Pentecostals in the Torquay area when it was learned that the Elim Pentecostal Church had acquired the splendid church building previously known as the Pentecostal Evangel church in Princes Road, Torquay, and that a new Elim fellowship was to be established under God's direction in the town.

The new work is being pioneered by Pastor F. J. Taylor, who has in addition the charge of the Paignton church. Mr. Taylor reports good attendances and a real sense of the blessing of God in the services. The emphasis is upon " pioneering by personal evangelism," and there are already signs of a drawing together of a strong body of witness in the area. The new fellowship was visited by Pastor and Mrs. H. W. Greenway, and we had the pleasure and thrill of a capacity crowd on the Saturday evening and excellent attendances on the Lord's day. Please pray for this new work.

Pastor John Howard welcomes Pastor F. J. Taylor as the latter takes over the pastorate of the new Elim Pentecostal church, Torquay.

BURTON JOYCE **Mr. and Mrs. T. Swann**



Mrs. T. Swann with the children.

" On the Lord's side "—this can truly be said of Mr. and Mrs. T. Swann, who for many years have striven to develop the little church at Burton Joyce, Nottinghamshire.

The difficulties of a village church are well known. However, praise God, Mr. and Mrs. Swann have had considerable success with the young children. Their latest venture is the " happy hour " which takes place once a week during school terms and every day during holidays. It is at these meetings that the youngsters of Burton Joyce come to know that Jesus loves and cares about them.

The enclosed photograph depicts Mrs. Swann with the children at the " happy hour."

A. R. PITT.

IPSWICH **Pastor: A. J. Chuter**

It was with real joy that we gathered together on Sunday evening, May 28th, to witness a baptismal service. The church was packed to capacity and ten dear ones went down into the waters. Among these were the young parents of our " miracle baby," of whom you read recently in the EVANGEL, and two of our American brethren from Bentwaters. Also one must mention the fact that there has been a real move of God among our teenage folk—so much so that one Sunday morning was turned into a praise

(continued on page 517)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

DRUG-INDUCED MYSTICISM AND ECSTASY

A PERSON receiving a blow in the eye "sees stars," but even Aldous Huxley, we think, would hardly affirm that the dancing lights resulting from the blow were "real"; he would say that they resulted from the blow irritating the eye's light-sensitive nerve terminals.

To go a step farther, we would think that Aldous Huxley would not consider a person suffering delirium tremens was seeing (in his heightened consciousness!) reality in his terror-inspiring "insights." The wild beasts the victim sees are in his imagination; no one would seriously consider them to be reality now revealed to a heightened consciousness.

That the supposed "insights" and the "mysticism" induced by drugs like LSD and marijuana are any more real than the hallucinations induced by a blow or by the excessive use of alcohol should receive serious consideration reveals how rejection of truth opens the door to credulity (see Romans 1 : 21-32).

The so-called mysticism and insights that result from the use of LSD or marijuana are simply the result of the irritation of the physical-mental-psychic point of integration in human personality by these drugs; the awareness, the supra-worldly illumination, has no more objectivity than the "seen stars" of our first paragraph or the horrors of D.T. The drugs produce only an illusion of mysticism, ecstasy and unveiling of mystery. Regarding mysticism, much that passes for Christian religious experience, even among the Christian mystics, has no warranty in the Bible. In the Bible we have revelation, but not ecstasy, in the etymological sense of that term; nor do we have mysticism—though we have mystery. But how the idea of mysticism and ecstasy has gripped the Christian religious mind is particularly seen in the New English Bible's rendering of those verses in 1 Corinthians 12 and 14 where the translators have used the word ecstasy or its derivations. Although this word, or its derivatives, is used in these chapters at least twelve times, not once in the original is the word or the idea of ecstasy mentioned or implied.

Well does W. G. Hathaway in his article on "Modern Pentecostal phenomena" in ELIM EVANGEL of July 15th, write: "Critical writers even now, after this experience has become so common to many in this new effusion of the Spirit, cannot explain or refer to it except as an 'ecstatic utterance.' The New English Bible refers to it as such, or as 'tongues of ecstasy,' a term which reflects the ideas of the translators.

"But speaking with tongues by the Holy Spirit is not normally an 'ecstatic utterance.' This gift can be exercised at any time by one who possesses it, without any trace of emotion or ecstasy."

Actually the mystics go the wrong way about it. They, by various practices, seek to develop an interior mysticism which, they feel, will bring them revelations of God and of the spiritual realm. The Word of God warns against asceticism and excessive meditation.

This is part of the genius of the Bible, that it does not minister to man's pride in making experiences of the divine dependent upon

special attitudes or practices, or on asceticism ; in fact these are eschewed to a very large extent—faith and surrender to God's will are all that He requires. God comes to a converted man *as he is*, and endows him, *as he is*, with spiritual gifts, and reveals to him, *as he is*, other-worldly realities.

The Times leader on drug addiction and mysticism has this word of warning on the dangers of mysticism and ecstasy *not supported by spiritual experience, by a strong ethical system, or by spiritual advice and supervision.*

We would emphasise the strong ethical system. Ethics is the Bible's strong point : honesty, truthfulness, self-control, personal purity and cleanliness, patience and concern for our fellow men—these and like traits are the tests of character according to the Bible.

Drug taking for the sake of the mystical experience tends to interiorism, to introspection and introversion. The Bible teaches that a man should be outward-looking upon the world of his fellow men ; not concerned with himself, but plunged in the maelstrom of everyday living, with the view of living the Christian life before his fellows and seeking to win them for Christ.

Have you read Ron Jones's article on page 506 ? Then you should also read the book " This Emotionalism " by H. W. Greenway. Obtainable from Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham, Glos. 8/- post free. Send remittance with order.

Letter to the Editor

Sir,

I have read with interest Mr. Canty's letter in reply to my article on " The future of evangelism in Elim." I regret that my comment on the work of the Evangelistic Committee is regarded as a stricture on the evangelistic vision of committee members, for anyone who knows the men on the committee is aware that they are among the hardest working and most dedicated of our ministers. Mr. Canty's protest is negatived by his remark that the business of the Evangelistic Committee is to open new churches by means of pioneer crusades and therefore the committee must give much of its time to this matter. This is exactly what I stated concerning the work of the Evangelistic Committee, so what is the point of the rebuke ?

I am not worried about evangelism becoming *merely* a department of Elim, for this is already true in regard to our overseas and youth work. What concerns me is that evangelism is *not even* a department of our work !

Mr. Canty's statement that the amount contributed by Elim churches for pioneer evangelism last year was fourpence per member confirms that the need for a new approach is imperative. To be fair, however, this is the amount contributed by Elim members to *Elim's* pioneer evangelism ; indications are that much money has gone from our members to support the work of certain overseas evangelists, some having promised as much as £100. The bleak fact is that non-contribution to Elim's evangelistic work is our members' vote of no confidence in our present policy. Rightly or wrongly they think that others are doing something of value, while we have failed to convince them that what we are doing is worth while.

The estimate that " saturation " crusades would cost thousands of pounds is so vague as to be pointless. As Mr. Canty rightly says, we have no Elim public and we have to create one ; the saturation crusade is a logical first step toward doing this as part of our task of reaching all people with the gospel. In my opinion a saturation crusade need not cost much extra in cash, but it does need careful planning and very hard work. Its ultimate effect, however, will be out of all proportion to its cost.

Finally, regarding the mobilising of workers for a saturation crusade, much will depend upon how much time people can give ; but if they cannot offer weeks of full-time service let us use willing people for as much time as they *can* give. Must we refuse half a cake because we cannot have a whole one ? Port Talbot was mentioned, and I am sure that the keen young people from Swansea and other young folk and older people from the South Wales churches would welcome the opportunity of being heavily involved in a pioneer crusade aimed at the salvation of their fellow countrymen. This is what evangelism is about : the involvement of every Christian ; the committal of individual believers to the work of the gospel ; every member an evangelist. Get our folk enthusiastically involved in our evangelistic work and they will stop asking " What is Elim doing ? "—and there will soon be both money and men to carry out gospel projects now considered impracticable or impossible !

Yours sincerely in Christ,

F. LAVENDER.

Newcastle-upon-Tyne.

STUDIES IN PH

SLAVES—SAI

Slaves of

DR. LYMAN BEECHER on one occasion entered a livery stable in order to engage a horse. "Is this a good horse?" he inquired. "Yes, sir; he goes where he is wanted and does what he is told." "I wish he were a member of our church," replied the preacher.

Paul and Timothy were so utterly surrendered to Jesus Christ, and were so ready to be, to do and to suffer whatever He required of them that Paul could write "Paul and Timotheus, the servants of Jesus Christ." The word for servant is *doulos*, and means bondman. They were no longer their own; body, soul and spirit they belonged to Jesus Christ.

SLAVERY IN THE ROMAN EMPIRE

The social system of ancient Rome permitted slavery on a grand scale. It has been estimated that there were some 60,000,000 slaves in the Roman empire at the beginning of our era.

Slavery was a dangerous and degrading system. Dean Farrar wrote: "The epoch which witnessed the early growth of Christianity was an epoch of which the horror and degradation have rarely been equalled, and perhaps never exceeded, in the annals of mankind. At the lowest extreme of the social scale were millions of slaves, without family, without religion, without possessions, who had no recognised rights, and towards whom none had any recognised duties, passing normally from a childhood of degradation to a manhood of hardship and an old age of unpitied neglect."

The fear of a slave rising led to the enactment of barbarous and cruelly repressive laws. By a decree of the Roman senate, if a slave murdered his master all the slaves of his household were put to death. In A.D. 61 Paul was a prisoner in Rome awaiting his trial, and in that very year a Roman slave-owner, Pedanius Secundus, was murdered by one of his slaves and his 400 slaves were executed. What terrible thoughts the word *doulos* (slave) would bring to countless thousands; yet Paul glories in calling himself and Timothy *douloi* (slaves) of Jesus Christ; and no wonder, for the Master to whom they were thus bound Himself took "the form of a servant [*doulos*]" (Philippians 2:7).

There were, of course, "good and gentle masters" even in the Roman system. The Roman centurion whose faith Jesus so highly commended came to "the Master" on behalf of his slaves (Luke 7:1-10), but never was one as good and gentle as He who took the form of a slave and died a slave's death upon a Roman gibbet in order to make us His own property and bind us to Himself with the unbreakable chains of a deathless love.

SAINTS IN JESUS CHRIST
(v. 1)

Henry Martyn, burning out for Christ in Persia, wrote: "I would that all should adore, but especially that I myself should lie prostrate. As for self, contemptible self, I feel myself saying, Let it be forgotten for ever; henceforth let Christ live, let Christ reign, let Him be glorified for ever." Here Martyn has kinship with Paul and displays the passionate longing of a "saint" of the New Testament order. Saint, sanctify, holiness and holy are all from the same root. It has often been stated that the basic meaning of these words is "set apart," and to be "saints in Christ Jesus" means that grace has separated us from the world and now we wholly belong to God, being "in Christ." Undoubtedly this is true, but is that all that Paul means when he speaks of believers being "holy in Christ?" Andrew Murray does not think so, for he writes "The Hebrew word for holiness possibly comes from a root that means to separate. But where we have in our translation 'separate' or 'sever' or 'set apart' we have quite different words. The word for holy is used exclusively to express *that* special idea. And though the idea of holy always includes that of separation, it is itself something infinitely higher."

What in the Old Testament had been revealed in symbol and promise and had been partially seen in the godly lives of the "elect" of old was fully revealed in the life of Christ. To be "in Christ" is to be in the sphere where holiness becomes a possibility. Calvary dealt not only with our sins but also with the sin question and the old life, and a risen Saviour is able to reproduce His own life of holiness in those who are "in Him." The open

PPIANS (2)

S – SOLDIERS

sus Christ

By H. TOFT
MINISTER OF THE ELIM PENTECOSTAL CHURCH,
BALLYSILLAN, N. IRELAND

secret is " Christ in you," who is made to us " sanctification."

SOLDIERS OF JESUS CHRIST

" Having the same conflict which ye saw in me, and now hear to be in me " (Philippians 1 : 30).

" Slaves of Jesus Christ " and " saints in Christ Jesus " mean that Paul and Timothy and the Philippians are subjects of Jesus and united to Him ; they have been delivered from " the power of darkness " and " translated into the kingdom of His dear Son " (Colossians 1 : 13). Their supreme loyalty is to the " kingdom of heaven." They represent the claims of Christ, and proclaim the necessity of submission to His sovereignty. They are " saints in Christ Jesus " but they are also " saints at Philippi."

Philippi was a Roman colony (Acts 16 : 12)

" The characteristic of a colony was that it was a miniature resemblance of Rome. The colonists went out with all pride of Roman citizens to represent and reproduce the city in the midst of an alien population." The language, the coinage, the law, the government and the insignia of a colony were all Roman, and the colonists enjoyed the privileges of Roman citizenship. The provincials ultimately united with the Italians, and became one. A Roman colony was proud of its status. Here at Philippi in 42 B.C. Mark Antony and Octavian—later Cæsar Augustus—defeated Brutus and Cassius and the republican army ; here after their defeat Brutus and Cassius committed suicide. In commemoration of his victory, and at the same time to make it a border garrison of the province of Macedonia, Augustus raised it to the status of a colony.

Rome was the " mistress of the world " ; the kingdoms of the world and their glory, honour and power were under her sway ; and Philippi was a miniature reproduction of her. Here the soldiers of the cross strove and suffered as the powers of this world and the " powers of the world to come " engaged in conflict (Philippians 1 : 27-30).

I have a book of poems written by C. T. Studd in 1913 ; it is entitled *Quaint Rhymes for the Battlefield,* and in one of these quaint rhymes he writes :

" We twentieth-century soldiers of Christ
Are largely composed of sugar and spice,
Pretty and tasty and far too " nice "
To go in for genuine sacrifice.

Christ's men of old were made of steel
(Though their speech perhaps made the Pharisees frown),
Of grace—and grit—and faith—and pluck,
So they turned the old world upside down.

Reason's enthroned as a goddess today ;
Faith is reckoned presumption of sin.
Words are praised as though frogs were cows,
But dare-devil deeds are the " boys to win."

The Philippians were amid the degradation of the Roman slave system " bondslaves of Jesus Christ " ; under the military might of Rome soldiers of the cross.

The life, the work and the warfare of a Christian are heavenly as opposed to earthly, holy as opposed to sinful, redemptive as opposed to destructive. His saintliness retards the corruption, his service relieves the careworn, and his soldierliness releases the captive.

Oh to be, to do, to fight for Jesus ; until one day

" The skies will thrill with rapture,
And myriad, myriad human voices sing,
And earth to heaven, and heaven to earth, will answer :
At last the Saviour, Saviour of the world, is King."

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YOUTH PAGE

EYES EAST!

Another E.Y.M. member goes to the mission field

By ALEX TEE

EYES right means eyes on the mission fields of the world for the believer. We must ever ask ourselves if our eyes are on the right realm of things. It is so easy to get our eyes on money, on promotion, on self, and a host of other things. To save our life is to lose it according to the Master. How thrilled we are to see fine able young men volunteer for the mission fields in these days when affluence is diverting so many from the will of God.

Kevin Brotton was an Elim Sunday school scholar when he gave his life to the Lord. It happened in the summer of 1950 following a Sunday school lesson in our Bradford school. Some fourteen years later this young man entered Elim Bible College to train for the work to which God was calling him. It was on March 15th, 1964, that God stepped into the life of this young man and called him to become a missionary. At this particular youth rendezvous in Bradford our Elim Missionary Secretary fired the imagination of the congregation when he told of a young lad in the Congo who was twice severely beaten through trying to witness to his fellow villagers. After a long illness, with much pain, this young lad began again to tell of the love of Christ to his people. This time many listened and surrendered to the Lord. The result of this young man's labours was the establishing of a new Pentecostal church. The challenge so rang in the ears of Kevin that God began to speak to him and call him to the mission field. What a reward and what a surprise await this Congo lad when he gets to heaven. From the moment God spoke to Kevin a great fight began, and on and on it raged for five long weeks. God was calling Kevin to Formosa. The language of the Chinese is formidable, life is short, and so on. Then the struggle ended because there was only one right course to take, the course of surrender to the will of God. This is the way to peace and to joy for the true believer who wants to enjoy a successful Christian life.

On August 11th Kevin flew to Canada *en route*

KEVIN BROTTON

to Taiwan, where he will work with our veteran missionary Ken McGillivray. It is estimated that one quarter of the world's population consists of the Chinese people. God is surely interested in these multiplied millions of precious souls, and many of them are under the heel of Communism. The average age in Hong Kong is around sixteen. This is proof of the importance of the hour, for while these young people are so mouldable we must win them for Christ. Communism is already rearing its ugly head in areas where we are still able to preach the gospel. We need young men who will catch the vision of the closing doors, of the urgency of the hour, and move now by totally surrendering their lives to the service of the Master.

The Elim Youth Movement is proud of young men like Kevin Brotton, and we call upon every member of it to stand behind him in prayer and in practical giving so that the gospel may reach out to those who need to know the glorious message of the Foursquare Gospel.

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Women's Page

by Anne Renshaw (RHODESIA)

THE WOMAN'S WORLD ON THE MISSION FIELD

5. "In journeys oft"

YOU never realise until you come to Africa how hazardous it is and how long it takes to get from A to B. Until we came to Africa I had never ridden on anything other than tarmac, and had hardly ever seen a dirt road, except for an occasional farm track. Once you leave the urban areas in Africa you are conveyed on roads which have been cut out of the bush, smoothed over, and then left to the mercies of the tropical rains and the traffic.

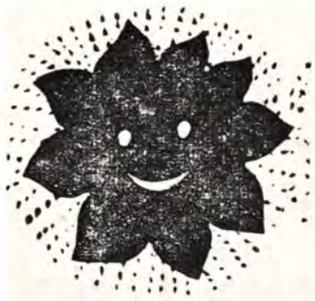
Our first trip on such a road was taken in a three-ton lorry. We had been in Africa one week and had bought our supplies ready to go to Inyanga North reserve. At that time, except for the first few miles, the road was all dirt. It was raining when we set out at 6 a.m. and hardly stopped all the way along. The first seventy miles were not too bad in retrospect, but at the time we were horrified by all the mud and rivers to cross. We reached Inyanga, and Dr. Brien said "That part was nothing. It's the next sixty-odd miles that I'm worried about." True enough, we had not gone very far when we were faced with a seeming lake instead of a road. We just could not go any farther. We spent the night at an African teacher's house, and set out again the next morning. It was Sunday, and we should have been at our welcome service at 9 a.m. We had to wait while they dug a lorry out of one river, and then we eventually arrived. The lorry drew up outside the church, where the people were waiting. We went into the church smeared with mud and clad in wellington boots, but thrilled at the wonderful welcome we received.

One rather hazardous trip we took was from Kikilo to Msolwa in Tanzania, a journey of 500 miles. We started off badly by putting a stone through the petrol tank of the car when we were only about a mile from the mission. We had to pass through an area which was notorious for its mud in the rains and its dust in the dry season. It was the rainy season, and we were dug out, pushed out and pulled out about six times. The next part of the road went through very flat country, and at one place, out in the middle of nowhere, we got into several feet of water. The car went into a dip, and the water covered the plugs and went up the exhaust pipe. By all the laws of mechanics we should have been stuck there all night, but we prayed, the engine sprang into life and we went on our way. We finally reached the end of that journey, having passed through more water and almost under the legs of a giant giraffe! It is wonderful how we have always reached our destination in the end.

Journeys are usually hazardous either because the roads are bad or because the vehicle breaks down. We have had many experiences where something has gone wrong with the car. We were out one day when our first two children were very small. As we were coming from visiting some missionaries the fan-belt went on the car. It was getting dark, we had forgotten the torch, and the two little ones were howling with hunger! On another occasion along the same road the Land-Rover's lights failed. My husband just could not see what was wrong. We were in the middle of nowhere again, and right in the area where wild animals are known to wander after dark. All we could do was pray—the lights went on, and we reached home safely. We have never actually been stranded on the road; the Lord has always undertaken, whether in the form of a lift—it was once a twenty-ton petrol lorry—or a bed for the night at some kind person's house.

Going on "safari" with a young family was quite an operation. When the children were babies we went out well loaded, for there are no places where you can pop in for a cup of tea on the way or to buy something you have forgotten to bring. Our children have always been good travellers —they just have to be!

In these days travelling is not so difficult. The roads are better, and through the generosity of the folk at home we have a reliable vehicle. But we still begin our journeys with a word of prayer, because we know that we could go nowhere without God's hand on the car and the driver. He has promised to be with our "going out and our coming in," and we have proved that promise many times.



SUNSHINE CORNER

THE FOURTH COMANDMENT

Remember the sabbath day to keep it holy

JIM was six and he quite liked going to school, but the best day of the week for him was Saturday, because that was the day he spent with his dad. Jim called it daddy's day and he loved to go out with his father to play cricket or football in the park.

One day his father's firm sent dad away to a different town to work for a few weeks. It wasn't so bad being without dad the first few days, but when Saturday came Jim was really sad without his father. By the second Saturday he was really grieving and his mother saw that something must be done about it, so she took Jim down the road to the nearest telephone box and dialled dad's number. Very soon Jim was talking to his father, and what a difference it made. He realised that his father was still fairly close to him and that he would be coming home soon and then they could spend their Saturdays together again.

Now boys and girls, in His commandments God has said that we must keep one day a week to spend with our heavenly Father. What day is that? Yes, it's Sunday, and on that day we should forget about the things we do on the other six days of the week and go to church to talk to our heavenly Father. He waits for us each week and He misses us if we are not there. It is easy to tell if a boy or girl loves Jesus simply by seeing what they do on Sunday. So just remember to keep the sabbath day (Sunday) holy—that means keep it for God and for learning about Jesus and what He did for us.

God bless you. Lots of love,

AUNTY MAY.

LET'S FACE THE FACTS *(continued)*

willingness to serve anywhere, at any time, at any price. There must be power. The Holy Spirit of the great commission is still ready to go with us to the end of the age, to the end of the world. Down through the centuries men and women have given themselves for the gospel. Christ was a burning reality to them. The Holy Spirit set their hearts on fire.

Today we need to recapture this same vital experience of complete dedication. Only when we are eaten up with a burning fiery zeal for the Lord and the lost shall we be able to set other souls alight. Let us face the facts: we just cannot start a fire for God when our own heart is like an ice-box.

EVEN AS HE WAS *(continued)*

ing uttered by our Lord will be evidently fulfilled. The transparency and honesty of His character guarantee our salvation. He never can and never will fail us. He saves to the uttermost, completely and for ever, all those who come to God by Him. That most of His contemporaries saw neither beauty nor truth in Him does not detract one iota from His trustworthiness. Their eyes were closed to spiritual truth, and they had long since closed their hearts to the tender overtures of the Spirit of God. God set His seal upon the approved character and work of His Son by raising Him from the dead. His ascending on high indisputably augurs for His return in glory, for "If I go . . . I will come again."

Thirdly, "even as He was" points to the sufficiency of His person and to the greatness of His power. God has provided no other Saviour. His life and power were never found wanting, were never inadequate for the demands of the occasion. It was natural for Him to do the supernatural, for being God He could not deny Himself, and miracles and signs of His power were given that men might believe and live. He still moves among us by His Spirit, healing our sicknesses, sustaining us in illness, comforting, admonishing, exhorting. In the days of His flesh He moved among men not only as Man but also as God. He is the mighty God, the everlasting Father, the Prince of peace, the Lord of glory, the beginning and the ending, the author and the finisher of our faith. Abraham, David, Isaiah saw His glory, and Moses endured in the way of righteousness by seeing Him who was invisible. Taken even as He was in the boat our Lord arose and stilled the storm. Omnipotence commanded and there was a great calm. Faced in the garden of Gethsemane by the band of officers sent with Judas Iscariot to arrest Him, our Lord presented Himself and they fell backward: deity spoke and every mouth was stopped. If He displayed such tokens of His power when He was tired by the exertions of His ministry and when the throes of His crucifixion in weakness were already upon Him, how great will be the effects of His return in glory and in consummate power, and how splendid His rewards to those who love Him!

(concluded on next page)

If He showed such wondrous command during the time of the abeyance of His kingly rule, how mighty will be the revealed, public establishment of His reign and of His kingdom, whereby He will be able even to subdue all things to Himself. Hallelujah, what a Saviour is this same Jesus. Reverently we exclaim "My Lord and my God." Him we can trust absolutely.

Don't forget!

YOUR MIDLANDS RALLY

BIRMINGHAM TOWN HALL

September 9th, at 7 p.m.

Preacher: A. WILSON

(Superintendent of Elim Pentecostal Churches in Ireland)

Convener: W. R. JONES

(Minister of Bristol Elim Pentecostal church—City Temple)

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CHURCH REPORTS *(continued)*

and testimony meeting. This is a real answer to prayer, and we pray that God will mightily use them.

Then June 4th saw the Sunday school anniversary, when the children took part. It was encouraging to see more parents gathered who normally do not join us on a Sunday. We give God all praise and glory for His goodness over the past months.

CYNTHIA E. GIBBONS.

ROWLANDS GILL **Pastor: Ray Jones**

On Sunday, July 9th, we had a return visit of the Bethshan Trio. These three young men and their lady accompanist brought a God-inspired message in word and song. The doubled congregation was challenged from start to finish. The local press published a photograph of the trio, and this led to many inquiries from the villagers.

Although no souls answered the appeal it is believed that many were stirred and have promised to return. Several made inquiries about the way of salvation and we would appreciate the prayers of readers for these and for this new church and its members.

IAN WYLIE (press officer).

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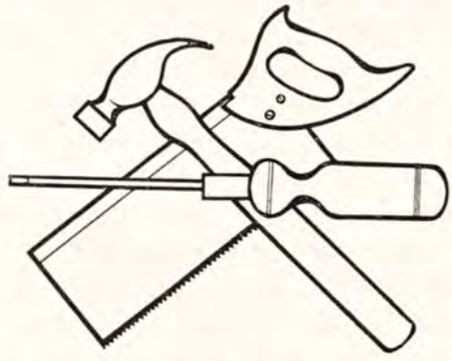

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BOOK REVIEWS

" You in Your Small Corner," by Ralph Capenerhurst (Inter-Varsity Fellowship, 3/6).

This is the lively and exciting story of Pat and Ralph, a young couple who went to live on a new housing estate and became instrumental in establishing a thriving church. It began as a Sunday afternoon sing-song in their home for the children, but soon a Sunday school developed and before long their home became a soul-saving centre. Soon a permanent church building became a necessity and the story of its provision is thrilling—trials and triumphs, headaches, heartaches and backache ; but above all the miracles of divine supply which completely justified the faith of the believers. There are some fine character sketches, too: their morose neighbour, Fred ; sister Grass, small in stature but mighty in faith ; Amy, the first adult convert, and her violent husband, Charlie, who became the estate's " Lazarus," wonderfully converted through the change in his wife ; Marion, Tony and their miracle baby ; and many others. I was inspired by reading the book and warmly commend it to every Christian, with the prayer that many may catch the vision of what God can do with ordinary men and women if they will follow His leading. F. LAVENDER.

" The Spirit Within You," by A. M. Stibbs and J. I. Packer, Christian Foundations Series, 18. (Hodder, 3/6.)

Written from an Anglican point of view, this small book sets out to plead for a " biblical and dynamic concept " of the work of the Spirit. I fear, however, that much of its contents can hardly be called biblical or dynamic. I found it disappointing inasmuch as its authors, two well-respected evangelical scholars, should be so confused in their thinking about the baptism in the Holy Spirit, and saddening inasmuch as it may well encourage many Christians, particularly in Anglican circles, to believe that the New Testament experience of the dynamic of the Spirit is neither available nor really desirable.

The authors seem to confuse baptism *by* the Spirit into the body of Christ (His work in regeneration) with baptism *in* the Spirit (the enduement of power). They thus deny the need to seek for any further baptism, declaring that there is no biblical warrant for desiring a revival of the supernatural manifestations experienced by the early Church, and even asserting that if such a revival took place there is no biblical warrant for thinking it would be very important! Rarely have I come across so many unwarranted assumptions based on the silence of scripture as are found in chapter four of this book.

In my view the best chapter in the book concerns the fellowship of the church, and here the authors reveal courage in challenging the accepted traditions of their own church and an honesty in facing New Testament standards which we all might emulate. One wishes they had been as radical in their approach to the baptism in the Spirit and the exercise of the gifts of the Spirit. They might then have found the biblical dynamic. G. CANTY.

" The Christian Persuader," a new look at evangelism today by Leighton Ford (Hodder and Stoughton, 159 pp., 18/-).

Mr. Ford speaks our mind. He is an evangelical and here expresses his approval of evangelicals. Blessed reassurance !

What he says we have all said too often for there to have ever been any danger of our disagreeing with him.

It is clear and interesting. But it always was clear. However, in the wide field opened to him (lucky chap !) by his close association with Billy Graham he has picked up a fortune in wise sayings and persuasive stories, which fortune we are invited to share for eighteen bob. He has worked with great care on these pages, obviously.

I assume that this book is intended for the bookstalls of rallies of the Billy Graham Association. It will greatly help folk from churches which are not in strict alignment with the familiar evangelistic principles adumbrated here, and perhaps this is the reader Mr. Ford had in mind.

There is no stress here on the Holy Spirit making men witnesses. The finest way for the " recovery of urgency," about which the book has much to say, would be for people to be truly baptised with the Holy Spirit. At least this is what the Lord said. Mr. Ford does not say it. G. CANTY.

Don't miss

Next week's *EVANGEL*

SPECIAL EIGHT-PAGE INSET

about the

WORLD PENTECOSTAL CONFERENCE

Reports by P. S. Brewster

THE FAMILY ALTAR

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

Monday, August 14th — Romans 12:1-8

" For I say . . . to every man that is among you . . . not to think of himself more highly than he ought to think " (v. 3).

The call to humility is often repeated in God's Word. Pride is Satan's snare; it caused him to think of himself more highly than he ought to have done, and this brought about his downfall. Our place in Christ's Church, which is His body (vv. 4, 5), our talents, abilities and gifts are all from God (vv. 3, 6-8). The exhortation that we wait on our ministry is appropriate; we are not to obtrude it. As believers wait on their ministry in its various forms, as mentioned in our passage, so they find that the Holy Spirit prepares the circumstances for its exercise, to minister blessing to the people of God.

Tuesday, August 15th — Romans 12:9-21

" Be not overcome of evil, but overcome evil with good " (v. 21).

The exhortations in today's portion show how doctrine must be wrought out in behaviour. Our attitude to evil and to good, to each other in the Lord, to the poor, to our enemies, to our secular duties, is touched upon. The text we have chosen puts in a nutshell the positive nature of the Christian's behaviour. We must not be passive in the face of evil (vv. 14, 17, 19, 20). The comparison between this passage and the exhortations of our Lord in the sermon on the mount will be observed.

Wednesday, August 16th — Romans 13:1-14

" Let every soul be subject unto the higher powers " (v. 1).

Readers will observe that our attitude to the civil power is set out in today's portion; it is to be one of submission and obedience, though there are occasions when, for conscience's sake, we must obey God rather than men (cf. Acts 5:29). The latter part of our reading deals with our behaviour to our fellows (see v. 9), especially in the light of the approaching end of this age (vv. 11, 12).

Thursday, August 17th — Romans 14:1-12

" So then every one of us shall give account of himself to God " (v. 12).

In the final analysis the Lord, not our fellow man, is our judge. As Paul states elsewhere, " He that judgeth me is the Lord " (1 Corinthians 4:4). Our text is written in the context of the possibility of disputation about eating meats and keeping days. The Holy Spirit gives guidance about these matters (vv. 1-6), but reminds us that no man lives to himself. In other words, if my liberty of conscience offends another I must yield to the law of love to avoid being a stumbling-block (v. 7). But we shall all give account of our motives and actions at the judgment seat of Christ (v. 10).

Friday, August 18th — Romans 14:13-23

" For the kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost " (v. 17).

What a lovely word of wisdom is this ! Our faith is not concerned with the externals of ritual, but with the state of the heart before God. Verse 15 reinforces our thought of yesterday, that if I grieve my brother by offending his weak conscience I am not walking in the law of love. Those practices which promote love, peace and the building up of the saints we are to follow; thus shall we be acceptable to God and approved of men (vv. 18, 19).

Saturday, August 19th — Romans 15:1-13

" For even Christ pleased not Himself " (v. 3).

" I do always those things which please Him," said our Lord (John 8:29). What a corrective for these days of excessive self-expression. Or again, " I came," He said, " not to do mine own will, but the will of Him that sent Me " (John 6:38). So we must always have the spiritual well-being of our fellow Christian in mind, as our Lord had our spiritual well-being in mind when He came to save us. Christians are called to self-denial, however much self-expression be the order of the present world.

Sunday, August 20th — Romans 15:14-21

" Because of the grace that is given to me of God " (v. 15).

Paul never failed to testify of the abundant grace in his life —grace to save, " For by the grace of God I am what I am " (1 Corinthians 15:10); grace to serve, " I laboured more abundantly than they all; yet not I, but the grace of God that was with me " (1 Corinthians 15:10); grace to suffer, " My grace is sufficient for thee " (2 Corinthians 12:9). Grace indeed for every time of need ! This grace, this special inflow of help, is ours also at the throne of grace. " Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need " (Hebrews 4:16).

PRAYER AND PRAISE

By F. H. COLEMAN

JOHN WESLEY said " Give me one hundred men who fear nothing but sin, and desire nothing but God, and I care not whether they be clergymen or laymen ; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer."

The men who have been used of God in the past have been men of prayer. They have put great value on prayer. Nothing has been attempted and ventured without prayer. God gave to Wesley the saintly Fletcher of Madely, of whom it was said that he stained the walls of his small room with the breath of prayer. When one is shown around the Wesley chapel and rooms at Bristol the guide not only shows the visitors the rooms of John and Charles Wesley but is at pains to show the room of Fletcher. The man of prayer was of great importance to Wesley.

Our prayer life, both private and public, is important. How blessed is the church in which when a member prays the blessing of God descends upon the meeting, but how sad when the opposite happens and prayer brings a cold and lifeless atmosphere. It is how we pray in private that makes the prayer in public. How wise are the words in the old hymn which advises us to " take time to be holy, speak oft with thy Lord." If we heed this advice how blessed we shall be ourselves, and in turn we shall bless others.

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ITINERARIES

London Crusader Choir :
August 20, Brighton Elim Church.

BIRTHS

LOCKWOOD. On May 23rd, in Germany, to Eileen (*née* Sargent) and Percy Lockwood, of Colchester Elim Pentecostal Church, God's precious gift of a daughter, Marilyn Anne.

MILLS. On July 13th, to Pastor and Mrs. David Mills, of Ghana, God's gift of a daughter, Ruth Jean.

PEARSON. On June 28th, to Mr. and Mrs. John Pearson (*née* Bradley), the gift of a daughter, Fiona Ruth.

WILLIAMS. On June 25th, to Ronnie and Beryl (*née* Baker), of Cheltenham Elim Pentecostal Church, God's gift of a son, Ian

ENGAGEMENT

HOMER—PEARSON. The engagement is announced between Gerard, elder son of Mrs. G. W. Homer and the late Rev. S. Homer, and Susan, only daughter of Mr. and Mrs. J. Pearson, of the Elim Pentecostal Church, Southport.

MARRIAGE

SEMPLE—REID. On July 22nd, at the Elim Pentecostal Church, Paisley, Robert Wilson Caldwell Semple to Elizabeth Orr Reid. Officiating minister: L. W. Green.

WITH CHRIST

BENTLEY. On July 12th, at Rochford hospital, Herbert James Bentley, aged 68 years, of Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.

ELPHEE. Mrs. Barbara E. Elphee, foundation member and faithful worker of the Elim Church, Reading, for nearly forty years, passed into the presence of her Lord on July 7th, 1967, after much suffering patiently borne. Officiating minister: T. W. Thomson.

LOWE. On July 9th, Elizabeth Jane Lowe, aged 92 years, grandmother of Colin Lowe, Evangel Temple, Southport. Officiating minister at funeral: L. Knipe.

MONTGOMERY. On July 12th, Mrs. P. Montgomery, aged 88, faithful member of Elim Church, Rotherham, passed into the presence of the Lord. Officiating minister at funeral: C. J. Watkins.

COMING EVENTS

BRIGHTON. August 20. Elim Pentecostal Church, The Lanes. Visit of D. B. Gray and London Crusader Choir at 3 and 6.30.

BRITON FERRY. September 2-21. " The Little Theatre," Hunter Street, transferring to Elim Pentecostal Church, Old Road, September 18th. Great New Life crusade conducted by E. J. Thomas and party. Weeknights (excluding Tuesdays) at 7. Sundays at 6.30 and 8.15. Please pray and support.

EASTBOURNE. August 13. Elim Pentecostal Church, Hartfield Road (three minutes from railway station). Annual visit of London Crusader Choir at 11 and 6.30.

MACCLESFIELD. August 19. Elim Pentecostal Church, Mill Lane. Pentecostal fellowship evangelistic rally at 7.30. Preacher: Mrs. Eileen Glass (Manchester). Convener : R. Hughes.

BANK HOLIDAY CONVENTIONS

BARKING. August 28. Elim Pentecostal Church, Ripple Road. At 3 and 6.30. Preacher: J. A. Wright (Southend-on-Sea).

HEREFORD. August 26-29. Elim Pentecostal Church, Clive Street. Annual convention. Saturday and Tuesday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Preachers : Idris Davies and Archie Nicolson. Singers : Mrs. I. Davies and Dowlais Male Voice Choir.

PONTYPRIDD. August 26-29. Elim Pentecostal Church, Thurston Road, South Wales holiday convention. Saturday at 7.15. Sunday at 11 and 6. Monday at 11 in the church, 3.15 and 6.30 in Municipal Hall, Gelliwasted Road. Tuesday at 3.30 and 7 in the church. Preachers: L. Botham (Leicester), J. T. Bradley, Russell Jones (Cardiff). Soloist: Mrs. Mair Perkins. Visit from Tonyrefail Youth Choir. Convener: Derek J. Green. Children's outing on Monday at 3.

SOUTHPORT. August 26-28. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers : L. W. Green (Vice-President) and S. Beresford. Presbytery rally on Saturday at 7, with male voice choir. Sunday at 10.45, 2.30 and 6.30 (with opportunity for those seeking the baptism in the Holy Spirit). Monday at 3 and 6.30. Jean and Les Snowden (Sheffield duettists) and district youth choir.

WESTCLIFF-ON-SEA. August 26-28. Elim Pentecostal Church, Electric Avenue, near Fairfax Drive. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Musical items on Saturday by Westcliff Male Voice Choir. Preachers : T. E. and Mrs. Francis.

WORTHING. August 26-28. Elim Pentecostal Church, Grosvenor Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 7. Opportunity for seeking the baptism in the Holy Spirit. Preacher : C. J. E. Kingston.

Your personal invitation to the great
WEST OF ENGLAND PENTECOSTAL CONVENTION

With DENNIS ANTHONY, BRIAN EDWARDS, JOHN LANCASTER, TOM STEVENS, RON JONES, and gospel singer DON EVANS

THE CITY TEMPLE, Jamaica Street, BRISTOL, 2
Monday, August 28th, at 11, 3 and 6.30

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THE ELIM EVANGEL

Vol. XLVIII No. 33 AUGUST 19th, 1967 6d

The platform, World Pentecostal Conference (see inset)

STUDIES IN PHILIPPIANS

PRESERVATION

By H. TOFT
MINISTER OF THE ELIM PENTECOSTAL CHURCH,
BALLYSILLAN, N. IRELAND

A JOYOUS and merry gospel carillon rings out in this first chapter of Philippians: thanksgiving, jubilant praying, sweet fellowship, yearning compassion, inward unity and glorious confidence. Here is the "religion of the heart"; Christ enthroned within, bringing the Life of heaven into the lives of men. Here is the "well of living water" bubbling, laughing, overflowing, springing up from within. No wonder Paul is sure that this life will continue in the lives of the Philippians; no wonder, having drunk of this "wine of heaven," he longs that both should take a deeper draught.

Preservation

(Philippians 1 : 6)

It was God Himself who had begun such a good work in the lives of the Philippians; and surely He who has commenced such a work of grace will complete it. Half-done tasks, shoddy jobs and unfinished work belong not to Him. "He that sowed the seed will reap the harvest."

Even as Paul writes his soul is filled with confidence for them: "Being confident of this very thing, that He which hath begun a good work in you will perform it [margin, finish it] until the day of Jesus Christ." They will, he is sure, be both preserved and perfected.

The reason for this confidence

(Philippians 1 : 3-5)

A good beginning (v. 3)

Touch the button at the side of a little musical box that we possess and away it goes, ceaselessly repeating the tune "When Irish eyes are smiling." Mention the Philippians to the apostle and away he goes, praising and thanking God for them. "I thank my God upon every remembrance [margin, mention] of you," he says. You see, they were "well born"; God did a wonderful thing in their hearts when first they heard the gospel. From the beginning Paul enjoyed "fellowship in the gospel" with them. They were not merely hand-raisers, empty professors, spurious converts; they had been reconciled to God through faith in Christ, and immediately began enjoying fellowship with the "Father and with his Son Jesus Christ," and with other believers in the "fellowship of the Spirit."

How heart-gladdening it is to see the "new life" springing up in the lives of young converts! How important it is to have a good beginning!

A joyous spirit of prayer for them (v. 4)

Whenever Paul approached the throne of grace on behalf of his beloved Philippian converts his heart was always enlarged, and he felt joyous liberty in his supplication. This was a strong indication of God's gracious purposes for them. Have you knelt down to pray for someone and as you prayed God has given you liberty and glad confidence for that person?

Hudson Taylor gave his heart to God in his youth, and when he began to tell his mother that he was saved she told him that God had already told her. Mrs. Taylor was a great woman of prayer.

A gracious continuance (v. 5)

After ten years, having passed through opposition, persecution and suffering for the gospel's sake, the Philippians were still going on with God; they were still enjoying the sweet fellowship into which they had entered at the first, and were still engaged in the Christian warfare and stood for the "defence and confirmation of the gospel."

"In the glad morning of our day" it is great to be all out for Christ, but how much greater to meet an old warrior, with dimming eyes, greying hair and faltering step, yet still burning with enthusiasm for Christ. Happy Christian worker who meeting some of his converts ten years after finds them as bright as ever. Paul, seeing such grace in his converts, is sure that the faithful God will preserve and perfect them.

The rightness of that confidence

(v. 7)

A "dispensation of the grace of God" had been given to Paul "to preach among the Gentiles the

unsearchable riches of Christ," and to declare that glorious mystery "Christ in you the hope of glory." To proclaim this gospel was more important to Paul than life itself. All his powers were devoted to this task, and all his experience was used to defend and confirm it. While he was free he proclaimed it, and when he was in prison, whether at Philippi, Jerusalem, Cæsarea or Rome, he was still "set for the defence of the gospel."

The Philippian Christians were absolutely one with him in this proclamation, defence and confirmation of the gospel. They were partakers of his grace; through his ministry they had been saved and built up in the faith, and they in turn had repeatedly sent material to help him. The "grace of God" that effectually wrought in the apostle was the same grace that effectually worked in them. There was a real heart-union between them. "I have you in my heart," he wrote; the margin puts it "You have me in your hearts." Both statements were true, for their love was reciprocal.

It was because of this heart-unity in the realities of the gospel that Paul could say "it is meet [righteous—right] for me to think this of you," that is that God would complete the work He had begun in them and preserve them "until the day of Jesus Christ."

(to be continued)

Focus on Evangelism

THE GREAT COMMISSION

By R. B. CHAPMAN

PRESIDENT OF THE ELIM PENTECOSTAL CHURCH

MANY calls circle the world, but none compares with that given by Jesus to His followers preceding His ascension. Read it again: "Go and make disciples of all nations, baptise them in the name of the Father and the Son and the Holy Spirit, and teach them to obey all the commands I have laid on you" (Matthew 28:19, 20, Moffatt). This is a foursquare commission.

The itineration of the world

The "Go" incorporates "all nations," and our obedience to the command proves our love for Christ. "If you love Me you will obey My commandments" (John 14:15, Weymouth). The Master's concern involves "every creature," and it is of equal importance to go across the street as to cross the sea in reaching the whole world. Have we begun to *go* yet?

The installation to the discipleship

"Make disciples." Obligation to the commission does not end with preaching, as some infer. There must be nourishing and nurturing until converts reach true discipleship, with the cross shouldered and self denied (Matthew 16:24). Paul emphasised this, saying "as a nurse cherisheth her children" (1 Thessalonians 2:7). Are we nursing mothers to new-born babes in Christ?

The identification with the Godhead

"Baptise them." This leaves no room for secret discipleship but insists on clear association with Christ and all He stands for. A public confession to the burial of former creeds, conformities and carnalities succeeded by a raising into a new life of revelation, righteousness and resignation to the Lord's will is demanded. Is our testimony made clear?

The inoculation with the truth

"Teach them." New followers need instruction to conform to all Jesus taught. To do less is to fail to fulfil the divine commission. Herein lies the secret of world evangelism through the Church, because each convert must be taught to "go." The responsibility for dispensing the words of life must not rest with the select few but on the shoulders of *every individual Christian*—you and me.

Expressed in this great commission is the basic precept of the Lord—His mandate in writing. To fulfil this commission would seem utterly impossible were it not cushioned between the wonderful words that express His power (v. 28). which is illimitable and indisputable; and His person (v. 30b), which is dependable and unconquerable. Through His power and His person we can fulfil His precept if we are willing.

Elim Missionary Society feature

A VISIT TO BETHESDA MISSION STATION

by Anne Stephenson

(TRANSVAAL)

"CAN you direct me by landmarks, such as a church or a garage? I am sure I can find it easily enough then."

"I'm sorry, but there just isn't anything by which to direct you; as this is your first visit we'll have to come and meet you."

So went the conversation with someone who was to visit the mission for the first time. How different the directions would have been in a town! Bush life is so different in many ways; if, like this person, you were to visit us we would meet you and bring you to Bethesda mission station.

I am sure that as we left the town and the metalled roads behind us you would be struck with the vastness of the country and the beauty of the flowering trees, shrubs and bushes now that the rains have been.

Before going on to Bethesda we call at the Lebaka school, where two lady missionaries are doing a wonderful work in leading the students to know Bible truths.

After about seven miles we take a branch road through the bush, a road well trenched after the rains! The Land-Rover negotiates trenches, a river bed, sand and stones; as occasionally we pass through villages the people wave to us. We are just beginning to feel that it is more like seventy miles than seventeen from the last mission station when we round the corner, and here we are at last at Bethesda mission.

The whitewashed church and house stand out vividly against the green of the surrounding countryside. Immediately the car is surrounded by smiling faces as children of all ages appear on the scene, waiting to help unload the truck. Bethesda is also an orphanage; that is why the children come to say hello too.

Here is a little fellow making more noise than anyone else, although he is one of the smallest. He is shouting "Land-Rover" with a little lisp and a big smile. This is Jonathan Edwards, who will be two next birthday, and he thinks that the world is his just now. Jonathan's history is very much like that of most of the children here. His mother died a few months after his birth, leaving no one in the village capable of really loving, feeding and caring for him. His father is away in the town, working to keep himself and the rest of his family, so they brought the thin, weak child along to the mission. Love and practical help were poured upon him as he was adopted into the family. Now we see this lively, sturdy boy running round, shouting as loud as anyone else. In the morning you will probably hear him singing "Ndzi Tsakile" (I'm so happy) to his own tune, but just now he is too excited about the Land-Rover coming back, so we shall not get much talk from him tonight.

Two more boys pass, carrying things from the Land-Rover, and they both say "Good evening" in perfect English, so we shall introduce them to you next. Billy Graham is about eleven years old, and has been on the mission since he was a few weeks old. He was one of twins, but his sister and mother died soon after birth, and so along to the mission came Billy, a tiny scrap of humanity. He looks quite bashful as we talk of him and to him, his head down and chewing his nails, but a big grin appears on his face every few minutes as

(*continued on page 532*)

See you at—

THE BIRMINGHAM TOWN HALL

Saturday, September 9th

at 7 p.m.

ELIM'S UNITED MIDLANDS RALLY

ELIM CAMPAIGN IN PORT TALBOT

by GEORGE CANTY

IF district superintendent Ramon Hunston had suggested that a trumpeter walk into the local graveyard in the hope of wakening the dead it would have been received with as much eagerness as he found for his proposal to commence an Elim witness in Port Talbot.

Unquestionably the doubts were well founded. It was the town where major campaigns had not succeeded, spiritual despair had been expressed in prayer meetings for thirty years and there was no thriving church left.

The encouragement we presumably had to draw from this cold comfort was that our congregations were unconverted people, not sympathising believers. From the start we made it clear that we were Pentecostal, which did not help to attract the evangelicals.

After the Elim-supported opening night, we risked our next meeting at church time on Sunday, and began with a congregation of six at 6.30, which grew to forty by sermon time and to 100 by 8.30 for a second service. The weather favoured us, and attendances slowly climbed and decisions mounted. It was hard to minister to the sick for some days because people knew little of divine healing. Port Talbot folk are not typical of Wales. They are not given to demonstration. "Amens" are only murmured, and nobody was willing to let me do more than say a prayer for them and leave them.

By the third week the people broke through their reserve into open friendliness. One mark of it was the disappearance of nearly 1,000 hymn-sheets taken home with our picture on the front as a souvenir! By then the faith of the people for healing could not have been higher. "You healed me last week of so and so, now will you please heal my friend who has the same thing?"—this was a frequent and revealing comment.

More than 200 people took decision cards in eighteen days, and of these the greater number were personally counselled.

The Lord seemed to take over. A spiritualist who had been under the hospital and spiritualist healers for three years came wearing a surgical jacket for a slipped disc condition. After two visits he returned astonished, having discarded the appliance and with hardly any trace of the trouble left. A woman told us she had been only once before, at the start of the crusade, and had sat at the back. From that moment, though no prayer was offered for her, her terrible skin affliction began to clear up. She had had to swathe her feet in bandages, but they were fully healed and the rest of her body showed less and less skin trouble. Another person came out for nervous trouble, and in the night following her stone-deaf ear was made perfectly whole, and the experience of hearing sounds loudly obliged her to wear cotton wool in her ears for a few days. She received more than she asked or sought.

We had only one Elim member in Port Talbot. She had seen past efforts in the town, and this crusade, she said, exceeded her dreams.

In addition to the main services, we had both children's and adolescents' meetings. As many as seventy under-25s sat quietly and heard the gospel, and asked questions till nearly midnight. A Sunday school was commenced on the second Sunday. Elim Crusaders Marcus Drew and Adrian Hawks had voluntarily given up their jobs and come with me from my Sparkbrook church to look after the tent and do this youth work.

Pastor Tony Williams had the task of leading the services, and his fine singing was a God-used ministry. The people did not know our songs or choruses, being mostly non-churchpeople, so Mr. Williams had real spade-work to do.

On the third week we were joined by Pastor Joseph Smith, who is to follow up the campaign for some weeks, and by Mr. John Harrison, a new graduate from Elim Bible College, who will eventually be the pastor of this new church. Pastor Robin Rees took Pastor Tony Williams's place and also conducted an entire children's crusade in the

(*continued on page 534*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

"FROM about eighteen months the battle is really joined. The child's wishes and impulses are urgent and immediate. What he wants he wants intensely and at once. He is greedy, possessive, demanding in his relationships and has an inborn urge to attack and destroy. He has no corresponding built-in desire to control these impulses and no power to oppose his wishes. For a long time his parents have to supply the controls and also help him to the point when he can take them over himself. This inner ability—conscience—does not emerge until he is five or six years old, and even then it is shaky and unreliable for many years to come and needs constant buttressing by outside authority" (MARY MILES, "The Growth of Conscience," *Observer Review,* May 19th, 1967).

The frequent reference to this inborn urge to attack and destroy—the inborn urge to aggressiveness—by contemporary writers strikes us by its significance.

If it be true that "he [the child] has no built-in desire to control these impulses and no power to oppose his wishes" the human race is in a parlous condition indeed, as Scripture states. In this context the humanist is defeated before he begins; he cannot point to any source outside himself at all; much less has he the support of the Christian's experience of "grace to overcome" of which Paul writes, and to which the Christian preacher can point all men in their desperate predicament.

The facility with which even adults can destroy and take pleasure therein supports the correctness of this assessment of inborn aggressiveness in human nature.

Of course, all people are not aggressive; whether this results from their being well adjusted temperamentally by nature or from a well-integrated upbringing or from a recognition by themselves of this adverse personality trait and their ability to contain it probably none, not even themselves, know; they may have recognised and contained it subsconsciously.

This inborn urge shows itself in bullying both by children and by adults; in sadism; very often its symptom is self-assertiveness; it is seen in various forms of antagonism between individuals and between industrial and national communities; it is seen in the lust for power.

It is this aggressiveness that the Holy Spirit has in mind in Proverbs 16: 32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

The failure in gentleness, the lack of patience and of capacity for understanding, inconsiderateness—all are symptomatic of the inward urge to attack and destroy. Even the so-called "drive" and ambition may well be symptomatic of it.

The startling thing is that in our educational system there seems to be no programme directed to impressing upon the teacher and the taught the recognition of this inborn factor or to teaching its control by either teacher or taught. A programme of education would do

(continued on page 531)

COMMENT, OPINION AND REVIEW

" Insulation from the divine wind "

" IN order to operate normally man needs to be *insulated from the divine wind* that blows through the universe, just as he is insulated from the cosmic radiation by the earth's atmosphere. He seems to have a mental shield which protects him from a sense of the immanence of God, just as his bony skull protects the pulp of his brain " (*The Times* leader, July 15th—our italics).

Well written, but, alas, what a revelation of human blindness. To what extent does it reveal how far mankind has departed from God's norm !

The human situation contradicts the inference that mankind operates normally at all, and supports the Bible assessment of its abnormality, or subnormality, as being nothing else than moral insanity. " All we like sheep have gone astray." " All have . . . come short of the glory of God."

The human situation and the Bible both testify to the abnormality that results from insulation from the divine wind and the normality that results from its coming to us in greater power. Man is insulated from the divine wind, but the insulation is to his detriment and the insulating agent is sin, though only the Bible declares this.

" Insulated from the divine wind." The phrase was written in the context of an examination of the claim that certain drugs can produce genuine mystical experiences and a heightened awareness of a supra-world existence. The implication seemed to be that men can by appropriate devices heighten their awareness of God and of the spiritual realm.

" Insulated from the divine wind ! " This is the exact reverse of that apostolic and Pentecostal experience considered normal by the early Church—and considered normal by the divine Being Himself, in that He originated and bestowed it. The early Church experienced the very wind of the Spirit blowing through its whole being. The results : ethical stability, spiritual awareness, concern for others, miraculous manifestations, doing God's will and not their own—these were God's norm for men ; anything less was a departure from that normality.

Cosmic origins

THE history of the explanations of the origins of the universe shows that the human mind defines or explains the unknown only in terms of the " latest discoveries." This must necessarily be the case. The mathematician states, in effect, that the universe is the " materialisation " of mathematical formulæ ; the engineer views the universe as a kind of clock once wound up but now running down ; the nuclear physicist states that the scattered agglomerations of matter throughout space, and now speeding from each other at incredible velocities (faster than the velocity of light !), resulted from a fantastic explosion 6,000,000,000 years ago that blew to pieces the primeval " solid," and that the universe is still expanding as a consequence of that explosion. This idea has been in vogue since the advent of nuclear explosions. The artist sees the beauty of the whole vast universe as a " materialisation " of the great artistic Mind.

When men knew no better they explained the earth as being flat, with the heavenly dome above and the stars set therein like so many jewels. When the sphericity of the earth came to light, men took the view that the sun and the whole sidereal universe revolved round it. The flat-earth theory, and then the geocentric theory of the sidereal universe, fitted some of the then known facts, but not all the facts.

The proliferation of theories about the origins of the universe results from there being no theory that explains all the known facts. The proliferation of evolution theories results from the same cause.

It is a pleasant conceit that we think we know more about the origins of the universe than did our ancestors. We know more about the universe but not more about its origins. Contemporary ideas will be exploded by our descendants as we so proudly explode the theories of our ancestors.

But Sir Bernard Lovell, as we have before pointed out, in his second lecture on " Our present knowledge of the universe " (B.B.C. Third Programme), scattering his honest questionings through his lecture, really tells us that we do not know about the formation of the universe.

LETTERS TO THE EDITOR

While on holiday in the Lake District these past two weeks my wife and I were privileged to attend the Whitehaven church as visitors. Through the kindness of friends in the assembly we were invited to spend the Sunday evening with them, which gave us the opportunity of participating in a baptismal service. It was a thrill to see a packed church and see eleven candidates (ten of them young people) pass through the waters of baptism. Three of these were from one family, and two little girls from another, and one of the young men was a convert from Mormonism. The minister, Pastor John Cave, preached a clear-cut message from the story of Paul and Silas in prison. "Are you saved?" he asked of his congregation. In the morning we had attended an Anglican church in Kendal to hear the vicar in an equally forthright sermon ask exactly the same question of his congregation. Both preachers asked the question with undoubted sincerity.

To the pastor, the deacons and members of Whitehaven I want to say "thank you" for such an inspiring service. May the Lord continue to bless this outpost of Elim's witness in Cumberland.

Croydon. W. J. MAYBIN.

The letter on evangelism in Elim by Pastor G. Canty, like the articles he writes, certainly has something to make us think. We have been told that Pentecostal churches are increasing rapidly in other lands even faster than other denominations; yet here in Britain the rate of increase is much less.

Well, now we know the reason. It gave me a shock to read that on an average each Elim member gives only 4d. per year to pioneer crusades. Bearing in mind that this is the average, and some give faithfully, is this the way to encourage hard-working pioneer evangelists and their teams? What could be done if each member gave at least £1 per year!

I can think of at least three towns quite close to Elim headquarters which have no Elim assembly. Yet these and other towns could enjoy the same blessings as other towns if all Elim members would not only pray for openings but open their purses too.

Evesham. FREDERICK D. WALKER.

I am writing to thank you for printing in the ELIM EVANGEL Pastor W. G. Hathaway's excellent expositions on modern Pentecostal phenomena. His teaching is so easy to understand, and so in keeping with the Word of God, that I feel it would be a good thing to have these articles printed in pamphlet form for easy distribution.

Do you think this could be arranged—if not the whole of it, particularly the seventh and eighth articles on the gift of tongues and interpretation?

London, E.6. (MRS.) I. ANDERSON.

In reply to Mrs. Park and her personal attack on my Christian life informing me that I need grace and tolerance, I suggest she reads Matthew 7:1 and takes it to heart. And may I ask her two questions? For what reason did she get her television if her daughter is no lover of it? Does she watch it herself?

She speaks of her unsaved daughter's contempt at my letter. This is obvious to someone who does not know the joy and fullness of the Lord. Before I was saved many things turned me against Christ, but still He won the battle and redeemed me.

I know many Christian homes where there is no television and others yet unsaved and they accept it; and others where Christian parents had a television but got rid of it and this was a means of bringing their offspring to Christ.

Belfast 14. ROBIN HARVEY.

PS. The reason for writing my first letter was to reply to Mrs. Jacobs, who has not replied to any of the six letters which objected to her view, and for no other reason.

I entirely agree with Mr. R. Harvey's views on television. As a young man of twenty-two I have found that as a result of television being removed from our home I have been spiritually enriched. Regarding the letter from Mrs. K. E. M. Park, it is true that our Lord said "Be ye therefore wise as serpents and harmless as doves." The apostle Paul also tells us to abstain from all appearance of evil, and I think it is indisputable that there are many things on television that are evil in the sight of God. As to the attitude of Mrs. Park's daughter, Christians have long been condemned as narrow-minded when they take their stand against worldly influences. I feel that this sister, by keeping television in her home, will not bring her daughter one step nearer to God or salvation, as this can only be brought about by the work of the Holy Spirit regardless of her attitude towards Christians.

I would point out that here in Northern Ireland the evangelical Christian is usually looked upon as

(*continued on page 535*)

WORLD
Pentecostal NEWS

Vol. 1 No. 2 OFFICIAL ORGAN OF THE ELIM PENTECOSTAL CHURCH AUGUST 1967

WORLD PENTECOSTAL CONFERENCE BRAZIL 1967

by P. S. BREWSTER

OVER 100,000 people attended a gospel rally in Brazil on the closing night of the eighth World Pentecostal Conference. Rev. Alex Tee preached and a large number surrendered to Jesus Christ. The two-hour service was broadcast on local and world-wide radio. Multiplied thousands heard the message on the Holy Spirit inspiring the blessed hope of the church.

On Saturday afternoon almost 30,000 Pentecostal people attended the conference communion service. The service will never be forgotten. People were in tears. Forty gallons of communion wine were used for the service.

Every evening service was characterised by typical Brazilian pageantry : a 2,000-strong youth choir with multi-coloured dresses ; a 500-strong orchestra and band ; fifty orphan boys dressed in national costume formed a junior band and nightly marched around the arena. The nightly procession of world flags and Brazilian state flags carried by girls in beautiful long blue silk dresses delighted the vast crowds.

A Roman Catholic priest caught up in the tremendous excitement and emotion of 30,000 people praising the Lord felt the conviction, and walked to the platform, took off his garments and denounced his call. This literally brought the house down, and for half an hour the praising of God's people was like a roar of thunder.

The miracle of the sovereign will of God in pouring out His Holy Spirit upon Brazil—a priest-ridden country for over 400 years ! It would seem that God has by-passed other countries with their culture, education and affluence, and demonstrated His authority. Brazil in many parts is extremely poor, and largely illiterate, yet God has sent it a wonderful revival. Over 1,000,000 people have found Christ and come into the Pentecostal blessing in a short time. Little did those brave missionaries fifty years ago realise that God would climax their work in a World Pentecostal Conference and a revival such as is being experienced today.

The churches are full, packed to capacity—one in Rio with 3,000 members and another half a mile away with 1,000. There are hundreds of Pentecostal churches scattered throughout Brazil.

The platform, with the members of the advisory council on first row.

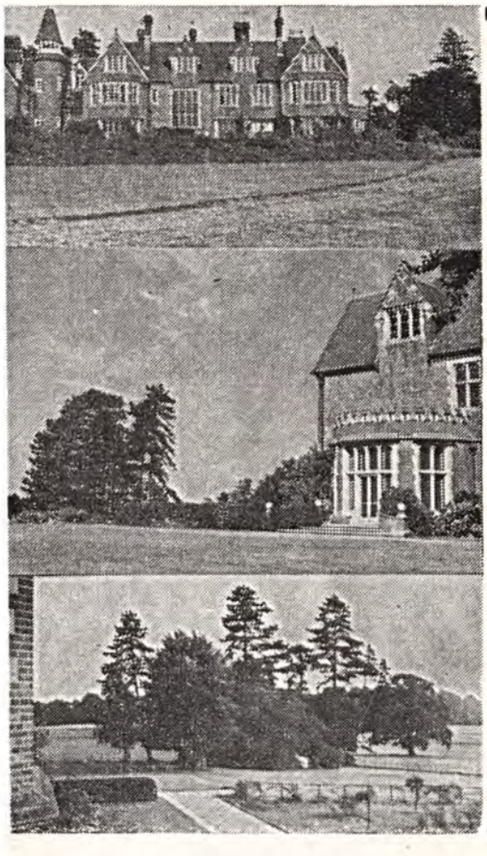
Over 400 years ago the French Huguenot Christians sailed to Brazil and 300 were cruelly martyred, with the priest actually taking part in the hanging. The Pentecostal conference conducted the final service on the very spot where the martyrs died.

The central theme of the conference was the Holy Spirit glorifying Christ. When 30,000 people stood to praise God—as they did nightly—it was like the sound of many waters.

Representatives from over fifty countries attended, and the opening service was attended by the Governor of Brazil. Over 2,000 delegates came from overseas. Some of the larger Pentecostal groups sent the whole staffs of executive councils. Canada sent all its executives; the Church of God sent almost the whole of its staff; the Assemblies of God of U.S.A. sent two-thirds of the headquarters staff; the Foursquare movement was possibly the largest contingent. It seemed as though the spiritual leadership of world Pentecostal testimony had gathered to witness this remarkable outpouring of God's Holy Spirit.

The world Pentecostal movement is growing in stature and influence, and at this conference received national coverage in the press, nation-wide television and radio. Two Anglican bishops came as observers to the conference.

During the service the message came to the platform that a man had received healing from a cancer on the eye. One minister representing forty churches testified how he had been baptised in the Holy Spirit and had broken away from the Methodist Church. The final acclamation came when scores of girls, all dressed in white, led a triumphant march around the stadium carrying palm leaves. The next World Pentecostal Conference, should the Lord tarry, is to be held in Dallas, Texas, U.S.A., in 1970.



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D.1528

Looking for that blessed hope

(Titus 2 : 13)

By ALEXANDER TEE
(SCOTLAND)

Preached at the World Pentecostal Conference, July 23rd, 1967.

PENTECOSTAL people all round the world firmly believe that the Lord Jesus Christ is coming back to this earth again. We have very strong reasons for believing that this will really happen.

Firstly, we believe the Bible is true. Almighty God inspired many of His holy prophets to teach the people that His Son would reign upon this earth. God also sent men to say " This same Jesus shall so come in like manner as ye have seen Him go into heaven." The government shall be upon His shoulder and of His kingdom there shall be no end. I believe that Jesus is coming again because God Himself has declared it !

Secondly, Jesus never told a lie. Beloved, I firmly believe that Jesus never at any time told a lie ! Here is what He said : " If I go and prepare a place for you I will come again." If Jesus, the holy, sinless Son of God, said " I will come again " He will come again.

Thirdly, the Holy Spirit cannot bless evil ; He can bless only what is true. He is said to be the Comforter, and He *is* a genuine Comforter. He has comforted many a bereaved one with the great fact that when Jesus comes the dead in Christ will rise first, then we who are alive and remain shall be caught up together to meet the Lord in the air. We shall meet our loved ones when Jesus comes again. How wrong it would be to pretend to comfort bereaved, broken-hearted people with something that is a wicked lie. My friends, the Holy Spirit is inspiring a great truth, an immovable certainty—Jesus is coming again ! God the Father has declared it ; Jesus Christ emphasized it and the Holy Spirit corroborated it. Here we have what I have called the strongest possible omnipotent

Trinity of truth

This great Trinity leads us along the avenue of praise and gives to us

A hope of happiness

Our text says " Looking for that blessed hope." Every born-again disciple of Christ has within him this blessed hope. Our hope is not built on a foolish fable. One of our greatest hymns reads thus : " My hope is built on nothing less than Jesus' blood and righteousness." Here are a few reasons why we believe that our hope is a hope of happiness.

We shall no longer live amid sin and temptation ; we shall never be lonely or sad any more ; God Himself will wipe away all tears from our eyes ; there are no funerals over in glory ; we shall never feel any more pain ; there are no hospitals in heaven and no operations ; we shall know nothing of poverty, worry or fear in heaven ; there will be no fears and tears when Jesus comes for the child of God ; no crying, no sighing and no dying when Jesus comes.

We shall see Jesus face to face. We shall see His scars—and His smile ; we shall behold His wounds, but we shall also hear His welcome. Then too we shall behold the whole Christian Church adorned as a bride to meet the bridegroom. For the first time the entire Christian Church will take part in that great " meeting in the air." What a thrill to see the martyrs and the apostles, to see the reformers and the covenanters, and to see the blood-bought millions surround the Lion of the tribe of Judah.

There are hundreds and thousands of people here today, but this great company could not even fill a corner of the great heavenly host which will

hail with happiness the coming of the Lord. Yes, beloved, we have a hope of happiness.

Time does not allow me to explain the many

Signs of its certainty

Think of the rise of Russia, the return of the Jews, the famines and earthquakes ; then read what the Saviour said would be the signs on earth just before He would return. Christians all over the world believe that the coming of the Lord draws nigh.

The certainty of safety

A man is in danger of drowning until the life-line is firmly around him. A guilty man is in danger of a heavy sentence until his pardon has been signed. A man engulfed in a blazing building is in danger until the fire-escape has been hoisted to where he is. The gospel is like a life-line, a pardon or a fire-escape which is available to all. But " how shall we escape if we neglect so great salvation?" Jesus spoke of a door being closed when He returned. After preaching about His return Jesus gave a graphic parable. There were ten virgins, all of whom were invited to a wedding. All of them had lamps. A lamp in the Bible represents the human soul ; the oil represents the Holy Spirit. Five of the virgins made sure that the correct preparations were made for their lamps, so that everything would be ready for the coming of the bridegroom. Although the others knew they had a lamp and an invitation they did not make the correct preparation as far as their lamps were concerned. They just did nothing at all about their lamps. This is like so many good people today. They know they want to get into heaven when the time comes ; they know that they have an eternal soul ; but they just do nothing about it, yet they think that everything will be all right when Jesus comes again. They think that they will get into heaven with all the others. These foolish virgins found themselves in a most embarrassing position when the bridegrom did come ; they found themselves shut outside the door without the least chance of ever entering into the very place that they felt sure they were going to. Jesus said " And the door was shut." They cried out " Lord, Lord, open unto us," but it never was opened. It is a wonderful experience to know a certainty of safety. It is wonderful to know that when Jesus comes you are absolutely ready to go to heaven. The Bible says " We shall be changed in a moment, in the twinkling of an eye."

The challenge of choice

There are some things in life about which I must make absolutely certain. How foolish were these five—they just did nothing about their lamps. I will close by asking you some very important questions. Have you gone with your lamp (or rather your soul) to the correct source? Do you know for certain that Jesus Christ and the Holy Spirit actually dwell in your life? Do you remember the time when you, personally, made sure of a correct and proper preparation being made for you to be in heaven and ready for the coming of the Lord?

Here is how to know you are sure. If, as I am speaking to you now, the Holy Spirit is giving you a great thrill about the joy that will be yours when Jesus comes, then you can be certain that the precious blood of Jesus has cleansed and prepared your soul for that great event. If, however, as you listen to me, you feel the Holy Spirit is speaking to you, and deep down you know you have not made the correct preparation in your soul, I would like you to bow your head with me now and let me pray for your soul. This is a great challenge, but you must make the choice. Our subject has been " The Holy Spirit inspiring the blessed hope." As you have listened has He been inspiring you or awakening you to your need to prepare for the coming of the Lord?

OPENING OF THE NEW ELIM PENTECOSTAL CHURCH

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on

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at 3 p.m.

by

REV. H. W. GREENWAY

(Secretary-General)

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September 4th-7th

REV. A. BIDDLE, of Portsmouth
September 11th-21st

SPECIAL VISIT OF LONDON CRUSADER CHOIR, SUNDAY, SEPTEMBER 10th

D.1527

Excerpts from a letter received from Pastor and Mrs. H. C. Phillips by the Elim Missionary Society Secretary, L. Wigglesworth

" Ten days have slipped by and I have not written to you to thank you and your good wife for seeing us off and for your many kindnesses to us. Now we are back I will crystallise my thoughts.

" We were ' catapulted ' to England! Our home in Africa was 6,000 miles behind us in a matter of hours. We were in a new world, green, clean and chock-full of houses, people and cars—a new world of relations and friends who overwhelmed us with kindness and love. We were in a new world of meetings too—white faces everywhere and hymns that were echoes of the past. There were dear old faces and many new ones too, all illuminated with a zeal for God and the good old gospel.

" It was a new world too of prosperity and comfort, with a new tribe of aimless youth, a new mixture of colour and a new assumed independence of God. This was the England where we found ourselves. We saw it as a great mission field with God's men bracing themselves to capture it. We collected an album of memory treasures—lovely Christians, lovely assemblies and homes where love abode and overflowed.

" A fine company of kinsfolk and fellow labourers

gathered west of London to see us ' catapulted ' back again.

" A wonderful perfume remains with us, and a hope that something might have been accomplished. Our praise is to God our Father and our heartfelt thanks go to all those left behind in that wonderful island now so far away."

THIS MYSTERY

" For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in " (Romans 11:25).

View of the stadium during the World Pentecostal Conference.

Pastor and Mrs. P. S. Brewster visit our missionaries in Brazil

IT is over 400 years since the Portuguese and Spaniards set out to conquer the Indians in Brazil and the remote parts of South America. Following quickly behind them were the priests of the Roman Catholic Church! With their weapons of warfare and superior strength the invaders quickly defeated the Indians, and then imposed upon their victims the teaching of the Roman Catholic Church. Later negroes from Africa were imported as slaves. Thus we have a mixture of these races, plus the Japanese, forming the Brazilian people today.

Whenever the Roman Catholic religion has complete sway and dominance ignorance, poverty and superstition are prevalent, with a fantastic increase of population. A report over the radio states that Brazil is handicapped today by thirty-five per cent illiteracy. This in itself gives an easy opportunty for charlatans and hireling shepherds to cause havoc among the newly won people of God. Multitudes of these new converts are puzzled, perplexed, divided and harassed in their loyalties, and their superstitious minds are quickly overcome and caught up in the aftermath of a move of God's Holy Spirit. Multiplied thousands of these dear Brazilian people have completely and irrevocably overthrown the teaching of the Roman Catholic Church and are turning to Jesus Christ. Roman Catholic authorities are alarmed, but it is too late, for these converted Pentecostal people will never go back to the darkness and dictatorship of Rome.

Satan is busy fishing in these troubled waters, seeking to divide and delude all he can. However, he is a defeated foe, and the gates of hell will not prevail against the latter-day outpouring of the Holy Spirit and the advance of evangelism. Exactly as it was in Bible days, with unscrupulous leaders adding and taking away from the grace of God, so it is in Brazil. The poor sheep of our Lord's pasture are pushed about by the imposition of traditions and customs and ideas of men, burdened down by laws of self-styled leaders, but nothing will stop the advance of the Holy Spirit and glorious freedom will be the outcome.

It is officially recorded that sixty-five per cent of the population are under twenty-five years of age, and the churches are literally filled with young people. This is a great challenge to any who feel the call to missionary work. Today Latin America is an open door to missionary work. The gallant Americans, with their zeal and their love for the souls of men, are pouring in workers—teachers, literature specialists, administrators—to furnish the work of God. These U.S.A. missionaries are not pastoring churches ; they are leaving that side of the work to the Brazilian pastors. God will bless our American friends for their obedience to Christ's great commission.

At the present time Elim has two missionaries in Brazil. They are a hard-working, dedicated couple, and as I have stayed in their home, preached to their people, spoken to their Sunday school, prayed for the sick and travelled with them 500 miles into the interior I realise what a task is theirs ! On the weekend of July 9th I preached to a packed church of over 400 people, spoke to over 140 children, prayed for scores of sick people, and visited three outposts where

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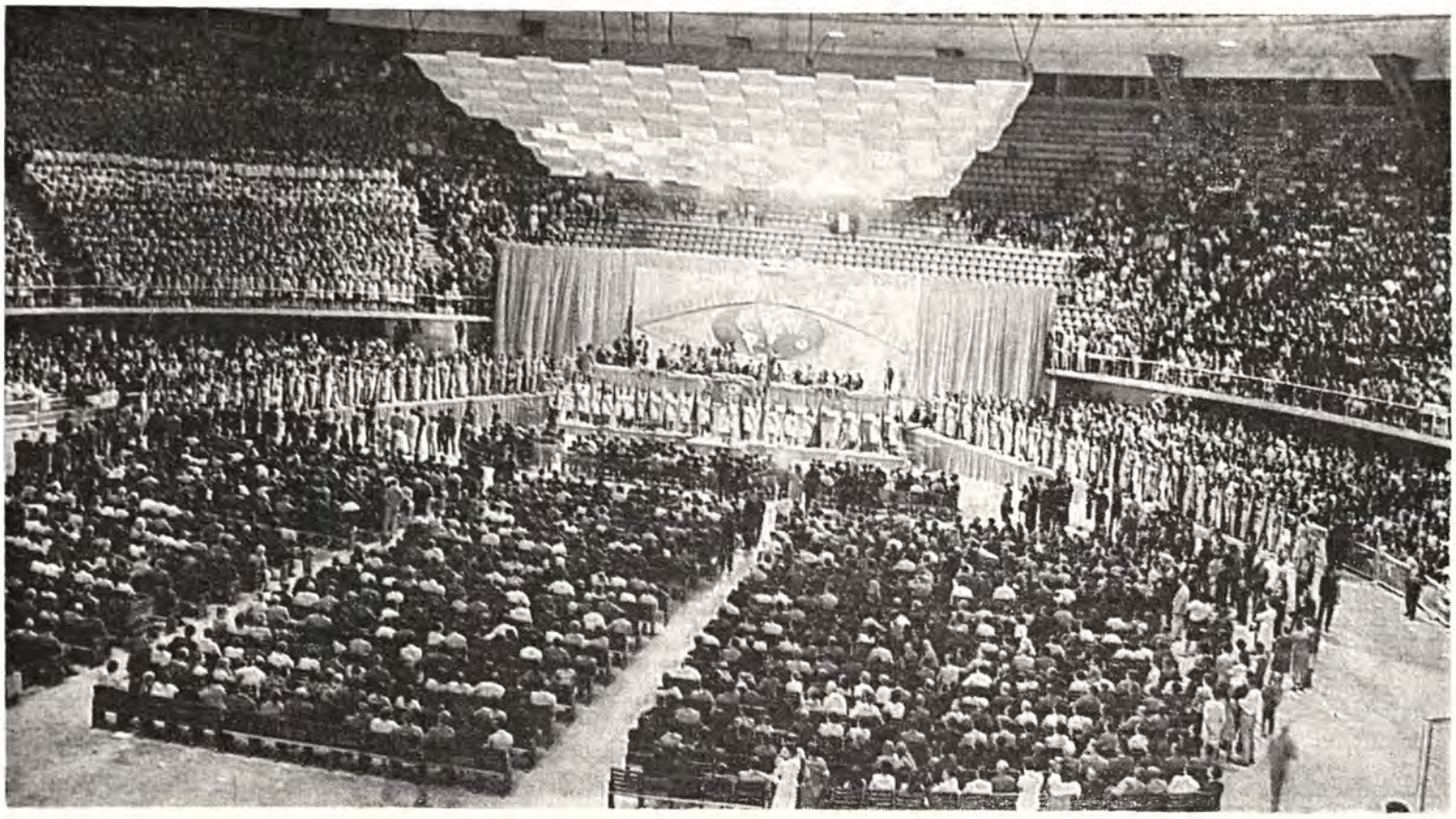

Another view of the stadium during the conference.

groups of people and children meet several times a week.

We visited Londrina, a town 500 miles in the interior, where illiteracy is eighty-five per cent, wages are less than £2 per week, and the death rate is high. It is even worse in the north of Brazil. In this town, which we reached after fifteen hours of bus travel, we were welcomed by icy rain and six inches of red mud. We preached to a crowd of hungry, cold people who shivered as they sat for two hours in the church. There were converts, and one man showed the congregation the dreadful ulcer that had been healed in the afternoon service. A young pastor, under the supervision of Pastor and Mrs. Jeffery, has dedicated his life to this work. Living in primitive conditions, he has services every night and has opened several outposts. We also have a good church in Londrina.

The urgent need, as I see it, is for technically qualified Elim members to seek the call of God for this needy but wide-open door of Brazil, to go out as technicians, etc., and serve God in an honorary capacity. So many of the people have lost faith in the Roman Catholic Church, and they are wide open to receive the gospel. Satan is also very busy, and it is reported that there are 6,000,000 people who have turned to witchcraft and different forms of spiritism. The fact of the World Pentecostal Conference being held in Brazil can only do good, and could be the means of uniting all the Pentecostal people into one great driving force.

Please pray for our Elim missionaries in Brazil. They are talented and hardworking, they have a great love for the souls of men, and they preach the gospel with great fervency and fluency in their Portuguese language.

Conference highlights

- A wonderful, never-to-be-forgotten conference.
- On Tuesday night fifty were baptised in the Holy Spirit in one part of the building.
- On Saturday evening 30,000 attended the breaking-of-bread service.
- Average attendances were 5,000 in the morning services, 8,000 in the afternoon services and 25,000 in the evening services.
- The final rally was broadcast for two hours over the local broadcasting network and was carried the world over on the short-wave band.
- The next World Pentecostal Conference will be held in Dallas, Texas, U.S.A., in 1970.
- P. S. Brewster was appointed chairman of the World Pentecostal Conference advisory committee and of the next World Pentecostal Conference in 1970.

YOU CAN HELP TO GET SCRIPTURES BEHIND THE IRON CURTAIN

By H. W. GREENWAY
(SECRETARY-GENERAL)

FRIENDS who were present at the conference in May will remember the Polish minister who brought greetings from his people, Rev. Teodor Maksymowicz, treasurer of the United Evangelical Church of Poland. In an interview with our brother he told us some interesting facts about the work now going on in Warsaw, and it was most encouraging to learn that it is now possible to preach the gospel with complete freedom. He and his co-workers are planning to put New Testaments into every home in Warsaw, but owing to currency restrictions money cannot be sent out of the country to purchase the special paper that is required for this type of printing.

This is an excellent opportunity to get the Word of God where it is so sorely needed, but one that may be lost to us if we do not act quickly, for the licence to print may be withdrawn if it is not taken up this year. For about £350 we can send two and a half tons of paper to print 10,000 copies of the New Testament. The paper will be imported into Poland from Sweden on our orders, and the printing will be undertaken by our good friends in Warsaw.

Your gifts for this worthy project should be addressed to the Missionary Secretary and marked "Scriptures for Poland," 297/299 High Street, Cheltenham, Glos.

ELIM MISSIONARY SOCIETY

ANNUAL MISSIONARY CONFERENCE

September 1st—8th

CAPEL - ELIM BIBLE COLLEGE

Subjects for discussion :

- THE NEW AFRICA
- THE CHANGED FACE OF SOUTH AMERICA
- INDIA'S DILEMMA
- OUR NEWEST FIELD
- FAR EASTERN NEWS
- THE CHALLENGE OF THE FUTURE

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Late missionary secretary and much-travelled speaker.

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BOOK REVIEWS

Spiritual Leadership (Marshall, Morgan and Scott Ltd., 19/6).

In *Spiritual Leadership* the general director of the Overseas Missionary Fellowship (C.I.M.) has made a timely and valuable contribution to the work of Christ. J. Oswald Sander's practical experience in the field, with his ability to write in an apt and lucid way, will make this book a popular one with Christians. The foreword to *Spiritual Leadership* intimates that it has grown out of two series of messages delivered to the leaders of the fellowship in 1964 and 1966. Although the leadership that the author envisages is a blending of natural and spiritual qualities the emphasis is ever on the spiritual. " The supernatural nature of the Church demands a leadership which rises above the human." This sentiment will assuredly find its response in those who have Christian enterprises at heart. Each chapter of the book —there are twenty in all—is introduced with appropriate Scripture references. Illustrations and quotations by able leaders under Christ lend effectiveness to the writer's own views. It is a book that young men in all branches of Christian work should read. The spiritual way its truths are approached and presented will have an appeal with all concerned in God's work, whatever their age. It is informative, instructive and spiritual and is worth its price.

WM. J. HILLIARD.

Men of Action, by Dr. Paul S. Rees (Victory Press, 5/-).

Readers of other works by Dr. Paul Rees will warmly welcome the appearance of this little volume —a series of biographical sketches based upon six outstanding characters in the book of Acts. They are biographies with a difference, in that each character is dealt with from a special viewpoint and in the light of a particular scripture (or scriptures).

This method of treatment is indicated in the chapter headings: Peter, the man who conquered fear; Stephen, the man who lived at floodtide; Barnabas, the man who made goodness attractive; Philip, the man who could fade out gracefully; Paul, the man who kept the vision; Mark, the man who came back.

Each character is dealt with in Dr. Rees's own charming, winsome and inimitable style, and each study contains challenge and encouragement. To read this book has been a delight, and we recommend it heartily and unhesitatingly.

H. PALLISER.

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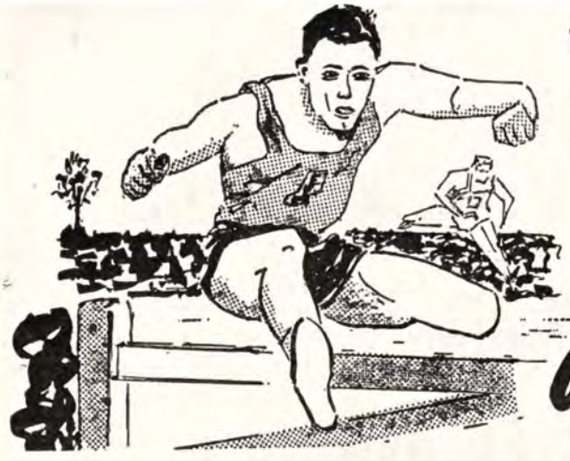

YOUTH *in action!* MEN OF GOD

By ALEX TEE

MUST I be an old man with white hair before I can be a real man of God? Sometimes we conjure up a picture in our minds which suggests that to be a truly godly person one must either be isolated from the ups and downs of life or else be a wizened old wise and solemn-looking person.

Godliness is not divorced from being cheerful, forward-looking and full of life. Christ came to give us abundant life; this will not give to us a measured tread or an old-fashioned approach to the day and hour in which we live.

Paul the mighty apostle was certainly a man of God, but it was he who wrote to a youthful friend: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." These are the positive qualities we will need to look at if ever we want to qualify to be men (and women) of God.

FLEE

The things which Paul encourages Timothy to flee from are the same three things we shall need to watch very carefully if we want to be truly godly. The first is riches, which bring temptation. Paul likens them to a snare. The second is foolish and hurtful lusts. These lure us into the deep water of coveting things which we would do well not to have. Paul says that these things "drown men in destruction." The last thing we are warned against is "the love of money." How contemporary Paul is. Money in itself is not dangerous to possess, but the love of it has ruined many a young person's dedication to Christ. The love of money eats into our time and into our thinking, with ill effects on our spiritual life.

FOLLOW

We have already mentioned the eightfold list of qualities we should seek to cultivate. Space does not allow of much comment, but look again at some of them and ask yourself if you have much of these things in your life. Have you much meekness in your disposition? What about your patience? Do people know that you are devoted to the Saviour and to His will with a love that is most commendable? This love is not sloppy sentiment; it is having a love for people, particularly when they are in need. It is having a love for boys and girls; it is having a love for the souls of men. The only other one I would mention under this heading is righteousness. Do I always want to do what is right? Do I hate shoddy dealings? How do I measure up to being a man of God?

FIGHT

This might be about the last thing we would expect a man of God to do. Certainly it is not his lot to fight with the other members of the church, or with the pastor. Anything that fosters a bad spirit or trouble will never find any place in the desires of a man of God. Fighting the good fight of faith means withstanding anything which would damage or undermine our belief and trust in the Lord. Trial, unfortunate circumstances and temptation are but a few of the things we must fight and subdue. May the Lord bless every member of the E.Y.M. as together we seek to be more and more a godly young people in this godless age in which we live.

BOOK YOUR COACH NOW FOR . . . WESTMINSTER CENTRAL HALL

THE NATIONAL YOUTH RALLY. SATURDAY, SEPTEMBER 30th

Hear THE JOY BELLS and DON EVANS, and see THE TEENAGE MARCH OF WITNESS

RESERVED SEAT TICKETS 1/-. APPLY TO HEADQUARTERS

Women's Page

by Margaret M. Ladlow

ON WINGS OF SONG

Summer suns are glowing
Over land and sea;
Happy light is flowing,
Bountiful and free.
Everything rejoices
In the mellow rays;
All earth's thousand voices
Swell the psalm of praise.

RECENTLY we were enjoying a spell of lovely sunny weather, and at Sunday school one of our scholars requested this hymn, saying that it was his favourite. As I accompanied the singing of young voices the words of every verse came readily to my lips. On the wings of this lovely song I was carried back to the Methodist Sunday school of my childhood days, when it seemed that the summer suns were always glowing, with the days full of happy light, and I learned to love and memorise this particular hymn. I did not understand then the rich significance of the words, but as we sang it this afternoon I could appreciate its sentiments, and as the events of the intervening years came crowding into my mind I found myself singing with joyful assurance of God's free mercy and with glad thanksgiving for the shining of His eternal love.

Today as I sit at my window writing these lines I gaze with pleasure at the sunlit garden, bright with roses, golden lilies and blue delphiniums, and truly "everything rejoices in the mellow rays" and a psalm of praise swells from my heart. I must admit that I revel in the summer days; just to contemplate the perfection of a rose makes me adore its Creator and wonder at His exquisite handiwork. Yes, it is easy to rejoice and feel uplifted during the carefree sunny hours, but, alas, summer-time cannot always be with us. Just as surely as winter follows summer the dark days will come on our journey through life, and where then is the inspiration for the psalm of praise?

The youthful voices are singing again and I find myself repeating the lines as a personal prayer, "Lord, upon our blindness Thy pure radiance pour," so that even when the dark clouds are drifting across the sky I shall know that I am not alone, for He, our heavenly Father, is ever near. From that realisation comes the strength to sing with truthfulness the words of the last verse "We will never doubt Thee, though Thou veil Thy light." How easy it is to be happy and carefree when it is summer-time in our experience, but how blessed to be steadfastly trusting when all is dark and uncertain.

It is a vain wish of childhood that the sunny days will always shine, but is this a vain prayer they sing, requesting the Light of light ever to shine upon the pilgrim way? Certainly not, for our Saviour has said "He that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). Therefore our circumstances, feelings and earthly gloom can have no effect upon us. How gracious is the promise found in Isaiah 60:20: "The Lord shall be thine everlasting light"; thus the pilgrim way can be a shining way. What radiance can be ours!

On the wings of song, sung with all the gladness and vigour of youth, we find ourselves facing the future with confidence and carried triumphantly to the end of life's journey.

Light of light shine o'er us
On our pilgrim way,
Go Thou still before us
To the endless day.

EDITORIAL (*continued*)

a lot, as all who have anything to do with the manipulation of mass thinking know, to help us contain this disaster-creating trait.

A personality-directed system of education, instead of the present state-organised potential-industrial-unit-directed and state-orientated system, would give priority to solving the problem of our living in harmony with our fellow men and women, the most urgent problem facing mankind today.

Sunshine Corner

HONOUR THY FATHER AND THY MOTHER

HELLO SUNBEAMS.

Mr. and Mrs. Jervis and their little girl Eve lived happily in a large city. They were very poor, but they loved God and they loved one another. One awful day Mr. Jervis met with an accident and was taken to hospital; before he died he said to his wife "Please do bring up our Eve to love Jesus, then one day we shall all meet again." Mrs. Jervis had to earn money to keep herself and Eve, who was only three. She had to find some work that she could do at home; finally she decided to take in washing and she went round the big houses in the district and asked for work.

Eve was brought up among the smell of washing, boiling, and clothes drying, and her mother had to work from early morning till late at night to earn enough money to keep them, but she always made time every night to read the Bible to Eve and to explain the stories and to pray with her.

Eve was a clever girl and she passed her "eleven plus" examination and gained a place at a nearby grammar school. Mrs. Jervis had to work harder than ever to get the money for Eve's school uniform. Eve saw how dreadfully tired her mother was at the end of every day, and she determined that she would work harder at her lessons and one day she would be able to buy her mother anything she wanted. At the end of the year Eve was top girl in the form and she was to have a special prize on speech day, when all the parents had to be present.

On speech day the girls were all seated in the big hall when the parents, dressed in their best clothes, started to arrive. It was almost time for the meeting to begin when Eve saw her mother, a poorly dressed but clean little woman, standing in the doorway, not knowing which way to go. The girls around Eve started to giggle, and one unkind girl said "Look at that old washerwoman. Whatever is she doing here?" This made Eve very angry, and she got up from her seat and led her mother to a chair right in the front row. She said "Sit here Mum, then you'll see everything well." Then she marched back to her own seat and said to the other girls "That's my mother and I'm proud of her; she's the grandest mother of all and I love her; she has to work so hard because I haven't any father to earn our living."

You see boys and girls, she honoured her mother. Do you honour your parents? They work very hard to provide a good home for you, and any rules they make are for your good. If Mum says "No" to something you ask for, do you get cross and grizzly? Some little children even stamp their feet when they can't get their own way, but I'm sure you are not like that. You are going to do what God wants you to do, aren't you? You are going to remember the fifth commandment and "honour your father and your mother."

God bless. Lots of love from

AUNTY MAY.

D.613

A VISIT TO BETHESDA MISSION STATION

(continued)

something is said to him. What a shy little boy you may think, until you see him in the church, leading the singing in a beautiful tenor voice, without any musical accompaniment, hands waving around to keep everyone in time. Billy has given his life to Christ, so we are praying that he will grow up to serve the Master as his namesake has done.

Another boy, Oral, about eleven years old, stands near. He also came to the mission as a baby just a few months old. His mother died a short time before. He was sick, and it looked as if he had been to the witch doctor before being brought to the mission. Much love and care was given to him and many prayers were offered, and the Lord has spared his life. Now we are trusting that Oral will give his life completely into the Saviour's hands while he is still young so that one day he will be a great man for God.

COMING EVENTS

The nineteenth Annual Convention of The British Pentecostal Fellowship

will be held in

THE APOSTOLIC CHURCH
50 NORTH FREDERICK STREET
GLASGOW, C.1

on SATURDAY, OCTOBER 7th, 1967

DO NOT MISS

THE GREAT YOUTH RALLY at 3.30 p.m.
Convener : RICHARD LIGHTON
(Pastor of the Elim Church, Coatbridge)
Speaker : AERON MORGAN
(Pastor of the Assembly of God, Radcliffe)

THE EVENING PUBLIC RALLY at 6.30
Convener : IAN MACPHERSON
(Pastor of the Apostolic Church, Glasgow)
Speaker : R. B. CHAPMAN
(President of the Elim Pentecostal Churches)

SUPPORTING PROGRAMME OF SINGING ITEMS AND TESTIMONIES

We shall look forward to welcoming you.
You will be glad you came.

The Fellowship's Annual General Meeting will be held at the same venue on Friday, October 6th, at 6 p.m. Participation is restricted to official delegates only, but ministers of constituent groups are cordially invited to attend as observers.

D.1530

Great Evangelistic occasion

UNITED MIDLANDS RALLY

in the BIRMINGHAM TOWN HALL

September 9th, at 7 p.m.

Preacher : REV. A. WILSON (Irish Evangelist)
Convener : REV. W. R. JONES (Evangelist)
Massed Choirs and Musical items

HEMEL HEMPSTEAD, HERTS

Will Elim friends in the area interested in joining fellowship in town please contact Mr. H. G. Whitton, 155 Adeyfield Road ?

D.1519

AUGUST CONVENTION

ELIM PENTECOSTAL CHURCH, BARKING

Monday, August 28th, at 3 and 6.30 p.m.

Speaker : **REV. J. A. WRIGHT** (Southend-on-Sea)

Refreshments provided free in the interval

D.1536

BRIGHTON. August 20. Elim Pentecostal Church, The Lanes. Visit of D. B. Gray and London Crusader Choir at 3 and 6.30.

BRITON FERRY. September 2-21. "The Little Theatre," Hunter Street, transferring to Elim Pentecostal Church, Old Road, September 18th. Great New Life crusade conducted by E. J. Thomas and party. Weeknights (excluding Tuesdays) at 7. Sundays at 6.30 and 8.15. Please pray and support.

LEYTON. August 19-21. Elim Pentecostal Church, Vicarage Road, E.10. East London revival rallies. Saturday at 6.30. Sunday at 11 and 6.30. Monday at 7.45. Preacher : Arnold Brooks. Supported by Southampton Elim Choir.

LIVERPOOL. September 3—October 1. Elim Pentecostal Church, Jubilee Drive, Kensington. Children's campaign conducted by Ron Robinson, supported by the Reapers rhythm group. Weeknights (Monday, Tuesday and Wednesday) at 6.30.

SOUTHPORT. September 3. Elim Pentecostal Church, Evangel Temple, Manchester Road. International revival convention at 6.30. Preacher : Douglas Crossman. Convener : L. Knipe.

BANK HOLIDAY CONVENTIONS

BARKING. August 28. Elim Pentecostal Church, Ripple Road. At 3 and 6.30. Preacher : J. A. Wright (Southend-on-Sea).

HEREFORD. August 26-29. Elim Pentecostal Church, Clive Street. Annual convention. Saturday and Tuesday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Preachers : Idris Davies and Archie Nicolson. Singers : Mrs. I. Davies and Dowlais Male Voice Choir.

PONTYPRIDD. August 26-29. Elim Pentecostal Church, Thurston Road. South Wales holiday convention. Saturday at 7.15. Sunday at 11 and 6. Monday at 11 in the church, 3.15 and 6.30 in Municipal Hall, Gelliwasted Road. Tuesday at 3.30 and 7 in the church. Preachers : L. Botham (Leicester), J. T. Bradley, Russell Jones (Cardiff). Soloist : Mrs. Mair Perkins. Visit from Tonyrefail Youth Choir. Convener : Derek J. Green. Children's outing on Monday at 3.

ROMSEY. August 26-28. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 in Baptist Church, Bell Street. Preachers : J. French, D. Ayling, A. Biddle and D. Edmonds.

SOUTHPORT. August 26-28. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers : L. W. Green (Vice-President) and S. Beresford. Presbytery rally on Saturday at 7, with male voice choir. Sunday at 10.45, 2.30 and 6.30 (with opportunity for those seeking the baptism in the Holy Spirit). Monday at 3 and 6.30. Jean and Les Snowden (Sheffield duettists) and district youth choir.

WESTCLIFF-ON-SEA. August 26-28. Elim Pentecostal Church, Electric Avenue, near Fairfax Drive. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Musical items on Saturday by Westcliff Male Voice Choir. Preachers : T. E. and Mrs. Francis.

WORTHING. August 26-28. Elim Pentecostal Church, Grosvenor Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 7. Opportunity for seeking the baptism in the Holy Spirit. Preacher : C. J. E. Kingston.

Elim Pentecostal Church Reports

BRIGHTON SUMMER CRUSADE

WITH the varied talents of Malcolm and Jean Smith and Caroll and Vivian Forseth we have experienced a continual rising tide of blessing and numbers in the services during our midsummer campaign. From the first service the responsibility of getting folk in was placed upon the congregation. Soon our church was thronged with visitors. Even beatniks brought their own kind in to try to win one of Caroll Forseth's oil paintings. We gave out literature through the day; each afternoon we conducted a beach open-air service with Hawaiian guitars, electric bass, and lightning painting on the beach. Other efforts put forward effectively were a carcade on the Saturday afternoon and a late-night special which drew eighty teenagers.

The results: about thirty decisions, a remarkable interest in the crusade throughout the town and a number of folk added to the church. To other churches in holiday resorts can we recommend our venture?

DAVID J. AYLING.

MUSIC IN LONDON AND DISTRICT

FOLLOWING the great festival of Christian music presented in Guildford Cathedral, conducted by Pastor Douglas B. Gray, to a capacity congregation, the London Crusader Choir celebrated their thirty-fourth anniversary of prison ministry in the very prison they commenced in, in June 1933. Since then almost 1,000 services have been conducted by the choir in over forty such establishments. A great reception was given the choir and warm expressions were voiced for such a record of sacrificial service. Accompanying the choir on this occasion was the Ladies' Trio from the Elim Church, Plymouth, who also recently accompanied the London Crusader Choir on their visit to Dartmoor prison. This fine group set a very high standard of gospel singing, and was ably accompanied by Bruce Hunter. During their weekend in London they spent some hours recording for gramophone records. From the prison the choir and trio moved on to Kensington Temple, where with Pastor D. B. Gray they conducted the evening service. During recent weeks an unusual service was held on a Sunday morning in Pentonville prison, and conducted on somewhat unusual lines. Accompanying Pastor Gray was the Gospel Rhythm Group, led by Geoff Cooper. The governor and chaplains present warmly expressed their appreciation of the ministry given and were gratified to note that over 200 men had voluntarily attended this morning service. It is hoped to repeat such " mission meetings " from time to time.

Following the weekend of musical evangelism we happily welcomed the Lee Singers, of fifty voices, from the Church of God (Pentecostal) College, Cleveland, Tennessee, U.S.A. They presented a thrilling programme of testimony and song in the Metropolitan Tabernacle, London. Their standard of technique in choral presentation, backed by an intense spiritual impact, made a deep impression on all the hearers. It was a pity so few Pentecostals from London and district composed the fine congregation present. They had travelled far and gave of their best, and were indeed a worthy group of Pentecostal world-wide witness. Pastors H. W. Greenway, G. Wesley Gilpin and D. B. Gray took part during the service, as did the London Crusader Choir. Following the service the Lee Singers, Elim Bible College student body and the London Crusader Choir enjoyed a great time of fellowship over supper. The Lee Singers left us next day for Bristol and then on to Holland, Germany, France, Switzerland, Spain and Portugal. We wish them well and thank them for coming.

D.B.G.

ELIM CAMPAIGN IN PORT TALBOT

(continued)

tent, which would normally receive full reporting in the ELIM EVANGEL. In the main services attendances slowly increased (160 came during the height of a tropical rainstorm one night). The third Thursday meeting saw the tent (with 360 chairs) packed and many people standing. The campaign, I was told, was being discussed away in the mountains, and was a talking point in the town itself. A Congregationalist minister came from thirteen miles away " because," he said, " of the wonderful things I hear happening in this tent." Another non-Pentecostal minister brought a coach-load from a village some distance away, including folk who were not converted.

This campaign confirms my opinion that we may be standing at the beginning of a new period of possibility for evangelistic crusades. If the gospel can break through in Port Talbot it can break through anywhere. It was certainly *the* test case.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, August 21st — Romans 15:22, 23

Paul prayed for a " prosperous journey by the will of God " (1:10). " I have been much hindered in coming to you " (v. 22). And how many hindrances were yet to come ! Read Acts 23-28 and especially chapter 27. " A great desire these many years to come unto you " (v. 23). Finally he arrives, in a floating prison, after a shipwreck in which the landlubber became the captain, with some swimming, some on boards, and some on broken pieces of the ship, all to arrive safely on land. So much depends upon what we mean by " a prosperous journey." " We came to Rome " (28:16). " He'll take you through, however you're tried ! "

Tuesday, August 22nd — Romans 16:1-16

A much neglected chapter ! In mentioning twenty-seven individuals Paul lays bare his great heart. Phoebe (v. 1), the deaconness, who perhaps brought this precious epistle from Greece to Rome. " She carried under her robe the entire future of Christian theology " (E. Renan). Priscilla and Aquila (vv. 3-5). What a couple ! Returned Jewish exiles, tentmakers like Paul (Acts 18: 2, 3), taught in the Word, and able therefore to teach others (Acts 18:26); preachers even, and now running an assembly in their own home. A vault uncovered at Rome bears the inscription " For members of Cæsar's household " and records the names given in verses 9, 12, 14 and 15. Since then others mentioned here have also been found.

Wednesday, August 23rd — Romans 16:17-27

" The kiss of love " (v. 16). I, Paul, greet you all; now greet each other as if you were greeting me, with hands on shoulders and a kiss upon each cheek; not on the nand, for that would indicate submission. The greeting was a seal of real friendship, making Judas's deed so dastardly. The sexes never mingled in this. The ultimate fulfilment of God's promise in Eden at the second advent occupies verse 20. Now Paul's companions join in the greetings (vv. 22, 23). What a grand man was Gaius, with his ever-open door (3 John 1) ! Erastus (v. 23), Corinth's city treasurer, was a " big fish " to catch for the Lord. Do not overlook the benediction (v. 24), and the doxology (vv. 25-27). Amen indeed.

Thursday, August 24th — 1 Samuel 16:1-13

Samuel, so apparently stern, had a tender heart and grieved over Saul's downfall. If one person will not do God's will He will find another. Though fearful lest he be thought traitorous, Samuel obeyed God. How God measures a man (v. 7). The physical and the intellectual are of small importance compared with the spiritual. How do I measure up ? And now is introduced one of the greatest characters of human history, a shepherd lad who will leave his stamp on the world for all time.

Friday, August 25th — 1 Samuel 16:14-23

David met Saul and found a temporary place at court. " Music hath charms to soothe the savage breast," and there was power in David's music to soothe Saul's mental malady; but Saul needed to get right with God. In Saul's case unrepented sin led to insanity; indeed, all sin is insanity. David sang as well as played. And were there ever such songs as his ? Sing a psalm of David today. The human voice is the grandest of all instruments, but " harps will come into their own again some day " (Revelation 5:8) (Dr. G. Scroggie).

Saturday, August 26th — 1 Samuel 17:1-16

Goliath had brawn and bearing, being about ten feet tall, and brag. People are often impressed by these, even in the pulpit ! Poundage is power and utterance is unction ! What about God's promise to Israel in Joshua 15: " There shall not any man be able to stand before thee all the days of thy life " ? They had forgotten that. For forty days a whole army was held in the grip of terror by one man who was finally overcome by a boy.

Sunday, August 27th — 1 Samuel 17:17-30

Do not go off, even on the Lord's errands, without leaving your own job in good order (v. 20). Do not attend to one and neglect the other. This did not save David from being charged with neglect, arrogance, discontent and pride, but this was only an older brother's jealousy. Why did not Eliab take up Goliath's challenge ? Yet a shepherd lad may inspire trained soldiers. " Is there not a cause ? " asked David. And is there not a cause today ? we ask. Let all our young men arise and answer the call.

PRAYER AND PRAISE

By F. H. COLEMAN

The value of prayer

" YOU know the value of prayer: it is precious beyond all price. Never, never neglect it " (Sir Thomas Buxton). We do not always know the value of something we possess. Some time ago I was travelling by bus in London and on the way a man boarded the bus and sat by the door. In conversation with the conductor I heard the man who had got on say that he never passed a church that had a jumble sale. Pulling out of his pocket six spoons he said these had been bought for a couple of shillings. Little did those who had sold the spoons realise that they were silver, and old silver at that. They had sold for a couple of shillings spoons that when cleaned and sold in an antique shop would fetch pounds. They did not know the value.

The value of prayer is known to all who trust in Christ and His promises. It is precious beyond all price. Sir Thomas Buxton said " Never, never neglect it." Do not let it become rusty or dirty because of neglect. Never let it be lost for a mere trifle. Esau sold his birthright for a mess of pottage. How little at times have been the things which have come between God and us, which have cost us so much in the most precious thing a Christian possesses. Value your prayer life ; keep it bright and shining.

LETTERS *(continued)*

an extremist and narrow-minded, but if to be narrow-minded is to bring one closer to Christ and the way He taught us to live, then long may Christians remain so-called narrow-minded.

ARNOLD FERGUSON.

Bangor, Northern Ireland.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Guest House. Unique position overlooking sea. Good food. Happy fellowship. The Manager (E.E.), 1 Undercliff Road. Phone 35484. C.1392

BRYN EIRIAS HALL
ABERGELE ROAD, COLWYN BAY, NORTH WALES
* GUEST SPEAKERS * SNOWDONIA TOURS
* GOOD FOOD * FELLOWSHIP * COMFORT
Cheaper rates (early and late); O.A.P. rates
Write or ring secretary: Colwyn Bay 30524. C.1415

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. Comfortable, happy fellowship, personal supervision, good food. Coaches. Conferences catered for. Car park. Recommended. Brochure: Mulley and Gilkerson. Phone 3245. C.1403

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 2876. C.1378

ILFRACOMBE, Devon. Keswick House, Torrs Park. Very highly recommended for comfort, cleanliness and very liberal table. Free car parks. Christian fellowship. Brochure, Mr. and Mrs. Clemence. Tel. 3182. C.1370

LLANFAIRFECHAN. The gem of North Wales. Try Plas Menai Hotel for Christian fellowship, excellent catering. Highly recommended. Brochure, Mr. and Mrs. Estcourt (E.E.). Tel. 637.

SURREY. Grenehurst Park, Capel (new home of Elim Bible College). Pastor and Mrs. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London—south coast. Sixteen acres landscaped woodlands, lawns, tennis, croquet, putting. Fellowship, comfort, wholesome cuisine. Phone Capel 3238. C.973

TORQUAY (Central). Happy Christian home. Evening dinner, breakfast, full board Sundays. "Glenbay," 12 Ash Hill Road. Tel. 25562. C.1396

WESTON-SUPER-MARE. Christian guest house. Near shops and sea; h. and c.; happy fellowship; liberal table; central heating. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 2283. C.1404

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

THE ELIM TAPE RECORDING FELLOWSHIP invites all tape recording enthusiasts and owners of tape recorders to join the Elim Tape Recording Fellowship. Write to Douglas B. Gray, 15 Rodenhurst Road, Clapham Park, London, S.W.4, for full details. Write now. C.1432

INTRODUCING THE "AMBASSADOR." A fully portable battery-operated amplifier designed specifically for the open-air worker. Details R. H. Eske, "Bethesda," 21 Callander Road, Catford, S.E.6. C.1502

INSURANCE

CONSULT a Christian broker. Business and private insurances. Endowment policies with highest profits. Motor (up to sixty per cent no claims bonus), accident and sickness and life policies with abstainers' discount. Mortgages and house purchase arranged. Mr. F. G. Applegate, 31 High Street, Cranbrook, Kent (tel. 2022). Norfolk House, The Terrace, Torquay (tel. 27872). C.1308

ITINERARIES

London Crusader Choir:
August 20, Brighton Elim Church.

BIRTHS

MITCHELL. On July 2nd, 1967, to John and Rose Mitchell, of Barking Elim Pentecostal Church, God's gift of a daughter, Johanne, a sister for Julie, Ricky, Danny and Wendy.

PARKES. On May 25th, to Mary (*née* Middleton) and Barrie, of Rotherham, a son, Jonathan. Dedication by Pastor C. J. Watkins, July 16th.

RICHARDSON. On July 3rd, 1967, to Brian and Pamela Richardson, of Barking Elim Pentecostal Church, God's gift of a son, Paul Frederick Cooper, a brother for Lois and Mark.

TATTERSALL. To Mr. and Mrs. David Tattersall, a son, Andrew David, a gift from God. Both are Elim Crusaders at Islington, late of Woolwich.

ENGAGEMENT

LADLOW—CAIN. Rev. and Mrs. Gerald L. W. Ladlow have pleasure in announcing the engagement on July 29th of their daughter, Sylvia Margaret, to Mr. Alexander Hay Cain, of Allanton, Lanark.

WITH CHRIST

WEBB. On July 24th, Miss Winifred Emily Webb, aged 58 years, a faithful and beloved member of Barking Elim Pentecostal Church. Officiating minister at funeral: G. Hillman. At peace after years of suffering.

THE event in the west

West of England Pentecostal Convention

with . . .
REVS. DENNIS ANTHONY, BRIAN EDWARDS, JOHN LANCASTER, TOM STEVENS and RON JONES
Musical features presented by
DON EVANS AND THE GLOUCESTER ELIM CHOIR

the City Temple

JAMAICA STREET, BRISTOL 2
(Stokes Croft end)

August Monday, 11 a.m., 3 and 6.30 p.m.

- **LIGHT REFRESHMENTS BETWEEN SERVICES**
- **2.30 CHILDREN'S CONVENTION AND PICNIC**

Other services: WEDNESDAY to SATURDAY (AUGUST 23rd to 26th), 7.30; SUNDAY 11.0, 3.0, 6.30, 8.15

D.1532

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BRENTWOOD ASSEMBLIES OF GOD

CONVENTION

SATURDAY, SEPTEMBER 2nd
CONGREGATIONAL HALL, SOUTH STREET
Meetings at 3.30 p.m. and 6.30 p.m.
CUPS OF TEA
Speakers:
CLYDE YOUNG and GEORGE FORRESTER
Convener: **K Calder**
Monday, September 4th, at 7.30, PRIMROSE HILL

D.1525

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THE ELIM EVANGEL

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Photograph by David V. Davenport.

Aberdovey, North Wales.

Elim Missionary Society feature

AS A MISSIONARY WIFE!

By MARY NORTON

BEING the wife of a missionary can at times be very lonely: a foreign country, different customs, an unfamiliar language! Instead of having many sisters in the church the missionary wife finds that she becomes the "mother" of the church. Indeed, it takes quite a lot of getting used to—being called "mother" by men and women old enough to be grandparents. One day I was busy in one part of the house when I heard a noise behind the door. As I approached I heard "Manana, Manana." Arriving at the door, I found one of the church members, all of seventy years of age, calling me mother! There is no one, apart from one's husband and the Lord, to go to for advice or comfort. As far as the congregation is concerned the missionary wife must never have such a need.

When we first came to Phalaborwa I found it very lonely. One of the church women helped me around the mission, but she could not speak English nor I Shangaan. When I invited her to have a cup of tea she was very, very shy, almost too shy to drink in my presence. Most women know the release of a chat over a cup of tea. The African pastor could speak English, so my husband had someone to talk with, but the pastor's wife had a very limited knowledge of my language. How I thank the Lord for the time He was standing in the shadows—the Friend who cares and understands. Now I have a few friends among the white people, but we find our work is such that we cannot become too involved with even these friends. One's closest friends are always in the church, and only occasionally do we get a chance to go to the white church.

The missionary wife has to be the "mother" of all. Women will come for advice, bring sick children for treatment—and oh, how different from most white mothers. Her child is sick, so it is brought to the mission. In recounting the signs and symptoms the mother seems to relinquish all responsibility, all the worry—then relaxes. It almost seems as if the mother reaches out and puts the baby in the lap of the missionary wife, who is left "holding the baby." If the child is very sick the first suggestion is hospital. The mother says "No money"—finish. The missionary wife must think of an alternative. If the mother is a Christian our main treatment is prayer, but what of the child of a raw heathen? Is it right to pray for it to come from the jaws of death when one knows it will grow up to be given over to Satan? If the child dies one feels relief that at least he or she has gone to be with Jesus; but as long as any child is sick there is anxiety and the missionary mother prays as for her own child.

Often the role of "mother" becomes too great; then comes the feeling of inadequacy, and clouds of doubt as to one's capabilities hover around; the thought arises "Are the people really being helped?" As the rays of the sun, there comes an expression of gratitude and the clouds all flee away. These rays come in different forms. One mother having received help expressed her thanks by giving a live goat, another a few eggs and another a grass mat. One recent experience really banished all doubt.

Just over a year ago when we had the "shanty-town" not too far away the women asked me if I

OPENING OF THE NEW ELIM PENTECOSTAL CHURCH

OFF OLDBURY ROAD, W. SMETHWICK

Saturday, September 2nd, at 3 p.m.

by Rev. H. W. Greenway (Secretary-General)

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September 4th-7th

REV. A. BIDDLE, of Portsmouth
September 11th-21st

SPECIAL VISIT OF LONDON CRUSADER CHOIR, SUNDAY, SEPTEMBER 10th

D.1527

would join them in their weekly women's meeting. After a few months the numbers got less as more of the women moved away. Those remaining suggested that I stopped until they were all moved to the new township. In January this year I was asked to recommence my visits, this time to the new township to show them how to run their women's meetings. I had every intention of going, but week by week circumstances prevented me. Then one day Pastor Mahisa told me that as I had not been able to go to the women the following Thursday they were all coming to the mission for a prayer meeting. Mrs. Christie was with us that week, so I thought it would be good for her to speak to the women.

We had a blessed meeting. Mrs. Christie exhorted the women in the Christian walk, and now came what I thought was the benediction; but the elderly lady who was leading the meeting said "We will now begin with the Lord's work." I began to wonder what was going on! I was asked to fetch the baby, Philip John (he had been left in the house so as not to disturb the meeting), as some of the women had not seen him. In the new township, as there is no church, the people were meeting in a house, so the children and I stayed at home when my husband was preaching there, to save room. Now that the sun is not so strong or so hot the meetings are held outside under a tree. When I returned to the church with Philip one woman read the scripture "And

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PROVISION FOR PREACHERS

"The greatest shame and the greatest forgiveness"

By F. G. EVANS (ERDINGTON)

Reading: John 18:16-27; Luke 22:61; Mark 16:7

SHAME is an emotion that all must have felt at some time or other, for many varied reasons. What is shame? The dictionary defines it as a painful emotion resulting from being conscious of something dishonouring, ridiculous or indecorous in one's situation or conduct. Shame therefore is the feeling of having been found out, or being found wanting or lacking at a time of testing. Many situations could cause this: an emotion worthy or unworthy; a caller when the room is untidy; an impatient word spoken to a sick child; a snub to a kind person. In these cases it is right to feel ashamed. However, if we are ashamed of kind but aged parents when we ourselves have climbed the social ladder it is an unworthy feeling.

1. THE GREATEST SHAME

Peter felt this emotion when he denied the Lord. It was a painful consequence of his weakest hour. The incident shows us the greatest moment of shame in the Bible and probably one of the two most shameful moments of history, the other being the betrayal. Think of the brash boldness of Peter a few hours before: "If I am the only one left I will stand by you," he had said in effect. Now he cringes in fear and denies his beloved Lord. What a betrayal it is when love and duty meet in one supreme demand and that demand is denied.

The sense of shame is akin to the sense of sin. They are not the same but they are related, and the one could easily lead to the other. Shame is not repentance, but could lead the sinner to repentance if the Holy Spirit is allowed to work. Peter's shame points to the greatest act of sin possible to anyone: the act of rejecting Jesus and His death on Calvary for us. This is the one sin for which sentence of hell for ever will be passed. Let us remember that rejection is morally akin to crucifixion.

2. THE GREATEST FORGIVENESS

"Tell His disciples and Peter" is one of the immediate post-resurrection messages of Jesus. Here is surely the greatest forgiveness. What tears must have flowed when they met! How tender is the Saviour in the scene in John's gospel when the Lord reminds Peter, and uses the memory to draw out a confession of love and then recommissions the repentant disciple.

The greatest shame is in not wanting to know Jesus; the greatest sin is rejecting Him. Yet now He offers you the greatest forgiveness you will ever know, His pardoning grace, a new life more abundant, a place near His throne.

Pentecost—the latter-day outpouring of the Spirit

By F. H. COLEMAN
(SUPERINTENDENT OF THE NORTH LONDON PRESBYTERY)

SIXTIETH ANNIVERSARY OF REV. T. B. BARRATT COMING TO ENGLAND

Sixty years ago, on Saturday, August 31st, 1907, to be exact, Rev. T. B. Barratt, Methodist minister of Oslo, Norway, arrived at Newcastle on his way to Sunderland. He had come at the invitation of Rev. A. A. Boddy, Anglican vicar of All Saints, Monkwearmouth.

Rev. and Mrs. T. B. Barratt.

On the night of his arrival a prayer meeting was held in the church vestry and the next day T. B. Barratt preached in the church. At an after meeting three members of the church received the baptism of the Spirit, speaking with other tongues. So the Pentecostal revival which was sweeping the United States and Scandinavia had come to England.

The latter-day outpouring of the Spirit commenced in a Bible school in Topeka, Kansas, U.S.A., in the year 1900. The principal was Rev. Charles Parham, whose daughter-in-law, Mrs. A. Parham, has ministered with acceptance in so many Elim churches. Charles Parham and his students spent much time studying the Acts of the Apostles and were convinced that the Holy Spirit was for today and believers could be filled as on the day of Pentecost long ago. One student requested Mr. Parham to lay hands on her. He was reluctant to do so but at last agreed. The student was soon speaking in tongues. Then Charles Parham and the others in the next few days were all baptised and speaking with tongues.

Parham called his school Bethel College, but locally the building was known as "Stone's folly." This came up for sale, and as the college only rented the building it had to leave. The students went to various parts of Kansas and Texas preaching the gospel and revival broke out everywhere, accompanied by miraculous healings.

Not much was heard of people receiving the baptism of the Spirit until the meetings in North Bornnie Brace Street, near to where the famous Angelus Temple is situated in Los Angeles. This was the year 1906, in which many have believed the Pentecostal revival broke out. Later that year the old disused Methodist building in Azusa Street became the scene of a revival which went on for three years and hundreds from all over the world came to receive the mighty baptism of the Spirit.

T. B. Barratt had been born in Cornwall, but went at an early age with his parents to Norway when his father accepted the post as manager of an ore mine at Hardanger Fjord. The Barratts were staunch Methodists, and as a young man Barratt entered the Methodist ministry and was appointed to work for the Central Mission in Oslo. He visited the U.S.A. in order to raise money for a new building, but his visit as far as this was concerned was a failure. Something more important than money he did receive, for while in New York City he received the baptism of the Spirit. On his return to Norway revival broke out and hundreds were filled with the Spirit. With this, persecution also was the lot of this man of God and the Pentecostals. He finally left the Methodist Church during the dark days of World War I and founded the church known as the Filadelfia church in Oslo. This was burnt down a few years later and in its place the beautiful new building was erected.

The *Daily Chronicle* on October 13th, 1907, reported that strange things were happening in Monkwearmouth, Sunderland. The reporter wrote: "I wonder if His Grace the Archbishop of Canterbury has heard of the Rev. A. A. Boddy; and does he ever peer out of his watch-tower at Lambeth and look north?" It would seem that he did not, but the Bishop of Durham at that time was the saintly Dr. Handley Moule, and he did not raise any objections to the strange happening reported in the national daily newspaper. The churches in Britain were cold towards those who had received this new blessing. Some were openly hostile and wrote articles against the Pentecostals. As a result many left the denominations and small churches sprang up everywhere. Barriers were erected between the denominational churches and the Pentecostals, but God was preparing the Jeffreys brothers for those great and successful campaigns in the 1920s and 1930s and these did much to build up the Pentecostal movement, while the great denominations saw at

(*continued on page 550*)

STUDIES IN PHILIPPIANS

PERSEVERANCE

(Philippians 1 : 8-11)

By H. TOFT

MINISTER OF THE ELIM PENTECOSTAL CHURCH, BALLYSILLAN, N. IRELAND

Paul wrote to the Galatians "I stand in doubt of you" (Galatians 4 : 20). Of some who walked as enemies of the cross, indulging their appetites, glorying in the things of which they should be ashamed and minding earthly things, he said "whose end is destruction" (Philippians 3 : 19). But of the "final preservation" of the Philippians he had no doubt.

This confidence filled Paul with a passionate longing for the perseverance, progress and perfection of his beloved Philippians (Philippians 1 : 8) and led him to pray earnestly for them.

If the work of grace in the hearts of believers inspires us with the confidence of their final preservation, let us not rest contentedly in their security but let us earnestly pray for their progress and perfection.

Paul's prayer

(Philippians 1 : 9-11)

For an increase in love (v. 9)

"Love," the "hall-mark" of the new life! "Love," the very life of God Himself. "Love," the greatest of the abiding realities, the secret of every truly effective and joy-filled life, and the bliss of heaven! "Against such there is no law"—you can have as much as you like. Paul prays "that your love may abound yet more and more." The fire which burned in the apostle never said "It is enough."

For an advance in knowledge (v. 9)

Overflowing love must be channelled into true knowledge. The only knowledge that Paul desired was "the excellency of the knowledge of Christ Jesus my Lord" (Philippians 3 : 8). To "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Philippians 3 : 10). Love, knowing and sharing God's redemptive purposes!

For true perception (v. 9)

"And in all judgment." The word used here is found nowhere else in the New Testament. Liddell and Scott give the meaning: "perception by the senses." There are spiritual senses by which we taste, see, hear and feel spiritual realities. Wesley comments "We must be inwardly sensible of divine peace, joy, love; or we cannot know what they are." It is by this spiritual sense, this enlightened spiritual perception, "that we may approve [margin, try] things that are excellent." Love, flowing through the channel of true knowledge and spiritual percepception, choosing not only the good, or even the better, but the best.

The desirable outcome (v. 10)

"That ye may be sincere." The words that Paul used in this prayer are fascinating. He desires that believers might abound in love which, through knowledge and spiritual perception, chooses the best, that they might be "sincere." The word literally means "examined by the sun's light, tested, found genuine" (Liddell and Scott). J. H. Jowett comments: "The word literally suggests a perfection so finished and profound that it reveals no stain or defect even to the inspecting quest of the sunlight." "And without offence," with no hidden stumbling-block within us; no secret fault, "till the day of Christ."

There is a divine working and a human co-operation

Paul, on the one hand, is confident that God will

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THE ELIM
EVANGEL

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EDITORIAL

BECAUSE eleven books of the Old Testament lie between those of Ezra and Daniel, the connection between the two, and the impact of Daniel's intercession upon the events recorded in Ezra, does not always readily reveal itself. Readers will have noticed the link between 2 Chronicles and Ezra by the repetition of the last two verses of the former at the beginning of Ezra, almost word for word. The date is noted: the first year of Cyrus, king of Persia; reference to Daniel 1:21, 9:1 and 10:1 completes the connection.

The period of banishment was to be seventy years (see 2 Chronicles 36:21; Jeremiah 25:9-12 and 29:10).

Daniel 9:1, 2 informs us that Daniel read Jeremiah's prophecy towards the end of the prophesied period and his reading thereof drove him to intercession (v. 3). To what extent the initiation and success of Ezra's enterprise resulted from Daniel's intercession at this time (see 10:1) we are not told, but we have a picture of the intercessor wrestling with the principalities and powers in the heavenly places while Ezra, under God's blessing, proceeds to restore Israel to her own land (see Ezra chapter 1).

On Daniel 10:1 the *Universal Bible Commentary* has this: "This vision followed a fast of three weeks (see 2, 3), with which the prophet had begun the year, probably on account of the condition of his people, whose efforts were for a time successfully opposed by their enemies—see Ezra 4:5: 'but the time appointed was long,' or 'even a great warfare' (R.V.)."

Three further considerations arise. Have we considered sufficiently the influence of Daniel's intercession in God's moving Cyrus to make the appropriate proclamation (see Ezra 1:1-4)? God had foretold a century and a half before that Cyrus would deliver Israel. Did Daniel take his stand upon that promise when he began his intercessory work? Have we sufficiently noted that the reading of the relevant prophecies did not drive Daniel to speculate but to pray? One notes too that in this prayer no object follows the verb "to seek" (Daniel 9:3). Seeking he knew not what, God gave Daniel revelations far beyond the compass of the original prophecy that had inspired his intercession, but did not the intercession have an impact on the principalities and powers in the heavenly places as well as upon the earth as touching Israel? The Scriptures infer that it did.

The need today is for the Church to plead with God for a spirit of intercession to come upon it; to depart from frivolity, and to return to that gravity of demeanour which the scripture enjoins. Only Biblical intercession will avail against the hosts of darkness, spiritual and human, arrayed against the Church. No human effort is sufficient; we need to be possessed of the Pauline determination not to know anything among us save Jesus Christ, and Him crucified. We cannot manufacture or stimulate, either from or by our own enthusiasm, this spirit of intercession; it can come only from on high; we need to plead for it without intermission until it descends upon us. All our own efforts,

(*continued on page 543*)

COMMENT, OPINION AND REVIEW

TO the warning given by a panel of distinguished scientists on January 5th in the B.B.C.'s " Challenge " series that experiments were currently being conducted on a cosmic scale in bio-chemistry and nuclear physics, in the massive use of detergents and pesticides, in the pollution of soil, air and water by industrial waste and by-products without any knowledge of their biological ill consequences—" the damage is done on a world scale before the deleterious nature of the processes is realised and rectifying steps are taken "—is now added a warning by a conference of 900 psychologists and psychiatrists from thirty-four western countries, including sixty-six British psychologists, meeting at Copenhagen that " only a small proportion of people have the personality to benefit from psychoanalysis, and many unsuitable patients suffer damage from the treatment." According to many delegates, qualities of insight, intelligence and strength were required under psychoanalysis, for the treatment itself was a kind of shock.

But Dr. L. D. Weatherhead was warning us more than thirty years ago that hypnosis was equal to a major operation on the mind.

It would appear that there is a danger that the realm of personality will suffer a measure of disintegration as a result of widespread psychosomatic experimentation and exposure to new mental stresses. For example, Dr. Martin Wanth, New York psychologist, suggested that long-term personality changes could be caused not only by direct exposure to danger but in a general situation of crisis.

It was also suggested at the conference that *the constant exposure to the possibility of obliteration* could produce effects which become apparent only years afterwards, and which were almost impossible to treat at present—presumably, though this was not stated, because the ill effects were not apparent until it was too late to deal with them.

Thus to the warning of physical ill consequences following upon the use of the latest discoveries in the physical sciences is added this warning of personality ill consequences following psychical experimentation without prior knowledge of all the possible effects resulting therefrom.

The warnings of God's last written message to mankind—the book of Revelation—take on sombre application to current developments, and the apocalyptic warnings therein parallel " the . . . almost apocalyptic warning of the voice of science on January 5th," and, in Copenhagen, on July 29th.

LETTER

I am writing to tell you how much I appreciate your ELIM EVANGEL, which is always full of gospel news. Marjorie Gorman's " Journey of a lifetime " was most interesting, and so also from time to time is the youth page. Altogether it is a good book worth its money and far before some of the magazines I read from time to time. God bless you.

A REGULAR READER.

EDITORIAL *(continued)*

however massive, sophisticated or relevant, are but paper swords against an opposition of steel. Only spiritual weapons can conquer spiritual foes. Let us remember that the most subtle of these foes are not in Communist countries; they are among us in our schools and parliaments; they control the means of mass communication; they pose as advanced thinkers, often presenting a form of religion that has no source outside of human nature, and often, alas, in the guise of seeking to present an interpretation of Christianity " acceptable to modern man," they undermine completely the faith they have been ordained to declare.

Let us remember that in spite of the evil of Communism it is not Communism that has wrecked the Church itself as an effective force in western Europe. Too often it has been men within the Church itself who have been its chief disintegrators.

Argument, intellectualism, sophisticated evangelism and " with it " programmes will not avail; only a grave assessment of every man's true condition in God's sight, a recognition of our own utter inability, will avail to inspire us with the urge to call on God, that He will pour upon the Church the spirit of intercession.

The great fa

" Great is Thy fa

THIS is the testimony of a man well qualified to give evidence concerning the Almighty, a testimony which down the ages has been echoed by men and women of diverse backgrounds, nationality and social status and widely differing needs and circumstances.

The Lord Christ once asked this question : " When the Son of man cometh, shall He find faith on the earth ? " (Luke 18 : 8). We who live in these troublous times preceding His return for His redeemed find our faith and love toward Him being attacked in ways hitherto undreamed of by us. Great, therefore, is our need to fasten our attention on this fact, that though " all around our soul gives way " God is faithful.

God's mercies

Notice that Jeremiah speaks not merely of " thy faithfulness," but testifies also that it is great. There is nothing small about the attributes of God ; nothing mean or miserly about His giving and working. He is of great goodness, great kindness and great compassion. It is because His mercies are freely dispensed to us that, though a hostile host be encamped about us, we are not consumed. And Jeremiah knew what he was talking about.

Earlier the Lord had appointed Jeremiah as His prophet to His erring people Judah. The prospect was not an alluring one. The spiritual state of the people, and their eventual attitude towards the man who would bring them unpalatable home-truths and divine commands which they would not be prepared to accept, was clearly and uncompromisingly set forth by God. The Lord plainly said " They shall fight against thee, but they shall not prevail against thee : for I am with thee . . . to deliver thee " (1 : 19). A comforting assurance, true, but Jeremiah knew his own people, knew their past record, and was well aware of their capabilities for venting their displeasure upon a person or persons who had aroused their antagonism.

Nevertheless, when Jeremiah duly received " the word from the Lord " and was commanded by Him to stand in the gate of the Lord's house and deliver the message to the people of God he obeyed (7 : 1, 2).

Later the land was visited by drought, a sign of God's displeasure and a warning to Judah of her need to return to her God, but the message delivered by the prophet in respect of this circumstance seems to have been totally ignored by Judah. Meanwhile, feeling against the prophet of the Lord was running high. Because of his faithful delivery to Judah of the word of God, Jeremiah found himself the target of their derision and detestation ; and when eventually Jeremiah returned to the Lord's house to impart yet another message to God's wayward people Pashur, the son of the priest, smote Jeremiah and subsequently fettered him in the stocks.

Jeremiah found that his worst enemies were those upon whose loyalty and support he should have been able to count. The king, the prophet and the priest and his sons were bound by a common bond —they were the chief representatives of God to their own people ; each was anointed for his office with the holy anointing oil from the sanctuary. All the more grievous was it, therefore, when either of these was at variance with the other ; it tended to create confusion among the people, it impeded the work of God, and often developed into open warfare between the chief individuals concerned.

Jeremiah's ministry

Jeremiah's ministry eventually angered a higher person than Pashur. The unwelcome truth proclaimed by Jeremiah so aroused the king's anger that he ordered the imprisonment of the prophet. Then followed a kind of prolonged cat-and-mouse performance on the part of the monarch. For a while Jeremiah was subjected to varying degrees of imprisonment : now placed in the dungeon ; then allowed a less restricted existence in the court of the prison ; now thrown into the miry dungeon, doubtless rat-infested and vastly unhealthy, in which the prophet might easily have perished ; then brought out again into the relative freedom of the court of the prison, but still bound with chains. What of the divine commission now ? He had been called of God to prophesy, yet here he was, separated from the very people to whom God had sent him. Was Jeremiah done for ? Was his ministry ended, and in so inglorious a fashion ? What of the Lord's reiterated promise to deliver him ?

Though it certainly looked as though his mission had ended in dreary failure and that his ministry was finished, and though, worst still, it seemed that God had proved Himself unfaithful to His word, Jeremiah was to find that nothing was farther from the truth ; and though the infuriated king caused

ulness of God

(Lamentations 3:23)

By EVELYN E. GREEN
(ROCHFORD)

the written message of the Lord to be destroyed by fire (36:4-32) Jeremiah was enabled to reproduce the book and to add thereto "many like words."

The purchased property

During his imprisonment the prophet was instructed by God to purchase for himself a portion of land in what even then was enemy-occupied territory, held by the besieging Babylonian army. This, said God, was to be a token that houses, lands and vineyards would again be possessed by Judah (32:1-44). Jeremiah obeyed, but he had small confidence in the prediction that he, imprisoned by his own king and under siege by the invading armies, would ever live to enjoy his purchase. Then came the word of the Lord to Jeremiah: "Behold, I am the Lord, the God of all flesh: is there any thing too hard for Me?" (v. 27), in other words, however hopeless the situation, God can and will perform His sovereign will and bring to pass His good purposes.

God's voice to His servant

Later, while Jeremiah was still shut up in prison, the Lord spoke again to His servant: "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (33:1-3).

Seeing that He was even then addressing the prophet, was it not strange that the Lord did not simply proceed to reveal to His servant the "great and mighty things"? Why insist that Jeremiah call upon Him, after which these things would be revealed?

For these reasons: (1) because the Lord desired from His servant a display of active, practical faith in God, as would be displayed if and when Jeremiah called upon Him by His name, believing that the Lord's name is, that is He; (2) because it was essential that the prophet should get the right perspective, and understand that it would not be so much that Jeremiah desired and asked for enlightenment as that the sovereign Lord desired to reveal His mind; (3) because the afflicted prophet, having failed to elicit any response to his recent supplications, had plumbed the very depths of despair and seeming defeat, and had given up all hope of his prayers ever penetrating the apparently impenetrable barrier which the Almighty seemed to have erected between Himself and His servant. (Read the first nineteen verses of Lamentations 3, a pathetic review of the bitter experiences he had undergone.) If ever a man waded through the deadly waters of hopelessness, this man did.

But see how the picture changes. The despised, derided prisoner, imprisoned by the highest and most influential person in the land, the king himself, is set at liberty by that king's foes. Astonishingly, the invader, the king of Babylon himself, gives command that the prophet be released, and so it comes about that the king of Babylon's captain of the guard and all the king's princes set Jeremiah at liberty. Moreover, the prophet is given

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UNITED MIDLANDS EVANGELISTIC RALLY

in the

Birmingham Town Hall

Saturday, September 9th, at 7 p.m.

Preacher: **Pastor A. Wilson**
(Irish Superintendent)

Convener: **Pastor W. R. Jones**
(Bristol)

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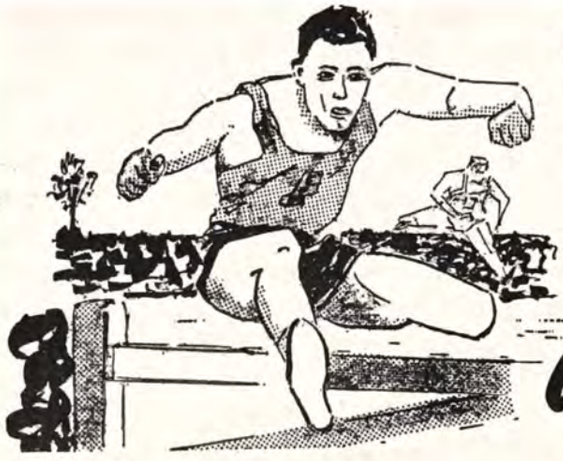

YOUTH in action!

THE RIGHT TICKET

TAKE a trip to your local station and stand by the ticket office as the passengers file past. British Rail deals with all sorts of customers, and offers various kinds of tickets. The Devil, too, in his drive for young people who are journeying through life, offers the same service.

Many young people want a first-class ticket. There must be no discomfort or difficulties; everything must be laid on for them. When numbers are small in their church, instead of doing something about it, they go to an easier situation where less is demanded of them and they can sit back without getting involved. Some young people have a return ticket. They go forward in the Christian experience for a little while—keen at evangelism, fervent in prayer, studious with the Bible—but then they begin to backslide, and all the progress they made is lost. They have to start at the beginning and go through all " the stations " toward Christian maturity once again. Cheap-day tickets are very popular. There are many people whose faith begins and ends with what happened on one particular day—the day of their conversion. There has been little meeting with God since that day. Their spiritual experience has almost dried up. The divine ideal is that we should know His presence, and feel His blessing, every day. Conversion is but the start to a great spiritual adventure. Day by day we must grow in grace.

How many there are with a weekend ticket! Every Sunday night (and perhaps Sunday morning) you see them in church. But where are they during the week? What are they doing for God? Is there time set aside for the study of God's Word, prayer, and evangelistic outreach? " Weekend " Christianity is of little use to God. He wants us every day of the week in worship, witnessing, and practical Christian living. Some people only just get a ticket. They come at the last minute when the train is about to leave. For many years they have been meaning to do something worth while for God, but other things have cropped up. Christ and His service have been pushed into the background. But then, when sensibilities are dulled, the mind is weary, their ways are set, they suddenly realise that there is little time left. Many find themselves in this predicament, and all that they can offer the Lord is the dregs of their life. Christ looks for full consecration in youth. Your zeal, energy and personality can be used for His glory. Alas, some Christians get the wrong ticket altogether. Their life goes in the wrong direction. God's will for them is to go to Bible college. They know that God has called them to be a pastor, a missionary, or to some other sphere of full-time service, but they resist His leading and follow a more convenient way. Occupational prospects, marriage partners and personal plans all rear their heads, and God's will is left undone. This has happened to so many. At the threshold of usefulness —youth—they have set out in the wrong direction.

Only a few Christians get the right ticket in life. Let us call it the season ticket. All the year round, the next year, and the year after, they serve the Lord and love Him with all their heart. Milestones are passed, progress is made, and the name of the Lord is glorified. Life is but a vapour " that appeareth for a little while, and then vanisheth away " (James 4:14). Make sure you have the right ticket before it is too late. God gave His best for you, you give your best for Him.

BOOK YOUR COACH NOW FOR . . . WESTMINSTER CENTRAL HALL

THE NATIONAL YOUTH RALLY. SATURDAY, SEPTEMBER 30th

Hear THE JOY BELLES and DON EVANS, and see THE TEENAGE MARCH OF WITNESS

RESERVED SEAT TICKETS 1/-. APPLY TO HEADQUARTERS

Elim Pentecostal Church Reports

NEWS FLASH FROM BRISTOL

Sunday school doubled in just over two years. Average weekly attendance 230 (including staff and senior Bible class). Already this year attendances have increased by thirty scholars and four new classes have been formed.

RON JONES.

Bristol Sunday school outing.

DRIFFIELD

Pastor: E. Adams

I am enclosing a photograph which shows some of our young people looking after a Christian wit-

ness stand at the local gala. During the course of the afternoon the stall was moved under cover, so when it rained many came to shelter under the porch and the young people began to sing choruses with their guitars. The public had either to listen or get wet, so most of them chose the former and enjoyed it.

Praise God for this wonderful chance of witness. As the local paper put it, "It was noticed that these young people had experienced what they were singing about."

D. RICHARDSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, cadets and Sunshine Corner have been received during the quarter ending June 30th, 1967. Many thanks, young people, for your generous giving.

Leslie Wigglesworth.

	£	s.	d.
Barking	6	13	0
Barnsley Junior Crusaders, for blackboards for Mr. and Mrs. Mills, Ghana ...	7	10	0
Barnstaple, ship halfpennies ...	5	0	0
Blackburn	6	11	6
Bradford	6	16	5
Braintree	1	0	4
Bristol, Lockleaze Junior Crusaders	1	0	0
Burton - on - Trent (famine £1, ship halfpennies £4/18/4)	5	18	4
Camberwell, from the visit of Mr. D. C. Lewis ...	5	0	0
Carshalton (famine £2/10/-)	5	0	0
Chelmsford (ship halfpennies £10/19/5) ...	13	12	0
Clapham	30	0	0
Colchester	1	9	1
Croydon junior church	9	17	0
Driffield, ship halfpennies	1	0	0
Dundee		9	4
Greenock (Bible class £5)	20	0	0
Hastings	3	10	0
Holyhead	3	5	0
Huddersfield (famine 11/3, Pathfinders £4/11/-)	8	13	3
Ilford	1	15	7
Ipswich (famine £1/11/-, ship halfpennies £1/2/8)	6	9	0
Kingstanding Pathfinders	7	15	0
Larne (Pathfinders £11, Sunday school £2/10/-)	13	10	0
Leigh-on-Sea (ship halfpennies £6/15/2, Bible class — for bicycles for India)	14	5	2
Lincoln, ship halfpennies for Rev. M. O. Thomas	5	0	0
Llanelli, ship halfpennies	4	3	0
Loughborough (ship halfpennies £1/12/11, Bible class £2/13/-) ...	4	5	11
Lowestoft, ship halfpennies ...	5	8	6
Mason Street junior church	1	8	6
Melbourne Street, ship halfpennies	5	14	3
Newhaven		15	0
Portsmouth ...	10	5	0
Preston Park ...	8	0	0
Rayleigh	5	0	0
Reading, ship halfpennies	1	8	2
Romford, ship halfpennies for Miss Paint	1	15	5
Scarborough, for famine	5	2	0
Sheffield, Lee Croft	46	18	8
Stowmarket, ship halfpennies ...	2	2	6
Swindon	20	0	0
Tithe Farm Pentecostal, for H. Jeffery	11	10	0
Vazon (ship halfpennies £1, Junior Crusaders £2/7/6)	3	7	6
Waltham Abbey ...		14	1
West Bromwich ...		6	0
Weoley Castle ...	8	10	0
Winson Green ...	6	0	0
Woodcock Hill ...	5	0	0
Yeovil	6	17	8
York	10	0	0

Women's Page

by Margaret M. Ladlow

THE UNFULFILLED PURPOSE

A VISIT to a mausoleum hardly sounds to be the ideal way of spending a pleasant Saturday afternoon, yet I found it both enjoyable and instructive. Just five minutes' drive in the car from our house we arrived at the site of what was once the palace of Scotland's premier duke, the Duke of Hamilton, with its broad acres of beautiful parkland on the banks of the Clyde. Alas, the only remains of the former glory are the ornate railings and the mausoleum. This grand edifice, rising 120 feet above the ground, was the creation of the tenth Duke of Hamilton. Begun in 1840, constructed of specially selected stone from quarries near Glasgow, each stone made to dovetail in with another so that no mortar was necessary, and costing over £100,000, it took fifteen years to complete.

The structure is a composition of Roman architecture consisting of a circular building 120 feet in diameter standing on a square base and topped with a large dome. This was intended to be the family chapel, to be used regularly for Sunday worship, while the great vaulted crypt below was to hold the bodies of the Hamilton family which had rested for centuries in the old churchyard of Hamilton.

As we entered the chapel we somehow felt we must whisper, as we were confronted by such chilly solemnity and dignity. Our guide proceeded to unfold the story of a man's vision which was never realised. This building was to be a magnificent chapel for the glory of God with nothing but the finest materials in its construction. We marvelled at the massive doors of solid bronze, on which are depicted in alto and basso relief and in great detail six interesting Biblical scenes. We were invited to examine the beautiful marble floor, composed of tiny pieces of marble from all parts of the world skilfully put together in a lovely pattern. The guide then pointed out the four alcoves off the floor, and above them the eight niches around the building, each obviously built to contain a statue but all empty. It was the intention of the duke to have statues of the twelve apostles to occupy these places, but the work was never completed.

We were now invited to test for ourselves the reason for this uncompleted task. My daughter was asked to sing four ascending notes, and we listened spellbound as the amazing echo reverberated for fifteen seconds and the notes gradually died away as if accompanied by an organ. It is said that when the great bronze doors were in position the echo lasted for a further ten seconds and so made it impossible to use the building for its intended purpose. All attempts to counteract it were of no avail —even the four alcoves had become " super whispering galleries "—and so the building was never completed and not one service was ever held in it. At his death the sarcophagus containing the embalmed body of the tenth duke was placed on a massive marble pedestal in this strange chapel. Today the pedestal is empty, the crypts are empty, and what was to have been a fitting place in which he and his descendants would worship God is just a museum piece. As we listened to the telling of the story the words of the immortal Burns came to my mind : " The best-laid schemes o' mice and men gang aft a-gley."

Frustrated by an echo ! What small things can thwart the plans of men and cause their purposes to remain unfulfilled. I stood in this strange place with its depressing reminders of man's frailty and thought again of the glorious certainty of the purposes of God. Oh the wonder of fulfilment of His eternal plan of redemption by Christ Jesus ! No power in earth or hell, try though they did, could thwart the plan of Calvary ; and nothing shall prevent the ultimate fulfilment of God's plans for the future of this world ! With confidence I can leave my life in His hands and know as I trust my all to Him that His purposes for my life and my eternity shall be fulfilled. " The Lord will perfect that which concerneth me " (Psalm 138 : 8).

See you at the
BRISTOL CONVENTION
AUGUST MONDAY, 11 a.m., 3 p.m., 6.30 p.m,
N.B.—2.30 p.m., Children's Convention and Picnic
Light refreshments between services
The City Temple
JAMAICA STREET, BRISTOL, 2
D.1533

PRAYER AND PRAISE

by F. H. Coleman

"Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray pray." So said Edward Paysen, one of the great preachers of the past, to a fellow minister. What is true for ministers is true for every Christian believer. It is strange how things go in threes. When prayer is the first thing, the second thing and the third thing, surely it becomes one's very life.

We Pentecostals are a very privileged people. The baptism of the Spirit has made our prayer life so joyful and blessed. As one kneels in prayer and begins to praise God, how the welling up of the Spirit is felt. To spend time in prayer with God is so refreshing.

I read the story recently of a minister whom many would have thought successful and most happy in the ministry. Hundreds attended the Sunday services, his preaching was always good and most acceptable, the finances of the church showed a large surplus each year—and yet this man felt dry in his spiritual life. He examined his life, he was truly born again, he faithfully preached the Word. Visiting his members was not easy; the sick he left with a prayer for healing but somehow they did not get healed. Then, coming to his prayer life, he felt his prayers were formal and not prayed from the heart. He heard about people being filled with the Spirit and he sought and received. What a change! Rivers of water, living water, were flowing now. Preaching, praying, visiting were so different; even the sick were healed.

Pentecostal believer, let the living waters well up within and enjoy a time of prayer with God.

STUDIES IN PHILIPPIANS (*continued*)

finish the work that He has commenced in them "until the day of Jesus Christ" (v. 6). On the other hand he prays that they may so co-operate with the divine working that, "in the day of Christ," in the blazing sunlight of His glorified presence, they "may be sincere and without offence." He sums it up in Philippians 2 : 12, 13 : "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." And all, at the end, "by Jesus Christ, unto the glory and praise of God" (Philippians 1 : 11).

COMING EVENTS

BIRMINGHAM, Graham Street. August 29. Elim Pentecostal Church, Graham Street, off Newhall Hill. Visit of W. Burton (Congo missionary). September 3-10 (excluding 9th). Special youth campaign. Sundays at 6.30. Weeknights at 7.30. Preacher : J. Kay (Leeds).

BRITON FERRY. September 2-21. "The Little Theatre," Hunter Street, transferring to Elim Pentecostal Church, Old Road, September 18th. Great New Life crusade conducted by E. J. Thomas and party. Weeknights (excluding Tuesdays) at 7. Sundays at 6.30 and 8.15. Please pray and support.

LIVERPOOL. September 3—October 1. Elim Pentecostal Church, Jubilee Drive, Kensington. Children's campaign conducted by Ron Robinson, supported by the Reapers rhythm group. Weeknights (Monday, Tuesday and Wednesday) at 6.30.

LOWESTOFT. September 2. Elim Pentecostal Church, St. Peter's Street. Eastern Presbytery Rally. Business at 2.30. Public meeting at 7. September 3 at 11 and 6.30. Preacher : The President (Pastor R. B. Chapman).

SALISBURY. September 10. Elim Pentecostal Church, Milford Street. Services at 11 and 6.30. Pastor J. F. Hardman's seventh anniversary. Preacher : Pastor T. W. Walker (Field Superintendent).

SOUTHPORT. September 3. Elim Pentecostal Church, Evangel Temple, Manchester Road. United communion service (International Revival Conference). 10.45 a.m. Preachers : Dr. Paul Rees (U.S.A.), Revs. Maynard James L. N. Knipe and Henry Fardell. Convention service at 6.30. Preacher : Douglas Crossman.

WESTCLIFF-ON-SEA. September 10. Elim Pentecostal Church, Electric Avenue, near Fairfax Drive. At 11 and 6.30. Preacher : Arnold Brooks (Southampton).

BANK HOLIDAY CONVENTIONS

BARKING. August 28. Elim Pentecostal Church, Ripple Road. At 3 and 6.30. Preacher: J. A. Wright (Southend-on-Sea).

HEREFORD. August 26-29. Elim Pentecostal Church, Clive Street. Annual convention. Saturday and Tuesday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Preachers : Idris Davies and Archie Nicolson. Singers : Mrs. I. Davies and Dowlais Male Voice Choir.

PONTYPRIDD. August 26-29. Elim Pentecostal Church, Thurston Road. South Wales holiday convention. Saturday at 7.15. Sunday at 11 and 6. Monday at 11 in the church, 3.15 and 6.30 in Municipal Hall, Gelliwasted Road. Tuesday at 3.30 and 7 in the church. Preachers: L. Botham (Leicester), J. T. Bradley, Russell Jones (Cardiff). Soloist: Mrs. Mair Perkins. Visit from Tonyrefail Youth Choir. Convener: Derek J. Green. Children's outing on Monday at 3.

ROMSEY. August 26-28. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30 in Baptist Church, Bell Street. Preachers: J. French, D. Ayling, A. Biddle and D. Edmonds.

SOUTHPORT. August 26-28. Elim Pentecostal Church, Evangel Temple, Manchester Road. Preachers : L. W. Green (Vice-President) and S. Beresford. Presbytery rally on Saturday at 7, with male voice choir. Sunday at 10.45, 2.30 and 6.30 (with opportunity for those seeking the baptism in the Holy Spirit). Monday at 3 and 6.30. Jean and Les Snowden (Sheffield duettists) and district youth choir.

WESTCLIFF-ON-SEA. August 26-28. Elim Pentecostal Church, Electric Avenue, near Fairfax Drive. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Musical items on Saturday by Westcliff Male Voice Choir. Preachers : T. E. and Mrs. Francis.

WORTHING. August 26-28. Elim Pentecostal Church, Grosvenor Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 7. Opportunity for seeking the baptism in the Holy Spirit. Preacher : C. J. E. Kingston.

THE SIXTH COMMANDMENT

HERE God is telling us that one human being must not take the life of another. In the beginning God created life, and ever since Satan has been trying to destroy it. Adam had two sons, Cain and Abel, and they brought an offering to sacrifice to God. Abel brought a lamb, as God had told them to do, but Cain brought of the fruit of the ground that he had grown himself. God accepted Abel's sacrifice, but He refused Cain's, so of course Cain got jealous, so jealous that he killed his own younger brother—a terrible thing to do—and God had to punish him.

God told Cain something like this: "You brought me fruit when I asked you to bring a lamb, and now you've killed your brother; so everything you plant will fail to grow properly and you will have to move about from place to place trying to get enough food to live on." That was how the first murder was committed. In some parts of the world there are still cannibal tribes and God has a terrible judgment laid up for them.

God has given us doctors and nurses who work very hard to save people's lives. Our greatest example was Jesus, who did not come to kill or destroy but to save us. Many people in Palestine thought that Jesus was going to get men into an army and fight their enemies and set up His earthly kingdom, but Jesus never struck a blow. When Peter raised his sword and cut off the ear of the high priest's servant Jesus touched the man and healed him. We must remember that Jesus said "I am come to give life," and He meant everlasting life. We must grow up knowing that human life is sacred, and perhaps some of you may even become doctors or nurses; or some of you may become pastors or missionaries. Make up your minds that you are going to remember the sixth commandment and do all you can to save life and to lead folk to Jesus, who can give them everlasting life because He died that we might be forgiven.

God bless you. Lots of love from

AUNTY MAY.

PENTECOST—LATTER-DAY OUTPOURING

(continued)

last leadership emerging in the Elim Church.

For Pentecostals the number fifty is significant, and fifty years after the outpouring at Azusa Street God began to move among the denominations. Stories were told of many who were speaking in tongues in the very churches which had persecuted. Suddenly there was a spiritual explosion. The rector of St. Mark's in fashionable Van Nuys, California, told how he had received the baptism of the Spirit and spoke in tongues. Not only he had the blessing, but many others in the church also received. He was forced to leave his church and was appointed to a small mission church in Seattle, where a great revival broke out and many were filled with the Spirit. The Rev. Dennis Bennett, born in London and now in charge of a small church in Seattle, was finding that his church was rapidly expanding, with 100 members filled with the Spirit. The experience of Dennis Bennett and the revival in Seattle was carried by newspapers, weekly magazines and religious periodicals. People everywhere were talking of this new religious experience.

Soon other stories were being told of men and women in Britain who were receiving the Holy Spirit with speaking in tongues and were members of the historic churches. As I write this article I have received a report of a meeting in a church hall in London where hundreds attended and many had come to be filled with the Spirit and did not go away disappointed. God is at work in our land. Long have we prayed for revival, and God who is Sovereign will send revival in His way. Let us rejoice in what God is doing in our day and remain faithful to the truth Elim has pioneered these many years.

THE GREAT FAITHFULNESS OF GOD

(continued)

the option of becoming a member of the conqueror's court in Babylon or of remaining, a free agent, in his own country.

The captain supplies Jeremiah, who with his countrymen had known scarcity of food, with victuals which almost certainly must have been drawn from the enemy's catering department; and Jeremiah is sent on his way enriched by gifts from the same generous captain, and continues his ministry as the mouth of God (15:19). Jeremiah thus escapes the dire fate which befell the monarch who had so cruelly oppressed him (52:11). The impossible has come to pass. God has not only proved Himself faithful, but has proved that *great* is His faithfulness.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, August 28th — 1 Samuel 17:31-44

With supreme confidence in God, David takes up Goliath's challenge, using a weapon with which he was most familiar and adept. Stick to the thing you know you can do. How glorious is the courage and enthusiasm of youth! " God has done it before," argues David, " and He will do it again." Whether wild beasts or giant braggarts they are alike to Him. He has delivered, and He will deliver (v. 37). Beware of wearing Saul's armour; use your own; be natural, and be yourself.

Tuesday, August 29th — 1 Samuel 17:45-58

The end of the giant! What dramatic literature this chapter is. Declaim it aloud to yourself! " Let not him that putteth on his harness boast as he that putteth it off " (1 Kings 20:11). God warned another boaster, Ben-Hahad. A stick for a dog indeed (v. 43). Goliath went down, the Philistines went off, and David went on. Think of that other great fight in the wilderness 1,000 years later, when Jesus triumphed over His arch-foe, Satan. Think too of the infant Christian Church facing the might of the Roman empire and winning. God give us young men like this unknown son of an unknown father (vv. 55, 56).

Wednesday, August 30th — 1 Samuel 18:1-16

David the courtier. Here today are friendship and envy, love and hatred. How beautiful was the friendship of Jonathan the prince for David the shepherd. He loved him as he loved his own soul (20:17). " Knit " (v. 1), knotted in a bond that death could not sever (2 Samuel 1:26). Wonderful love! More wonderful still is the love of heaven's Prince of peace for us all. All of His is ours (v. 4). How rare is true friendship! Verily " jealousy is as cruel as the grave " (Solomon's Song 8:6). The same occasion that drew out the best in Jonathan draws out the worst in his father. The harp is mightier than the spear, and will always win.

Thursday, August 31st — 1 Samuel 18:17-30

" Out of the heart of man proceedeth . . . murder (v. 17; Matthew 15:19). Imagine a man using his own daughter for a pawn in a plot like this. David later did the very same thing concerning a man, a brave officer, whose wife he stole (2 Samuel 11:15). " Power corrupts; absolute power corrupts absolutely " (Lord Acton). What are another hundred murders to gain his evil purpose (v. 25)? What a revelation to his murderous heart (v. 28). Well might he fear David the more (v. 29). Be God's friend, and no Saul can hurt you.

Friday, September 1st — 1 Samuel 19:1-18

Jonathan's love and Saul's hate. The friendship and the fiendship are now open and avowed. " Love envieth not " a possible rival, and Jonathan knew that David would be king (20:14, 15; 23:17). Jealousy is a demon from hell. The son becomes a saviour from his murderous father. He was a friend " that sticketh closer than a brother," though his intercession was in vain. Are you loyal to your friends like this? David's repeated success stirs again the old envy of Saul (v. 8). Psalm 59 was written at this time. It is thought to be the first of the psalms. Read it now. " A refuge in the day of trouble " indeed (v. 16). Michal, set to ruin David, brought about his rescue. She did love him, though with limitations.

Saturday, September 2nd — 1 Samuel 19:19—20:11

David the fugitive. Our first portion is a strange one; Saul's successive messengers sent to arrest David are caught up by the presence and power of the Holy Spirit in Samuel's Bible school. We recall those sent to apprehend Jesus, who were similarly " arrested " themselves by His words (John 7:45, 46). The anointing of the Spirit which the young Saul received in 10:10 abides and the penitent prophesies again (v. 24). " Naked," i.e. divested of his royal garments and impeding robes, as others, for the purpose of dancing, but retaining his inner tunic. " A step between me and death " (v. 3). What a text from which to speak on the brevity and uncertainty of life. We may make our plans to preserve it, but God is the great third factor in all (vv. 4-12).

Sunday, September 3rd — 1 Samuel 20:12-26

The unconscious ministry. Jonathan's boy did what he was told, little realising the great importance of the service he was rendering (v. 39). And what about the boy with the five loaves and two small fishes? You may be fulfilling just such a task today. The Lord is the eternal link of true friendship (vv. 23, 42). That empty seat (v. 25); because of David's fear it was unoccupied. Is there an empty place that should be occupied in your home today, or in your church, or even in your own heart? If so, why? Some seats are empty because of pride, secret sin or self-contempt. " In my father's house there is bread enough and to spare." Let us urge them, " Home, weary wanderers, home."

AS A MISSIONARY WIFE *(continued)*

when they were come . . . they saw the young child with Mary, His mother . . . they presented unto Him gifts." Taking Philip to the front of the church, they dressed him in a new vest, a little suit and a bib. During the singing of a hymn he was handed round from woman to woman, also a collection was taken and put into the pocket of his little suit. By this time I was speechless and fighting tears.

Another surprise still awaited me; one of the women asked to say a few words. This woman, the widow of an African Methodist minister, came to work in Phalaborwa and lived on the mission for a few weeks. During her stay she was converted and later received the baptism in the Holy Spirit. She testified to the fact that she had been given a home on the mission and the missionary wife had been a mother to her when she was still not one of the family. After her speech she handed me a parcel containing a tea shower (an embroidered net used to cover the table to keep flies, etc., off the food) she had made, saying I could use it when " Umfundisi " came home late for meals.

My heart was full as we sang the last hymn and closed in prayer. How I thank the Lord for His call into His work. All the many, many blessings He bestows upon us exceed any work we can do for Him. Being a missionary wife has its rewards—grand ones, too.

GREAT SOUTH WALES

HOLIDAY CONVENTION

PONTYPRIDD

AUGUST 26th-29th

See Coming Events for details — Have a great day out

D.1524

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Cheaper rates (early and late); O.A.P. rates
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MISCELLANEOUS

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ITINERARIES

The President:

September 2, 3, Lowestoft; 4-8, Missionary Conference, Capel; 9, Weymouth (rally); 10 (a.m.), Winton; 10 (p.m.), Springbourne; 11, Merriott; 12, Yeovil; 13, Salisbury; 14, Springbourne; 16, Barnstaple (rally).

London Crusader Choir:

September 2, Haverhill, Suffolk; 9, Birmingham Town Hall; 10, Smethwick, Staffs; 16, 17, Hastings.

MARRIAGE

STEPPEL—TWYCROSS. On July 22nd, at Elim Central Church, Clapham, Granville Robin Steppel to Gillian Twycross. Officiating minister: J. J. Morgan.

WITH CHRIST

EURELL. On July 23rd, David Eurell, aged 24, Crusader leader of Winson Green Elim Pentecostal Church, Birmingham. "Severed only till He come." Officiating ministers at funeral: J. Marriott, R. Morrison, F. Shadlock, F. Birkett.

HARRISON. On July 26th, Mrs. Eliza Harrison, aged 93 years, faithful member of Elim Church, Sheffield, since its inception, latterly in hospital, passed into the presence of the Lord she loved so dearly. "Abiding in Him."

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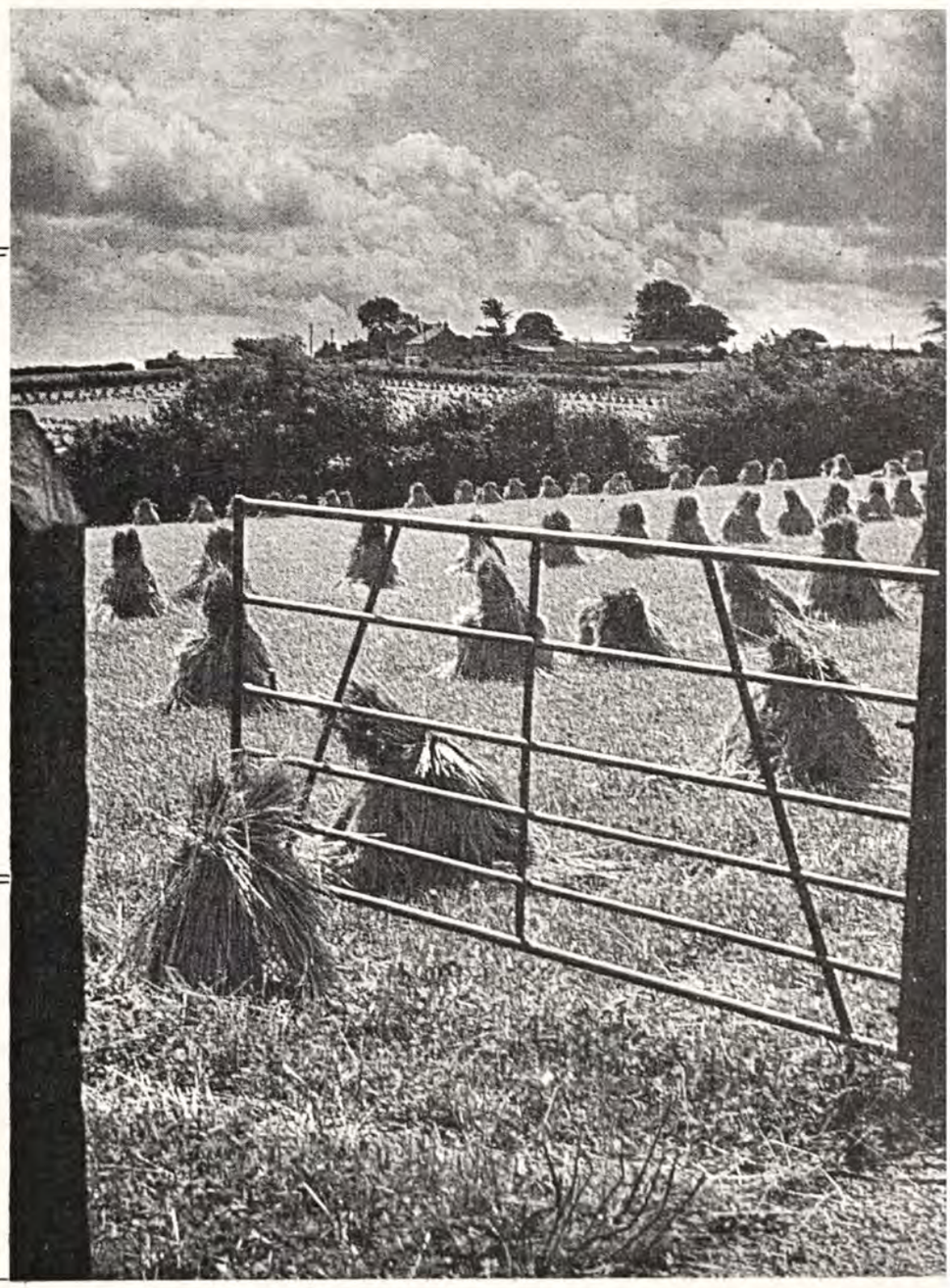
THE ELIM EVANGEL

Vol. XLVIII No. 35 SEPTEMBER 2nd, 1967 6d



Cornish landscape near Liskeard

Photograph by Raymond Irons

The Word of the Cross

"For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18, R.S.V.).

By JOHN WOODHEAD

THE heart of Christianity is the Bible; the heart of the Bible is the cross; the heart of the cross is in the heart of God.

In our text the apostle Paul calls the gospel "the word of the cross"; he makes clear that this "word of the cross" is God's means of contacting and communicating Himself to man. In the cross God speaks to the world—speaks urgently, authoritatively and dynamically. Through this divinely chosen medium God gives expression to His will to redeem.

Some people speak of the cross as though it were just another historical event in the world's history, the sacrifice of another heroic idealist who was prepared to die for the ideals for which He lived. No! In and through that cross is heard the voice of the world's great Redeemer, of Him whose heart is filled with a passion to save.

The Bible the word of God

We say that the Bible is the word of God, and so it is. But there is a sense in which the cross is the word of God—His comprehensive and incomparable word, His all-availing word to a perishing world.

As, in thought, we stand before that cross tonight, let us realise that we stand in the presence of the divine revelation, the unveiled love-glory of redemption. Do you hear in that voice the striking contrast 'twixt judgment and mercy? From that cross thunders forth the judgment of sin, and from it comes also the healing tenderness of divine mercy for the sinner.

Even the forces of nature were stirred to volcanic protest at such a scene. The heavens became as black as midnight at noontide, the rocks were rent asunder and the graves were torn open and gave up their dead.

The word of the cross was instinct with power—irresistible, almighty power—and within the word of the cross that same power resides.

No! Calvary is more, much more, than an historical fact; it is a tremendous force. It is not merely a date in the calendar of time; it is a dynamic energy in human life. It possesses power to break the hardest heart and subdue the most stubborn will, power to reach and redeem men and women who have fallen deep into sin, and lift them until they are fit to live in fellowship with a holy God.

The lonely cross

Men and nations who turn from that cross are sooner or later brought to the point of desperation. That lonely, blood-spattered cross is God's signpost, pointing souls that are astray in the darkness of sin and the mists of unbelief to the Lamb, God's great Redeemer.

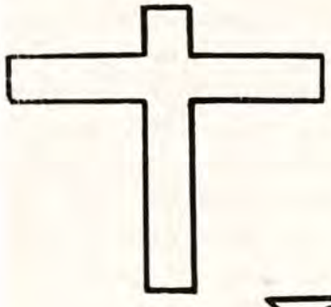
It is imperative that this message of the cross should be preached to this dying world, but it must be preached by those who already know its power and have proved its cleansing, healing virtue, and who themselves possess within their own breasts the witness of the Holy Spirit—that Spirit which has become the divine energy within them. Then shall we witness God confirming His word with signs following, as He did among those first commissioned to preach the gospel. To receive salvation as a gift from God is considered foolish, but it is regarded as wisdom to endeavour by our own efforts to achieve deliverance from the thraldom of sin. For 6,000 years mankind has sought to arrest the power and cure the disease of sin, but it still baffles all the resources of unaided human effort, and still expresses itself in fresh and more fearful forms than ever.

Oh that the world would turn its thought and desire to that cross; that it would learn that therein dwells the triumphant and transforming power of salvation and that from that crimson fount there flows the virtue to meet every need, answer every ache and solve every problem of the human heart; that the power of that cross might pour into the open sin wounds of the world. That cross is God's adequate answer to the allied powers of darkness which seek the downfall and destruction of the

human race. Jesus said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." He used that story to illustrate His whole purpose and mission to the world. The parallel is quite clear. Jesus said that as that serpent was lifted up upon that pole so must He be lifted up upon a cross—and for the very same purpose: to save from death. The eyes of Israel of old were directed to that brazen serpent, and they lived. In like manner if His hearers looked to the crucified Son of God they would be delivered from their sin. So in both cases we are brought face to face with a supernatural deliverance by faith in the God-appointed means placed at man's disposal.

The value and virtue of the cross are in the One who hung there in dying agony. Not the cross, but the crucified; not the tree, but its precious burden; not the altar, but the divine victim. But some may ask "Why did Jesus have to die?" The Son of God was crucified in order that He might bear the curse of human sin and thus become the Saviour of the world; that upon Him, the divine Lamb, might be placed the sin-load of all those who believe. The Bible declares that "all have sinned, and come short of the glory of God." All have sinned; this is an indisputable fact which human experience proves. It is as natural for man to sin as it is for him to breathe. The only cure for this deadly disease from

(*continued on page 566*)



Elim Missionary Society feature

WEAK THINGS

By DOROTHY M. BULL, TANZANIA

Go Ye into all the World and Preach the Gospel.

THE young Mkweli girl lay dying. Crippled before she was a year old, she had never known what it was to walk. She used to crawl with her hands, dragging her knees slowly behind her, exactly as her husband, Fanueli, still does. But now she could no longer make even that effort; starvation and malnutrition had completed their lingering, devastating work.

She had listened to her Christian husband's teaching, but so quiet and self-effacing was the girl that we might have wondered just how much she had taken in. However, at this time we were on furlough, but the Holy Spirit was to use this young girl as a testimony to the villagers who were waiting to wail loudly until hoarse after her death. Her father was there, his rough way of life showing in his face. The girl turned to him and did an unheard-of thing; she gave a command to her elder. "Do not bury me like a heathen, for I am a Christian," she said. He was astonished and protested. Turning to her grief-stricken husband, she requested "Give me your hand, Fanueli," and clasping it she added "Goodbye. I am going on ahead to our heavenly Father and home; we will meet again." Again she repeated to her father "Do not bury me as a heathen." Then as she breathed her last he assented, but immediately the girl was gone he, as head of the house, made preparation for a heathen burial, in spite of the protests of the local Elim church members.

Allies

Suddenly the Christians found that God was raising up allies—the heathen relatives themselves. Resolutely they joined forces with the Christians. "You heard what she said and you agreed. We insist that you meet her last request." They had been impressed by the girl's faith and, outnumbered, the father had to give in. At the funeral, lusty hymn-singing spoke further to all who heard it. Some are much nearer salvation because of this young girl's farewell on earth.

Christian parents belonging to another Elim church had two small sons dying of *kwashiorrkor*.

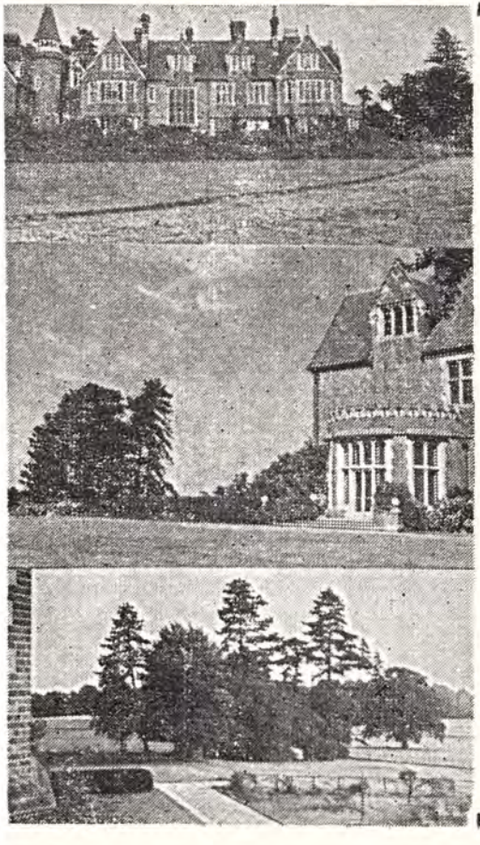
We were still on furlough, so the help that could have saved these lives also was far away. The severe protein lack left the youngsters bloated into grotesque form, eyes closed with odoema. Long-drawn-out misery and suffering had been the lot of these little ones, an all-too-familiar sight to the writer. Skin ulcers were attacked by voracious flies as, moaning pitifully, the children had both on the same day gone into the loving, welcoming arms of their heavenly Father.

Victory

Later the mother had another baby, but that too died of starvation. What of the parents? They were crushed; they did not seem to realise that if they had taken their children to the hospital sixty miles away they could have been saved—or more than likely they had no money for the fare. Would they blame God? It is usual to do so among the heathen. Would they let Christ down? The great enemy of souls never lightly relinquishes his hold on anyone, but there is a place of refuge. "He that was begotten of God keepeth him, and the evil one touches him not." Weeping together, the parents cried for help, and found wonderful solace. Comforted in prayer, they too became a testimony of what God can do. If they had never been a great testimony before they became a source of wonder to the heathen as they steadfastly refused to turn their backs on Christ when exhorted to do so.

In keeping with the customs and superstitions of certain tribes, who believe that trouble will come upon them all if twins are allowed to live, when I diagnosed twins and pleaded with the parents to let the coming babies live it availed nothing and the babies were murdered. As each member of the family visited the dispensary I remonstrated with them over this sin. The women were silent, while the men politely agreed, in deference, or so I mistakenly supposed. Some time later I was to rejoice that the teaching had taken effect. When we returned from furlough an aunt of the murdered babies gave birth to twins. She refused to feed the tiny girls. Equally firmly, their father refused to let them be murdered and hastened for mission help. The little ones were taken in, fed and clothed. Later the father tried to arrange for their return home, but the mother was adamant. This time, acting on advice, the husband took the matter to the far-off Bagamoyo authorities, who sent transport to take the woman to their office. She was told that if she refused to feed the babies, and thus caused their deaths, she would be hanged. This threat frightened her and she at last agreed. Warmhearted Europeans have provided milk and clothing, and the babies are putting on weight. Slowly the mother is showing interest in them. Their father and their uncle (father of the first set of twins) now attend Elim church at Msolwa.

There has been an unusual sequel to these events. The uncle was walking near his home one evening



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when a female leopard ran from the bush, leaving her small offspring. The man picked the tiny creature up and took it home. Three days later, when I was in the area, he handed it to me. By this time it was pitifully thin, but I found it would take milk if I persevered. Some time later, feeling that I should not spend time rearing the leopard when others could do so, I took it to the T.S.P.C.A. The leopard has every chance of living, and will most likely be presented to Tanzania's President eventually.

Salvation

A blind man seeking the mission wound his way slowly for many miles. What for? He desired his sight. There was nothing I could do, because the eyes had been destroyed beyond redemption. Not so his soul, for one day the light of the gospel shone in and he found the bountiful mercy of God. How often one feels a desire to shield new converts from heavy trials, yet sometimes we see them left exposed to spiritual storms and they come out the stronger for it. God knows how best to strengthen His own at home or abroad. However slow a person might be to realise it, he or she may come out of a trial more mature. For the blind man trouble came swiftly. His relatives stood against him and threatened to take away his wife unless he repented of being a Christian. Eventually the threat was carried out. Without sight it was no easy matter to till his own ground or stand the scoffing of women when he went to draw his water (considered a woman's task).

Individual cases reflect the overall picture of the now fairly numerous growing churches. Memories of the difficulties and patience that spiritual parentage has involved flood my mind, but it is a delight to see a gradually strengthening body of believers taking the reins of church leadership in their own hands. We thrill as we push out leaders of one tribe to be missionaries to others. We have confidence that senior pastor Joseph will continue to mature and seek the face of God for his flock.

PROVISION FOR PREACHERS

"Believing God"

Acts 27 : 25)

By F. G. EVANS, ERDINGTON

The positive statement

NOTICE the terms of the statement; not I believe in God but "I believe God." There are many who believe in God who do not believe Him. This is something we should settle in our mind. Do we only believe in Him or do we believe Him, accepting the authority of His own Word. Men of real faith have always believed God in addition to believing in Him, and these men have always been men of action as well as men of vision. They have been made strong to do by knowing their God (see Daniel 11 : 32).

Of course we would believe if God came down to speak to us. "If Christ were standing here tonight!" His Word is every bit as sure.

The consequent response

Often this one fact of believing God has made the difference between a mere visionary and a man with a vision; it is the foundation of real faith; it gives to faith both reason and courage to act and to work. Abraham believed God and it was accounted to him for righteousness. This belief sent him to Moriah and gave him faith for resurrection (see Hebrews 11 : 17-19). Nehemiah believed God and built the walls of Jerusalem while others feared and fretted. In Acts 27 we read that Paul believed God and therefore stayed in the boat, and by argument and example persuaded the others to stay there too.

The gospel application

This is the point at which both Paul and James agree. Faith and works meet upon this ground of believing God as well as believing in Him. "God has spoken," we read in Hebrews, and if He has He has spoken decisively. This definite Word of God must be accepted as truth and obeyed. Believing in God will not necessarily lead us to salvation, but believing and obeying Him certainly will. Believing God alone will make us partakers of His precious promises.

His Word is as sure as if we stood in His presence; it makes us know we are sinners and condemned already; it makes us know Christ is the only Saviour and we must accept Him or perish. It by-passes changing feelings and lays a sure foundation. It makes us inheritors of the promises of God.

The well-known creed is correct as far as it goes, but for the one who would be truly blessed it does not go far enough.

THE ELIM
EVANGEL

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EDITORIAL

" WHAT I do with my own consciousness is my own business " (Mr. M. Jagger). We quote this not because Mr. Jagger said it but because Anthony Lincoln states (*The Observer,* August 6th) that " it embodies the moral sentiment of a significant section of the British public . . ." " Significant " is ambiguous here, but we will assume that Anthony Lincoln refers to the number of people governed by this moral sentiment.

This significant section of the British public has convinced itself that " what they do with their bodies, their minds and their property is equally their own business, and that the law, as manifested by Parliament and the Law Courts, has no right to regulate their private lives for them " (Anthony Lincoln).

If it is true that a significant section of the British public approves it, the intellectual state, apart from the moral state, of that section has fallen appallingly. But the Word of God draws our attention to this intellectual fall and shows that the moral fall of humanity has been accompanied by an intellectual fall just as catastrophic. The apposite scripture is 2 Timothy 3:1-7, with particular reference to verse 7.

The dictum " no man is an island " represented the view of society, we think with few exceptions, until recent years. Each member recognised that his actions had effects outside himself; in fact, if he considered it sufficiently he knew that his very thinking affected his conduct and so he would be prepared to govern his thinking as well as his conduct for the welfare of his fellows. But this is a highly selective state, and not one to be generally expected, eminently desirable though it may be. The Christian believer has no problem here—the Bible dictum " no man liveth to himself " is his sufficient ground for governing his conduct, and he recognises its application to his thinking as well as to his conduct.

All societies, however primitive, impose codes of conduct upon their members, otherwise anarchy supervenes. Only in the highly artificialised state of mind currently induced as a consequence of civilisation's highly artificialised state of existence would we seriously accept or propound Mr. Jagger's " dictum."

But let us take the utterance as it has been reported: " What I do with my own consciousness is my own business." The world fought an expensive war to demonstrate that what Hitler did with his consciousness in the 1930s was very much society's business. His own business! It was very much the world's business, and had the world realised it in time it would have dealt with Hitler very differently from what it did in the early 1930s.

But as society has the responsibility of underpinning its own structure, so it must deal with its members who weaken or undermine that structure; it therefore has the right to adopt rules and a duty to impose them with that end in view.

If the conduct of some members in a highly interdependent society, such as ours for instance, results in them or their descendants being

(*continued on page 567*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

This week's contributor:

J. J. Morgan

EVANGELISM AMONG THE CHILDREN

WHAT a field of evangelism there is among children! Many churches, organisations and societies concentrate most of their efforts for the extension of the kingdom of God in this field. No doubt they find it the most productive for soul-winning. A church that neglects the evangelisation of children is sowing the seeds of its own decay. The church with vision realises that youth must be won for Christ if the church is to have any future. What form that evangelism may take can vary from place to place and from time to time, but it must be done at all costs.

If we as Christians place little or no value upon youth and do not bestir ourselves on their account, the Devil, knowing the value of youth, will lay himself out to capture them by his wiles. How temptingly he allures them into his service!

Let me give a few reasons why the work of evangelism among children is very important.

1. It is the most favourable time to decide for Christ—before they are spoiled by the world, marred by sin and deluded by Satan.

2. It is the time of fewest obstacles. As time marches on it gets more difficult to decide for Christ. Young people become more involved with the world; sin gets a greater hold upon them and conversion becomes increasingly difficult as the years go by.

A river is easily crossed when it is only a tiny stream away at its source, but as it flows to the sea it increases tremendously and to cross it is a major effort. So with child conversion. Conversion is but a step, but in later life it can be a hazardous operation.

3. It is the time of greatest profit. The life given to God in early years can be more profitably used for God. The talents can be used instead of being neglected for years. The tragedy of late conversions is the absolute waste of life and gifts in the years preceding conversion.

4. Early conversion ensures the blessing of God on all the after years.

5. Youthful conversion will mean the influence of a life for God on others and few regrets when one comes to later years.

I believe it was General Booth who claimed that it was better to fence the dangerous places in order to prevent people falling over the precipice than to keep an ambulance ready at the bottom to rush them to hospital.

Most of our evangelism is in the rescue realm, saving those who have fallen into deep sin, who have strayed away from God, and whose lives have been marred and spoiled by the terrible power of sin.

Better a thousand times to win them for Christ before so many hearts are broken and lives tangled by sin and evil.

The church and minister having the opportunity to evangelise in this field should accept it as heaven's golden opportunity. Here is a task which will prove to be most rewarding and well worth while.

SOUTHAMPTON **Pastor: A. Brooks**

A convention—"a time of gathering together of Christians for the deepening of spiritual life." This was certainly true of our Southampton convention under the challenging ministry of Pastor T. W Thomson, of Reading, and L. E. Lambert, of Yeovil. Pastor Lambert reminded us of our great Creator and His wonderful works, and Pastor Thomson gave us an excellent message on the gifts of the Spirit.

There were a number of musical items during the weekend, including several by the Southampton choir, and a good number of friends from local churches joined us.

In spite of poor health over the past two years and the major set-back just before the Elim Conference the Lord is undertaking for Pastor Brooks in a wonderful way and he was able to participate in the convention this year.

(MRS.) JOAN WHITE.

Light

A JAGUAR in the hands of an irresponsible lunatic is a lethal weapon of the first order. Sinful, self-centred man, rejecting divine control, with his hands on the throttle of knowledge and power, is more dangerous than a lunatic driving a Jaguar. Listen to Hitler's pep talk to his military chiefs on the eve of invading Poland: "Close your hearts to pity! Act brutally! Eighty million people must obtain what is their right; the stronger man is right—be harsh and remorseless! Be steeled against all signs of compassion! Whoever has pondered over this world order knows that its meaning lies in the success of the best by means of force." Power is safe only when it is held in the hands of those who hold it, in compassion and love, for the good of others.

Pagan society

In Philippians 2:15 Paul speaks of Christians as dwelling "in the midst of a crooked and perverse generation." He had written about the utter degradation of pagan society in his Roman epistle; and now, as a prisoner at Rome, he had ample opportunity of seeing and knowing at first hand how corrupt it was.

Gluttony, extravagance, ostentation, the breakdown of marriage, homosexuality, the corruption of art and literature, "the shamelessness of the theatre corrupting the purity of all classes from the earliest age," cruelty, the cheapness of life and the cry for "bread and circuses" revealed indeed "a crooked and perverse nation [generation]."

Add to this the fact that wealth was concentrated in the hands of a comparative few, and that millions were living in poverty—"wealth a monster gorged midst starving populations"—and we do not wonder that

"On that hard pagan world disgust and secret loathing fell;
Deep weariness and sated lust made human life a hell."

Regarding this decline Dean Farrar makes a very revealing pronouncement: "The Romans had entered on a stage of fatal degeneracy from the first day of their close intercourse with Greece." Oswald Chambers writes regarding the difference between the wisdom of the Hebrews and the wisdom of the Greeks thus: "The wisdom of the Hebrews is based on an accepted belief in God; that is, it does not try to find out whether or not God exists, all its beliefs are based on God, and in the actual whirl of things as they are all its mental energy is bent on practical living. The wisdom of the Greeks, which is the wisdom of our day, is speculative. Greece learnt from Rome her cold-blooded cruelty; Rome learnt from Greece her voluptuous corruption."

Historic situations recur with deepening intensity. Material progress in a pagan society merely puts a Jaguar into the hands of a lunatic.

Out of the darkness of the Middle Ages the Renaissance brought freedom and enlightenment. The revival of dead languages, the study of ancient Greek and Latin writers, the reading of the Greek philosophers and the discovery of printing formed the launching-pad of modern knowledge.

"Giotto and Michelangelo, Fra Angelico and Raphael bring before us the wealth of talent of which this age of the Renaissance could boast." The minds of men "were released into the wide spaces of classical thought, which questioned everything in heaven and earth." Light has been shed on almost every subject, and now no one can do more than specialise, and leave the other vast fields of human knowledge to other specialists.

Today nothing is sacrosanct: life and death, matter and mind, time and space, God and man, the universe and all things therein are "grist for the mill" of the coldly scientific mind and the speculative, not so scientific, theorist. The popular and singularly nebulous "Science says so" is taken as an *ex cathedra* utterance, silencing all opposition and terminating all argument.

The human problem

But for all the intellectual light that shines upon the modern world, have the scientists, sociologists, politicians, philosophers and psychologists solved the human problem? The question is its own answer; the problems of the ancient Roman world are with us. The perversion of the same basic human instincts and powers in a paganised society reproduces the same type of corruption.

The unsolvable problem of human society is one of relationships. Strife, vainglory, pride, belittling others, glorying in our own possessions while careless of the things of others—these are some of the sins

'PIANS (4)

the world

By H. TOFT
MINISTER OF THE ELIM PENTECOSTAL CHURCH,
BALLYSILLAN, N. IRELAND

which split the race into a myriad of warring factions. The tap-root of the whole problem is one of selfishness: self-seeking, self-preservation, self-gratification and self-glory. When self is on the throne of our hearts every irksome duty is done only under continual protest, and anything that savours of a demand for a second mile is vigorously contested. Nay, self complains about necessary chores and disputes about essential duties.

Now here is where Philippians chapter two so deeply searches us. Dwelling "in the midst of a crooked and perverse generation, among whom ye shine as lights in the world"; but do we?

A Christian church "striving together for the faith of the gospel" and "holding forth the word of life" will find adversaries enough and conflict enough from those who reject the claims of Christ; what a tragedy it is when we find, added to the conflict without, strife and division within.

In this church, so dear to the apostle, two leading ladies had disagreed (4:2), and Paul, fearing that a division springing up in the church would weaken its testimony and darken its light, wrote this very searching passage.

Dwelling in unity

Centuries before Paul was born the psalmist had discoursed on the blessing of brethren dwelling together in unity, for "there the Lord commanded the blessing, even life for evermore." Paul here dilates upon that blessing: sweet consolation in Christ, heavenly comfort of the divine love and glorious fellowship of the Spirit. In such an atmosphere, with what tender pity and compassion are the saints filled; the assembly of God's people becomes "heaven's borderland," a colony of glory iridescent with the light that illuminates the new Jerusalem. No wonder that Paul pleaded with the Philippian converts to "be of the same mind" in a fellowship of positive affection to the Lord: "having the same love," "joint-souled," and animated by a common purpose—"of one mind." Thus would his joy be full.

If there are such blessings in Christ, what fools we are when, by our petty differences, we grieve His Spirit, forfeit His fulness and darken our light.

But how can we avoid this? Paul answers: by

(*continued on page 564*)

Don't forget!

YOUR MIDLANDS RALLY
BIRMINGHAM TOWN HALL
September 9th, at 7 p.m.

Preacher: A. WILSON
(Superintendent of Elim Pentecostal Churches in Ireland)

Convener: W. R. JONES
(Minister of Bristol Elim Pentecostal church—City Temple)

Massed Choirs, London Crusader Choir and Plymouth Gospelaires

The Plymouth trio who will sing at the Midlands rally.

Come expecting a Pentecostal outpouring!

YOUTH PAGE

"Whatsoever He saith unto you, DO IT!"

By ALEX TEE

OCTOBER is youth month. This is the time when we recruit new scholars. "Fill the waterpots with water." Fill the pews with children, just ordinary boys and girls, full of mischief, tricks and nonsense. If things are diminishing and numbers are beginning to run low the well of humanity never runs dry! There are always plenty to draw from, but this means going to the well and lowering your bucket to where the water lies. We must go to where the young people are and get right down to their level, then lift them up to where we want them to be. Christ can still transform ordinary water into rich, lovely wine. These children can still be transformed into lovely Christians who in turn can transform a wedding which is facing catastrophe into a huge success. "A little child shall lead them." However, someone had to be willing to do the menial task of going to the well, drawing the water, carrying it through the heat of the eastern sun, and having it ready to fill the six waterpots. There is usually someone who works behind the scenes before success breaks upon a church. Private prayer and laying hold upon God may not be spectacular, but it is vital. Unless the servants had done some pouring out there would not have been any wine for the guests. We cannot have miraculous results unless someone is willing to do some pouring out. God often uses human channels to perform miracles. Pouring out involves time and energy.

The analogy is surely clear enough as an introduction to the importance of a recruiting drive being made in every one of our Sunday schools and youth departments.

LITERATURE

Here in Headquarters we have letters of invitation which are specially designed to be given to parents when workers go from door to door seeking new scholars for their Sunday schools. We also have our own modern gospel newspaper, *Tomorrow*, which can be left at every door. It has space for the church to place an advertisement on the back. We have book marks: "Welcome, new Sunday school scholar." Special decision leaflets for boys and girls have been prepared. They are entitled "How to give your heart to Jesus." Sunday school posters and attendance cards are also available. Lists of ideas for the running of every youth department can be had free of charge. Scripture Press has a host of aids for midweek activities as well as Sunday school material. We have the tools to do the job!

LOVE

All the efficiency in the world can never be a substitute for love. A home with efficiency and no love is little more than an institution. Youth leaders and Sunday school teachers must have a genuine concern and love for those who are placed under their care. This involves consistency, visitation and an interest in every part of the pupil's life. There is no substitute for love. What do *you* propose doing during October in order to get more young people into the ranks of E.Y.M.? A number of ministers complain that they are short of workers in both Sunday school and Junior Crusader work. Let the Lord speak to you, then re-read the heading of this article. Offer yourself to those in charge to do some recruiting and some form of service among the young people of our godless generation. Someone has said that the six waterpots contained enough to give communion to well over 5,000. A few chapters later the Saviour used a lad's lunch to give bread to over 5,000. In each case someone had to be willing to cooperate with Christ in order to transform the trouble into triumph.

BOOK YOUR COACH NOW FOR . . . WESTMINSTER CENTRAL HALL

THE NATIONAL YOUTH RALLY. SATURDAY, SEPTEMBER 30th

Hear THE JOY BELLES and DON EVANS, and see THE TEENAGE MARCH OF WITNESS

RESERVED SEAT TICKETS 1/-. APPLY TO HEADQUARTERS

Women's Page by Mrs. G. Gorton

E.W.M.A.

"HAVE you a reading?" I asked Pat, the speaker at our Sisterhood meeting the other afternoon. She is our church pianist, a school teacher on school holiday. While she was reading from Mark 14 the Holy Spirit illumined my mind, and after she had finished I had begun to comment upon the chapter when suddenly I knew not to say any more, as Pat had received the same thoughts. This proved to be true, because in her opening remarks she had mentioned that she was afraid that I might be giving her message.

"As I sought the Lord these thoughts came to me and I felt they were applicable for this E.W.M.A. meeting" she said, and continued: "There came a woman who broke this alabaster box of precious ointment and poured it on the head of the Lord Jesus, because she had foresight regarding His death. We are women who bring our alabaster boxes of ointment because we realize that Jesus is coming soon; we do what we can in the light of His imminent return. This unnamed woman, though the writers of the other gospels indicate that it was Mary of Bethany, was unduly criticised. Her motive was misunderstood, but she was not concerned about that, only that by this single, costly act she should show her Lord that she loved and worshipped Him. Jesus said 'She hath done what she could'; may He say the same to you and me."

As I listened to her, astonished that my thoughts were her thoughts, it was a lovely confirmation of what the Lord required me to write to you, as I had been seeking Him for inspiration.

"There came a woman," so may it be that you and I will come to Him giving our best—all that we have and are. Time is fast running out; Jesus is coming very soon. Why bother about criticism when what we do and give delights His heart? When I stand before the Lord I long that He might say of me "She hath done what she could." Is this *your* longing? It is not the impossible the Lord requires, but what we can do. The following extracts from letters clearly reveal this.

A widow writes: "We are both [mentioning a certain lady] trying to work for overseas missions in our own way. A year last December I was feeling rather like Elijah under the juniper tree, as I am a widow on assistance. I felt I had nothing to give and the work was great and in need; but the Lord in a wonderful way showed me how I could both witness and work for Him . . . in trading like the man with ten and five talents, and I was able to send £28 in the year. . . . I also spring-clean for people, modernise houses, etc., and make curtains, with the help of my invalid friend. I am so thrilled, as I am able to get the gospel into so many homes . . ."

A young mother writes: "When our pastor asked me if I could be responsible for E.W.M.A. my first thought was "However would I find time?" Another thought was that our church consists mainly of old-age pensioners and they already give of their tithes and offerings as well as suporting our building fund, as the church debt is not cleared yet. How could we ask more of them? But after much prayer God reminded me of the way my father always managed to have money in his pocket although for years he suffered with a heart condition. . . . When I put forward the suggestion of forming an E.W.M.A. I was thrilled at the response, and what touched me a lot more was a blind lady who asked how she could help . . ."

A pastor's wife writes: "Over half of the money has come from threepenny pieces and new money. Quite a few of our women have responded to the suggestion you made in your last letter about giving sixpence a week. I trust the target for £2,000 will be reached and passed for the next year."

My husband and I are saving threepenny pieces and he handed one to me the other morning while we sat drinking our coffee. We remarked that if only a thousand women gave threepence a week the missionary cause would benefit by another £650 per year.

Thought. "If you want to be of use, get rightly related to Jesus Christ and He will make you of use unconsciously every moment you live" (Oswald Chambers).

Text. The words of the Lord Jesus: "To give is happier than to get" (Acts 20:35, Moffatt).

APPRECIATION

Mrs. G. Gorton has now relinquished her post as editor of our Women's Page and we would express on behalf of our readers our appreciation of her ten years' ministry through the EVANGEL. As readers

(*continued on page 566*)

Sunshine Corner

MANY boys and girls think that stealing applies only to money, but there are many other things that can be wrongly taken away. If you tell a lie about anyone you are robbing that person of his or her good name. If you come between two friends and split up their friendship you are robbing one of a friend.

Betty belonged to a poor family, and didn't have many toys. Betty had a rag-doll that her grandma had made and she loved this old doll called Muffit and took her everywhere, even to bed at night. At a big house across the fields lived Doreen. Her parents were rich and she had all the toys imaginable, but she was very spoilt. One day she saw Betty playing with her doll Muffit and she said "I want that doll." "Well, you can't have her," said Betty, "she's the only doll I've got and I love her." When Doreen got home she said to her mother "I want Betty's doll Muffit." "Whatever for?" asked mother. "You have more than twenty dolls and you never play with them."

Doreen was determined to have Betty's doll, and when she saw Betty walking across the fields one day, carrying Muffit, she followed. When Betty came to some blackberry bushes she put Muffit on the ground while she picked some berries, so when Betty was not looking Doreen crept up and took the doll. She ran home quickly and hid Muffit in her toy cupboard among all the other dolls.

When Betty finished picking the berries she looked round for Muffit, but she wasn't there. She searched and searched but could not find her, and she went home crying bitterly. She could not eat her tea and when she went to bed she could not sleep, and after a few days she was really ill. Someone told Doreen's mother about this, so she asked her if she knew anything about the doll. "Tell me the truth, because God knows everything we do and He knows who took Betty's doll." That night Doreen could not sleep for thinking about Betty being so ill and grieving for her doll, so she called her mother and told her where she had hidden the doll. Mother was upset and told Doreen to pray and ask God's forgiveness. Next day they went round to Betty's house to take Muffit back. When Betty saw her beloved doll she cried for joy. Doreen said "I'll never steal anything again Betty, and when you get well you can come up to my house and have any of my dolls you like"; and Betty and Doreen became good friends.

What a lot of suffering Doreen had caused by stealing. The Bible teaches us that we must be content with what we have and never take anything that belongs to someone else. Remember, "Thou shalt not steal."

Lots of love from

AUNTY MAY.

PHILIPPIANS (*continued*)

humility and by unselfish love. Never motivated by a spirit of strife, not strutting across the stage displaying our peacock's feathers, but rather in lowliness of mind esteeming others better than ourselves. Not selfishly preoccupied with our own things, but generously and sincerely concerned about the things of others. This is supremely the mind of Christ, and we must let this mind be in us.

How stupid it all seems! From a despised little town, situated in an obscure province of a turbulent country about the size of Wales, an unknown Carpenter arises, and He has the temerity to say "I am the light of the world." Nay, worse yet! He says to a group of nonentities "Ye are the light of the world." Paul repeats this when he writes "Ye shine as lights in the world"; and we reiterate: true believers, who for the most part are very ordinary people, amid the scintillating brilliance of a highly technical, paganised society, are corporately "the light of the world," and individually they shine as true luminaries in a moral and spiritual blackout.

In a generation that is disintegrating into ten thousand fragments by the demonic power of uninhibited egotism, in a world filled with lightbearers of darkness, in an age that hypocritically professes to have an enlightened social conscience and at the same time indulges in unparalleled slaughter—indeed, in a society that is already caught in the rapids and is hurtling along towards unimaginable disaster and final judgment—we must, absolutely *must*, let our light shine before men. The spirit of repining and the spirit of wrangling must give place to the joy of fellowship in the Spirit and the glory of dwelling in the divine love.

We must be blameless in our conduct, harmless in our character, straight in the midst of a crooked generation, and truly converted among the perverse. We must be children of God giving no cause for reproach. Thus shall we "shine as lights in the world; holding forth the word of life." "The Church must first repent" wrote one, and so she must! But say, what about me?

BOOK REVIEWS

The Cross and the Switchblade, by David Wilkerson. Published by Hodder and Stoughton at 21/-.

Most evangelicals have read the paperback edition of this book. An excited friend thrust a copy in your hand saying "You must read it." It was your introduction to a frightening world that shook you with an uncontrollable chill of apprehension with every step you took down this dark blind alley filled with unimaginable horrors. Against this background the spiritual audacity of Dave Wilkerson stands out forcibly, and this, coupled with the dramatic stories of unbelievable conversions, often causes the reader to indulge in quixotic notions. In Dave Wilkerson and his work they see a projection of their aspirations and dreams. Dreams can be either escape from reality or a blue-print for activity.

Expensive though this hard-backed edition is, you must read the book again. This time, with the extra expenditure involved, read it with more care. See beyond the human element, the weird characters, the startling conversions; look observantly at something deeper as you journey in this moral bathysphere. There is much to be learned as you view the basics of spiritual evangelism.

"An encounter with love," a phrase coined by the author to describe his work, is a good basis for our work for God. We see the importance of tact. "You must not go out on the streets with an eye to gaining converts, but with an eye to meeting need. If we really met human need the world would beat a path to our door." The dynamics of faith can be seen, the interaction of faith and works, as we see the author responding to the seemingly impossible challenge of God. What a lesson to the Church today, described by T. S. Eliot as "a fat hippopotamus, resting on its belly in a sea of mud." The way Dave Wilkerson reacted should be a challenge to us to shake off our ponderous inertia.

Yes, the book is well worth reading again.

WYNNE LEWIS.

A Course of Study on Spiritual Gifts, by Aaron Linford. Published by the author and obtainable from Assemblies of God Publishing House, 51 Newington Causeway, London, S.E.1. Price 5/-.

I have just read through this new volume—although the substance contained has previously appeared in the pages of *Redemption Tidings* as a series of articles, and was the subject of a series of lectures to students at Kenley—and have found it intensely interesting, particularly because the author has painstakingly analysed most of the terms used in the New Testament in relation to spiritual gifts and has quoted the original Greek words used. The variety of terms used is rather remarkable. It is indeed, as the author says, a book for thoughtful readers.

This is a book one can heartily recommend, for there is never too much that can be said about these wonderful manifestations of the Holy Spirit's power and glory in these operations in the Church, which is the body of Christ. I also like his masterly analysis of each of these gifts in turn. W. G. HATHAWAY.

COMING EVENTS

BIRMINGHAM, Graham Street. September 3-10 (excluding 9th). Elim Pentecostal Church, Graham Street, off Newhall Hill. Special youth campaign. Sundays at 6.30. Weeknights at 7.30. Preacher: J. Kay (Leeds), supported by Graham Street Youth Fellowship.

BIRMINGHAM, Selly Oak. September 10. Elim Pentecostal Church, Alton Road. Sunday school anniversary at 6.30. "The Lighthouse." 16, 17. Saturday at 7, Sunday at 11 and 6.30. Resident minister's seventh anniversary. Preacher: Pastor Ray Hughes. Convener: Pastor Frank Shadlock.

BIRMINGHAM, Weoley Castle. September 17-24. Elim Pentecostal Church, Castle Square. Convention. Sundays at 11 and 6.30. Weeknights (not Friday) at 7.30. Preacher: J. T. Bradley. Music features from Selly Oak and Blackheath.

BOLTON. September 9. Elim Pentecostal Church, Platt Street, off Bridgeman Street. Autumn outreach. Crusade preparation at 7.30, conducted by John Cooper (Hanley).

BRITON FERRY. September 2-21. "The Little Theatre," Hunter Street, transferring to Elim Pentecostal Church, Old Road, September 18th. Great New Life crusade conducted by E. J. Thomas and party. Weeknights (excluding Tuesdays) at 7. Sundays at 6.30 and 8.15. Please pray and support.

CROYDON. September 9, 10, 12-14. Elim Pentecostal Church, Stanley Road. Minister's third anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Tuesday to Thursday at 7.30. Preacher: Pastor Joseph Smith.

DURHAM CITY. Commencing Sunday, September 3, in the Shakespeare Hall, Durham City, at 11 and 6.30. North-eastern Presbytery venture conducted by Mr. and Mrs. A. Niel. Please pray for the thousands of visits to be made from house to house and for the meetings to be held each week in the Shakespeare Hall, that this may result in an Elim church being established in Durham City.

HUDDERSFIELD. September 16-21. Elim Pentecostal Church, South Street. Annual Convention. Sunday at 10.30 and 6.30. Weeknights at 7.30. Preacher: John Woodhead. Convener: John Fry.

IMMINGHAM, Lincolnshire. Commencing Sunday, September 3, in the Civic Hall, Immingham, at 8. North-eastern Presbytery venture conducted by Pastor R. Hodge (Grimsby). Please pray for the thousands of visits to be made from house to house and for the meetings to be held each week in the Civic Hall that this may result in an Elim church being established in Immingham.

INGATESTONE. September 10, 12, 14, 16, 17. Elim Pentecostal Church, High Street. A five-day crusade conducted by Pastor F. Hodge and party. Musical items and testimonies each night. Sundays at 6.30. Weeknights at 7.30.

(continued on classified page)

JOHN WOODHEAD'S ARTICLE *(continued)*

which the whole human race suffers is found at the cross of Calvary.

The Bible says that "without the shedding of blood there is no remission." Man cannot atone for his own sin or for the sin of his fellow men, for "it is not by works of righteousness which we have done, but according to His mercy He hath saved us." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

Not of merit

God will not accept our good works as part payment of sin's debt. It is not of merit, but of mercy; it is not of nature, but of grace. If God, in His book, has laboured any one truth more than another it is that He has striven to drive home to the hearts of all mankind that they can be saved only in one way, and that way is through the blood of the cross. The Bible declares (1 Timothy 2:5, 6): "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all."

Christ not only lived for us, He died for us. The salvation which God has provided does not overlook the vindication of God's righteousness, nor does it attempt to dispose of sin as if it were only the blundering of ignorance or the stumbling of inexperience. God does not merely forget our sins, nor does He overlook them; our sins are atoned for and washed away by the blood of Christ.

The blood efficacious

Christ pays in full the debt we owe. The judgment of a violated law is fully met on the cross. On Him was laid the iniquity of us all. We cannot take His teaching and refuse His atoning sacrifice. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Christianity is a Person, the redemptive Person; without Him Christianity is nothing. The whole of the New Testament was written for one purpose, to tell us that Jesus Christ died on the cross, and that in His blood-atonement anyone, everyone, may have remission, forgiveness and free pardon from God.

The blood of the cross is ever efficacious. It cleanses now and for all the days. It keeps on cleansing. Its cleansing virtue is exhaustless. It is unlimited. God is not in the habit of doing things by halves; His is a full salvation. A partial salvation cannot answer my heart's cry.

Jesus placed a tremendous value on the soul of man, and He did so because that soul is immortal. Did you ever pause to contemplate eternity? My mind fails to grasp the immensity of the thought of endless existence, ceaselessly, uninterruptedly, on and on eternally; but this can be a blessed thought, full of joyous anticipation. "Everlasting life" is how the Bible describes this state—ageless, timeless fellowship with God.

In the sacrifice of Calvary God has made provision for time and eternity. Forgiveness for the past, cleansing for the present and victory for the future are all gloriously possible because of that cross.

And now it is by faith in Christ that His perfect sacrifice will become the final satisfaction for your sin. You need Him as your Saviour not only when you die but also while you live in this dying world. So remember what Paul said: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

WOMEN'S PAGE *(continued)*

are aware, Mrs. Gorton is now secretary of the E.W.M.A. and we wish her continued success in that capacity.

We are happy to welcome Mrs. M. Ladlow as Mrs. Gorton's successor. Mrs. Ladlow is well known to the majority of our readers, and we are sure that her literary ministry will be a blessing to us.

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ORDINATION SERVICE

Saturday, November 4th, 1967
at 7 p.m.

Chairman: **THE PRESIDENT (PASTOR R. B. CHAPMAN)**

Speaker: **PASTOR J. J. MORGAN**

Items: **THE LONDON CRUSADER CHOIR**
(Director: Pastor Douglas B. Gray)

ELIM BIBLE COLLEGE STUDENTS

D.1529

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, September 4th — 1 Samuel 20:27-42

The new moon brought back Saul's old madness; but this was moral insanity, not merely mental. Saul was angry but Jonathan was fiercely angry. The king's anger was sinful, the prince's not.

Jesus " looked round about upon them with anger." Righteous anger may be an expression of love, though sinful anger expresses hate. " Be ye angry, and sin not." David Livingstone and William Wilberforce were angry about slavery, that " open sore " of Africa, and swore to end it. Florence Nightingale was angry about the wretched condition of our wounded soldiers in the Crimea. Her biographer says " Beneath her cool and calm demeanour there lurked fierce and passionate fires, and that anger laid the foundation for our wonderful nursing system today."

Tuesday, September 5th — 1 Samuel 21:1-15

A strange chapter ! Pretexts and prevarications (v. 2; 20:29) are not commendable, but if we knew the reasons for a man's conduct we might be more merciful. God's chosen one begged his bread, yet many years later he wrote Psalm 37:25. Had he forgotten?

See what Jesus said about this incident (Matthew 12:3). David rejected Saul's sword for the sword of the Spirit, which is the word of God; but now he takes Goliath's. Gideon used " the sword of the Lord " (Judges 7:20), and we may say of the sword of the Spirit " There is none like it: give it me " (v. 9).

Wednesday, September 6th — 1 Samuel 22:1-10

First look after the old folk (v. 3). Outlawed in the wilderness, David was no freebooter, nor were these refugees who came to him plunderers or murderers; rather were they a well-disciplined band who acted only for the good of their country. Among them were distinguished and prominent Israelites from the military, prophetic and priestly orders, most likely the élite of Saul's court; distressed because of his mental caprices and growing inability to conduct the nation's affairs, his distrust of his friends and even of his gallant son, his murderous animosity against David whom they honoured and, above all, his favouritism to his own tribe, Benjamin. What about the Pentecostal Adullamites who likewise, distressed and discontented, forsook the deadness of cold, formal religion for the fellowship of " kindred hearts that burn for Thee " (Luke 24:32)?

Thursday, September 7th — 1 Samuel 22:20—23:14

Get the mind of God on your affairs today. David sought and found it again and again (vv. 4, 11, 12). It is easier to fight than to pray, but disastrous to fight without prayer. " Thou shalt not take the name of the Lord thy God in vain " (v. 7; 23:21). How mistaken can we be? Treachery, first from the despicable Doeg (v. 22) and now from the men of Keilah whom he had mercifully saved from the Philistines. Such is human gratitude. Do not forget those who have been kind to you. Psalms 17, 35, 52, 57, 64, 109, 140 and 142 all echo this period of David's life.

Friday, September 8th — 1 Samuel 23:15-29

Hunted and harried like a wild animal, what comfort Jonathan's visit brought to David. He " strengthened his hand in God." What a grand phrase ! Could not you strengthen someone's hand today? Note the title of Psalm 54.

" Somebody did a golden deed,
Proving himself a friend in need;
Somebody sang a cheerful song,
Bright'ning the skies the whole day long.
Was that somebody you?"

Saturday, September 9th — 1 Samuel 24:1-22

What a story ! Six hundred men trapped inside a cave and 3,000 pursuers outside. In the recent Israel-Arab conflict the odds were ten to one against the victors. What an opportunity David had for vengeance, or at least for a ransom-release ! Another he might not have spared, but " touch not the Lord's anointed," however evil he be. Here are illustrated the words of Christ, " Love your enemies, do good to them that hate you." This is true greatness. Truly " the Lord knoweth how to deliver the godly " (2 Peter 2:9). Saul listened to evil gossip (v. 9). Was this the calumny of Cush? See Psalm 7, title. " Wakened by kindness, chords that are broken will vibrate once more." Alas, in Saul's case not for long.

Sunday, September 10th — 1 Samuel 25:1-13

With the passing of the prophet a great moral and spiritual force was removed from Israel, Samuel was gone, but David was up and coming. God never leaves Himself without a witness. Nabal was " a senseless fool," but Abigail was wise, beautiful and " delightful." Service deserves reward (vv. 7, 16). The Nabals never do more than they are compelled to. He might have escaped for a small payment. Now he had to face war (v. 13).

PRAYER AND PRAISE
by F. H. Coleman

THE RIGHT SPIRIT IN PRAYER

What a beautiful spirit the prophet Samuel possessed. His whole life had been devoted to God and to Israel. Under his ministry the nation had been lifted spiritually higher than for a long time. Now the people are asking for a king. God whispers in his ear and tells him that not he but God has been rejected by the people and He is giving the people their hearts' desire. Then Samuel shows what spirit he is made of. " God forbid," he says, " that I should cease to pray for you."

I was told the story recently of a believer in Christ who hearing that one she loved had suffered much at the hands of others and had been caused much sorrow said she hoped that those who had caused the suffering would suffer as much as they had caused to suffer.

I heard recently of a Christian who upon hearing that another believer had suffered much at the hands of unbelievers said that it was her wish that these ungodly would suffer even as they had caused suffering. This is not the spirit of the Master, who when reviled reviled not again.

We come when we pray. If there are things that come between us and God we cannot ever expect our answer to prayer.

Nothing between, Lord, nothing between.

EDITORIAL *(continued)*

a burden on that society, then that society has justification for imposing restraints upon such conduct; the society that pays the social welfare piper must call the social welfare tune.

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A few *reform*

The Bible alone *transforms.*

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ITINERARIES

The President:
September 2, 3, Lowestoft; 4-8, Missionary Conference, Capel; 9, Weymouth (rally); 10 (a.m.), Winton; 10 (p.m.), Springbourne; 11, Merriott; 12, Yeovil; 13, Salisbury; 14, Springbourne; 16, Barnstaple (rally).

London Crusader Choir:
September 2, Haverhill, Suffolk; 9, Birmingham Town Hall; 10, Smethwick, Staffs; 16, 17, Hastings.

BIRTH

CLARKE. On July 5th, to Mr. and Mrs. H. Clarke, of Rotherham, a daughter, Wendy Christine. Dedication by Pastor C. J. Watkins.

DEDICATION

REED. Jonathan Mark, son of Paul and Margaret Reed, was dedicated to the Lord on August 6th in the Elim Pentecostal Church, Carlisle, by Frank F. Frost

RIGG. On August 6th, at Elim Pentecostal Church, Carlisle, Nichola Jayne, daughter of Ian and Ethel Rigg, was dedicated to the Lord by Frank F. Frost.

MARRIAGES

COOPER—TAYLOR. On July 29th, at the Elim Pentecostal Church, Scarborough, Geoffrey William Cooper to Molly Taylor. Officiating minister: J. Hyde.

HAYDEN—MOYLES. On July 8th, at Elim Pentecostal Church, Aberdeen, Alexander Hayden to Patricia Moyles. Officiating minister: J. C. Quinn.

HOLDSTOCK—HODGSON. On September 16th, at the Elim Pentecostal Church, Portsmouth, Pastor Bob Holdstock to Patricia Hodgson. Officiating ministers: H. W. Holdstock and A. A. Biddle.

JEWITT—MURRAY. On July 15th, at Elim Pentecostal Church, Ilford, Christopher John Jewitt to Lesley Sheelagh Murray. Officiating minister: G. L. Taylor.

O'BRIEN—REED. On June 17th, at the Elim Pentecostal Church, Carlisle, Patrick O'Brien to Christine Reed. Officiating minister: Frank F. Frost.

THOMSON—BRIGGS. On August 12th, at Elim Pentecostal Church, Southwell, Bangor, Co. Down, Graeme John, B.A., son of Rev. and Mrs. T. W. Thomson (Reading), to Margaret Jennifer, B.A., daughter of Mr. and Mrs. James Briggs, of 104 Seacliffe Road, Bangor. Officiating ministers: Revs. T. W. Thomson, G. W. Gilpin and L. Knipe.

WILKINSON—RICHARDSON. On June 24th, at the Elim Pentecostal Church, Portsmouth, Colin Wilkinson to Jill Richardson. Officiating minister: A. A. Biddle

WITH CHRIST

GRIEVE. On July 16th, after a long illness, Mrs. Grieve, faithful member of the Elim Pentecostal Church, Dundee. Officiating minister at funeral: H. Palliser.

LIPPETT. On July 28th, Jean, aged 56 years, beloved wife of Mr Frederick Lippett, after much suffering patiently borne. "Faithful unto death." Officiating minister at funeral: Frank F. Frost.

MADDOCK. On July 17th, Margaret Muirhead Maddock, faithful member of Greenock Elim Pentecostal Church. Officiating minister at funeral: William J. Patterson.

McGARRAGH. On July 25th, Helen Campbell Wylie McGarragh, much loved and foundation member of Greenock Elim Pentecostal Church. Officiating minister at funeral: William J. Patterson.

MOORE. On August 4th, David J. Moore, aged 84 years, respected member of Elim Pentecostal Church, Ilford. "Till He come." Officiating minister at funeral: R. B. Chapman.

UPFOLD. On August 2nd, Miss Harriet Upfold, aged 85 years, faithful member of the Elim Pentecostal Church, Portsmouth. Officiating minister at funeral: A. A. Biddle.

COMING EVENTS *(continued)*

LIVERPOOL. September 3—October 1. Elim Pentecostal Church, Jubilee Drive, Kensington. Children's campaign conducted by Ron Robinson, supported by the Reapers rhythm group. Weeknights (Monday, Tuesday and Wednesday) at 6.30.

LOWESTOFT. September 2. Elim Pentecostal Church, St. Peter's Street. Eastern Presbytery Rally. Business at 2.30. Public meeting at 7. September 3 at 11 and 6.30. Preacher: The President (Pastor R. B. Chapman).

NEWCASTLE-UNDER-LYME. September 10-25. Elim Pentecostal Church, Albert Street, Silverdale. Evangelistic campaign conducted by William G. Mullan (Belfast). Monday to Thursday at 7.30 (no meeting on Friday). Saturday at 7.30. Sunday at 6.30. Convener: Tony Williams.

SALISBURY. September 10. Elim Pentecostal Church, Milford Street. Services at 11 and 6.30. Pastor J. F. Hardman's seventh anniversary. Preacher: Pastor T. W. Walker (Field Superintendent).

SOUTHPORT. September 3. Elim Pentecostal Church, Evangel Temple, Manchester Road. United communion service (International Revival Conference). 10.45 a.m. Preachers: Dr. Paul Rees (U.S.A.), Revs. Maynard James, L. N. Knipe and Henry Fardell. Convention service at 6.30. Preacher: Douglas Crossman.

SOUTHPORT. September 9. Elim Pentecostal Church, Evangel Temple, Manchester Road. Rally conducted by Sheffield church. Party at 7. Preachers: Pastor and Mrs. A. V. Gorton. Visitors welcome.

WESTCLIFF-ON-SEA. September 10. Elim Pentecostal Church, Electric Avenue, near Fairfax Drive. At 11 and 6.30. Preacher: Arnold Brooks (Southampton).

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THE ELIM EVANGEL

Vol. XLVIII No. 36 SEPTEMBER 9th, 1967 6d.

DEACONS AND WORKERS WITH OUR MISSIONARIES IN BRAZIL—PASTOR AND MRS. JEFFERY—TAKEN AT THE OPENING OF THE NEW ELIM CHURCH IN SAO PAULO.

BIBLE LANDS AND BIBLE LESSONS

by F. J. SLEMMING

MINISTER OF ELIM PENTECOSTAL CHURCH, OXFORD

NINEVEH, THAT GREAT CITY

NINEVEH was the great original capital city of Assyria, situated on the banks of the Tigris some 400 miles from the Mediterranean. When God sent Jonah to preach repentance to the people of Nineveh He called it (Jonah 1:2) that great city; and 3:3 says of it "Now Nineveh was an exceeding great city of three days' journey."

The stronghold of the city was thirty miles in length and ten miles in width; it must have presented a most staggering and formidable appearance. It was surrounded by five walls and three moats. The walls towered 100 feet and supported 1,500 towers, each 200 feet high; the width of the walls allowed for the driving of four chariots abreast.

Nineveh boasted great palaces and beautiful gardens, and in its walls were set fifteen great gates guarded by colossal lions and bulls. Its population was great. Jonah 4:11 tells us that there were 120,000 persons who could not discern between their right hand and their left hand, and also much cattle; some commentators state that this means the city had 120,000 children, and if that is so you can imagine the number of adults. It had seventy halls, magnificently sculptured in alabaster, and a great temple built in the form of a pyramid.

Nineveh, that great city—great in construction, great in population, great in wealth, great in intellectual attainments and great in wickedness and cruelty!

Nineveh is the subject of several prophecies

The prophecies are most interesting and some of them sound incredible. Nahum utters the prophecy that that great city, with its massive walls, high towers and protecting moats and fortifications, would be overthrown; it would fall and be no more. Indeed, the whole theme of the book of Nahum is the destruction of the city of Nineveh, the city that Jonah had warned in his day. More than 100 years had passed since Jonah had warned them and they had repented, but the repentance was short-lived, and they deliberately rejected the God they had then accepted.

Nahum's call to Nineveh was not a call to repentance but a declaration of certain and final doom. Her name should be cut off, God would dig her grave—this is the content of Nahum chapter 1.

In Nahum 2:6, 8; 3:13, 19 the prophet says "the gates of the rivers shall be opened, and the palace shall be *dissolved*"; "Nineveh of old is like a pool of water"; "the fire shall devour thy bars"; "there is no healing in thy bruise." All that God can do with rebellion and defiance is to move against it in judgment; this God had to do and did.

Notice how it came about. During a siege by the Medes and Babylonians in 607 B.C., more than a century after the prophecy given by Nahum, a sudden rise in the river brought an overwhelming flood which swept away one corner of the wall, and through the river gates the waters rushed, *dissolving* the palace foundations of sun-dried brick. The king and his courtiers were drunken (note Nahum 3:11, 12), and outside the Medes were gathered. The description of it all is tremendous, dazzling with colour and full of detail. You are made aware of the movement of men and the prancing of horses; you see the brilliantly painted shields, the bright purple robes and the glittering spears and hear the shouts of men as the army begins its invasion of Nineveh. Inside the city panic and pandemonium reign. The king and his nobles are too drunk to resist or plan; they realise only that their doom is upon them and they mount a funeral pyre and die as the fire devours them (Nahum 3:15). So complete was the destruction of Nineveh, so effectively did God dig her grave, that every trace of her existence disappeared, even the site of the city was not known.

Nineveh, that great city, with its massive walls, protecting towers and great fortifications, sat in complacency and continued in its sin and rebellion, but the great city built by Shalmaneser, Sargon and

Sennacherib was thrown down by the God they thought they had dethroned.

The lesson

Read Nahum 3:1-7. What sin and cruelty Assyria displayed! In ancient states the capital was virtually the kingdom, and to Nineveh are ascribed all the characteristics of the Assyrian monarchy. The cruelties of the Assyrians were shocking; they were reckoned to be the most ruthless people of antiquity. Their sin was in absolute defiance of God, and it was sin that brought about the fall of Nineveh.

A nation may boast of its manpower, achievements, machines, civilisation, might and power, but the person or the people or the nation that deliberately and finally rejects God chooses judgment and doom.

Here is a final prophecy, one yet to be fulfilled, give it your honest and earnest attention: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the element shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:9, 10).

NOTE

Because no trace of Nineveh could be found men used to tell us that Nineveh was a myth, but in 1845 Layard, an archæologist, discovered and identified its ruins and a marvellous story of Bible proof was unfolded.

PROVISION FOR PREACHERS

ANANIAS

Acts 9:10-18

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

INTRODUCTION

ANANIAS is a well-known name in the New Testament, but it is usually either the high priest or the man who kept back part of the price who occupies the attention of students and preachers. However, the disciple named Ananias mentioned in Acts 9 is worthy of closer study. He had his limitations, but he was a key man in God's plan for the early Church.

1. He kept in touch

It is most important, and very noticeable in this incident, that we need to walk in such close contact with our Lord that He can get into touch with us immediately. We should always be able to hear His still small voice, as Ananias was. When He wanted a messenger to confirm His dealings with Saul of Tarsus He knew He could depend upon Ananias to be listening for His word of command.

2. He was completely dependable

He was also completely dependable and faithful. Not only did he say "I am here Lord," but the Lord had such complete certainty about his reaction to the divine command that He could show Saul in a vision that Ananias would come and lay hands upon him. Can the Lord depend upon us to this extent? If He can we shall often be channels of blessing.

3. He was unquestioningly obedient

Notice he was not blindly obedient. He knew the character and reputation of Saul and the purpose of the journey to Antioch. The assurance of the Master brought obedience at once. There was no questioning the wisdom or authority of Jesus in this matter, no hint of jealousy that Ananias or one of his fellow disciples had not been selected to become a chosen vessel. We notice his greeting, "Brother Saul, the Lord, even Jesus," showing neither jealousy nor fear. Had not the Lord commanded and prepared the way? Then Ananias must obey.

4. He was a model of discretion

In this incident he was an example to many present-day servants of the Lord. There is no hint of any boastful reaction to being the means of the notorious Saul of Tarsus being healed and baptised in the Holy Ghost. What arguments would have raged and what prejudice would have been aroused had a premature and unwise reporting of this incident leaked out. We can imagine how some modern disciples would have preened themselves at being the channel Christ used to reach the famed opposer of the Church. We see how discretion is often as important to the purpose of the Lord as courage and zeal.

5. He was a channel of blessing

It only remains for us to remark that he was a channel of blessing, and so shall we be if we profit from his example.

Elim Missionary Society feature

OPENING OF NEW ELIM HEADQUARTERS CHURCH IN BRAZIL

Report by Elim missionary H. Jeffery

JULY 9th, commemoration of the revolution in Brazil, brings joy to thousands who remember the liberation of their nation. On July 9th hundreds were gathered in a suburb of Sao Paulo to remember a greater revolution in their lives, brought about by the power of Christ and His shed blood. For three years two Elim missionaries had laboured in this suburb and many people had been transformed by the grace of God. Today their new church was officially opened and dedicated to God and the preaching of His Word. Due to the eighth World Pentecostal Conference in Rio de Janeiro the members and friends of Elim in Brazil were privileged to have Pastor and Mrs. P. S. Brewster, of Cardiff. With great spiritual fervour crowds gathered outside this modern and attractive church with its bright blue tower pointing to the sky. Assisted by the band and choir of a friendly Pentecostal movement with which Pastor Henry Jeffery was associated at its commencement, the Brazilian anthem was played and a hymn was sung to the tune of the British national anthem. The key was then handed to Pastor Brewster by the constructor, who is a member of the church, and a souvenir, adorned with local orchids, was presented to Mrs. Brewster by a Sunday school scholar. The church was then opened with great rejoicing. The large body of the church, painted in pale blue and white, with its modern pulpit surrounded with red damask curtains, pleased the eyes of all present. Hundreds of sacrificial hours of work by the local members were now crowned with success.

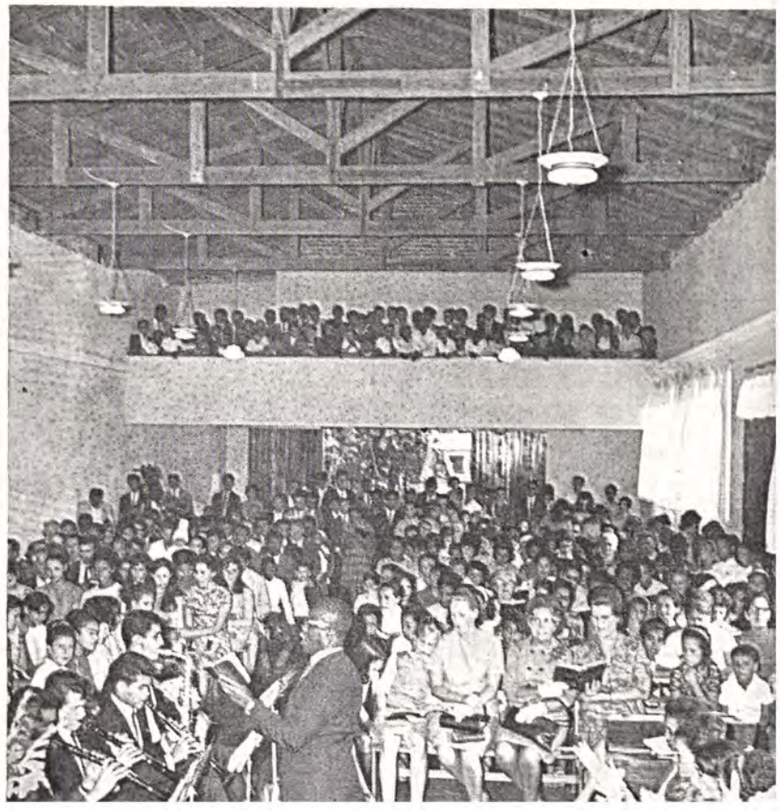
Pastor P. S. Brewster about to open the new building.

Pastor Brewster, interpreted by Pastor Jeffery, preached and Mrs. Brewster sang to the crowded congregation with much blessing. Souls were saved and many sick were healed.

The way had been prepared for the coming of Pastor A. Tee and his few days' campaign. The members of the Sao Paulo church looked forward to the time when by God's help the ceiling of this beautiful new building will be put in and God's house completed for Him and His people. Sacrificial giving by local saints and generous offerings from England have now united us in firm bonds of fellowship and the glorious message of Elim continues to spread.

The church that served this congregation so well for three years is now being reconstructed for the daughter church in Jardim Sao Luiz.

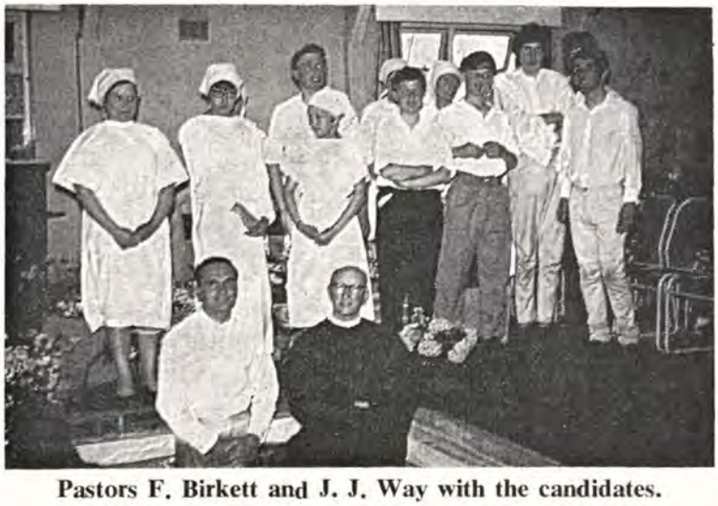
The interior of the church.



Elim Pentecostal Church Reports

OLD HILL, BIRMINGHAM **Pastor: J. J. Way**

It was a most inspiring meeting in the Old Hill Elim Pentecostal church when fourteen young people were baptised. After a stirring and instructive message from Pastor G. Harpin, of Kidderminster, to a packed church the candidates were baptised by



Pastors F. Birkett and J. J. Way with the candidates.

Pastor J. J. Way, the local minister, and Pastor F. Birkett, of West Bromwich. Six candidates were from Old Hill and eight from West Bromwich. We praise God for these young lives. One young sister said she realised a healing touch in her body after she was baptised.

J. J. WAY.

BACK TO THE 'VILLE

After a few years' absence the London Crusader Choir renewed its visits to Pentonville prison, London. Welcomed by the governor and chaplain, the choir was greeted by almost 500 men. Not a spare seat was to be seen and there was an atmosphere of intense enthusiasm and expectation. In the words of the chaplain, Douglas B. Gray needed no introduction, and the proceedings were entirely handed over to the choir's director, followed by thunderous applause. With the choir was a trio from the Clapham Rhythm Group, led by Geoff. Cooper. There was no uncertain purpose for such an occasion. From the majestic singing by the choir of music by the masters to the simple but profound lyrics and melodies by the trio and by soloists Elizabeth Osborne and Marie Hamilton contrasts were most appropriately presented and left no doubt in the hearts and minds of such a concourse of men that this was indeed music with a message. A pleasing interlude was when the " resident " choir sang. The finale will long be remembered as choir, trio, organ, piano, strings and bass joined in a moving arrangement of the hymn " Beneath the cross of Jesus I fain would take my stand." Another 500 men had heard the gospel. This visit commenced the London Crusader Choir's thirty-fifth year of evangelism in British prisons. Pray for this unique Elim outreach.

D.B.G.

Bradford's farewell to missionary candidate

AT THE Bradford Elim Pentecostal church on Sunday, August 6th, our minister, Pastor E. J. Jarvis, convened the farewell service of Kevin Brotton, who was leaving for Canada on the last lap of his training before joining Ken McGillivray in the Far East.

We were privileged to have with us Pastor James Salter, one of the five pioneer missionaries of the Congo Evangelistic Mission.

Some of Kevin's friends from Bible College days were with us; Tom Stevens, George Hood and John Harrison were there, adding their words of good will to those of his father, Mr. Harold Brotton, the church treasurer.

Bradford has always been a missionary church, and while in the past our minds have been centred on Africa because we have had our own missionaries in the Congo (Leslie and Ruth Wigglesworth and Harold and Cissie Berry), and have had Mrs. Salter worshipping with us regularly at " Southend Hall," our horizons are now widening to the Far East.

When Kevin came to the evening service he did not even have his fare to Canada, but before he left his need had been met. Praise the Lord! He was handed gifts amounting to £27 from the various departments of the church. The missionary secretary laid Kevin's need before the congregation and a retiring offering was taken on his behalf amounting to £90. This was in addition to the normal church offerings for the day of £40. Everyone was thrilled at the wonderful confirmation of God's call.

Kevin was understandably overwhelmed by the occasion and expressed his heartfelt thanks to the

(continued on page 575)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

HAD all the human race been born with purple spectacles we would see only a purple universe and know no other. It may therefore be concluded that the world we know is the world as we see it, a world which may be very different from the world of reality. It would probably not be carrying induction too far were we to state that the real world *is* different from the world of sense. It will be perceived that we therefore cannot know the real world by observation ; we recognise only our impressions of it. Speculation therefore, however erudite, about the nature of reality or about the real basis of existence or about the origins of things is always futile. " For *now,*" states the Holy Spirit, " we see through a glass in an enigma, but *then* with no shadow cast by reality between." Hallelujah! (1 Corinthians 13 : 12, and see James 1 : 17.)

If it is true, therefore, as inference and the Scriptures teach, that the nature of reality eludes our powers of observation, the knowledge of reality can come only through revelation from the world of reality.

It is a tribute to the supra-worldly origin of the Bible that it testifies to this revelation (and thereby tacitly acknowledges the necessity of revelation) as being given to the first man on earth. The implications of this fact are tremendous. Only a supernatural being could have thought of this ; man, by virtue of his limitations, would not have thought of it until well on in his history, but the Bible shows a supra-worldly revelation being given to the first man of the world of reality and the handing down of the record of it from generation to generation to the present moment.

That we explore things that may be non-existent (we may simply be exploring their effects ; their existence is only in our minds, or our sense of them is as a consequence of events long since passed) is seen in the enthusiasm with which astronomy is studied. But as the vast universe that we study so avidly is so far away we have no means of knowing whether we are studying only the effects of a reality that lost its existence millions of years ago.

That revelation is essential is demonstrated—reality we can never know apart from it.

The Bible is full of this theme : types, figures and shadows of reality. See for example Ephesians 3 : 1-5 ; Hebrews 8 : 4, 5 ; 9 : 23, 24. The mystery of redemption may be known only by revelation ; speculation about the illustrations of redemption is futile—redemption partakes of the fundamental mystery of all things ; that in itself is an indication of its divine origin. A humanly-thought-out redemption would have been analysable and explicable—but not God's.

But even human inventions and insights come more by revelation than by investigation. Dr. Martyn Lloyd Jones points this out in the following words : " Increasingly the position now being taken is that the old idea that you could verify your theory by experiments and further observation is entirely wrong. In fact you can never verify anything. (*continued on facing page*)

LETTERS

I do not think that the Clacton-on-Sea reader writing regarding television in the home has his facts wrong. A look at any secular magazine counter, or at the multitude of paperbacks sold today, will reveal a wide assortment of bloodthirsty and lecherous literature, which proves that censorship is by no means the full answer. It is the same with the cinema and theatre; so even with censorship we can never expect television to be a good influence in the home.

The point is raised that a too rigid attitude in the home would tend to drive unsaved children away, but children who spend a lot of time at their friends' homes usually do so because there is an unhappy atmosphere in their own. Some might even do it because their parents are too much occupied with television to bother with them. The entertainment box is a destroyer of family fellowship.

1 Corinthians 7:31 is given as support of television in the home, but taking verses 29-31, which give the context, the reverse is seen to be the case. The four things listed by the apostle are quite legitimate things for a believer to do, yet he is saying that the situation is too urgent for believers to be preoccupied with them. If these are indeed the last days before the Saviour's return we cannot possibly have time for entertainment, even if the programme is a good one.

T. UNDERWOOD.

Bristol 6.

Greetings in the wonderful name of Jesus. I thank you for the excellent content in the ELIM EVANGEL and would take this opportunity to thank you for sound, scriptural articles and comments, not forgetting the editorials.

DAVID E. TATTERSALL
(Crusader secretary).

EDITORIAL (*continued*)

"Why do they now say this? The answer is to be found in the collapse of the Newtonian position. For nearly three centuries it seemed as if all experimentation and all thought had simply been proving the Newtonian position; it had been verified absolutely. But now the whole position has changed. The tendency today is to say that you cannot verify anything and that, to use the words of Professor Popper, the only thing you can really do by means of experiments is to prove that your theory may be false. So he says that instead of 'verifiability' we must begin to talk about 'falsifiability,' and that we can do nothing beyond that. In other words, the position is that the scientist can never succeed in finally establishing the truth of his theories beyond reasonable doubt. All he can do is to test his theories, and to eliminate all those that do not stand up to the most severe tests he can design. But he can never be quite sure whether his tests, or even a new theoretical discussion, may not lead us to modify or discard the theory" (*The Approach to Truth: Scientific and Religious*, Dr. Martyn Lloyd Jones, p. 13).

And in Job, in that amazing thirty-third chapter, in verses 13-18 in particular, the Holy Spirit has remarkable reference to it. Had man developed his present inventions, say, 2,000 years ago he would have destroyed himself then; but God withheld knowledge from man, as is stated in Job, until the appointed time—the end of this dispensation.

The writer of Psalm 119 stated "Thy word is a lamp unto my feet, and a light unto my path"; God's Word is also an open window through which we catch glimpses of that eternal world which ever beckons forward to eternal day.

Rev. E. K. Victor Pearce states in his booklet *The Origin of Man*: "All that this sort of [scientific] evidence can do is to show that it is most reasonable to believe the Bible, but *conviction* springs from another source. I learnt this lesson by giving a course of evidence to a young couple who were atheists. The day came when this young couple said they were prepared to receive Christ as their own personal Saviour. Next week their faces were aglow with the assurance of sins forgiven and life in Christ, but this is what they said: *'The strange thing is that all your proofs of the last six months now seem unnecessary to us. We have met the living Christ'*" (our italic). Revelation granted to the heart renders scientific proof unnecessary.

CHURCH REPORTS (*continued*)

Bradford Elim church. He paid tributes to his parents for their Christian training and to the ministers who had helped to fashion his life, Pastors J. J. Morgan, Leslie Green, A. D. Hathaway and, for the last year before he went away, E. J. Jarvis.

JOYCE C. RIDDIOUGH,
Missionary Secretary.

NEXT WEEK

Be up-to-date with G. H. Thomas's World missionary survey.

The Football League and the deterrent.

Dogma passed off as science.

Speed in prophecy.

STUDIES IN PHILIP

TH

JOHN MASEFIELD, in his poem "The Everlasting Mercy," makes Saul Kane exclaim "Oh, glory of the lighted mind," and well he may, for all things had become new to Saul Kane since Christ had entered into his heart:

"The station brook, to my new eyes,
Was babbling out of paradise;
The waters rushing from the rain
Were singing Christ is risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt."

But even to "the lighted mind" of the "born-again" Christian the blinding light of the essential glory of the triune God is but dimly known; therefore it is with profound humility that we approach the subject of the pre-incarnate glory, and the self-emptying of the one who is known to us as "the Lord Jesus Christ."

THE FORM—THE SELF-EMPTYING—THE EQUALITY

The form (Philippians 2:6)

Paul writes: "Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." Scholarly Dr. E. H. Gifford declares that "form [Greek *morphe*] includes the whole nature and essence of Deity, and is inseparable from them, since they could have no actual existence without it." To him, "the Son of God could not possibly divest Himself of the 'form of God' at His incarnation without thereby ceasing to be God."

The equality (v. 6)

The Revised Version renders verse six "who, being in the form of God, counted it not a prize to be on an equality with God." This "being on an equality with God" is defined by Bishop Westcott as "the mode of divine existence," and, of course, a "mode" can change, as Paul himself shows in 2 Corinthians 8:9: ". . . though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." "From the rich and glorious mode of existence which was the fit and adequate manifestation of His divine nature, He for our sakes descended, in respect of His human life, to the infinitely lower and poorer mode of existence which He assumed together with the nature of man."

This "equality," this "mode of divine existence," this "condition of glory and majesty, which was the adequate manifestation of the divine nature," was His by right. It was not something to be "snatched," it was not robbing God of honour to hold it, nor was it a prize to be sought; it was His inherent right.

The self-emptying (v. 7)

"But emptied himself, taking the form of a servant, being made in the likeness of men" (R.V.).

There are two phrases in the passage that are contrasted: "being in the form of God" (v. 6) and "took upon him the form of a servant" (v. 7). "Form of God" and "form of a servant" are the antithetical phrases. The word "servant" is "bond-slave," "the lowest word in the scale of servitude."

The participle "being," according to Dr. Gifford, means not only "being originally" but also "continued existence in the form of God." Westcott says "He divested Himself not of His divine nature, for this was impossible, but of the glories, the prerogatives of Deity; 'emptied, stripped Himself of the insignia of majesty.'"

The characteristic of a "bondslave" is the fact that he always lives in submission to the will and commands of another. Dean Jackson states that when Christ "did in the fulness of time take our nature upon Him, He did wholly submit His reasonable will, all His affections and desires, to the will of His heavenly Father, and in this renouncing of the arbitrament of His will, and in the entire submission of it to the will of His Father, did that *form of a servant* whereof our apostle speaks formally consist." "St. Paul describes it is an 'emptying of Himself' by the Son of God—a laying aside of the mode of divine existence — and this declaration carries us as far as we can go in defining the mystery" (Westcott). Bishop Pearson has the last word: "If any man doubt how Christ emptied Himself, the text will satisfy him, by *taking the form of a servant*; if any still question how He took the form of a servant he has the apostle's resolution, by *being made in the likeness of men.*"

"Where reason fails with all its powers,
There faith steps in and love adores."

THE HUMBLING

In fashion as a man (v. 8)

Jesus was truly a man; His whole manner, bear-

NS (5)

IIND OF CHRIST

By H. TOFT
MINISTER OF THE ELIM PENTECOSTAL CHURCH,
BALLYSILLAN, N. IRELAND

ing, language, action, needs and their satisfaction and mode of appearance showed that He was a man. "Fashion" denotes the outward and perceptible manner and shape of His life. And "in the whole mode and fashion of His life, in every sensible proof whereby a man is recognised and known as a man, Christ was so recognised and known and found as man."

Yet although He was in "the form of a servant" and was "found in fashion as a man" it is evident that He was conscious of His divine existence, for He could say to the heckling Jews of His day "Before Abraham was I am." He was, therefore, even as man, the rightful Lord of the world. Bengel writes: "It was free to Him, even according to His human nature as soon as He assumed it, to be on an equality with God, to adopt such a manner of life and appearance as would correspond to His dignity, so that He might be received and treated by all creatures as their Lord; but He did otherwise."

He humbled Himself.

How utterly shattering to human pride is the action of our Lord in the upper room. "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet" (John 13:3-5). Deeply conscious of His origin, His destiny and His essential dignity, He took the slave's place and fulfilled the servant's task.

Lower and lower went our Saviour in His humble, obedient and self-giving love—a bondslave of His Father's will, humbly ministering, giving, seeking the things of others. His was an emptying, a humbling, a serving, an obeying and a self-giving without cessation right to the end—to death. And the end was the worst, "even the death of the cross." He was executed as a horrible criminal; insults, shame and pain were heaped upon Him. We cannot now envisage all the nausea, revulsion, loathing and aversion conjured up by the contemporaries of Jesus when they thought of "the death of the cross."

The worst indignities that envenomed rage and demonic hatred could devise were poured upon His sacred head. Men and devils sought to make it the most inglorious and humiliating death that could be inflicted upon a slave, a criminal and an outcast.

The all-consuming passion and the controlling motive of this mighty act of self-emptying and self-humbling was the divine love—love that in seeking to bless others gives its all. He who was higher than the highest went lower than the lowest; from sovereignty to submission, from infinite expression to limitation, from the throne to the cross, and all for others. This is the mind which was in Christ Jesus.

Wherefore God has given Him that name supreme, and a sovereignty before which every knee shall bow, and to which every tongue shall confess,

(*continued on page 581*)

PRAYER AND PRAISE
by F. H. Coleman

WHEN thumbing through a magazine recently I saw an article with the title "Unanswered prayer." Naturally I read that article at once, and was so disappointed, as the author, like so many writers, did not really tell why God does not answer prayer.

But is there such a thing as unanswered prayer? Often we have prayed for things and if God has not given to us exactly as we think He should we say our prayers are not answered. I can recall praying for something and a week or so later receiving a letter which seemed to say God had not answered prayer. When I got over my disappointment God spoke to me and showed me that if I went a certain way I would get what I wanted in a fraction of the time I had asked Him in prayer. Refusal on this occasion was a wonderful answer to prayer.

Old Tom set out on his mile-long journey to the next village accompanied by his dog. When Tom and his dog had arrived at their destination Tom had walked one mile, his dog about five miles, for the dog had zigzagged all along the way, sniffing here, examining something there. Like Tom's dog, we often want to zigzag from one place to another, but God answers us that we might go straight forward and not waste time and energy. Denial is not always unanswered prayer, but rather God showing us something better.

YOUTH *in action!*

KILLED ANY LIONS LATELY?

By PASTOR BRIAN C. RICHARDSON
MINISTER OF THE ELIM PENTECOSTAL CHURCH, BARKING

BENAIAH was one of David's "honourables": a man who had come right out for his monarch; who had pledged himself to his cause; who had no thought of going back; who was willing to suffer for him; who was willing to enter the very jaws of hell for him; who would never give in until every foe was under his monarch's feet; who would do anything for his David. Would that we could be like him for our David!

He had some daring did Benaiah—he killed a lion. Thank God holy courage has not evaporated out of Christ's Church yet; our David still has some lion-killers.

A person who boldly meets a besetting sin is a Benaiah

There is hardly a young person who does not have one besetting sin, one worse to combat than all the others, a very lion. You know what it is—there is no need to specify here; the voice of conscience tells you right now the name of your lion. There is one sin in us all that creeps out sometimes and its roar fills our hearts with terror and we say "I would rather struggle with all my other sins put together than with this one."

Now when a Crusader knows his besetting sin and says "Lord, not only will I look after the other things that abound but I will enter the arena and with your help I will meet my besetting sin face to face, foot to foot, and in thy name will overcome" that Crusader is a Benaiah, and when heaven looks down it records "That Crusader slew a lion."

It is a Benaiah who overcomes a natural infirmity

There are some of us who are of a natural and retiring disposition—we are made that way. The Lord maybe suggests to our hearts that we lead the congregation in prayer in the prayer meeting or exercise the gifts of the Spirit, but the very idea sends a thrill of terror through us. If someone actually suggests to us that we lead in prayer, or give a testimony, or read the Scripture, our blood runs the wrong way!

When a Crusader has overcome this natural reluctance I have said to myself, and I am sure others have too, "The Lord bless that Benaiah—he has slain a lion."

Then one who achieves a work for God under dificult circumstances is a Benaiah

I am sure the apostles came under this category—they knew how to slay lions. If you are finding yourself up against it in the service of the Lord—and, of course, we must ever realise that it is one of the hardest things in this world to do good as did our Lord—stick at it, battle through and be a Benaiah.

Benaiah not only killed a lion, he killed it in a pit

There was no chance for Benaiah to kill at a distance; the hot breath of the lion was on his throat, it was face to face, foot to foot. How many of us would like to kill our lions at a distance. Sometimes God in His grace allows us to when we cry for deliverance from our besetting sin, or whatever it may be, and He does deliver. However, very often the Lord says to us "My grace is sufficient for

(*continued on page 583*)

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Women's Page

by Margaret M. Ladlow

"DRINK YE OF HIS BOUNTY"

HOW satisfying it is in this materialistic age, when it would seem that people have lost all sense of spiritual things, to find wherever we go unexpected evidence of man's appreciation of God. There yet seems to be an underlying awareness that in Him we live and move and have our being. Recently I have been encouraged on numerous occasions by incidents in daily life, conversations with comparative strangers and interviews heard on the radio which have emphasised that the human heart still feels its need of God.

During our holidays we motored over the Kincardine bridge across the Forth and eventually came to the old grey town of Dunfermline. As it was lunch-time we made our way to the beautiful park in the centre of the town and in a charming secluded terraced garden with a lily pond at its centre settled down for our picnic. After the meal we strolled along the terrace and once again we saw evidence of man's appreciation of the goodness of God. There in the old stone wall was a drinking fountain, and engraved in the stonework above it was an inscription which read "Drink ye of God's bounty."

I read the words, I repeated them, I memorised them and I received a wonderful blessing as I stood there in the quiet garden. Bounty—what a full and satisfying word! The dictionary definition is "profuse giving." I gazed at the fountain with its abundant flow of refreshing water, the beautiful parkland with its stately trees with their rich green foliage, the pink waxen lilies on the pond, the multi-coloured flower beds beyond, the acres of well-kept lawns, the variety of birds with their gay songs, the sunshine and the shade, and I felt strangely conscious of the nearness of the living God—a bountiful God indeed, who, as the aged apostle reminds young Timothy, "giveth us richly all things to enjoy."

Then in a flash, in imagination, I was beside another drinking place where almost 2,000 years ago the living God, veiled in human flesh, lingered and talked to a sinful woman and, turning her attention from Samaria's well, offered her living water and invited her to "drink of God's bounty" and be eternally satisfied. Dear reader, have you drunk deeply at this well of salvation? There is no substitute for this wonderful experience! Can you sing "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"? He is a bountiful giver and so offers His free grace to all mankind.

As I thought again of the words of this inscription I mused upon the fact that not only could we drink today and be satisfied, but this fountain flows on and here is a bountiful supply for every day yet to come. The appeal to all to come and drink is always there. The bounty of God is ever available. The benefits of His salvation can come to us in a daily overflowing of joy, peace, confidence, fresh hope, strength, "His own dear presence to help and to guide," power to overcome sin and to witness for Him, yes everything to meet our every need.

D.613

SUNSHINE CORNER *(continued)*

all that happened. He said "This time I'm telling the truth, and I'll never tell false tales about anyone again." It taught them a lesson and it's one that Jesus wants us all to learn. The Bible says "Thou shalt not bear false witness," but you will understand it better if you think "I must not tell lies about anyone at all."

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COMING EVENTS

BIRMINGHAM, Graham Street. September 3-10 (excluding 9th). Elim Pentecostal Church, Graham Street, off Newhall Hill. Special youth campaign. Sundays at 6.30. Weeknights at 7.30. Preacher: J. Kay (Leeds), supported by Graham Street Youth Fellowship.

BIRMINGHAM, Selly Oak. September 10. Elim Pentecostal Church, Alton Road. Sunday school anniversary at 6.30. "The Lighthouse." 16, 17. Saturday at 7, Sunday at 11 and 6.30. Resident minister's seventh anniversary. Preacher: Pastor Ray Hughes. Convener: Pastor Frank Shadlock.

BIRMINGHAM, Weoley Castle. September 17-24. Elim Pentecostal Church, Castle Square. Convention. Sundays at 11 and 6.30. Weeknights (not Friday) at 7.30. Preacher: J. T. Bradley. Music features from Selly Oak and Blackheath.

BIRMINGHAM, Winson Green. September 24. Elim Pentecostal Church, Handsworth New Road. Pastor and Mrs. K. J. Marriott's farewell services at 11 and 6.30. September 30. Induction of Pastor M. Chuter, at 7. Preacher: F. G. Evans. Convener: R. J. Morrison.

BOLTON. September 9. Elim Pentecostal Church, Platt Street, off Bridgeman Street. Autumn outreach. Crusade preparation at 7.30, conducted by John Cooper (Hanley).

BRITON FERRY. Septembe 2-21. "The Little Theatre," Hunter Street, transferring to Elim Pentecostal Chuch, Old Road, September 18th. Great New Life crusade conducted by E. J. Thomas and party. Weeknights (excluding Tuesdays) at 7. Sundays at 6.30 and 8.15. Please pray and support.

CROYDON. September 9, 10, 12-14. Elim Pentecostal Church, Stanley Road. Minister's third anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Tuesday to Thursday at 7.30. Preacher: Pastor Joseph Smith.

DUBLIN. September 10. Elim Pentecostal Church, Thomas Street. Evangelistic campaign begins by Charles Brookes. Pray for this missionary effort.

DURHAM CITY. Commencing Sunday, September 3, in the Shakespeare Hall, Durham City, at 11 and 6.30. North-eastern Presbytery venture conducted by Mr. and Mrs. A. Niel. Please pray for the thousands of visits to be made from house to house and for the meetings to be held each week in the Shakespeare Hall, that this may result in an Elim church being established in Durham City.

HUDDERSFIELD. September 16-21. Elim Pentecostal Church, South Street. Annual Convention. Sunday at 10.30 and 6.30. Weeknights at 7.30. Preacher: John Woodhead. Convener: John Fry.

IMMINGHAM, Lincolnshire. Commencing Sunday, September 3, in the Civic Hall, Immingham, at 8. North-eastern Presbytery venture conducted by Pastor R. Hodge (Grimsby). Please pray for the thousands of visits to be made from house to house and for the meetings to be held each week in the Civic Hall that this may result in an Elim church being established in Immingham.

INGATESTONE. September 10, 12, 14, 16, 17. Elim Pentecostal Church, High Street. A five-day crusade conducted by Pastor F. Hodge and party. Musical items and testimonies each night. Sundays at 6.30. Weeknights at 7.30.

LIVERPOOL. September 3—October 1. Elim Pentecostal Church, Jubilee Drive, Kensington. Children's campaign conducted by Ron Robinson, supported by the Reapers rhythm group. Weeknights (Monday, Tuesday and Wednesday) at 6.30.

NEWCASTLE-UNDER-LYME. September 10-25. Elim Pentecostal Church, Albert Street, Silverdale. Evangelistic campaign conducted by William G. Mullan (Belfast). Monday to Thursday at 7.30 (no meeting on Friday). Saturday at 7.30. Sunday at 6.30. Convener: Tony Williams.

NEWHAVEN. September 9, 10. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. G. Hathaway.

ROCHESTER. September 9, 10. Elim Pentecostal Church, Star Hill. Saturday at 3 and 6.15. Sunday at 11 and 6.30. Preacher: G. Wesley Gilpin.

SALISBURY. September 10. Elim Pentecostal Church, Milford Street. Services at 11 and 6.30. Pastor J. F. Hardman's seventh anniversary. Preacher: Pastor T. W. Walker (Field Superintendent).

(*continued on classified page*)

STUDIES IN PHILIPPIANS (*continued*)

the selfless crucified alone is worthy to hold the sceptre of universal dominion. Wholeheartedly we join in the glad acclaim:

"All hail the power of Jesu's name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

"The way to the throne is via the cross." If we would share His throne we must have His mind. "Let this mind be in you, which was also in Christ Jesus."

Let us pray with Wesley:

"The mind that was in Christ impart,
And perfect holiness in me."

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THE HISTORY LESSON

ONE day the history teacher set a test for the whole class. Tony was a very likeable boy, always playing pranks, and he was good at all sorts of sport, but he wasn't too good at lessons and he hated this history test. There were two other boys who hated it too. There was Bruce, who was fairly good at most things but he didn't like history, all those dates and things ; and there was Len, who hated all his lessons and was very spiteful, especially to the younger children.

After the test papers were collected the teacher put them in her desk and they all went out for their break. Len waited till everyone was out of the classroom and then he crept quietly in. He opened teacher's desk and there he saw the test papers all neat and tidy. Quickly he grabbed a bottle of ink and poured it all over them and then hurried out to the playground. He found Bruce and said to him " Will you say something to teacher if I give you my two shillings pocket money ? " " What's all this about ? " asked Bruce, so Len told him what he wanted him to do.

After break all the children trooped back into the classroom ; the teacher opened her desk and saw the awful mess. " Who has done this ? " she asked. " Who has been pouring ink into my desk ? " Then Len nudged Bruce and Bruce said " Please Miss Lewis I saw Tony doing it." " So did I " said Len. " But I didn't " said Tony. " I haven't been near your desk Miss Lewis." Now the teacher might not have believed Len but she did believe Bruce, so she sent Tony to the headmaster.

After school Len gave Bruce the two shillings he had promised and Bruce had a great time planning what he would do with it. That night Bruce's mother told him the story of how Jesus was falsely accused and how He was punished for our wrongdoing ; she told how men were paid to tell lies about Jesus. This started Bruce thinking " That's just what I've done. I've borne false witness against Tony, and God will judge me for it." Then he told mother the whole story.

The next day Bruce went and told his teacher

(*continued on page 579*)

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, September 11th — 1 Samuel 25:14-22

" Blessed are the peacemakers." The wise and beautiful Abigail was one of them. That courageous young man did his part too. He was not afraid to put into words what his mistress knew in her heart, that Nabal was indeed a son of Belial (vv. 14-17). Some natures invite antagonism. But Abigail, working behind her husband's back to save his neck, acted wisely on her own initiative (v. 19). How often has the wife been the saviour of the home, and by her generosity saved the life of a mean man (v. 18)! What a meeting (v. 23)! Little did she realise that David was her husband and monarch to be.

Tuesday, September 12th — 1 Samuel 25:23-44

Here indeed is intercession. With a woman's fine intuition Abigail touches, in noble appeal, the tenderest part of David's noble nature. With such a high destiny as his was to be, what were the pinpricks of Nabal (v. 31)? Such a woman can bring the best out of a man, though she did not so succeed with her husband; he believed in spending his money on himself (v. 36). Following a night of drunken stupor, the morning of judgment dawned—a stroke from which he never recovered. We can afford to leave such people with God (v. 39); His time and His way are best. " Blessed are the merciful." Surely this is the most God-like act any man can perform.

Wednesday, September 13th — 1 Samuel 26:1-12

The old jealous, murderous Saul reappears; his penitence had been short-lived. Now he would murder a king to be, an anointed of the Lord (24:20). This is verily fighting against God. Two men, both good and sincere, with differing views, but one sees farther than the other (vv. 8, 9). For the second time, and like Nabal, David will leave Saul for God to deal with (v. 10; 24:12). He has many ways of bringing His enemies to humiliation and judgment; one of them is " a deep sleep from the Lord " upon the whole 3,000 soldiers of Saul.

Thursday, September 14th — 1 Samuel 26:13-25

David's last expostulation with Saul; what degradation for a great soldier in the presence of the king and his troops (v. 15). Of what use is a reputation if we do not live up to it? Have we been true to the trust God has left us? Do we seek to do our best?

To recognise the right and yet to allow the wrong to govern us is moral ruin. " I have played the fool," said Saul. What a contrast with his great namesake who said, near the end of his life, " I have fought a good fight." There are tears, like Saul's, which are caused only by misfortune and come only from the eyes, and not from the heart; they do not indicate true recognition of the evil of one's ways and penitence therefor.

Friday, September 15th — 1 Samuel 27:1-12

This is a sad chapter. In a dark hour, wearied and dispirited with the continual struggle, David gives up and, fleeing the kingdom, makes an alliance with the neighbouring Philistines. The best of men may go sadly astray. But compromise with the foes of God's chosen people always leads to greater evils; the sad story of verses 8-12 is an example. What a price to pay to ensure acceptance with Achish!

And so it is today: the temptation to compromise with God's foes is always with us, but the experience of Israel is a warning voice to the Church today to " come out from among them, and be separate."

Saturday, September 16th — 1 Samuel 28:1-14

Samuel is dead, David is alienated and the Philistines are massing against him with David at the head of one of their armies (this was what David's compromise brought him to) and God has forsaken him. Now Saul reaps the consequences of his evil ways. All do. Since God has cast him off he will turn to Satan; since heaven's door is shut he will seek hell's. He had banished those evil spirits from the land (v. 3), but not from his own heart. Now he seeks their help. The woman's screams show that this was more than the result of her black art.

Sunday, September 17th — 1 Samuel 28:15-25

Is there a more tragic scene in all the Bible? Saul is forsaken of God, but only because he has forsaken God. No submission, sorrow, or desire for amendment of life, but seeking, in unholy black art, what a few short hours will show: the terrible end of himself and his sons. What did he hope to get by appeal to Samuel who, in sorrow, had rejected him twenty years before because of his disobedience to God? Now, in his last hours, Samuel does come to him again, but only to endorse the earlier judgment (see 15:35). Saul sowed the wind, and reaped the whirlwind of God's wrath (Hosea 13:11).

YOUTH PAGE *(continued)*

you," and we have to face our lions in most adverse circumstances. If so we must " be strong in the grace that is in Christ Jesus " and slay our lions.

But not only did Benaiah slay his lion in a pit; it was also on a snowy day

The cold would give the lion extra ferocity, and I am sure Benaiah wished it had been warmer, for cold numbs your hands. Never mind, Benaiah, if you have cold hands the best way to warm them is to take the big lion by the throat; that will soon send the blood circulating. Have you ever had to kill your lion on a snowy day? I am sure you have, when you have met that temptation or natural infirmity, or undertaken that service for the Lord, when your heart is cold. Some things are hard enough to combat when grace is filling your heart or when you are full of joy and on top of the spiritual mountain; but fight your lion when unbelief is freezing your heart and the joy of the Lord has departed. Go and work for Christ and dare something difficult when your love is half frozen. You will find that the very combat has warmed your numbed fingers.

Many have to work in the snow. They do not get much encouragement. Far more are ready to discourage than pat you on the back and say " God bless you." But those who can work for God only when people smile, or when the surroundings are helpful, will never rank among David's " mighties."

What our David needs are Crusaders who will face a snowstorm for Him, who will be true when a cutting north-easter blows. What He wants is spiritual manhood, sanctified heroism, men who will dare, believe and venture anything for Him. How is this achieved? If we had asked Benaiah he would have said " Oh, if you had been with David as much as I have you could dare anything." God grant that we shall all live so close to our greater David that like victories will be recorded of us.

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ITINERARIES

The President:

September 9, Weymouth (rally); 10 (a.m.), Winton; 10 (p.m.), Springbourne; 11, Merriott; 12, Yeovil; 13, Salisbury; 14, Springbourne; 16, Barnstaple (rally); 17 (a.m.), Exeter; 17 (p.m.), Plymouth; 18, Torquay; 19, Newquay; 20, Falmouth.

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41 Georgia Road, Thornton Heath, Surrey. CR4 8DW
D.1535

London Crusader Choir:

September 9, Birmingham Town Hall; 10, Smethwick, Staffs; 16, 17, Hastings.

D. C. Lewis, on furlough from India:
September 18, Andover; 19, Southampton; 20, Sholing; 21, Canada; 23, Eastleigh; 24, Portsmouth; 25, Gosport; 26, Ryde; 27, Petersfield; 28, Romsey.

MARRIAGE

MULLIS—CARPENTER. On August 28th, at Elim Church, Exeter, Roger Mullis to Jacqueline Carpenter. Officiating minister: G. A. Wright.

WALKER—IVES. On August 19th, at Elim Central Church, Clapham, Philip Leslie Walker to Eileen Winifred Ives. Officiating ministers: W. G. Hathaway, J. J. Morgan and T. W. Walker.

WITH CHRIST

CHRISTIE. On July 30th, Jennie Christie, faithful and loved member of the Elim Church, Brighton. Officiating ministers at funeral: David J. Ayling, H. A. Court and W. Blackler.

GOLDSWORTHY. On August 2nd, Mrs. Mary Ellen Goldsworthy, aged 56 years, member of Elim Church, Exeter. Officiating minister at funeral: T. E. Francis.

MUNDAY. On August 21st, at the Nuffield Nursing Home, Exeter, Cecil Roma Wright Munday, of Seaton. Officiating ministers at funeral: Revs. Nelson and T. E. Francis.

RAYNOR. On August 18th, May Raynor, faithful member of the Elim Church, Brighton. Officiating minister at funeral: David J. Ayling.

RIGBY. On July 28th James Rigby, aged 83, father of Alice Rigby, member of Elim Church, Exeter. Officiating minister at funeral: T. E. Francis.

"European Operations" urgently require fourteen men and women to "go" to Armentieres in France for two weeks. Dates: September 23rd till October 7th. Cost £18 inclusive. Contact Pastor Oldfield, 31 Tower Hill, Ormskirk, Lancs.

D.1544

COMING EVENTS (*continued*)

SALISBURY. September 24. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Sunday at 11, 2.45 and 6.30. Preacher: J. C. Smyth. Convener: J. F. Hardman.

SOUTHPORT. September 9. Elim Pentecostal Church, Evangel Temple, Manchester Road. Rally conducted by Sheffield church. Party at 7. Preachers: Pastor and Mrs. A. V. Gorton. Visitors welcome.

TREALAW. September 23-26. Elim Pentecostal Church, Miskin Road. Twenty-first annual convention. Saturday at 7. Sunday at 11 and 6. Monday and Tuesday at 7.30. Preachers: W. M. Plowright, W. L. Bell, A. Nicolson. Convener: Lyndon Jones.

WESTCLIFF-ON-SEA. September 10. Elim Pentecostal Church, Electric Avenue, near Fairfax Drive. At 11 and 6.30. Preacher: Arnold Brooks (Southampton).

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THE ELIM EVANGEL

Vol. XLVIII No. 37 SEPTEMBER 16th, 1967 6d

Section of the Elim Sunday school in Sao Paulo, Brazil, showing Pastor and Mrs. H. Jeffery and Mrs. P. S. Brewster.

World Missionary Survey

by G. H. THOMAS

AFRICA

Liberia

In less than a year since its dedication the E.L.W.A. hospital near Monrovia, Liberia, has admitted more than 1,000 patients. The 1,000th was a two-year-old girl suffering from the combined ravages of diarrhœa, malnutrition, systemic infection, malaria, hookworm and an infected eye. E.L.W.A. reports a listener letter total of 117,896, an increase of 15,000 over the previous year. Gains of more than 5,000 letters came to the English counselling department, while the response jumped about 10,000 in African languages. There were about 500 reported conversions to Christ.

Nigeria

A West African congress on evangelism has been announced for July 1968, under the sponsorship of the Nigerian Evangelical Fellowship and New Life for All (a co-operative nation-wide evangelistic effort). Delegates will be invited from all parts of Africa and other continents, but special emphasis will be placed on evangelism for West Africa. The location tentatively chosen is Ibadan, Nigeria.

"The congress will implement in practical ways the findings of the congress on the Church's world mission (Wheaton) and the world congress on evangelism (Berlin)," Wilfred A. Bellamy, co-ordinating secretary of the congress, said in making the announcement. A detailed presentation of the New Life for All programme will be given to encourage the delegates to develop similar programmes in their areas.

New Life for All, which has conducted massive campaigns in all parts of Nigeria, continues to report significant outreach. Christians of the metropolis of Lagos are currently involved in an effort to reach every man, woman and child during 1967 and 1968.

Niger Republic

A 600-mile journey into the Sahara Desert by S.I.M. missionaries and Gospel Recordings technicians has produced the first gospel records in the Toubou language. Material for the three records was taped at Bilma, an oasis in north-east Niger Republic. The team was given a cordial reception by the headman of the village, who agreed to a careful presentation of the gospel to French-speaking officials and Muslim teachers.

Ethiopia

S.I.M. missionaries at Aletta Wando report that in four baptismal services more than 1,600 converts were baptised during the early part of 1967. It is not often that we hear wonderful news like this.

Chad

The Sudan United Mission writes that Missionary Aviation Fellowship is proving to be a great blessing to the work in the sandy, dry section of northern Chad.

FAR EAST

Indonesia

The mass movement to the Christian churches in Indonesia is still continuing, according to the *Presbyterian Journal*. Mass evangelism in great public squares and mass baptisms have become the order of the day. The information was given by the Rev. Tan Ik Hay, of the Chinese church in Indonesia, during a visit to the Reformed Mission centre here.

In the context of a great evangelistic campaign carried out by six churches in north Sumatra 2,000 Indonesians were baptised one Sunday in the village of Tigalinga. In that one area there are about 10,000 recently baptised Christians.

The R.B.M.U. reports 7,000 believers baptised and fifty-seven churches established. This is the incredible news from West Irian, Indonesia, one of the six fields of the R.B.M.U..

It all started in 1957 when a precarious foothold was made in the interior of this great Pacific island. Later, thousands of Dani people in the Swart valley heard the gospel. Immediately they felt a desire to burn their fetishes and weapons and learn more of Jesus Christ. Lives were changed ; fighting ceased ; honesty took the place of stealing and lying ; cruelty and hatred were replaced by compassion and love ; whole clans turned to Christ.

This work has been costly ; missionaries have left, they have been shot at and wounded ; Dani Christians have been killed taking the gospel to new areas.

New Guinea

The Lutheran Press here has recently produced

more than 50,000 copies of portions of the Scriptures in pidgin-English. Actively supporting the area Bible society efforts to keep up with the demands for the Scriptures in pidgin-English, the Lutheran publishing operation has printed 10,000 copies of the Acts of the Apostles and 40,000 copies of the four gospels. Another 1,000 copies of Genesis in "Kate," the main "mission language" of the Evangelical Lutheran Church in New Guinea, were made available. It is hoped that a full New Testament in pidgin-English will be published before the end of the year.

The stirrings of a genuine people's movement toward Christianity in New Guinea has been reported by Norman Draper, tribal linguist of the Wycliffe Bible Translators. He said that leaders from the Maprik tribe told him of a meeting which drew together 800 tribesmen from three villages to discuss their acceptance of a common goal to learn to read and write and to learn of Jesus Christ. The villagers voted unanimously to cut off their ancestral worship and devote themselves to learning.

LATIN AMERICA

Colombia

Medellin, long resistant to the gospel message, witnessed the public profession of faith of 750 people early this year in a city-wide crusade. The first great victory was the willingness of the mayor to allow the crusade committee to use the Olympic stadium, where 1,200 to 2,300 people gathered nightly. City officials granted unheard-of permission for advertising public meetings, and even a parade. Overseas crusade missionary-evangelist Santiago Garabaya preached at the services.

In the capital city of Bogota an opening-day parade to the city's central plaza brought together

(*continued on page 596*)

PROVISION FOR PREACHERS

"THE RIVER OF GOD" Psalm 46

By F. G. EVANS. MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

OF all the psalms this is perhaps the one most applicable to the present day. Conditions already to some extent present and obviously to be intensified are described in it: the earth in chaos and the seas in turmoil; nations in upheaval and the earth about to be removed. Yet the psalmist knows peace of mind.

There is a river

The bold certainty of the psalmist springs from the positive fact: "There is a river." There is also mentioned its observed effect: where this river flows it brings its blessed refreshings. See Psalm 1, Jeremiah 17, Ezekiel 47 and Revelation 22:1. In desert or destruction, in tempest or storm, there is an oasis, a place of quiet rest. What a contrast between the chaos of the first verses and the calm serenity of the river scene! Thank God for this great fact, "There is a river."

A river of life

This river of life comes from the throne of God and of the Lamb we read of in Ezekiel and Revelation. To be "in Christ" is to be in its flow. To be in the city is likewise to be in its flow. This river may be likened to the full flow of Pentecostal blessing. Alas that we have so often to be exhorted to drink from its healing waters. "Him that is athirst, come." So often we are downcast and distressed when we can be living on the shore.

The streams thereof

The streams thereof make glad the city of God. There are streams of grace and peace and promise flowing from this river. "I will pour water on him that is thirsty." "I will open rivers in high places." Not only are there streams of blessing to meet our condition but they are specially directed to you and me, and calculated to refresh just such a one as you.

"Be still, and know that I am God"

This river is not only a river of life but a river of learning. And knowing God is the most important subject of all. "Come and rest awhile" Jesus invited, "Come and know" the psalmist declares. "Let go, and let God" someone has said. "Rest in the Lord." The passionate search for knowledge is a restless, consuming, energy-draining, relentless quest with most men. *The greatest knowledge of all is found in waiting upon the Lord.*

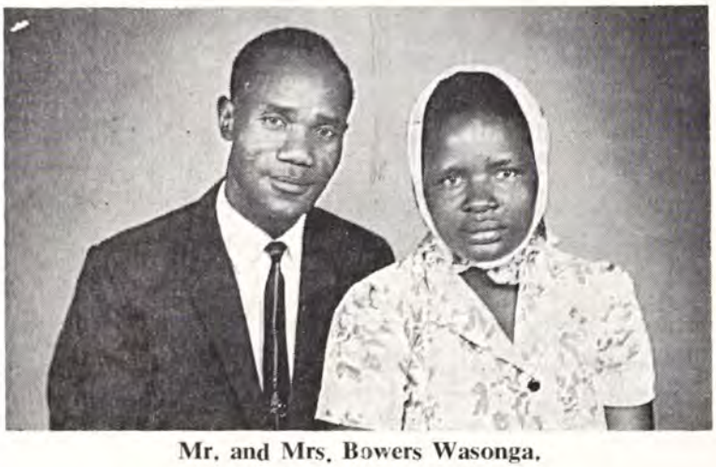
There is need for service in God's great harvest field, but we should always remember that there are times when strength and faithfulness and spiritual achievement depend upon our leaving the turmoil and business for the calm waters of the river. "Be still, and know that I am God."

Elim Missionary Society feature

TESTIMONIES FROM KENYA

Dear Friends in Christ,

It is a great joy for me to write and tell you of my salvation. I came to Mbagathi Postal School in 1954 as a medical dresser, having completed my training at what is now the Kenyatta National Hospital. When I arrived at the school I was a nominal Christian and church attender. I attended the services at the school on Sunday mornings conducted by Pastor and Mrs. Johnston. I listened to the message which was preached, but continued to live in deep sin, and did many things which I now deeply



Mr. and Mrs. Bowers Wasonga.

regret. However, one Sunday in 1954, after brother Johnston had spoken the word and given the appeal at the close of the service, I took Christ as my personal Saviour. I went to the medical authorities after this experience, and confessed to a lot of things which I did wrong, and I expected them to take legal proceedings against me ; but, praise God, not only did He forgive me but they too forgave me.

Shortly after this my wife also came to know Jesus in one of the services conducted by brother and sister Johnston. What a change has taken place in our home, where Christ is first in all we do. God has blessed us with five lovely boys, all of whom are in Ruth's Sunday school. The children just love Ruth ; she carries on Sunday by Sunday all on her own, and even today, Sunday, as I write she has exactly 100 children present.

It was my joy to interpret the Sunday morning service for Pastor Wigglesworth when he visited the school in 1965. How true is His word which says " Seek first the kingdom of God . . . and all these things shall be added unto you." I did just that, and God has blessed us in so many ways, and given me a good position in government service. I am still at the school as chief medical dresser and, with my wife, attend Pastor and Mrs. Johnston's services each Sunday. They are my dear friends in Christ, and I hope they will stay with us for a long time to come.

If you who have read this testimony have not yet accepted Christ as your Saviour I pray that His Spirit will lead you to do so, for I can say " He is precious."

I enclose a photograph of myself and my wife, which was taken in 1965.

God bless you all. Your brother in Christ.

BOWERS WASONGA.

STEWARDSHIP AND ELIM CAMPAIGNS

by T. W. Walker

THE FIELD SUPERINTENDENT

" I HATE the smell of petrol. Why do cars have to run on it ? " said a girl. The Church often feels the same kind of revulsion when it comes to money and evangelism. It needs little thought, however, to recognise that finance has its part in soul-saving.

We have much cause to thank the Lord for what our dedicated evangelists have been enabled to do, but a limiting factor in our outreach is finance. We receive funds largely from three sources : ten per cent of the income of Elim world missions boxes, the annual thankoffering, and general gifts. It would encourage our Evangelistic Committee if our income were to increase. May we ask for believing friends to take this matter urgently upon their hearts in prayer ? A detergent firm spent £40,000 in two weeks to advertise its product in a town of 42,000 people ! Comparisons are odious, but it must be said that the proportion of our giving for evangelism is too low. Until last year we operated on a balance which had accrued, but we are now actually launching campaigns without any balance in hand at all. Our people give wonderfully, and we thank God for this over and over again. For believers, and for our Elim members in particular, the financial support of our campaigns is a matter for stewardship, part of our overall dedication to the Lord who bought us.

Elim Pentecostal Church Reports

Leicester Elim Pentecostal Church Sunday school outing.

Seaside crowds welcome the London Crusader Choir

EACH summer finds the London Crusader Choir crusading at some of Britain's seaside resorts. Elim churches at Clacton-on-Sea, Eastbourne and Brighton have been visited by the choir and capacity congregations have been witnessed at all three centres. Pastors H. Burton-Haynes, John Lancaster and David Ayling have ministered to these congregations with outstanding power and presentation. Pastor Douglas B. Gray, director of the choir, too, has ministered in various ways and conducted the choir in songs of great technical attraction as well as deep spiritual challenge and appeal. Personal testimonies by choir members and special talks to Sunday school scholars present have added interest and colour to the occasions.

Despite the gaps in choir ranks caused by holidays there is no let-up in this thrust of musical evangelism. A very busy season is before the London Crusader Choir, involving much behind-the-scenes preparation, and we appreciate the practical and prayerful interest of all our fellow members and friends.

Portsmouth Sunday school outing

A Sunday school outing is and always has been a time of fun and games, with a good tea laid on as an extra. There was no exception for the Portsmouth Sunday school's when about 100 scholars and adults went to Puckpool Park on the Isle of Wight. But this year there was another extra—the journey over the Solent to Ryde was by the latest form of travel: hovercraft. Many asked the question "Is Portsmouth the first Sunday school to use this form of transport to go on an outing?" Needless to say, it was thrilling to fly over the sea at

speeds reaching sixty miles per hour. Not only did the children enjoy it, but so did Mrs. Way, a sprightly sister of ninety-one years. It was a great day—the weather was good, the food was good and the travelling was good. Hurry up 1968.

A. A. BIDDLE.

D.613

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

SCIENTIFIC dogma, in the definition of the latter word as "arrogant declaration of opinion," is a contradiction in terms. Scientists should be the last people in the world to be guilty of "arrogant declarations of opinion." They observe, experiment, classify and verify with only one object: to get at the facts. Usually theologians are charged with "arrogant declarations of opinion"; they alone, we are given to understand, declare dogma. But when Professor J. B. S. Watson stated in an address to fellow biologists in Cape Town in 1943 that "evolution has been accepted . . . only because the alternative, special creation, is clearly unacceptable" he enunciated dogma, he did not declare science. There can, of course, be no fundamental objection to declaring dogma as long as it is avowed as such; but science is grossly misleading when it declares dogma as science. In this context of science and dogma fundamentalists need fear the pronouncements of science about the origin of things less and less.

Professor Barry Commoner (professor of botany in Washington University, St. Louis), in his book *Science and Survival* (Gollancz), in the third chapter, "Greater than the sum of its parts," applies a much-needed cold compress to the overcharged brains of bio-chemists, and cuts down their overweening claims, in the matter of their having solved the mystery of life and of their having discovered that life is but the result of the interaction of a complex combination of chemical constituents, to size. "DNA is the secret of life," so have claimed the bio-chemists. Contrariwise, Professor Barry Commoner writes, quoting Martin Quigley's aphorism, "If a slogan is needed it is not that 'DNA is the secret of life' but that 'life is the secret of DNA.'"

At the annual meeting of the Federation of American Societies of Biology in April 1965 a symposium on "The inheritance of disease" was opened by the chairman with the following statement: "Let me review quickly the essential doctrines which comprise the *dogma* of modern genetics." Reports Barry Commoner: "In the index to a report of another symposium on molecular genetics the entry 'Dogma, The' is followed by eleven page references. At one point a symposium participant makes the following remarkable statement: 'The reason we call this "dogma" is that *it depends upon personal bias,* not logic'" (our italic).

It is remarkable to find a scientist speaking before a responsible scientific body not about logic in their scientific conclusions but about *personal bias.* The introduction of personal bias into scientific pronouncements is not only unscientific; it is contra-scientific. The acceptance of and propagation of subjective judgments is the very charge scientists bring against theologians.

This means that a scientist, if he is unable to explain or account for the facts under investigation (say the origin of man or the origin of the universe), may teach what he feels, or believes, or has prejudices or intuitions about, rather than what he has demonstrated is fact. His prejudices prevent his admitting that he does not know; his prejudices also bias him, and not necessarily towards truth.

COMMENT, OPINION AND REVIEW

THE absence of practising humanists, psychologists and psychiatrists from the directorate of the Football League must be causing, at the moment, grave concern among sociological reformers. In order to stop hooliganism at football matches the Football League is, we understand, to campaign for the imposition of deterrent sentences upon people who create disorder at football matches. But does not the Football League realise that the idea of deterrent sentences is all against modern sociological theory? Does it not realise that the fear of deterrent sentences may cause the development of neuroses in would-be football match wreckers? Does it not know that if would-be hooligans repress their anti-social tendencies for fear of a heavy sentence they may develop a grudge against society? Surely, according to modern sociological theory, it is better that football matches be ruined, and football grounds wrecked, than that one would-be hooligan should develop neuroses because he has to repress his urge to destroy.

But it is so easy to demonstrate the nonsense of sociological theory on the subject of the deterrent. In fact, we understand that in the Midlands 7,000 people are now law-abiding who a few short weeks ago were law-breakers. When the fines for evading payment for television licences were substantially increased the law-breakers streamed to the post offices to pay their fees. Believe it or not, and contrary to sociological theory, *their sheer fear made them law-abiding*. We all recall the Notting Hill riots and that it was the passing of deterrent sentences upon the ringleaders which stopped that racial nonsense.

Who has not seen a long line of drivers dutifully following a police car through a built-up area at thirty miles an hour, all made law-abiding by the deterrent of fear of a heavy fine? Let not the members of the human race think that we are half as good as we imagine ourselves to be. Let us admit that the fear of being found out is a major contributing factor in our social behaviour.

The Bible in its wisdom has reference to three kinds of punishment: there is the kind of punishment which is given with a view to its reformative value; there is the kind of punishment which is threatened because of its deterrent value; but, in spite of modern theory, there is in the Bible also that retributive punishment from which there is no escape except the way of the cross, and which is imposed upon the law-breakers not for the law-breakers' sake *but to meet the demands of justice*.

But, referring back to our first sentence, the directorate of the Football League must be composed of practical and practising psychologists ! Not for them the theorisings of laboratory psychologists; they have to deal with people as we are, not, as the laboratory psychologists, with us as the latter would like us to be.

NEXT WEEK:

A. P. Thomas on " Are the heathen lost?"

P. S. Brewster on " Uncertain sounds."

D. J. Green on " If you don't pray read the newspapers."

We regret the omission of the article " Speed in prophecy " this week owing to lack of space.

Philippians. H. Toft will recommence his series on his return from holiday.

KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate
LONDON, W.11
(Nearest underground, Notting Hill Gate)

ORDINATION SERVICE

Saturday, November 4th, 1967

at 7 p.m.

Chairman : **THE PRESIDENT (R. B. CHAPMAN)**

Speaker : **J. J. MORGAN**

Items : **THE LONDON CRUSADER CHOIR**
(Director : Douglas B. Gray)

ELIM BIBLE COLLEGE STUDENTS

D.1529

DELAYED JU

THE Bible is most wonderful in the care with which it safeguards us against dangers ; and Jonah, seated on a hill overlooking Nineveh, embodies a peril now at our doors. Nineveh, at his feet, was an ancient, vast, famous, powerful city which it took one and a half million men eight years to build ; it was passionately opposed to the people of God ; it was full of lies, blood and robbery ; and its ferocious violence to its captives, as portrayed on its monuments, pictures exactly our modern world. Jehovah had sent His prophet to announce its doom in forty days. It repented. The whole city was moved, and fasted and prayed. God suspended the judgment. But Jonah sits gazing down on the city, still watching for the lightnings of Sodom or the falling walls of Jericho. *And no judgment falls.*

A doomed world

Our modern parallel is exact. For more than a century ordinary men, and not prophetic students only, have watched a doomed world. More than 170 years ago William Pitt said " There is scarcely anything around us but ruin and despair." Thirty years later (in 1819) Lord Grey said " Everything is tending to a convulsion." The Duke of Wellington wrote on the eve of his death " I thank God I shall be spared from seeing the consummation of ruin that is gathering around." Lord Shaftesbury said in 1848 " Nothing can save the British Empire from shipwreck." In 1874 Mr. Gladstone uttered words infinitely truer now : " I am convinced that the welfare of mankind does not now depend on the State or the world of politics ; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity and purpose, and over a wide field, upon the greatest treasure of mankind, the belief in God and the gospel of Christ." About the same time Dean Church summed it up thus : " There are reasons for looking forward to the future with solemn awe. Without doubt signs are about us which mean something that we dare scarcely breathe. Anchors are lifting everywhere and men are committing themselves to what they may meet with on the sea." Infinitely more is it so today, when the world is our Nineveh and we are seated watching a black lawlessness that calls for sure world-doom. *And no judgment falls.*

Now we turn to Jonah. Jonah is a complex character, so full of contradictory qualities, differing convictions and moods such as are in all of us as to be curiously instructive. He is a true man of God ; he is a fearless prophet, standing alone among a hostile people ; he is a man of constant prayer ; and he knows God : " Thou art a gracious God, and full of compassion, slow to anger and plenteous in mercy, and repentest thee of the evil " (4 : 2). Nevertheless he is also possessed of an overmastering passion for justice, and he has a passionate nature, with the consequence that he is profoundly upset when he finds that no judgment falls on the wicked city. " It displeased Jonah exceedingly, and he was angry " (v. 1). He is so profoundly upset that he asks for death ; and he is so incredulous of the averted doom that he seats himself above the city in the passionate expectation that judgment will yet fall, " till he might see what would become of the city."

The crux of the problem

Now here is the exact crux of the problem for ourselves. Jonah loved justice more than he loved mercy ; and as we watch the appalling atrocities perpetrated today we not only understand Jonah but we are in danger of *being* Jonah. Therefore let us listen carefully to God's probing question: " *Doest thou well to be angry ?* " Horrible iniquity rages, yes, but the last 100 years have seen vaster multitudes of the repentant than probably any century in the Christian era ; do we well to be angry at the delay of judgment ? Jonah overlooked the fact that all God's threats have one tacit, often unexpressed, condition—the threat disappears with repentance (Jeremiah 18 : 8). God threatens in order that He may never have to execute His threats, opening hell before men's eyes *in order that hell may never open in fact.* If He had wished merely to destroy Nineveh He would have needed no prophet to foretell its doom. It was perfectly true that Nineveh might grossly abuse the mercy of God ; *it did.* Two hundred years later the averted doom fell, and it was wiped out of existence. But mercy pushes judgment back to the very ultimate inch.

GMENT

" Mercy *rejoiceth* against judgment " (James 2:13).

The tender rebuke

The tender rebuke, the gentle challenge to self-examination, not having proved enough, God resorts to a kindergarten lesson for His immature child. " The Lord God prepared a gourd " to canopy Jonah's withered booth and deliver him from sunstroke, implying God's tender care for His tired child ; " so Jonah was exceedingly glad of the gourd," and enjoyed a whole day's deliverance from the burning heat. The prophet who grudged mercy to Nineveh was intensely pleased with mercy shown to himself. " But God prepared a worm "—for our mercies must wither, often secretly and suddenly, if they stand in the light of our ripening grace ; and even a worm is under the guidance of God to bless or curse. And " God prepared a sultry east wind [a hot sirocco that blew its furnace-blast into Jonah's unsheltered face] that he fainted "; and again Jonah wished to die. Unlike our Lord—and we are in the identical peril—Jonah did not weep over the city, but he wept over himself.

Now the most High draws the lesson from the perished gourd. " Thou hast had pity on the gourd [you would have spared it, a worthless weed, if you could ; a gourd so miraculously grown that you have had no chance so to water or to cultivate it as to make it a pet of your own], and should not I have pity on Nineveh, the great city ? "—not the weed of a night, but a vast community, full not of withering leaves but of immortal souls. Nineveh was no " daughter of the night," as God calls the gourd, sprung up in the dark ; and shall God destroy in a night that on which He has spent the laborious toil of centuries ? Now multiply that by the 3,000 years since ; see not the millions of Nineveh but the hundreds of millions of Europe, and the thousands of millions of mankind ; add the dark mound of Calvary that has since risen in the foreground ; pour in all the mighty work of the Holy Ghost since He came to earth 2,000 years ago ; and shall God not be *slow* to judge the world He made, and shall we not share His reluctance ?

But there is yet another fact. An extraordinarily beautiful revelation of God stands forth in this book alone, where Nineveh remains for ever the supreme example of Gentile salvation from judgment. Jehovah says " Should I not have pity on Nineveh, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand [that is children not yet out of a morally accountable age] ; and also much cattle? " Repentance sufficed ; but how deeply also did it move the heart of God that man's iniquity should involve 120,000 innocent little children in awful destruction ? *He numbers only the children.* So after God made the animals " He *blessed* them "

(*continued on page 596*)

LIVING SOUND AND SONG FESTIVALS

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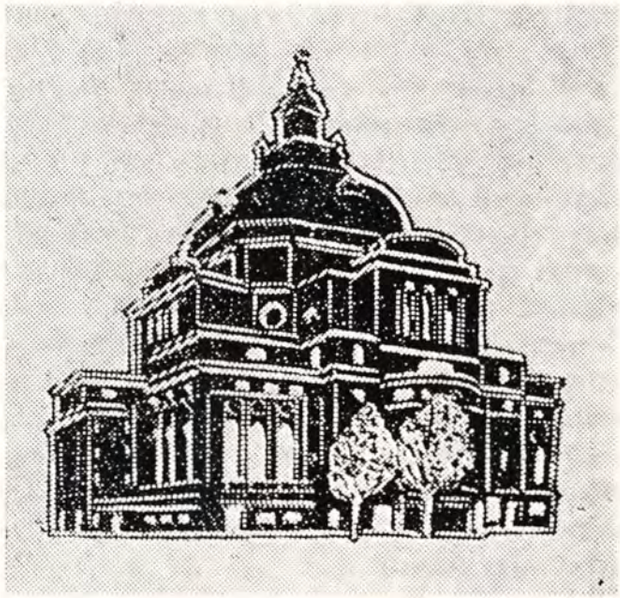

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OPEN TO ALL AGES

Women's Page

by Margaret M. Ladlow

HOME-MAKING

AFTER many years of missionary service our visitor, newly arrived from Africa, expressed in her conversation with us the bewilderment she felt in trying to understand the changed outlook of so many in our land today. We were talking about marriage and home-making, and it seemed to her that the emphasis nowadays was on material possessions as most necessary for a happy home. We talked of folk who just "had to have everything" right from the commencement of their married life and of the discontent and marital unhappiness in our land in spite of material prosperity. These facts underline the truth so clearly taught in the Scriptures that material things alone can never bring satisfaction.

It came home so clearly again to my mind the other day when we visited the Livingstone memorial in the Lanarkshire village of Blantyre. The quaint grey tenement building overlooking the Clyde, known in Livingstone's day as "Shuttle Row," has been restored and preserved as a memorial to this great man of God. We entered the building and climbed the twisting stone staircase and reached the room, or "kitchen" in Scots parlance, where the great pioneer missionary was born. I have visited this "birth room" many times, but it always moves me deeply. The first time I stood and "looked my fill" was in 1945, and so great was the impression created that the details of the room have ever remained in my mind—the old "wag at the wall" clock still ticking merrily, the hearth with its goffering irons, used to crimp the white caps or mutches of former days, and the china dogs which seemed to stare solemnly at me. Hanging from the ceiling is the triangular oat-cake basket, suspended there to be safe from the mice. The furniture consists of a chest of drawers, a nursing chair, a rough deal table on which lies the family Bible, and of course the two large double beds, one in each of the recesses. In the bed on the right-hand side of the room Agnes Livingstone gave birth to her son David. In this room, ten feet by fourteen feet, Mr. and Mrs. Livingstone and their five children lived and loved, ate and studied, slept and prayed. Through the one window they gazed upon the beauty of the wooded banks of the Clyde and watched the river gliding by. For a moment time stood still as we gazed around the cosy room, absorbed its atmosphere, and realised that this was no museum piece but had been the home of a remarkable family, poor, but oh so honest and godly. Here Neil Livingstone conducted family worship; here Agnes Livingstone ruled her home and disciplined her three sons and two daughters. It was a happy home and its children grew up to be the pride and joy of their parents. David as a boy won a prize for repeating the whole of the 119th psalm, "with only five hitches" as he honestly admits. Such was the love and consideration practised in this home that David loved to help his mother and would say "Mother, if you'll bar the door I'll scrub the floor for you"!

It seems obvious to me that in spite of today's emphasis on affluence, free expression, indulgence, education and leisure the ingredients of a truly happy home remain unchanged. Mothers should be the heart of their home, generating love and kindly discipline. Prayer and family worship are not old-fashioned, but are more than ever necessary because of the stresses of today. There is much to be said for the oft-repeated maxim "The family that prays together stays together." The home is the basis of society and of national life. May our Elim homes and families bring glory to our loving heavenly Father and be a witness to the value of spirituality and godliness in this materialistic age.

"O happy home whose little ones are given
Early to Thee, in humble faith and prayer,
To Thee, their friend, who from the heights of heaven
Guides them, and guards with more than mother's care!
O happy home where each one serves Thee lowly,
Whatever his appointed work may be,
Till every common task seems great and holy
When it is done, O Lord, as unto Thee."

CARL JOHANN PHILIPP SPITTA.

We should rather search after profit in the Scriptures than after subtle arguments. Inquire not who spoke this or that, but mark what is spoken.

THOMAS A KEMPIS.

DELAYED JUDGMENT (*continued*)

(Genesis 1:22); and today one hold-up of judgment is His love for the dear creatures of the field and the forest. In World War I a sum of £3,257 was sent (*The Times,* January 2, 1917) by the children of Guatemala to the half-starving children of Belgium—"two million little creatures of our Lord," as the promoter of the fund in Guatemala wrote, "the hope of future generations, now practically perishing for want of food." A Moslem eye-witness wrote (*The Times,* January 1, 1917): "I saw two ravines filled with Armenian corpses, mostly men, about 400 in each ravine; *and another ravine was filled with the bodies of little children.*" If this is the result only of war—and future war, from the skies, will be infinitely worse—in God's coming "four sore judgments"—war, famine, pestilence, earthquake—children and beasts will be wiped out in untold millions; shall God not delay His judgments? One realisation quenches all anger: the worst agonies men inflict today are nothing to what *they* will suffer in "the smoke of their torment" that "ascendeth up for ever and ever."

A book full of God

So the whole purpose of this book of the Bible is to put us right, and to keep us right, in our attitude to judgment; and therefore it is full of God. God commissions, God warns, God pleads, God reasons, God prepares a gourd, God makes a worm, God repents, God saves. Not once are the people of God even named throughout the book; it is concerned solely with what should be our master-emotion for a lost world, in close imitation of God. The apostle Peter puts it no less graphically: "In the last days mockers . . . shall come with mockery, saying, Where is the promise of his coming?" (2 Peter 3:3, 4)—where are the judgments you foretold that are to set the world right with the return of Christ? And what is the answer? "The Lord is not slack concerning His promise . . . but is long-suffering to usward, not willing that any should perish, but that [like Nineveh] ALL SHOULD COME TO REPENTANCE. But the day of the Lord will come" (2 Peter 3:9, 10). The fact is overwhelming that, at this moment, exactly in proportion as we have the heart of God, and independently of all prophecy, we shall desire the salvation of absolutely every soul that is alive.

Canon Liddon's words are very moving: "It will not be the first moral catastrophe that has profoundly affected the destiny of man, though it will be beyond all comparison the greatest. True, it is not yet upon us; but it is surely, silently, in preparation. As the moments pass they bring us nearer one by one to the second advent. As lives are lived and then drop silently out of sight, as actions are done or left undone, one way or the other they tend to make the judgment more imperative, more inevitable. Each man, each nation, lives, and by living brings it nearer; its causes are ever accumulating new force and urgency; the angels are ever moving about silently, making the necessary dispositions. And at last their task will be achieved, and the Judge will come. One cause still delays it—the love of God."

WORLD MISSIONARY SURVEY (*continued*)

a crowd of 20,000 to listen to the message evangelist Luis Palau delivered from the steps of the capitol. A 300-voice choir sang from the steps. The united Bogota crusade was a miracle from beginning to end. It had rained thirty-six nights in a row, but the night the crusade started was clear and remained that way until minutes after the last meeting.

Mexico

The Mexican Indian Mission reports that it will be allowed to purchase radio time on several radio stations. This should expand its ministry into some areas that are difficult to reach in any other way.

RUSSIA

The following letters were received by station HCJB from Russia:

"Greetings from the Soviet Union. Peace be to you! Our dear, dear friends, we greet you in the love of Jesus Christ. We are sending our heartfelt gratitude for your broadcasts. How much blessing they bring to us! We are so happy to listen to your programmes. We have been listening to you for just three years. Reception was very good the first two years, but not so good this last year—but we listen even when reception is not so good. Many, very many, here listen to you and listen with a great longing. We always pray together with you, and we thank God for you."

"I am writing to tell you how difficult it is for us to hear your broadcasts. In fact, we can hardly hear you. Several other stations are broadcasting on your frequency: a Soviet station, a couple of Arab stations, and others—all this interference while we are trying to catch your voice. Would it be possible for you to broadcast at 5 a.m. our time, when all other stations are silent? When they are speaking they completely drown you out. Your voice sounds as if you are speaking from a deep cave in the earth. This is all I want to say. May the Lord bless you and give you wisdom to proclaim the good news of salvation to all the earth."

COMING EVENTS

BARRY. September 16-18. Elim Pentecostal Church, Pyke Street. Annual convention. Sunday at 11 and 6.30. Weeknights at 7.15. Preachers: H. W. Greenway and W. R. Jones. Convener: G. J. Jones.

BIRMINGHAM, Selly Oak. September 16, 17. Elim Pentecostal Church, Alton Road. Saturday at 7. Sunday at 11 and 6.30 Resident minister's seventh anniversary. Preacher: Pastor Ray Hughes. Convener: Pastor Frank Shadlock.

BIRMINGHAM, Selly Oak. September 30 to October 12. Elim Pentecostal Church, Alton Road. Evangelistic and divine healing campaign conducted by Pastor John Woodhead. Weeknights at 7.30 (Friday excepted). Sundays at 11 and 6.30.

BIRMINGHAM, Weoley Castle. September 17-24. Elim Pentecostal Church, Castle Square. Convention. Sundays at 11 and 6.30. Weeknights (not Friday) at 7.30. Preacher: J. T. Bradley. Music features from Selly Oak and Blackheath.

BIRMINGHAM, Winson Green. September 24. Elim Pentecostal Church, Handsworth New Road. Pastor and Preacher: F. G. Evans. Convener: R. J. Morrison.
Mrs. K. J. Marriott's farewell services at 11 and 6.30. September 30. Induction of Pastor M. Chuter, at 7.

BOLTON. September 30. Elim Pentecostal Church, Platt Street, off Bridgeman Street. Rally at 7.30. Preacher: E. J. Thomas (Liverpool). Convener: K. Smith.

BRITON FERRY. Currently. "The Little Theatre," Hunter Street, transferring to Elim Pentecostal Church, Old Road, September 18th. Great New Life crusade conducted by E. J. Thomas and party. Weeknights (excluding Tuesdays) at 7. Sundays at 6.30 and 8.15. Please pray and support.

DUBLIN. Currently. Elim Pentecostal Church, Thomas Street. Evangelistic campaign begins by Charles Brookes. Pray for this missionary effort.

GREENOCK. September 23-28. Elim Pentecostal Church, Belville Street. Evangelistic services conducted by Brian J. Garrard (High Wycombe). Sunday at 11 and 6.30. Weeknights at 7.30.

HUDDERSFIELD. September 16-21. Elim Pentecostal Church, South Street. Annual Convention. Sunday at 10.30 and 6.30. Weeknights at 7.30. Preacher: John Woodhead. Convener: John Fry.

HULL. September 23. United Christian rally in Jackson's Ballroom at 7.30. Preacher: J. Kay (Leeds). 24. City Temple, Hessle Road. Visit of "The Singing Sheppards" from the U.S.A. At 11 and 6.30.
set forth in a convincing way a daily life of victory

INGATESTONE. Currently. Elim Pentecostal Church, High Street. A five-day crusade conducted by Pastor F. Hodge and party. Musical items and testimonies each night. Sundays at 6.30. Weeknights at 7.30.

KINGSTON. September 26. Elim Pentecostal Church, Thames Street. Visit of Arthur Ransome (Pentecostal Jewish Mission) at 7.30.

LIVERPOOL. September 3—October 1. Elim Pentecostal Church, Jubilee Drive, Kensington. Children's campaign conducted by Ron Robinson, supported by the Reapers rhythm group. Weeknights (Monday, Tuesday and Wednesday) at 6.30.

LONDON. September 23. Kensington Temple, Notting Hill Gate, W.11. British Pentecostal Fellowship rally at 7. Preachers: J. J. Morgan and S. Page. Convener: J. Hywel Davies.

NEWCASTLE-UNDER-LYME. September 10-25. Elim Pentecostal Church, Albert Street, Silverdale. Evangelistic campaign conducted by William G. Mullan (Belfast). Monday to Thursday at 7.30 (no meeting on Friday). Saturday at 7.30. Sunday at 6.30. Convener: Tony Williams.

NEWCASTLE-UPON-TYNE. Commencing Saturday, October 7, at 7, in the Elim Pentecostal Church, Heaton Road, Newcastle-upon-Tyne. Crusade conducted by Pastor D. J. Ayling (Brighton). Sundays at 11 and 6.30. Weeknights at 7.30. Saturdays at 7. Also children's crusade, October 9-12 at 6. Teenage specials each evening. Please pray for this crusade.

SALISBURY. September 24. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Sunday at 11, 2.45 and 6.30. Preacher: J. C. Smyth. Convener: J. F. Hardman.

TREALAW. September 23-26. Elim Pentecostal Church, Miskin Road. Twenty-first annual convention. Saturday at 7. Sunday at 11 and 6. Monday and Tuesday at 7.30. Preachers: W. M. Plowright, W. L. Bell, A. Nicolson. Convener: Lyndon Jones.

WORTHING. September 24. Elim Pentecostal Church, Grosvenor Road. Harvest thanksgiving services at 11 and 6.30. Preacher: E. Eldred.

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The necessity of faith in the Christian life.
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D.1516

Sunshine Corner

THOU SHALT NOT COVET

TO want something that belongs to someone else is often the first step to stealing. Do you remember the story I told you about Doreen stealing Betty's doll Muffit? First of all she wanted it, then she took it.

One day Peter came home and said to his mother: "Anthony gets ten shillings a week pocket money and I get only one shilling; I wish I lived in his house."

"Do you?" said mother. "He may get ten shillings pocket money, but he gets only bread and jam for dinner and he never goes away for a holiday, does he? You have good food and a holiday every year."

But somehow that didn't seem to carry much weight with Peter; his heart was set on the ten shillings pocket money and how he wished he could have it; he really coveted Anthony's money.

Anthony's mother was out at work all day, and he had to come home after school to an empty house. One day it was pouring with rain, so Peter said "You can come and wait in our house till your mum comes home from work." When they got indoors there was a lovely smell because Peter's mother had been making Cornish pasties for tea.

Peter shouted "Oh, goody! I love Cornish pasties. Do you often have them, Anthony?"

"I've never tasted them," said Anthony. "My mum's always too tired to cook when she comes home from work."

"Well, try one of these," said Peter's mother.

Anthony took a big bite, then another. "They're scrumptious," he said, licking his lips. "You are lucky, Peter, to live in this house."

So this made Peter change his mind about wanting to live in Anthony's house. There they were, two boys each wanting—or coveting—what the other one had.

Lots of boys and girls are like that, aren't they? There are lots of grown-ups like it too—all wanting what someone else has. So let us be thankful for all the blessings that God has given us and be content with what we have. Remember the tenth commandment, "Thou shalt not covet . . ."

God bless you. Lots of love from

AUNTY MAY.

PRAYER AND PRAISE

by F. H. Coleman

LAST week I wrote abount unanswered prayer. I must now write about answered prayer, and I find it hard to know where to start, for God is always answering prayer. It is a great joy when so many tell me of their answers to prayer, so here are a few.

An Elim congregation desperately needed a new building. A piece of land was acquired and then one Tuesday the pastor received the shattering news that a large sum of money was needed for the building within a day or two. Where could such a sum be obtained? At the prayer meeting that night those who gathered were told of the need and soon fervent prayer was ascending to God. The pastor felt a light touch on his arm and on opening his eyes saw a member by his side holding out a cheque for the amount they needed. Prayer was soon changed to praise, and today a beautiful Elim church is filled with people rejoicing in the goodness of God.

For nine months a group of Elim people prayed for a young man taking soft drugs, then God answered prayer and saved this young man in a wonderful way.

Prayer was made for two young women who were great friends. One of these decided to go to the Royal Albert Hall last Easter Monday afternoon, and although no appeal was made she felt her need of salvation and there and then asked Christ to save her. He did so, and today she is a glowing testimony to salvation through Christ.

Time would fail to tell of so many answers to prayer. Why not try to recall what God has done for you through prayer and praise Him for all He has done for you?

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Text : Psalm 24 : 1
2/6 (post free)

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D.1521

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, September 18th — 1 Samuel 29:1-11

The Philistine lords were justified in doubting the genuineness of the offer of help from their former foes, and rightly suspected a fifth-column plot on David's part. Only a few years before, with his superior generalship, he had vanquished their armies in a mighty slaughter. The truth was that he was terribly out of place. You cannot fight in a good cause with those whose heart does not beat with yours; they will use you, then throw you overboard. This is what compromise leads to. Let the Church lead the world, not follow it.

Tuesday, September 19th — 1 Samuel 30:1-15

David's dismissal by the Philistines was providential. We can thank God for the world's rebukes. Returning the sooner, he made the appalling discovery that his town was burnt to ashes and the people, including his two wives, had been taken captive by the Amalekites. Added to this his soldiers in their bitterness spoke of stoning him to death, as being the cause of their sad misfortune. Now came a flash of the old devotion: "But David encouraged himself in the Lord his God." Do not wait for the encouragement of others, for it may never come; encourage yourself: David's God is yours. A dying soldier with vital information is God's answer. No situation is hopeless where He is acknowledged.

Wednesday, September 20th — 1 Samuel 30:16-31

The fate of the feasters (vv. 16, 17); we recall the similar fate of those who made sport of Samson in his agony and of those at Belshazzar's feast. "David recovered all." So will the Lord Christ when He rides forth conquering and to conquer. The wicked 400 would have deprived the weary 200, but they too had rendered valuable service. David's words in verses 24 and 25 enshrine a great principle for the Church in her work and witness. In his hour of affluence David remembered his friends from days of adversity (vv. 26-31). Here indeed is the "man after God's own heart." Have you by any chance forgotten those who helped you when you were down?

Thursday, September 21st — 1 Samuel 31:1-13

"So Saul died." What a sad and terrible ending, and how utterly barbarous the action of the Philistines (v. 9). "I gave them a king in My anger, and took him away in My wrath" (Hosea 13:11) was true of Saul. Sadder was the death of Jonathan, a loyal friend and a devoted son, as he fought alongside his God-forsaken father. The act of the people of Jabesh was both tender and brave. They remembered Saul's kindness to them in their hour of need (chapter 11). No head is safe where the heart is wrong. Surely the great lesson of Saul's life to us is "Lord, save me from myself."

Friday, September 22nd — Psalm 75:1-10

This psalm is associated with the invasion of Sennacherib, and the miraculous deliverance of God's people when, by angelic intervention, an army of 185,000 was destroyed. "The Assyrian came down like a wolf on the fold." The title Al-taschith means "destroy not," which may be a warning to Israel's enemies or a plea for the continuance of God's preserving mercy. "God is the Judge" (v. 7). He judges all men now, through His Son (John 5:22), and on the great judgment day "He will judge the world in righteousness by that Man whom He hath ordained," the Lord Jesus Christ. But there will be no condemnation to them that are in Christ Jesus (Romans 8:1).

Saturday, September 23rd — Psalm 76:1-12

Neginoth means "on stringed instruments, or harps." This psalm goes with yesterday's and is linked with the same theme, the destruction of the armies of Sennacherib (read Isaiah chapters 36 and 37). Psalm 75 announces God's arising to judgment (v. 9) and Psalm 76 records it as having taken place.

"For the angel of death spread his wings on the blast,
And breathed on the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever were still!"

"The wrath of man shall praise Thee" (v. 10). Evil is permitted for God's glory. This is a great mystery, but a profound truth. "The Devil blows the fire and melts the iron, and then God fashions it for His own purpose" (C. H. Spurgeon). It is by God's acts that He is made known (v. 1).

Sunday, September 24th — Psalm 77:1-20

Asaph was a man of wide and deep experience and often his heart was touched with sadness. Here his grief is so great that he cannot sleep, or even pray (v. 4). Have you ever felt like this? Six questions he asks of the Lord (vv. 7-9) which might appear to us to be somewhat irreverent. But our God is unchanging, and soon the psalmist's sighing passes to singing and his trouble to triumph as he meditates upon what the Lord has done in the past (vv. 11, 12). He did seek the Lord in his trouble (v. 2); go and do likewise.

"Hearts growing aweary with heavier woe
Now droop in the darkness—go comfort them, go!
Go bury thy sorrow, let others be blest;
Go, give them the sunshine, tell Jesus the rest."

The nineteenth Annual Convention of The British Pentecostal Fellowship

will be held in

THE APOSTOLIC CHURCH
50 NORTH FREDERICK STREET
GLASGOW, C.1

on SATURDAY, OCTOBER 7th, 1967

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(Pastor of the Elim Church, Coatbridge)
Speaker: AERON MORGAN
(Pastor of the Assembly of God, Radcliffe)

THE EVENING PUBLIC RALLY at 6.30
Convener: IAN MACPHERSON
(Pastor of the Apostolic Church, Glasgow)
Speaker: R. B. CHAPMAN
(President of the Elim Pentecostal Churches)

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D.1530

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The President:

September 16, Barnstaple (rally); 17 (a.m.), Exeter; 17 (p.m.), Plymouth; 18, Torquay; 19, Newquay; 20, Falmouth.

London Crusader Choir:

September 16, 17, Hastings.

D. C. Lewis, on furlough from India:
September 18, Andover; 19, Southampton; 20, Sholing; 21, Canada; 23, Eastleigh; 24, Portsmouth; 25, Gosport; 26, Ryde; 27, Petersfield; 28, Romsey.

BIRTH

BIRCH. On May 7th, 1967, to Stanley and Rosemary (*née* Kemp), of the Elim Church, York, a son, Stephen John.

WITH CHRIST

HANNAH. On August 23rd, Stanley (Sam) Hannah, aged 76 years. For many years member and deacon of East Ham Elim Church. Officiating minister at funeral: J. Winch.

McLAGLAN. On August 17th, Robert McLaglan, aged 76 years, member of Islington Elim Church. Officiating minister at funeral: F. H. Coleman.

MOUNTSEER. On August 20th, Mrs. Emily Mountseer, aged 90 years, faithful member of the Elim Pentecostal Church, Scarborough. "For ever with the Lord." Officiating minister at funeral: J. Hyde.

SMITH. Rosina Smith, aged 72 years, member of Islington and formerly Palmers Green Elim Church. Officiating ministers at funeral: F. H. Coleman and P. Quest.

SPRIGGS. On August 19th, at Anlaby Road Hospital, Irene Spriggs, aged 64 years, foundation member of the Elim Church, Mason Street, Hull. Officiating ministers at funeral: J. A. Crimp and I. R. Moore.

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THE ELIM EVANGEL

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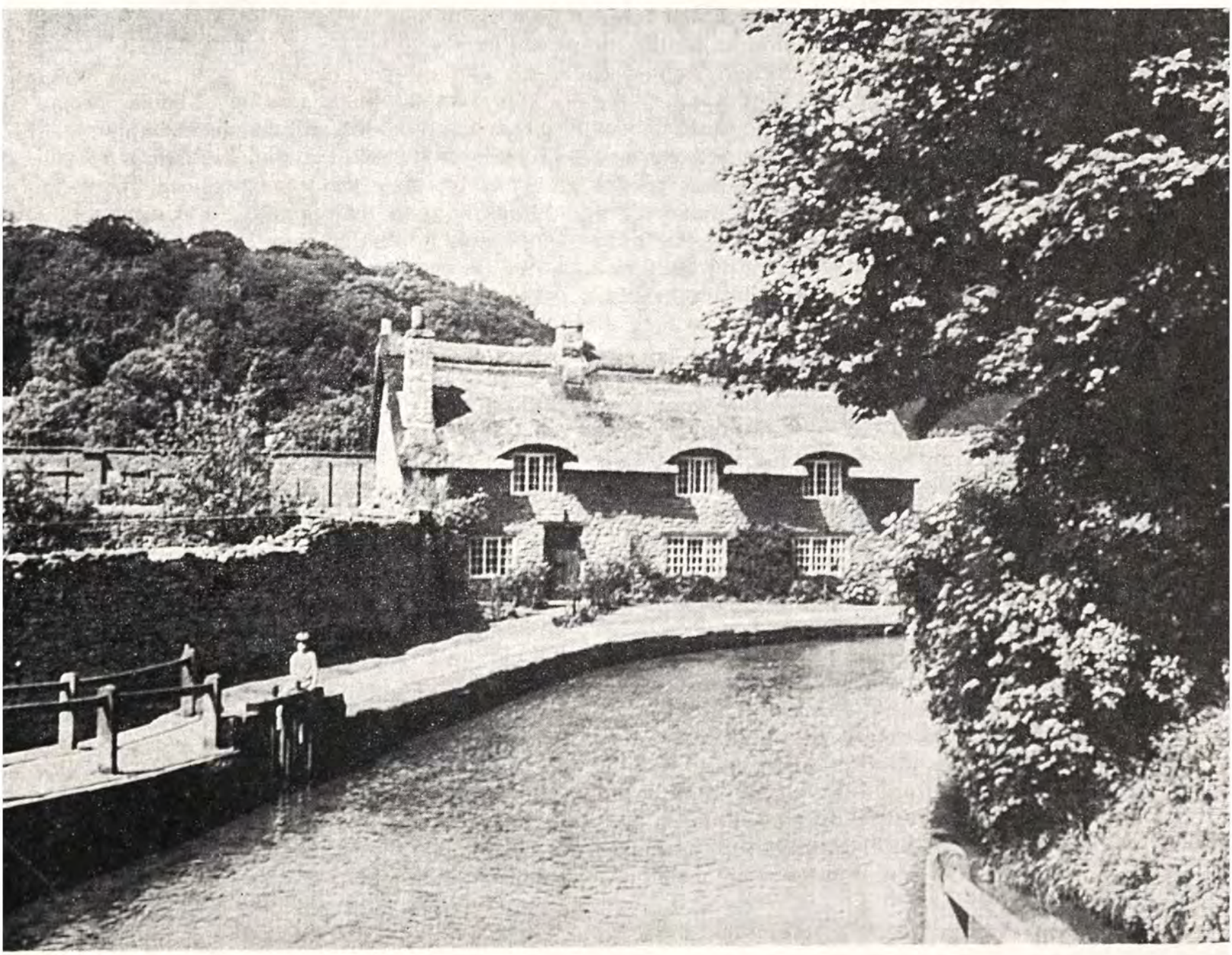

Scene at Thornton-le-Dale, near Pickering, Yorkshire.

Photograph by Charles Bean, York.

A challenging and thought-provoking sermon preached at our Pontypridd church.

WHAT HAVE YOU TO SAY TO THIS ?

If you don't want to pray read the newspapers

THERE are two subtle forces at work against the Church of Jesus Christ today—Roman Catholicism and Communism. Roman Catholicism is a religion of convenience and fear, denying anyone an assurance of forgiveness from sin and rejecting the individual's right to come to God simply through Jesus Christ. Communism is an atheistic movement determined to erase God from the minds of men and to enthrone in His place the god of secularism.

On almost every issue I find myself in conflict with these two opponents of the Church, but I find myself in agreement with their aims in relation to religious education in schools. However, although I find myself in favour of their aims it is for very different reasons from theirs. The Roman Catholics want to ban religion in day schools because they say that only a priest (that is one of their priests) is qualified to teach scripture. This view is contrary to the Bible, which teaches that every believer is a priest, and which encourages everyone to study the Scriptures for himself. Communists want to ban religion in schools for the obvious reason that as long as God is recognised in any way in educational and government circles a knowledge of Him will be retained, and they want to obliterate such knowledge from our minds.

I find myself wanting to place restrictions, almost amounting to a ban, on religion in schools for different reasons : we are asking many of our teachers to do something for which they are not trained ; we are asking many of them to be hypocrites and teach something they do not understand ; we are allowing our children to be exposed to their often destructive interpretation of the Scriptures. I am in sympathy with those teachers who have to teach scripture merely from an academic standpoint when the purpose of the Scriptures is to bring a man into a right relationship with God. The gospel was intended not to be explained away but experienced. So when a national daily newspaper caption proclaimed this idea of reading newspapers instead of religion in schools I agreed that possibly more good would be achieved.

DEREK J. GREEN, minister of the Pontypridd Elim Pentecostal church, on religious education in day schools

This raises the whole question of religious education in day schools, and the question must arise " How have we been left with this legacy from the past ? " The fact is that our educational system was originally set up by committed Christians, whose aim was to instruct scholars in Christian principles as well as necessary academic subjects. We see this being done by our missionaries in foreign countries today. Unfortunately we have inherited a situation that is difficult to maintain. I am delighted that even in our town there are many devoted Christian teachers who are doing an excellent job of witnessing for Jesus Christ in their classrooms—God bless them ! I hope they will continue to use every opportunity to build future Christian citizens.

However, we have with us an undesirable situation. For every committed Christian teacher of religious education in schools there must be three or four who teach it merely as " another subject." Rather than benefiting our children they often bring ridicule upon the subject. All the good done by one faithful teacher, or Sunday school teacher, or Christian parent, can be undermined by a sceptical teacher. *I appeal to you parents. We are paying our taxes and rates to support these people in their job of destroying the souls of our own children. It is time we raised our voices in protest.*

" But," you will ask, " do our children not need religious education?" My answer is " Yes, and every Christian must see they get it." But I ask

you, are they getting any positive Christian teaching? My answer is, in most cases, no, because the inspiration and authority of the Bible are ridiculed, the virgin birth of Christ is denied, the deity of Christ is undermined, the atonement of Christ for sin is laughed at.

I ask you, is this positive Christian teaching? Religious courtesies toward God will not do; there must be sincere devotion

We have considered the past—a great and glorious past which our Protestant fathers gave to us.

We have considered the present—a hypocritical present in which we find ourselves as Protestants paying for Roman Catholics and atheists or near-atheists to teach our children heresy under the guise of religious education.

What of the future? The future depends on us now. May I present my seven-point plan for the future of religious education in schools?

1. Ban all religious education in schools as a subject.
2. Encourage teachers to commence the day with class prayers as a national acknowledgment of God.
3. Hold a weekly service in each school, conducted by a Protestant minister.
4. Give more encouragement to Christian Union meetings, preferably attended by some local ministers.
5. More active religious education programmes by the churches. Establish Christian colleges and a

(*continued on page 614*)

PROVISION FOR PREACHERS

The secret of being heard by God

Psalm 34 : 1 ; Zechariah 7 : 13

By F. G. EVANS

MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

THOUSANDS of nominal Christians say their prayers and think how nice it would be if God should happen to answer. Real assurance that God hears us whenever we call upon Him is comparatively rare. Many people pray only at times of crisis. Many are often surprised if God answers. However, there is a select band who seem to have discovered the secret of always being heard by God.

This poor man cried

Very few people have not had the experience of crying to God at some time or another. The Bible is full of instances where people have done so. Everybody has some need that only God can meet. Most have many such needs, problems that He alone can solve. Some have known dangers when His was the only rescue possible. Unfortunately with many, prayer is the last extremity, and when the moment of need is passed prayer is neither remembered nor cherished; it is thought of as a moment of weakness of which to be ashamed. However, there is coming a day when all will cry to God for mercy, if they have not taken the opportunities of grace. Can we say with the psalmist "And the Lord heard him and delivered him"?

The Lord heard him

The certainty that God hears us and will deliver us is of incalculable value in meeting the demands made upon us in this life. I venture to suggest that prayer would be made more often by more people if only they had this certainty. I have lost count of the number of times it has been said to me "It must be nice to have your faith; I do envy you." The evidence of how much relief is obtained simply by praying or even asking someone else to pray is shown in the vast number of prayer requests sent in to various sources. Many daily newspapers have prayer-request columns. God does hear and answer prayer, this is abundantly true, but does He hear and answer me? Many are not so sure.

He cried

So far we have thought of our crying to God. However, the prophet Zechariah reverses the thought. He reveals the real reason why confidence and assurance in prayer are often lacking. There cannot be true confidence in God unless there is the knowledge that God can have confidence in us. Zechariah declared that because Israel did not heed the voice of the Lord when He cried to them He closed His ear to their prayer. Answered prayer is generally conditional upon God's requirements being met: "If ye will hear my voice"; "Come now, and let us reason together." Faith is essential if we are to come with confidence. However, faith requires the realisation that He is able, and the assurance that He will, and this can only truly come when we know we hear Him; faith demands the knowledge that there is nothing between the soul and God.

ARE THE HEATHEN LOST?

by A. P. THOMAS

MINISTER OF KINGSTON ELIM PENTECOSTAL CHURCH AND SOUTH LONDON DISTRICT PRESBYTERY MISSIONARY SECRETARY

YES, they are lost, and they are lost now, even though they have never heard the gospel. If they are not lost until they hear we had better leave them as they are. If only those who definitely reject Christ are to perish we should never tell them about Him ; better to leave them in ignorance than to bring them under condemnation.

But I believe the teaching of the Bible is that men without Christ are lost, and that their only hope of salvation is in the gospel.

Is the reason of their being lost an accident of birth ? Is the reason one of geography that they are lost ? Surely not ! Many years ago Hudson Taylor said " I meet many people who say to me ' I cannot believe that the heathen are lost because they have not heard the gospel.' " I fully agree with them—I do not believe they are lost because they have not heard the gospel ; the heathen are lost for the reason that all other men are lost, *because they are sinful men.* " All have sinned, and come short of the glory of God " (Romans 3 : 23).

The natural man, be he civilised or heathen, does not desire God or His holiness. The heathen are lost because they have violated their own consciences. and to do this knowingly necessarily incurs guilt and its penalty.

Paul speaks of the heathen world in these words : " Dead in trespasses and sins . . . children of wrath . . . having no hope, and without God " (Ephesians 2 : 1, 3, 12). Could any language be plainer ? That is their condition. They are eternally lost apart from the gospel.

Now there are two Bible passages that settle it once and for all. The first is Acts 4 : 12, " Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." None of their gods, none of their religions can avail ; the names of Mohammed, Confucius, Buddha and all others are ruled out ; Christ, and Christ alone, can save.

The second statement is found in John 14 : 6, where Jesus said " No man cometh unto the Father, but by Me." There is no other way to God. It is either Christ or damnation. " I am the way," He declares. No one else can be. No one else is. If the heathen are not lost these two verses do not mean what they say.

It is not my purpose to deal with the teachings of universalism—the belief that ultimately all men will be saved, that finally, since God is love, His love must triumph over His wrath, and every human being will find himself within the embrace of that love. I do not believe this is in harmony with the teachings of Scripture, as to my mind it minimises the gravity of sin, robs missionary service of a powerful motive, and denies true freedom of the human will.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

Quiz Number 1 — *PARABLE POSERS*

From which parables are the following quotations taken ?

CHILDREN'S QUIZ

1. **" While the bridegroom tarried, they all slumbered and slept."**
2. **" Give me the portion of goods that falleth to me."**
3. **" Bound up his wounds, pouring in oil and wine."**
4. **" The care of this world, and the deceitfulness of riches."**
5. **" Put a ring on his hand, and shoes on his feet."**

ADULT QUIZ

1. **" How is it that I hear this of thee ? "**
2. **" Bind them in bundles to burn them."**
3. **" At midnight there was a cry made."**
4. **" He took out two pence, and gave them to the host."**
5. **" Light a candle, and sweep the house."**

ANSWERS TO CHILDREN'S QUIZ

1. The ten virgins. — Matthew 25:5.
2. The prodigal son. — Luke 15:12.
3. The good Samaritan. — Luke 10:34.
4. The sower. — Matthew 13:22.
5. The prodigal son. — Luke 15:22.

ANSWERS TO ADULT QUIZ

1. The unjust steward. — Luke 16:2.
2. The tares. — Matthew 13:30.
3. The ten virgins. — Matthew 25:6.
4. The good Samaritan. — Luke 10:35.
5. The lost coin. — Luke 15:8.

Yes, the heathen are lost—as the coin was lost, the sheep was lost, the son was lost (Luke 15 : 4, 8, 22)—and being lost is the antithesis of all that is implied in the word " saved " in its widest scope.

Christ's purpose was " to seek and to save that which was lost " (Luke 19 : 10), and I cannot find any scriptural warrant for believing that the unevangelised heathen are automatically inscribed in the Lamb's book of life.

If it be true the heathen are " lost " it should move us to deep concern and activity.

In the beginning of the human race God required from man an account of his brother, whose blood cried to Him from the ground. " Am I my brother's keeper ? " is a question of a person who is contemptuous of human life and the human soul. We *are* responsible for our brothers.

" They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
O Church of Christ, what wilt thou say
If in that awful judgment day
They charge thee with their doom ?

Elim Missionary Society feature

The woman's world on the mission field

By ANNE RENSHAW

AN essential thing for a missionary is a sense of humour. In an atmosphere often fraught with frustrations, when life is apt to become tense, laughter is a good safety valve. I do not mean that we should be flippant and not take the struggle for souls seriously, but a laugh often releases tension and, after all, laughter is often the outward expression of an inward joy—and who better to express this than a Christian ?

Life on the mission field is often frustrating. When one is far away from familiar circumstances and all the amenities of civilization, among strange people, one at first feels anything but humorous, but the ability to laugh and feel better for it is very necessary.

At Kikilo the mission was situated on a hill, at the bottom of which was the Bubu river, which during the dry season became a trickle with a wide sandy strip on either side. We had a church just across the river which we used to visit for meetings. For some reason or other the Land-Rover's front-wheel drive had been taken off ; it was not needed because it was the dry season—and who got stuck then ? One afternoon a whole crowd of us went to a meeting at the Tsilopo church. As it got later our fellow missionary was engrossed in sorting out a matter with some of the Christians, so he suggested that we take the children home and go back for him. We did this, and later my husband took the Land-Rover back. It was almost dark by now, so they made to recross the river and the Land-Rover got stuck in the sand! The men walked back up the hill and left the car sitting in the river bed until the next morning.

When at last they got it out the engine was full of sand, so there began the long task of draining it all. They discovered that they had not enough of the right type of oil, but after rifling the other car and finding a few drops from here and there they managed to get enough to get the car going, at least to the township, forty miles away. My husband began to pour the oil in the car while our fellow missionary measured it with the dip-stick. He poured but nothing registered, so he poured again until the precious oil was finished. Still it did not register. Then my husband said " What's that damp patch on the ground under the car ? " There was all the carefully measured oil at their feet—they had forgotten to put the plug in the sump! What now ? What would you have done ? There was a moment of tension, then our fellow missionary sat down on a stone and just laughed until the tears ran down his face! If he reads this and remembers the incident

(*continued on page 615*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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NEXT WEEK

Eight-page inset on evangelism.

EDITORIAL

THE Big Business League championship table provides much more interesting reading and stimulates much more creative thinking than studying football or cricket league championship tables. In fact Crusader committees which are stumped for programmes and are in danger of falling for the inanities of shipwreck nights and snowball nights could do worse than get their secretaries to get the booklet *Times 300,* out in a few days, and spend an evening discussing it. Today's young people are sociological and should study all aspects of social relationships, not only those that hit the headlines from time to time.

The Big Business League table lists Britain's 300 top firms, headed by the colossus, Shell Transport, with capital employed of £1,473,247,000, employing 69,600 people, and making a net profit per employee of £2,957.21. Now there's a subject for discussion in social relationships. I.C.I. follow, with capital employed £1,221,700,000, employing 175,000 people, and making a net profit of only £586.86 per employee.

It is a fascinating table however you study it. After passing the top four giants you come to, fifth, British American Tobacco—net profit per employee £1,144.81. Following this is Courtaulds—textiles—with only £376.11 net profit per employee, but followed next by Guest, Keen and Nettlefolds—engineering—with a net profit of only £299.62 per employee. Then we see with a start that next comes Imperial Tobacco, eighth in the table with a net profit per employee leaping to £1,063.78. But next but one comes Distillers, with a net profit per employee of £2,058.99, followed by Hawker Siddeley with only £163 and Ford Motors next with only £177 net profit per employee. We notice that farther down the table, forty-seventh, Gallahers earned a net profit of £1,017.57 per employee, but Associated British Foods, forty-ninth, only £188.95. And this pattern continues. Sixty-fourth in the table comes Bass, Mitchell, with a net profit per employee of £635.47, but followed next by Rolls Royce with only £179.87. It obviously pays somebody to be in tobacco and drink.

In fact the Chancellor of the Exchequer could help set off the damage done by alcohol and tobacco, and the cost to the nation of financing the results of road accidents caused by alcohol and the cost of the medical care for lung cancer patients, by imposing a Selective Employment Tax of a fiver a week for employees in these apparently lucrative but nationally damaging industries.

But it is a testimony to human perversity that industries that add nothing to the economy but rather the reverse should be so profitable —in fact were we all non-smokers our balance of payments problem would be solved overnight.

Well, Crusaders, there is something to get into your minds and argue about with your colleagues at work. If you get these facts you will not be bemused by propaganda from any source. You can also compare British achievements with European. (*continued on page 607*)

COMMENT, OPINION AND REVIEW

PROGRESSIVE EDUCATION

One would not have imagined that sportsmen would show themselves, in these progressive times, so "without it," or "outwith it," or whatever is the opposite of "with it" (Ah! Square!), as they have done in the case of Brian Close and the captaincy of the English team to visit the West Indies.

But, as was stated last week regarding the reactionary (!) attitude of the Football League in regard to suppressing hooliganism, we now find the M.C.C. selectors equally reactionary as touching sociological theory. Quite clearly the dropping of Brian Close from leading England against the West Indies in the next Test series can only be regarded as some kind of penalty.

Now this penalty can hardly be considered as reformatory, for a word in Brian Close's ear would, we feel sure, have sufficed to reform him in this respect. It may be that the penalty was intended as a deterrent, but again a censure motion would have been sufficient to deter future possible offenders. If, of course, the M.C.C.'s dropping of Brian Close *was* intended as a deterrent we should now be hearing howls of protest from the theorists in sociology, because deterrent sentences are no longer good sociological *theory*, though, surprisingly enough, they still seem to be considered good practice in many good down-to-earth communities.

Can it be that the penalty was intended to be retributive? Why then have we not heard a roar of protest from the sociologists in condemnation of this act of personality outrage?

But are we not taught a lesson by the remarkable fact that in athletics sociological theory is so heavily discounted?

In fact, leaving the subject of the Football League and hooliganism, and the case of Brian Close, and considering athletics in general, Jenkin Lloyd Jones, editor of *Tulsa Tribune*, aptly sums up the position as follows:

"We are now at the end of the third decade of the national insanity known as 'progressive education.' This was the education where everybody passed, where the report cards were non-committal lest the failure be faced with the fact of his failure, where all moved at a snail pace like a transatlantic convoy so that the slowest need not be left behind, and all proceeded toward adulthood in the lockstep of 'togetherness.' Thus the competition that breeds excellence was to be sacrificed for the benefit of something called 'life adjustment.'

"But on the football field they never put in a one-legged half-back on the theory that, considering his disability, he is a great half-back. They put in the best half-back they have. The ungifted sit on the bench or back in the stands even though they, too, might thirst for glory. If our schools were as anxious to turn out brains as they are to turn out winning football teams this strange contradiction would not exist.

"The funny thing about 'progressive educators' is that theory vanishes when the referee's whistle blows for the kick-off; in the classroom they pretend to grade subjectively, against the student's supposed capacity, lest he be humiliated by natural inadequacy."

But why is it that in athletics the prizes go to those who are capable of achievement and who do achieve, not to loungers and scroungers, alcoholics and drug addicts but, in fact, to those who, already equipped by nature, will train and discipline themselves to achieve their goal, while in the serious business of everyday living the weak and backward do not sit in the stands or stand on the sidelines, but are permitted to determine the pace of the whole? The answer is that man has not only fallen morally, incapable of right action; he has fallen intellectually, incapable of right thinking.

EDITORIAL (*continued*)

Incidentally, all the major nationalised industries except British Rail made a profit, with electricity way ahead with a profit of £238,900,000 before interest and tax—but it still currently increases charges! Well, the love of money is the root of all evil—happy the person who is not bemused by it; happier still he who invests all he has in the kingdom of God.

UNCERTAIN SOUNDS

By P. S. BREWSTER

EXTRACTS FROM AN ADDRESS GIVEN AT A BRITISH PENTECOSTAL FELLOWSHIP RALLY

THE Corinthian church was a troubled church; there were deep moral problems, and spiritual health was low; there were hero worship, social snobbery, carnal boasting and divisions. Probably even more serious was the confusion about the outpouring of the Holy Spirit and the manifestation of His gifts. Speaking in tongues, interpretation of tongues and prophecy were in a state of confusion.

The apostle Paul had been the pastor of this very church. In the course of giving instructions Paul asks for a "distinction of sounds" in relation to the gifts of the Spirit. Unless there is clear speech how can the people understand? He goes on to ask how the people will prepare for battle if there is an uncertain sounding of the trumpet.

What all men need and want is certainty. They want no fantasy or speculation; they want to know the facts. In every war there are two sides; so in the spiritual war the battle is between Christ and Satan, and none of us can remain neutral; we must take part either for or against.

The gospel trumpet must warn, must lead and give welcome. The ministerial trumpet must be sounded clearly and with understanding. The gospel is for the assembling and the journeys of the Church. In our Lord's great commission He states that every living soul must hear the gospel, and this great task is committed to the vast body of believers scattered everywhere.

I think the time has come when the Church has to speak with one voice. By this I do not mean that we have to lose our individuality, or our personal inspiration and God-given revelation and conviction; no, we need not merely be machines, but when we face the outside world which is dying without Christ, or when we face an assembly of Christians hungry for the truth, we must speak with an authoritative voice.

We have to learn to appreciate each other. We have to understand and appreciate that many of the things in which we seem to differ could be complementary or supplementary and not opposed. God has set in the Church a great variety of ministries. When the Rev. David Wilkerson came to this country and people came running to the front for conversion crying and loudly weeping some of the criticisms were that the speaker was too emotional. When Dr. Billy Graham came to London it was said that he fitted into the mode and methods of the Church of England. For my part I can see the wisdom and the power of God in all ministries: the quiet ministry, the emotional ministry, the teaching ministry. We are all to give the best of our ability, using our personality and what God has given us to reach the lost.

Regarding pioneer evangelism, personal evangelism, radio evangelism, literature evangelism, social evangelism and overseas evangelism there comes the cry as to which should have priority. On which should we spend our money? Should we consolidate and concentrate on what we have in our churches at the present time, or answer the Lord's commission and be obedient to it and preach the gospel to every creature? Why not let us have the lot? History tells of the Wesleys and Whitfield the revivalists, Howard the prison evangelist, Spurgeon the pastoral evangelist, Moody the people's evangelist, Shaftesbury the social evangelist, and Sankey and Alexander the singing evangelists.

In the history of the world and human affairs there are many voices demanding to be heard. How important it is that the voice of God and the voice of the Church should be heard at this time. Spiritual benefits and edification demand a clear, intelligent, definite message. It is not the strength of the sound, but its distinctiveness. It is understanding the message that the apostle has illustrated in his letter to the Corinthians. I am going to take the phrase "uncertain sound" out of its context.

The actual context deals with the confusion caused by speaking in tongues without an interpreter. It is obvious that these uncertain sounds arose because of disunity and spiritual ignorance. Whenever a message from God is conveyed to the people it must be understood, otherwise, says the apostle,

we merely speak to the air. Truth must be interpreted into the language of the world. Jesus Christ interpreted His Father, and it is left to the Church, helped by the Holy Spirit, to interpret the gospel message to mankind.

UNCERTAIN SOUNDS CAUSE CONFUSION IN THE OUTSIDE WORLD

It is the purpose of God that the Church should evangelise the world. It never was intended that preachers should major their pet themes or put variations of emphasis on certain truths, but simply that they should win the lost. The greatest ministry in the world is to lead people to Christ and to teach them how to live and to prepare for heaven.

It was upon primitive evangelism that God put His seal and confirmed it with signs following. "And the Lord added to the church daily." Without any of the multiplied agents and helps that we have today the gospel spread like a prairie fire. No sooner did evangelistic activity decline than evangelical faith became corrupt and supernatural signs ceased. First go out and gather the converts, then teach them,

(*continued on page 613*)

SPEED IN PROPHECY

From *Prophecy*

IN 1916 there was held in Washington, U.S.A., a celebration of the fortieth anniversary of the birth of the telephone. About 800 diplomats, artists, statesmen, scientists and business men attended. In his address before this distinguished audience, the Hon. Josephus Daniels, then Secretary of the Navy, called attention to a prediction recorded by the prophet Daniel. "One of the old seers," he related, "whose vision seemed to overlap the centuries, and even millenniums, and focus itself upon our own times, said 'Many shall run to and fro, and knowledge shall increase' (Daniel 12:4)." Speed is the paramount thought of this statement by the prophet. So today we are not surprised to read "It is incredible, but nevertheless an inventor has created a new type of flying machine. It is capable of a speed of 650 to 700 miles an hour at average height, and 900 to 1,000 miles an hour in the stratosphere. The speed is that of a bullet."

The Secretary of the Navy, Mr. Daniels, continues: "The prophet says 'The chariots rage in the streets; they rush to and fro in the broadways; the appearance of them is like torches; they run like the lightnings' (Nahum 2:4). It is indeed wonderful what some of these ancient men foresaw. Did Nahum get a foreglimpse of automobiles when he wrote those words? Did Jeremiah get a foreglimpse of the aeroplane as an army scout when he wrote 'Behold, he shall fly as an eagle, and shall spread his wings over Moab. Kerioth is taken, and the strongholds are surprised' (Jeremiah 48:41)?"

So another prophet says "Many shall run to and fro" (Daniel 12:4)—literally "hither and thither with speed." Daniel's words were long ago explained by Gesenius thus: "to run up and down, to go to and fro, hither and thither in haste, to go over the earth in travel." In Nahum 2:3 we read "The chariots flash with steel in the day of his preparation." One rendering is "with fire of steel" or "fire encased in steel." "The chariots rage in the streets." It means "they go at breakneck speed." It is the same word that is used of Jehu's furious driving. "They jostle one another in the broadway . . . the appearance of them is like torches"—certainly a suggestion of today's glaring headlights. "They run like the lightnings." Here is a prophecy of great chariots of steel, propelled by fire, bumping one another even in broad highways.

As far back as the seventeenth century the distinguished scientist Sir Isaac Newton studied this prophecy of Nahum, and he caught a glimpse of the prophet's vision of speed. He wrote: "I am convinced that there will be a marvellous increase in the speed of transportation on the earth. I believe, in the providence of God, though the method now be entirely hidden, men will yet travel at the rate of fifty miles an hour." For making this statement the noted infidel Voltaire held Newton up to ridicule, calling him a "silly dotard," and declared that "study of prophecy has led the prince of philosophers to make a fool of himself." It is easy today to determine who the "silly dotard" was. Over and over again does the book of prophecy prove that the omniscent One is its author.

The prophet Nahum (2:5, 6) sees some strange sights. They are also familiar to the people of today. "They shall stumble in their walk; they shall make haste to the wall thereof, and the covering shall be prepared. The gates of the rivers shall be opened,

(*continued on page 614*)

YOUTH PAGE

Secrets of successful leadership

By ALEX TEE

SUCCESSFUL leadership demands a sense of responsibility. Juvenile delinquency often stems from a home without a leader. Any political party without a strong leader is never at its best. Neither is a Sunday school or any other youth department for that matter. Often leaders are born with the qualities that make for leadership, but on the other hand there are some people who realise their own inability to lead. They have prayerfully studied how to set about this vital task in order to get others to follow them to do a grand job for the Master. There are at least five factors that go to make good spiritual leaders.

A SENSE OF CONCERN

If I am not concerned for the souls of men I will never be an evangelist. If I am not concerned for boys and girls I will never be at my best as a Sunday school teacher or youth leader. Love for them will make me work for and with them. It will make me study for and with them. I must ever keep fresh in my mind that the whole lives of young people can be moulded and changed if I do my job well with the help of the Holy Spirit.

A SENSE OF CONVICTION

I must be utterly persuaded that what I am teaching and giving to those whom I am to lead is not only right but is the highest, the noblest and the best. Do I believe that Pentecostal Christianity is God's best for those who will be under my care? To be sold out for God is wonderful, but to get others to be so as well as yourself is even better. You can never lead anyone farther on than you are yourself. Can you say "Be ye followers of me, even as I also am of Jesus Christ" and feel all who did so would make splendid Christians?

A SENSE OF CONFIDENCE

It is possible to be bold without being bombastic. A true leader will always create a sense of confidence. Followers always want to feel proud of their leader. This involves being dignified, gracious, loving, neat in our appearance, yet strong and sharp on the uptake, but above all having the Spirit of Christ in all things. Christ is a model leader. He was strong yet tender. He could hit out at the Pharisees, using scathing language, yet He could take time to put His hands upon boys and girls to bless them. He spoke as one having authority and yet He could genuinely weep over a city and at a graveside. He went to the cross with a sense of concern, a sense of conviction. He knew that what He was going to do was not only right but necessary. He had a sense of confidence that He would see everything through to victory.

A SENSE OF COMPETENCE

A successful leader must be able to think clearly and constructively. He must be able to weigh up alternatives and choose correctly. He must study how he can best express his opinion in a concise yet clear way. This creates confidence in his competence! It is unfortunate if a leader has a good policy and yet gets muddled when trying to get it across to others. Leaders often take a course of elocution. A competent person realises that others too have ideas. He is quick to detect them and compliment the point of view expressed. Selfish leaders will seek to take all the prominence, but truly spiritual leaders will encourage leadership in others. There are many ways of doing this. Compliments bring encouragement!

A SENSE OF COURAGE

No leader will always have plane sailing. There will be times when unkind words will be spoken. Any weak point in his programme will be pinpointed and may even be cleverly exaggerated by his

(*continued on page 615*)

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Women's Page

by Margaret M. Ladlow

"They continued stedfastly . . . they continued daily" (Acts 2:42, 46).

THE holidays are almost over, and here in Scotland the children have returned to school. Life has resumed its ordinary routine after the excitement and pleasurable change brought by the yearly vacation. I wonder if some of us feel that things are a little flat as we return to the familiar household routine for mothers and housewives or to the office or factory for the younger sisters. The same old kitchen, the same old desk or counter and the sameness of things and circumstances can be dreary and tedious at times. Yet is it not at this point that our commitment to Christ can transform the commonplace?

"Forth in Thy name, O Lord, I go,
My daily labour to pursue,
Thee, only Thee, resolved to know
In all I think, or speak, or do."

These words of Charles Wesley contain in them a way of life, a grand secret which we must all discover. A successful Christian life is developed only by the practice of living—steady, persevering, painstaking living. Theory, godly aspirations, hopes, dreams and vague intentions are not enough, but for sixteen hours of every day we must live and labour for the Master.

I can confidently guarantee that life will take on new dimensions, new meaning, fresh sparkle, if we meet each new day as a challenge, an adventure in which we live out our faith. Last week I wrote to you about our visit to the birthplace of David Livingstone, doctor, missionary, explorer, consul and anti-slavery champion. It is very significant to note that in telling of his boyhood memories he remembers one who gave him a wonderful principle by which to live and which he never forgot. Writing of the influence on his life of one of the elders of the little independent chapel in his native village he tells: "David Hogg addressed me on his death-bed with the words 'Now, lad, make religion the everyday business of your life, and not a thing of fits and starts; for if you don't temptation and other things will get the better of you.'"

What pearls of wisdom, what sound and godly counsel, given by a dying saint to an earnest young Christian. David Hogg never knew what effect his words had upon his young friend, but how magnificently David Livingstone carried them out! For thirty-three years he toiled incessantly, living for Jesus as a doctor, pastor, teacher, translator, builder, explorer, emancipator, friend and helper. After detailing the long list of activities of his wife and himself, he wrote in one of his letters: "We had nearly attained to the indispensable accomplishments of a missionary family in Central Africa—the husband a jack-of-all-trades without doors and the wife a maid-of-all-work within."

A golden thread of service and dedication can run through all our tasks if we do them as "unto Him"; such an attitude to daily work and living will trans-

(*continued on page 612*)

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PRAYER AND PRAISE

By F. H. COLEMAN

ELIJAH was the man who refused to take no for an answer. It would seem that it was much harder to unlock heaven than to lock it. The heavens were shut after the prophet said that there would be neither dew nor rain according to his word. But to open the heavens Elijah had to pray seven times with his head between his knees, until at last God answered prayer and gave rain.

Israel had been gathered at Mount Carmel for the great test. The God who would answer by fire, let him be the God of Israel. Elijah prayed; the fire came down; the people shouted "The Lord, He is God"; Baal's prophets were slain; but this was not enough to open the locked heavens and bring rain upon the parched ground. Holiness there must be. No barrier must be between God and us, but there must be also prayer and the audacity of faith. It was not until Elijah prayed and sent the young man again and again to look for the cloud as small as man's hand that the long drought was broken.

There are times when we must pray through, and when we have the assurance in our hearts act in faith, for God has given us what we desired of Him. Faith without works is dead.

In the Christian Church there are many good, upright, honest Christians who seek to live godly, holy lives but never do anything for the kingdom of God. Good Christian living needs the addition of prayer that will not take no for an answer until God sends revival upon the earth.

WOMEN'S PAGE *(continued)*

form the meanest task. Dear old Anna the mother of Alexander Irvine, living in the poverty of the tumble-down cottage in Pogue's Entry in the town of Antrim, in her simple way had found the secret. In that delightful little biography of his mother *My Lady of the Chimney Corner* he tells how she told the old godless stone-breaker, to his utter amazement, "I've seen the Son of man every day of my life, for twenty years." She declared she had more than seen Him and went on to say she had made tea for Him and broth on Sundays, and mended and washed His clothes! Indeed, all she did in that home and for her children and her neighbours she did it as "unto Him," and so in the midst of her poverty she remained triumphantly happy. Such a way of living will not only pay dividends in our personal experience but will impress all around us with the worth of true Christianity.

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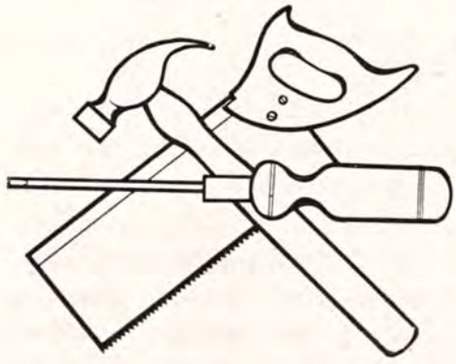

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COMING EVENTS

BIRMINGHAM, Selly Oak. September 30 to October 12. Elim Pentecostal Church, Alton Road. Evangelistic and divine healing campaign conducted by Pastor John Woodhead. Weeknights at 7.30 (Friday excepted). Sundays at 11 and 6.30.

BIRMINGHAM, Winson Green. September 24. Elim Pentecostal Church, Handsworth New Road. Pastor and Mrs. K. J. Marriott's farewell services at 11 and 6.30. September 30. Induction of Pastor M. Chuter, at 7. Preacher : F. G. Evans. Convener : R. J. Morrison.

BOLTON. September 30. Elim Pentecostal Church, Platt Street, off Bridgeman Street. Rally at 7.30. Preacher : E. J. Thomas (Liverpool). Convener : K. Smith.

CAERPHILLY. October 5-9. Elim Pentecostal Church, St. Fagan's Street. Annual convention. Sunday at 11 and 6.30. Weeknights (not Friday) at 7.15. Preachers : E. R. Smith (Yardley) and J. Whitfield Foster (Lee).

CHELMSFORD. September 23, 24. Elim Pentecostal Church, Mildmay Road. Youth Weekend. Saturday at 7. Sunday at 11, 3 and 6.30. Preacher : B. C. Richardson (Barking).

CROYDON. October 1. Elim Pentecostal Church, Stanley Road. Sunday school anniversary. At 6.30. Preacher : Leslie Todd (Thornton Heath). October 5. Sisterhood rally at 3 and 7.30. Preachers : Pastor and Mrs. Howard Carter.

DUBLIN. Currently. Elim Pentecostal Church, Thomas Street. Evangelistic campaign begins by Charles Brookes. Pray for this missionary effort.

GREENOCK. September 23-28. Elim Pentecostal Church, Belville Street. Evangelistic services conducted by Brian J. Garrard (High Wycombe). Sunday at 11 and 6.30. Weeknights at 7.30.

HULL. September 23. United Christian rally in Jackson's Ballroom at 7.30. Preacher : J. Kay (Leeds). 24. City Temple, Hessle Road. Visit of " The Singing Sheppards " from the U.S.A. At 11 and 6.30.

KINGSTON. September 26. Elim Pentecostal Church, Thames Street. Visit of Arthur Ransome (Pentecostal Jewish Mission) at 7.30.

LONDON. September 23. Kensington Temple, Notting Hill Gate, W.11. British Pentecostal Fellowship rally at 7. Preachers : J. J. Morgan and S. Page. Convener : J. Hywel Davies.

LONDON, Islington. October 5. Elim Pentecostal Church, Lennox Road, Finsbury Park. Sisterhood anniversary at 3. Preacher : Mrs. M. Dainton.

LONDON, Leyton. October 7-12. Elim Pentecostal Church, Vicarage Road, E.10. Convention. Saturday at 6.30. Sunday at 11 and 6.30. Monday to Thursday at 7.45. Preacher : L. Reeves (Norwich).

MOTHERWELL. October 1-14. Elim Pentecostal Church, Airbles Road. Pentecostal campaign conducted by the Smith-Forseth Party. Sundays at 6.30. Weeknights at 7.30 (not Fridays).

NEWCASTLE-UPON-TYNE. Commencing Saturday, October 7, at 7, in the Elim Pentecostal Church, Heaton Road, Newcastle-upon-Tyne. Crusade conducted by Pastor D. J. Ayling (Brighton). Sundays at 11 and 6.30. Weeknights at 7.30. Saturdays at 7. Also children's crusade, October 9-12 at 6. Teenage specials each evening. Please pray for this crusade.

OXFORD. September 23, 24. City Temple, Botley Road. Youth Weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher : A. R. T. Whittall (Woolwich).

SALISBURY. September 24. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Sunday at 11, 2.45 and 6.30. Preacher : J. C. Smyth. Convener : J. F. Hardman.

(*continued on back page*)

UNCERTAIN SOUNDS (*continued*)

and it is the pleasant task of the Church to bear and rear spiritual children. There are two laws in Church life ; one is the inward growth, and the other is the outward expansion.

UNCERTAIN SOUNDS CAUSE CONSTERNATION AMONG BELIEVERS

There is no doubt there is a lot of apprehension, coldness and backsliding because of the uncertainty of so many sounds that are being heard today. Dr. Billy Graham said at the World Congress of Evangelism in Berlin that there is a lot of confusion among believers, and some are even believing the Devil's lie that evangelism is finished, past, outdated.

UNCERTAIN SOUNDS CAUSE THE CESSATION OF EVANGELISTIC ACTIVITY

Because of uncertainty in this generation, many young men who come into God's work fired with the first thrill of their own conversion and the message of evangelism have now settled down and are allowing their gifts to become dormant merely because they are uncertain. Timothy had the spirit of fear and was told by the apostle Paul to stir up the gift within him. Isaiah the prophet was told to keep on preaching and prophesying until there was no one else available to listen to him. We are living in a non-churchgoing age ; two of the greatest wars in history have created tremendous problems and men and women are indifferent to the claims of the gospel, and yet in spite of this we must go on preaching the gospel and winning souls for Christ. The responsibility is God's, and not ours. We are to obey ; it is He who gives the results.

UNCERTAIN SOUNDS BREAK DOWN THE WHOLE PRINCIPLE OF UNITY

It was never intended by God that there should be division in evangelism. Our Lord distinctly said, in His great prayer, that we should be one. Therefore to get more concrete results the Pentecostal people have to be one in desire, one in objective, one in activity and certainly one in the appreciation of each other's ministry. Any message from God must have a distinct sound: that men must be saved, that God can keep you once you are saved, and that the wicked will be turned to hell.

ONE day Jesus went up a mountain, sat down and taught His disciples. Some of the things Jesus said may be hard for you to understand, so I will try to explain them to you. Jesus said "Blessed are the poor in spirit." He did not mean those who had no money but those who realise that they are helpless to save themselves and have given their hearts to Jesus, so that they now belong to God's kingdom.

It's like Molly and Barbara. Molly was always in mischief; she seemed to have a little imp inside her which was always leading her to do naughty things. She also had a bad temper, and if she could not get her own way in everything she made a terrible fuss. One day in Sunday school Molly heard that Jesus had not come to save the righteous people but those who were bad. So Molly gave her heart to Jesus and she found that He helped her to be willing to please other people, and she was much humbler.

But Barbara was a goody-goody girl; she never seemed to get into trouble and she had a very high opinion of herself. She was like Cassius Clay, she thought that she was the greatest. On the Sunday that Molly gave her heart to Jesus Barbara thought "I'm not one of the bad ones, that means Molly," so she did not accept Jesus as her Saviour. We can see that she had the sin of pride, can't we? But God tells us in the Bible that the only way we can get to heaven is by believing that Jesus died for our sins. We have all sinned, but Jesus is willing to accept us if we come to Him and ask Him to forgive us, and straight away we belong to the kingdom of God. We can't earn the right to go to heaven by being goody-goodies; that is the wrong sort of goodness. We learn to do good because we love Jesus, and we wouldn't want to do anything wrong and hurt Him, would we? So the next time you feel like saying something unkind, or sticking up for yourself, remember Molly and the change Jesus made in her life.

God bless you. Lots of love,

AUNTY MAY.

IF YOU DON'T WANT TO PRAY READ THE NEWSPAPERS (*continued*)

Christian university where regular subjects could be taught along with religious education by people dedicated to the task.

6. More governmental support for Church education programmes. Grants for buildings for Sunday school work and better grants for students entering Christian colleges.
7. More interest and encouragement from parents. It is not sufficient merely to allow children to go to church if they wish—they should be taken and an example set.

This whole idea of reading newspapers instead of religion in schools presents a challenge.

If you don't want to pray read the newspapers. I find that when I do read the newspapers it makes me want to pray. To read the newspapers today fills you with horror. If we want our children to read them we, as parents, should demand a clean-up of standards in many cases. To read the newspapers fills you with fear—they reveal a frightening world. To read the newspapers fills you with amazement—you could almost imagine you were reading an enlarged and detailed version of the Bible. Prophecies given centuries ago are being fulfilled before our eyes and point to the near return of Jesus Christ to this earth. To be ready for this event we must be aware of the purpose of His coming to earth the first time. He came to rescue us from sin by His death and resurrection. The question is what will you do with Jesus Chist? Will you allow Him to be the laughing stock of our day schools or will you identify yourself with Him and help the children to as well?

Your future, the future of your children and the future of this country depend on your decision today.

SPEED IN PROPHECY (*continued*)

and the palace shall be dissolved." The prophet saw them stumbling about in the deadly fumes seeking the prepared coverings. As the powerful bombs exploded the palace was "dissolved," and the river gates were opened to the enemy. Whether the psalmist knew the import of his words or not, he records a nutshell description of modern radio. He notes that it was also being used for evil purposes; he said "They scoff, and in wickedness utter oppression. They speak from on high. They have set their mouth in the heavens, and their tongue walketh through the earth" (Psalm 73:7-9, R.V., margin).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, September 25th — Psalm 78:1-25

This psalm has been called the parable of the prodigal nation (v. 2), the story of the waywardness of God's first-born son, Israel (Exodus 4:22). In this mirror we may see ourselves, our forgetfulness, our cowardice, our disobedience and unbelief, despite all God's goodness to us. " The children of Ephraim, armed, and carrying bows, turned back in the day of battle " (v. 9). Men of noble Joshua's line, but when the time for fighting came they were not to be seen. Of what use are soldiers if not to fight? So God distinguishes His true warriors. Jesus had His deserters too: " From that time many of His disciples went back, and walked no more with Him " (John 6:66).

Tuesday, September 26th — Psalm 78:26-52

Though they flattered Him and even lied when they prayed, " He, being full of compassion, forgave them " (v. 38). They gave Him feigned words only; He gave them love and mercy. As parents might be moved to pity and horror by the lying of their child, so was Israel's God moved by the lying of Israel. It can be heart-breaking to see those we love doing wrong and yet excusing and defending themselves. Let us with gratitude recall our former state and attitude (Ephesians 2:1-4) when the same gracious God, who is rich in mercy and love, forgave and restored us.

Wednesday, September 27th — Psalm 78:53-72

Asaph outlines the history of Israel from her beginnings right up to his own day, when it seemed that at long last the nation was established for ever under David's rule (v. 69). Alas, the parable of her prodigal state continues still, and not until Messiah comes a second time will she find her true rest. How gripping is the story of David, the shepherd of sheep who became the shepherd of God's own flock ! The one was a good training for the other. Two of his great qualities are mentioned here: the integrity of his heart, for remember he was called " a man after God's own heart " (Acts 13:22), and the skilfulness of his hands. The heart speaks of affection and love, the hands speak of effort and service (v. 72).

Thursday, September 28th — Psalm 79:1-13

Most probably the psalmist writes of the invasion of Shishak, king of Egypt (1 Kings 14:25:8, 2 Chronicles 12:2-9), which occurred in his lifetime. In their distress the godly cry, confessing the shame and reproach of the people, praying for the cleansing away of their national evils, and interceding for the captives and those public figures among them who are condemned to death (vv. 4, 9, 11). It is doubtful whether Christians could share the psalmist's prayers for vengeance on Israel's enemies (vv. 6, 12), for they are to love their enemies and pray for them (Matthew 5:44). There is, however, a form in Hebrew grammar by which we may understand these imprecations as prophecies of the future and not as maledictions, e.g. " Thy wrath shall be poured out . . ."; " Thou wilt render sevenfold . . ." They then become predictions of God's righteous judgment which must come to all.

Friday, September 29th — Psalm 80:1-19

This psalm seems to be set in the same period as yesterday's. Mention of the vine (v. 8) reminds us of the parable of the vineyard in Matthew 21:33-46, and also of Him who said " I am the true vine." He brings a harvest to God where Israel failed. " The Son of man " (v. 17) is His chosen name for Himself; He used it sixty-seven times. He is the Shepherd of Israel (v. 1), who has been exalted by God to be the Man of His right hand (Acts 5:31), most dear and most honoured, and God has indeed strengthened Him for the mighty work of human redemption. The Jews of old regarded this verse as referring to Messiah.

Saturday, September 30th — Psalm 81:1-16

" Asaph was the poet of the history and politics of Israel; a truly national songster, pious and patriotic " (C. H. Spurgeon). The solemn feast day (v. 3) was the first day of the seventh month, which ushered in the feast of tabernacles or harvest home. Such an occasion calls for loud songs and joyful praise, with all kinds of musical accompaniments. Well could old Israel have sung " We're a happy lot of people, yes we are ! " They were. Verse 10 has often been misapplied as being a divine promise to unprepared speakers ! Actually it describes hungry little nestlings with wide-open beaks, waiting for the parent birds to drop the welcome morsels down. God's grace is inexhaustible. Israel need never have wanted (cf. vv. 11, 12, 16), nor need we.

Sunday, October 1st — Psalm 82:1-8

To local magistrates, justices of the peace and all who in any capacity exercise judgment over their fellow men comes this timely reminder that God is the supreme Judge of all (v. 8), and of them in particular (v. 1). British justice is world-famed, yet there is still much injustice in our land, especially among the poor and the needy (vv. 3, 4). " One law for the rich and another for the poor " still has weight. When justice fails a country dies. Judges stand in the place of God (Romans 13:1-6). Judges sit while hearing cases and rise when the time comes to give sentence (v. 8). " When once the Master of the house is risen up . . ." (Luke 13:25) speaks of Christ's hour of judgment.

WOMAN'S WORLD ON THE MISSION FIELD (*continued*)

perhaps he will realise how much he taught us that a sense of humour is a missionary's necessary armour.

YOUTH PAGE (*continued*)

critic. Then, too, there are times when the unexpected happens. Here is when true character and calibre come into play. When the Lord appointed Joshua to follow one of the greatest leaders this world ever had He told him three times in the one chapter " Be strong and of a good courage."

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BIRTHS

JOSLIN. On August 25th, to Norah (eldest daughter of Pastor J. A. Wright) and Peter, of Elim Pentecostal Church, Southend-on-Sea, a son, Philip Edward.

TEE. On September 8th, to Pastor and Mrs. Alex Tee (National Youth Director), a daughter, Sharon.

MARRIAGES

CHEESEMAN—HORSFALL. On September 4th, at the Elim Pentecostal Church, Salisbury, John Anthony Cheeseman to Betty Rosalind Horsfall. Officiating minister: James F. Hardman.

DAY—HOBSON. On August 5th, at Jubilee Temple, Blackpool, Carol, only daughter of Pastor and Mrs. F. J. Day, to David Eric Hobson, of Preston Pentecostal Church. Officiating minister: Mr. Atkinson, of Preston.

KIRBY—SHOOTER. On September 9th, at Elim Pentecostal Church, Bradford, Harry Leslie Kirby to Bessie Shooter. Officiating minister: E. J. Jarvis.

NILES—HAWKINS. On September 2nd, at St. Margaret's Church, Chipstead, Christopher John, only son of Pastor and Mrs. R. J. Niles, to Vivienne J. Hawkins, of Coulsdon.

WITH CHRIST

JONES. On August 20th, Mrs. May Jones, aged 63 years, faithful member of Elim Church, Gloucester. Officiating minister at funeral: Rev. A. G. Jarvis.

PETERS. On August 18th, Mrs. Peters, aged 76 years, faithful member of Elim Church, Gloucester. Officiating minister at funeral: Rev. A. G. Jarvis.

PRICE. On August 25th, Mrs. Alice Kate Price, aged 71 years, for many years a member of Winson Green Elim Pentecostal Church, passed into the presence of the Lord. "Till He come." Officiating ministers at funeral: K. J. Marriott and F. G. Evans.

REDDING. On August 15th, Thomas T. Redding, aged 85 years, grandfather of Pastor R. C. Redding and veteran member of Elim Church, Thornton Heath. "For ever with the Lord." Officiating minister at funeral: B. G. Edwards.

ITINERARIES

D. C. Lewis, on furlough from India:
September 23, Eastleigh; 24, Portsmouth; 25, Gosport; 26, Ryde; 27, Petersfield; 28, Romsey.

COMING EVENTS *(continued)*

SOUTHPORT. October 1. Evangel Temple, Manchester Road. Harvest thanksgiving at 10.45 and 6.30. Preachers: T. Hughes (Crewe) and L. Knipe. October 2-5. District Presbytery rallies at 7.30. Preachers: E. J. Thomas, S. Beresford, A. Lambie, E. J. Jarvis and W. J. Hilliard. Convener: J. Tetchner.

TREALAW. September 23-26. Elim Pentecostal Church, Miskin Road. Twenty-first annual convention. Saturday at 7. Sunday at 11 and 6. Monday and Tuesday at 7.30. Preachers: W. M. Plowright, W. L. Bell, A. Nicolson. Convener: Lyndon Jones.

WESTCLIFF-ON-SEA. October 1-5. Elim Pentecostal Church, Electric Avenue. Youth week. Sunday at 6.30. Weeknights at 8. Preacher: David Phillips.

WORTHING. September 24. Elim Pentecostal Church, Grosvenor Road. Harvest thanksgiving services at 11 and 6.30. Preacher: E. Eldred.

WORTHING. October 7-9. Elim Pentecostal Church, Grosvenor Road. Saturday at 7. Annual choir night. Preacher: A. S. Brewster. Sunday at 11 and 6.30. Monday at 7. Services conducted by F. Hodge and party.

BOLTON AUTUMN OUTREACH
Elim returns to Bolton town centre in October
EVANGELISTIC CRUSADE
Tell your friends and relations in the Bolton area about it.
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D.1547

"European Operations" urgently require fourteen men and women to "go" to Armentieres in France for two weeks. Dates: September 23rd till October 7th. Cost £18 inclusive. Contact Pastor Oldfield, 31 Tower Hill, Ormskirk, Lancs.

D.1544

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THE ELIM EVANGEL

Vol. XLVIII No. 39 SEPTEMBER 30th, 1967 6d

An early-morning Elim Pentecostal Church Sunday school in Brazil

Study one

THE PRICE OF THE CROSS

1 Peter 1 : 18, 19

by H. L. Dawson

MINISTER OF THE ELIM PENTECOSTAL CHURCH, HOLYHEAD

IT is not without significance that there is some reference to the cross in each chapter of the first epistle of Peter. One can but assume that the cross was of such importance that, as far as Peter was concerned, it was the very core of the gospel he preached. Chapter one brings before us the great truth concerning the price that was paid for our redemption. To those who receive salvation redemption is free ; like the telegram there is no charge for delivery—but someone has had to pay, and the price paid for redemption was fully met by the Lord Jesus, and what a price to pay !

FIRST CONSIDER WHAT REDEMPTION IS

The sign of the pawnbroker, once familiar to our fathers, has practically disappeared in these days of affluence, but some of us remember that one who had left an article in pledge had to pay back the price of redemption before the goods could be redeemed. This was redemption at a price. But this does not fully describe our redemption. True we had got into debt by our wilfulness and sin, and were too destitute to pay the price of redemption had this been possible ; but just as Naomi was dependent upon her kinsman to redeem the parcel of land that pertained to her husband Elimelech so we were dependent upon our heavenly Boaz to take upon Himself the price of our redemption.

But redemption is not just buying back, it is also deliverance from the state or condition we were in ; so Peter, in describing this redemption says " Ye are redeemed from your vain conversation, received by tradition from your fathers." Here then is a mighty truth : we are bought back at a price, and delivered from our former state, so that our old master has no more hold upon us. The price is paid, the I.O.U. has been settled and we are set free ; for " whom the Son sets free is free indeed." Our state of poverty has become a position of wealth in Christ Jesus.

When Ruth was married to Boaz she partook of his wealth, became one with him, entered into his riches and shared his position of respect ; she had no longer to go into the fields to glean the " handfuls of purpose," for the field was now hers. This is the positive side of salvation. Having been delivered from our former condition we are brought into a position of blessing. There is no need for us to live as paupers ; all the wealth of Christ is ours ; yet, alas, many Christians have not realised that as it was said once in the Old Testament so it can be said today : " Know ye not that Ramoth in Gilead is ours, and we be still and take it not ? "

The story has been told about a certain man who had relations in America whom he wished dearly to see, but since he could not afford the ticket it seemed unlikely that he would ever be able to go. Then a friend hearing of his need bought him a ticket on one of the great liners. The day before he was to embark his mother packed him a great hamper of sandwiches to sustain him on the journey, and once on board the liner he ate his sandwiches while everyone else resorted to the dining room and fared sumptuously. But his sandwiches soon became dry and unappetising, and with longing eyes he would watch the diners enjoying the good things. Then he was asked by one of the officers why he did not take his seat in the dining room and he replied " Oh, I could never afford to pay for such rich food." " Ah," said the officer, " but did you not know that the price was paid in your ticket ? " How foolish it is for the Christian to fail to partake of what is his inheritance in Christ ; the price is paid, now we must appropriate what is ours in Christ.

WHAT REDEMPTION INVOLVES

The whole of the Godhead was involved in our redemption. God the Father was involved : " For God so loved . . . that He gave His only begotten Son." God the Son was involved : He was " the Lamb of God that taketh away the sin of the world." The Holy Spirit was involved, for Christ was conceived of the Holy Ghost and was full of the Holy Ghost.

Redemption was formulated in eternity (1 Peter 1 : 20)

The plan of redemption was not hurriedly drawn

up at the fall of Adam in the Garden of Eden ; nay, it was carefully planned from eternity. In the long ages of eternity God prepared our redemption ; it was planned with divine care and wisdom and was then manifested in amazing grace, so that from eternity there has been a Lamb as it had been slain ; a cross has been in the mind of God from the very foundation of the world, and even before the world was formed the cross was a reality to God.

Redemption was manifested in the stable (1 Peter 1 : 20).

Notice " was manifested in these last times for you." To the shepherds the message was " Unto you is born this day in the city of David a Saviour, which is Christ the Lord," and Paul in Galatians 4 : 4 said " In the fulness of time God sent forth His Son made of a woman." To Mary the message was " That holy thing which shall be born of thee shall be called the Son of God," and we read in Luke 2 : 7 " And she brought forth her first-born Son, and laid Him in a manger." And so there in Bethlehem-Judæa, in quiet insignificance, the eternal Lord of glory was born, and as the shepherds later visited that stable they gazed upon the Redeemer of mankind, the Saviour of the world.

Redemption was fulfilled at Calvary

The plan of salvation was incomplete without the cross ; to redeem the world the price had to be paid ; blood sufficient to atone for all had to be shed, and only the sinless Son of God, shedding His own blood, could pay such a price ; and at Calvary, as God's Lamb hung upon the tree in agony and blood he cried with a loud voice " It

(*continued on page 630*)

PROVISION FOR PREACHERS

The power of the Word of God

By F. G. EVANS
MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

WE are living in a power age, when power both real and pretended is greatly admired. The Bible declares that power belongs to God. He sets up and puts down. His power is evidenced all around but, as far as we are concerned, the great reservoir of it is in the Bible. The reason the Church is losing its effectiveness and relevance today is not its lack of modernisation but modernism with its continual playing down of the Bible.

The Bible is God's Word

Jesus spoke as a man with authority. This was recognised by the centurion among many others. His authority was, of course, derived from who He was, but it also came from the fact that He spoke the words that His Father gave Him to speak. This word cannot fail, it is settled in heaven. It is unchangeable. It has the same quality of command as the word that flung the stars into space and commanded the dead to rise. Men of faith in all ages have proved this book to be God's book and to be an inexhaustible mine of wealth and power. Men have done far more than move mountains by this book. Nations and continents have been changed, schools and hospitals have been built, evil has been expelled and lives have been transformed by it. Livingstone's words concerning Christ, " If He be God and died for me no sacrifice I can make for Him is too great." could be echoed and adapted concerning the Word of God.

It is to be the basis of judgment

Have you never stood by the synagogue door and watched Jesus heal, or stood by Bethesda's pool and thrilled as the paralytic carried his bed? This will not be the basis of judgment. However, you have read the story of the cross, how Jesus bled and died. " What will you do with Jesus? " is almost the same question as " What have you done with God's book? " People can easily persuade themselves that they have not actually treated Jesus badly because they have no actual person before them, and can treat salvation as an airy-fairy thing. They can persuade themselves that they would really love and serve Him if they had lived in Bible days.

It is seed that must germinate

The seed is the Word, said Jesus, in explaining the parable of the sower. It must grow. It will grow conviction and conversion. It will grow new men and new women. It is the seed of the regenerated life, eternal life. " Born again of incorruptible seed " declares Peter. " Thou hast the words of eternal life " he answered Jesus. How are lives changed? By this Word. Sooner or later this Word will spring to life. If we will allow it, the Word will give new life and power ; but if we refuse it, it will condemn and put us into hell. There are no other alternatives ; if this Book is not allowed to save us it will kill us.

Many souls won for Christ in Guyana

by P. S. BREWSTER

OUR missionaries John and Gladys MacInnes have laboured for God in South America for eighteen years. Undeterred by constant heat, flies, mosquitoes and all kinds of insects, they have preached the pure gospel of Christ in season and out of season. They are tireless and versatile in their dedication, and have early-morning prayer meetings at 6 o'clock. How they love these people ; and nothing seems too much trouble for them to do for the aged members of the assembly.

When Pastor and Mrs. MacInnes obeyed the urge to go to Guyana eighteen years ago they literally started their pioneer missionary work from nothing. A few children gathered in their home, they preached in the open air, and eventually won a few precious converts for Christ. Thus Elim was born in Guyana. Today they have a beautiful church, a home, and several out-stations run by the local men. They have a regular ministry in the local prison, and a tremendous ministry in the leper colony. The church is very well attended, and their thriving Sunday school fills the church to overflowing. But they have had so many setbacks, with some of their best converts going for further education to Britain and the U.S.A.

It is amazing how Mr. MacInnes can keep fresh, alert and on fire for God with all the variety

A branch Sunday school with J. MacInnes in Guyana.

of services and ministering for eighteen years. Undoubtedly his passion for prayer contributes much to this.

It was such a blessing to stay in their home, to share ministry, and to reap a little of what they have so faithfully sown. The visit to this missionary outreach in South America is the highlight of a lifetime, and can only make us thank God for such men and women.

Over 300 lepers, men, women and children, most of them in the advanced stage of this dreadful disease, will ever bless the day that Pastor and Mrs. MacInnes came to Georgetown. I personally spoke to almost forty lepers who could all testify to their personal salvation, and so many have been led to Christ through the ministry of our Elim missionary. How these unfortunate lepers love this compassionate man of God. He prays for them, lays his hands upon them, takes them in his car, and has absolutely no fear of the disease at all.

After spending two hours with them Mrs. Brewster and myself went quiet and felt sick, and we lost all appetite for food. Some of these lepers had no eyes, no hands, no legs. Others had such shape-

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

Quiz Number 2 *DELIVERERS OF ISRAEL*

CHILDREN'S QUIZ

1. **Who lost his hair and his strength ?**
2. **He asked for a sign from God and used a fleece of wool for this purpose.**
3. **Who slew a giant and delivered Israel from the Philistines ?**
4. **Who led the children of Israel out of Egypt ?**
5. **Who slew more in his death than in his life ?**

ADULT QUIZ

1. **Who defeated Sisera ?**
2. **Who was renamed Jerubbaal ?**
3. **Who slew Eglon and delivered Israel from the Moabites ?**
4. **He defeated the Midianites.**
5. **Who delivered Israel from Cushan-rishathaim, king of Mesopotamia ?**

ANSWERS TO CHILDREN'S QUIZ

1. Samson.
2. Gideon.
3. David.
4. Moses.
5. Samson.

ANSWERS TO ADULT QUIZ

1. Balak.
2. Gideon.
3. Ehud.
4. Gideon.
5. Othniel.

less bodies. Some lay on the floor ; others hid behind curtains to hide their dreadful condition. In spite of this, those who were saved were full of the joy of the Lord and thanking Him for His goodness in saving them. They sang choruses for half an hour, and I was deeply moved when they took up a small offering for our missionary. He wanted to refuse the small coins, but it was their way of saying " Thank you." Before our Elim missionary had a car he cycled sixteen miles every Friday to minister to his beloved leper friends. Two lepers were baptised in the local river a few days ago.

If Pastor John MacInnes came to Guyana for the sake of this leper colony alone all his eighteen years would be well worth while, but this work is only part of his labours. He has a central church, purchased and paid for, filled with adults and children. He also has two preaching outposts, and six branch Sunday schools where numbers average 400 children.

John and Gladys, we rightly and sincerely say we are proud of you and your work, also of the fact that you have given two of your sons to the work of God. During my services in your church I have been able to reap a little of what you have sown. Over eighty precious people, including Indians and Negroes, came to Christ. The prison service was a never-to-be-forgotten experience, and here again four souls found Christ as Saviour.

(*continued on page 628*)

Elim Pentecostal Church Reports

PASTOR MAGOWAN'S FAREWELL FROM APSLEY STREET ELIM CHURCH, BELFAST

" A very hardworking pastor and a man of God endued with power from on high " was the summing-up of the qualities of Hugh B. Magowan, who leaves Apsley Street Elim church, Belfast, after four and a half years to take over the Elim church, Armagh, in full-time ministry.

Since arriving from Australia five years ago Pastor Magowan has been a tower of strength. Almost at once he began to build up Apsley Street assembly, until it has become firmly established as a well-known Elim church. Souls have been saved and bodies healed, because the Foursquare Gospel has been faithfully preached under the anointing of the Holy Spirit.

His organisational gifts will be difficult to replace. As well as doing his full day's work—as well as being our pastor—he was Irish Youth Commissioner.

Session members brothers Cull, Seeds, Stephens and Anderson paid tributes to his commendable work for the Lord.

At a farewell tea Pastor and Mrs. Magowan received presentations. The prayers and good wishes of our entire assembly go with this man who believes in redeeming the time for God.

DAVID ANDERSON.

HEREFORD **Pastor: James McAvoy**

For many weeks we had committed to the Lord the need of a tent campaign in Hereford, and in August for twelve glorious days children's and adults' meetings were richly blessed.

Pastor W. Evans from Porth gave up his holiday

Pastor James McAvoy leads a campaign service.

to bring us the gospel in song, and our own pastor and Pastor Lipton, with Pastors H. W. Greenway and T. W. Walker, ministered the Word with much blessing. There were decisions for Christ by adults and children. The Hereford Christian Witness, the Hereford Male Voice Praise and Mr. Thomas are thanked heartily for their help in different ways.

Our bank holiday convention was convened brightly by Pastor McAvoy. We enjoyed the ministry of Pastor A. Nicolson, evangelist Idris Davies, the Dowlais Male Voice Choir and Mrs. I. Davies.

BRENDA APPERLEY.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

THE BEAT GENERATION

CONTRARY to popular thinking, the true beat generation is not an age group but a social class whose ages may range from teens to seventies and which has been going for some forty years. The distinctive character of the true beat generation is not its attitude to pop this, that and the other, but its rejection of the values of our civilisation as a way of life. It believes that life does not consist in possessions but in ideas, art and the promotion of free human fellowship. To the true beat generation the squarest of squares are those who think that listening to pop groups, or presenting pop records or music, or waggling one's torso to the latest rhythms, or who go high on drugs as an end in itself, or those who simply appreciate art in the modern idiom but who, after a session of hot entertainment, go to a comfortable home, a hearty meal and the security of family life and have a secure job, is to be "with it." To be "with it" to the true beat generation is to have the ability to recognise the true character of western culture and to be prepared to act according to that recognition.

In its rejection of western values the true beat generation has thrown up an art and literature that are unacceptable to us. But its assessment of the true values in life received, quite fortuitously, the unconscious support of another group that was plunged by a natural catastrophe into the vortex of our civilisation. We write of the people of Tristan da Cunha. Our readers will remember that they had to be evacuated from their island to Britain because of volcanic activity. The reaction of many people in Britain was that these "simple" folk would now have a taste of what life could really be like. But it was as if the inhabitants of another planet had been brought to us to assess the values of our civilisation. They passed judgment on it and rejected it.

These two groups from their two viewpoints reinforce the teaching of the Bible in its rejection of the values of our civilisation, and present a challenge to all Christians, but to Christian youth particularly. Jesus Christ rejected the world system and its values, both in His teaching and in His manner of life, and called upon His followers to do likewise.

The true beat generation believes that "life does not consist in the abundance of things a man possesses," so did the Tristan da Cunhans, so do militant Communists. It believes in the renunciation of violence and the inviolability of personality. But we? Do we believe that "living is more than meat, and personality more than possessions?"

Can we not go beyond Communists and the "beat" society, in giving up all extravagances in order to interpret the message of the gospel to our fellow men? Not until the world sees us squaring up to the teaching of the Bible as Communists and the beat generation square up to their teaching and ideas will it be moved by our propaganda, eloquence or mass evangelism.

COMMENT, OPINION AND REVIEW

OUR Lord taught that privilege carries added responsibility ; that the rejection of privilege brought intellectual and moral depravity in this life and added condemnation on the day of judgment. The history of the world testifies to the accuracy of the first part of this statement and by inference to the truth of the latter part. When man's perverted will and reasoning cause him to reject the truth that God puts in him degradation of intellect sets in, and the moral, intellectual and spiritual desert of heathendom results.

God's Word, Romans chapter one, sets out the downward intellectual and moral trend resulting from the rejection of man's intuitive knowledge of the things of God : when they knew God they glorified Him not as God, but became conceited in their reasoning ; their foolish heart was darkened : professing themselves wise, they became fools, and changed the glory of God into an ever-descending spiral of degraded imagery (Romans 1 : 21-23).

Intellectually and physically they became depraved. The privileged descended lower than the beasts in their physical conduct ; the depths were plumbed in their sodomic practices against which the wrath of God was directed, as it was against Sodom and Gomorrah, and the empires of ancient times—hence their collapse.

This degrading of the glory of God even in the face of Jesus Christ (cf. 2 Corinthians 4 : 6) has surely received unique expression in the blasphemous inferences reportedly drawn by Canon Hugh Montefiore about our Lord, utterances so mildly rebuked by the Archbishop of Canterbury.

The apparent attempt to give sanction to the currently increasing practice of sodomy by this blasphemous innuendo is probably a worse example of the truth of our text than is even idolatry.

Already declining ideas about God and Jesus Christ both in the Church and out of it are reaping their harvest of degraded practices both in the Church and out of it.

Apart from God's mercy we see no hope for a decadent western civilisation. Seven hundred and fifty million Chinese with ideals, politically wrong though we may think them to be, are waiting to explode upon the world and the professing Church has no message except to advertise God as dead, or men as now too grown-up to need Him (how blind can the rejection of divine truth make us ?) and Christ as an ordinary mortal, subject to human limitations and even capable of partaking of human degradation.

Has God already given up the privileged West ? Is judgment even now exploding upon it ? Are the emergent nations of the Americas, of Africa, of south-east Asia, with their increasing millions of born-again believers and increasing reception of Pentecostal blessing, about to take over from the West ? These are questions to which the Bible has answers but the professing Church none or worse than none.

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The Two Symbols

The Lord Jesus Christ as the Lion and the Lamb

By SAMUEL GORMAN

INTRODUCTION

IN the Bible the Lord Jesus is symbolised as and designated the Lamb and the Lion, the former representing Him as the Saviour and the latter as the King. When the Saviour was on earth, John the Baptist referred to Him as the Lamb of God: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). After the Lord's death, resurrection and ascension into heaven, John the apostle, in the apocalyptic vision, saw Him in the midst of the elders as "a Lamb as it had been slain" (Revelation 5:6), witnessed the elders make obeisance to Him (v. 8) and heard the innumerable company of heaven loudly exclaiming in a great pæan of praise "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Revelation 5:12). Jesus is therefore the *eternal* Lamb.

Acclamation

When on earth, as Jesus entered Jerusalem He was acclaimed king: "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when He had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt" (John 12:12-15). When Pilate referred to Him as king He did not deny His kingship (John 18:37). In his vision John heard one of the elders designate Jesus as "the Lion of the tribe of Juda, the Root of David" (Revelation 5:5). He also saw Jesus as the one who had "on His vesture and on His thigh a name written, King of kings and Lord of lords" (Revelation 19:16). This majestic one is the *eternal* King: "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). Paul wrote: "Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Timothy 1:16). The Lamb-Lion symbols of Revelation 5:5,6 depict the Lord as the Saviour-King. On the surface these symbols seem incongruous. What a contrast there is between a lamb and the king of the forest, a lion—the lion, with its tremendous strength and fierceness, causing fear and inflicting death, and the gentle, meek and helpless lamb, especially in the presence of a lion or any other killer. However, the two pictures of Jesus set forth by these twin symbols do not conflict, for He is the mighty and all-powerful King, and yet the gentle Saviour, full of compassion, humility and tenderness, who submitted Himself to the death of the cross as the sin-bearing Lamb of God. He is a Lion in leadership, kingship and strength, and the Lamb of sacrifice, for the marks of death are upon Him, the marks of crucifixion.

The sealed book

His right to open the sealed book was based upon the Lamb-Lion aspect of His Saviourship. John records: "And I saw in the right hand of Him that sat on the throne a book written within on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and loose the seals thereof?" (Revelation 5:1,2). John watched intently but to his consternation and distress no one came forward to take the book out of the hand of Jesus seated upon the throne. He must have realised the significance

EVANGELISM

EXPANSION

Golden Words! (enrolled in the Central Office of the Supreme Court of Judicature, quoted from the Deed Poll of the Elim Church)

" THE OBJECTS OF THE ALLIANCE ARE TO SPREAD AND PROPAGATE THE FULL GOSPEL OF OUR LORD JESUS CHRIST AND THE FUNDAMENTAL TRUTHS.
THE MEANS BY WHICH THE SAID OBJECTS SHALL BE CARRIED OUT SHALL BE . . .
THE TRAINING AND SENDING OUT OF MINISTERS AND EVANGELISTS
THE ESTABLISHING OF CHURCHES
THE FORMATION OF SUNDAY SCHOOLS
AND THE ISSUE OF RELIGIOUS PUBLICATIONS THROUGHOUT GREAT BRITAIN AND ELSEWHERE."

Part of a crowd of 20,000 in Rotherham Park listening to Pastor A. A. Biddle.

Campaigning, past, present and proximo. What changes have come to the field of evangelism in the last forty years? Read this searching examination about the past with its encouragement for the future.

Who are Elim's evangelists? Pictures and stories, page 6.

The contents of this supplement were supplied by G. Canty and W. R. Jones.

CAMPAIGNING—PAST, PRESENT, PROXIMO

Is evangelism still what it used to be ? If not, why not ?

What are the practical hopes for evangelistic effort ?

By GEORGE CANTY

ALMOST the entire male population of a Welsh mining town, during the unemployment era, watched in silence, day after day, a pond being dragged for the body of a suicide. They had nothing else to do.

Even the people with jobs before the war had plenty of time on their hands. Today the demands of education, overtime, wives working and home-ownership leave us with far less leisure. The person we wish to attract to our meetings is not looking for somewhere to go as once people were. They used to have no radio, greyhound track or flood-lit football. They had no money either, and homes were often drab and comfortless.

When Elim campaigners came into a town and threw open some fine hall free to everybody, with glorious community singing, it was a city-wide sensation. Further, doctors' bills used to come to us in those days. Divine healing had economic attractions!

One obvious reason why so many people were healed in the early campaigns was that so many people were ill. Medical science has eliminated a great deal of the sickness that drove multitudes into services forty years ago. A *Daily Telegraph* supplement compared pictures of two groups of schoolchildren, one of the early part of the century and one sixty years later. Experts pointed out the signs of physical troubles in nearly every child of the earlier group, and how they were far fewer today. Evangelists probably never have to pray for certain sicknesses which many people suffered when the Jeffreys brothers were campaigning.

Pentecostal evangelists were first in the field of public healing. Since then the pitch has been worked and reworked by every kind of " healer." On some campaigns the majority of those attending for healing had already had some kind of " treatment " from a spiritualist. One spiritualist healer alone claims 6,000,000 contacts. Practically every person coming to our campaigns is there because medical science has pronounced him or her incurable and other spiritual healers cannot help. Worse, the pitch has been queered by certain men claiming to be Pentecostal. Some have over-pressed their appeals for money. In fact, to mention healing is to invite your congregation to leave in certain U.S.A. areas. Some of us are subjected to a river of requests for money from these people, even here in Britain.

An Elim Crusader explains his badge to the law.

The multiplication of forms of public entertainment has created another difficulty. Everybody is clamouring for the few halls available in a town. Also better wages mean that the staff are not willing to work on Sundays. It has been said that Elim Headquarters could choose a town on the map, pick up the telephone and book a suitable auditorium at once. Today it involves months of searching, and often authorities are willing to accept bookings for only a very short period.

Unquestionably, too, in the past far more people had religious interests. They believed. The historic churches were beginning to suffer the destructive effects of liberal theologies, pulpits were dead and many members were rightly dissatisfied. This created a reservoir of potential membership for an evan-

gelically sound movement like Elim. Such a potential was exhausted long ago.

Again, there was no indifference to a campaign ; there was open attack. Churchpeople had their attention drawn to what was going on because their minister told them to keep away. Naturally they went !

Elim's evangelists also were free from church responsibilities. We now have no full-time evangelists who can remain indefinitely until a break-through occurs, or until the work is well grounded, as was sometimes done in the 1920s. It was not always necessary. The great campaign in Leeds was arranged at short notice, and lasted only a couple of weeks or so. We ought not to hope to do every time today what was done only occasionally yesterday, but the fact that our evangelists are also pastors of churches thrusts us into that situation.

Our evangelists did not court the crowd at first. It worried them when they stirred up wide attention. One famous pioneer was frightened as his song leader described the ground floor filling up, then the gallery and the upper gallery. He actually hugged his aching stomach and groaned. Another immediately packed his bags and left the town when a neighbour complained about his meetings.

There is One who is the same about campaigning today, however—God.

It is a pity that we can look on the vastly changed conditions brought about by human vagary and blame God. People say " Ah—how God moved in those days " as if He had slacked off today ! I refuse to believe this about Him. " His compassions fail not."

One of the difficulties facing campaigners is this kind of discouraging comparison, and the belief that the Holy Spirit showed a favour towards men of the past with which He does not indulge preachers today. Conditions make no difference to God. He

EVANGELISTIC SUNDAY

OCTOBER 8th

Every Sunday in every Elim church is an evangelistic Sunday, but this Sunday has in mind national as well as local labours.

PRAY

1. For a sense of urgency to grip every Elim member.
2. That our country-wide witness shall expand.
3. That the material problems of finding premises shall be overcome.
4. That the financial deficit in our evangelistic fund shall be wiped out.
5. That evangelists will receive new power and encouragement.

On the beach at Weymouth

still works. Conditions merely make a difference to the proportionate results, as Jesus said in His parable of the sower.

The Pentecostal evangelist came at the beginning of a new trend. Dr. Torrey, in the Torrey-Alexander campaigns, was the end of an era in which the content of the gospel message consisted of a means of escape from hell. The Pentecostal message, with its doctrines of healing for the body and the baptism with the Spirit, and its millennial doctrine, brought the message back to earth where the New Testament planted it—back where people lived.

We today continue the same contemporary and Biblical development. Our message is the same—perhaps more the same !

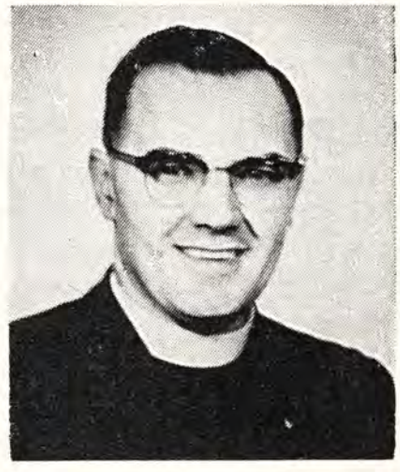
The future is a matter of speculation, except that we know one certain thing—God will always be with us, and the gospel will meet every age.

May not this present age, however, be showing promise of an even greater and deeper work of the Spirit than any in the past ? The conditions which made previous success possible will never return. But there is a growing sense of emptiness

(*continued on page 8*)

ABOUT EVANGELISTIC SUNDAY

By T. W. WALKER
Field Superintendent



HOW much is a soul worth? We know well that God places infinite value on even one soul. The question of the Bible is extremely disturbing when it asks "What shall a man give in exchange for his soul?" This text has been used to great effect in evangelism.

Part of the task of outreach involves finance. There is a reluctance on our part to include this topic in the spiritual activity of seeking to win the lost. But is this reluctance correct? The worth of souls is obviously to be reckoned in spiritual terms, but does not stewardship with respect to our money have a part in seeking to be led by the Holy Spirit to arrange soul-saving efforts of every kind?

Modern values come in for much criticism in secular circles. It is becoming all too familiar to hear leaders on all sides raising the problems connected with outward affluence. While we remember that there are still too many in Great Britain who do not have enough, it remains correct that many have more cash to deal with and to play with than ever before in their lives. The advertising world has also done its very best to whet our appetites for more and more so-called consumer goods. Our sense of values has become warped and to get has become much more important than to give.

We believe that our Pentecostal people have a truly wonderful record of selfless giving. We recognise that our church commitments and other vital needs make great demands. But have we done enough? We are as those who must give account. Friends will speedily appreciate that halls and tents, advertising and travelling, accommodation and many other aspects of crusade work are very expensive. Halls, for instance, which used to cost, say, £5 for each meeting can be three, four and even five times dearer. We do not need to be told that prices have greatly increased.

The recognition of one another's ministries is very important. We cannot all be evangelists in the sense of holding large campaigns, yet we can all share in the task by supporting with unceasing prayer and by seeking the Lord as to what we should do by way of financial support.

We are making a very important change this year in that Sunday, October 8th (D.V.), will be *Evangelistic Sunday* in every Elim Pentecostal church. **You will find a gift envelope with this issue of our magazine, and we ask you prayerfully to use it by putting your gift into the envelope and giving it in at your Elim church on Evangelistic Sunday or sending it by post to the address indicated. Evangelistic Sunday has also been chosen by our Executive Council as a day of prayer and fasting in all our churches, the object being to seek God's face for a great outpouring of the Holy Spirit upon our evangelistic**

ministry, plans and workers. Who can tell what God will do as a result of such a day? Please give your unstinted support. If values have become disturbed in the world, may we be wisely guided to a right sense of proportion. Back up the work of God and rest assured that your interest and help are enormously appreciated.

Youth evangelism in modern idiom

Elim Crusaders distributing tracts.

" WE will fight on the beaches, we will fight in the streets, we will never surrender." Churchill's famous words came true on the beach and streets of Weymouth during the last two weeks in August. Altogether 120 young people were engaged in the " holy war " as real crusaders. They gave out thousands of tracts, as well as thousands of invitations to the crusade services. They went from door to door with a " census and survey." This opened up the way to soul-winning conversations and gave the local minister ample material for follow-up work.

The coffee bar which was open each night after the actual crusade services was a huge success. Some nights there was a queue of young people waiting for it to open. Souls were saved as the young people witnessed to them. Elim crusaders were baptised in the Holy Spirit as well as Baptists and others who attended the " receiving meetings " which were arranged for those seeking the baptism in the Holy Spirit.

EVANGELISTIC SUNDAY

OCTOBER 8th

Britain needs Christ !

WE NEED YOUR GENEROUS GIFTS SO THAT WE MAY PLAN NEW EFFORTS IN EVANGELISM IN GREAT BRITAIN

- **PRAY FOR AN OUTPOURING OF THE SPIRIT !**
- **SUPPORT OUR ELIM PENTECOSTAL EVANGELISTS**

I enclose cheque/money order/postal order for £ : : as my gift to Elim Evangelism.

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YOUR EVANGELISTS

" God's methods are men " says the idealist, but God's men must use methods. God has blessed Elim with evangelists. Who are they, and what are their methods? These missionaries in that land of heathen darkness, Britain, are introduced to you here—please remember them often in prayer.

" God has given to the church evangelists."

COMPILED BY GEORGE CANTY

Percy S. Brewster was a very young man when he hired a Welsh town hall, took a few coach-loads of supporters from his church, and was met by a long queue outside the building. Founding then his first church, he has undoubtedly made a major contribution to the expansion of the work, not only by crusades but by initiative in many fields. His own church, Cardiff City Temple, has grown into a bursting-at-the-seams affair of many hundreds of members. From its inception he has been a member of the Evangelistic Committee, and has been Elim's President. The Pentecostal movement abroad has benefited greatly from his absences from England, his tours taking in north and south of the American continent, South Africa and Europe. His campaign in Wigan, Lancashire, was not his greatest, but this effort in 1947 was probably the most important, as it got the Elim movement on the go again after the war years. His comprehensive ministry has become a model for many.

Archie A. Biddle. Mr. Biddle has the distinction of gathering perhaps the largest audiences ever addressed by a Pentecostal evangelist in this country, when attendances running into five figures were counted at his " Sunshine Corner " events in Rotherham. By such means Mr. Biddle pioneered this church. His crusades since have always had a youth slant. The unique value of his work may be gauged, for instance, by one 1966 crusade in a small town. He has had to return three times to baptise young converts of that special effort. He is a fiery Pentecostal preacher and a district superintendent. His present pastorate is the Elim church, Portsmouth, which has developed greatly under his ministry.

George Canty. It seems sad that the evangelistic gift could lie unsuspected for fifteen years of successful ministry, but so it was with George Canty. Then, in 1952, he discovered his calling, and soon opened a new Elim church by independent pioneering. Nine churches have owed their existence to him. He conceives of the gospel as being the entire Bible, and his evangelism is expositional. From this arises his stress on the supernatural, bringing frequent healings—one of which was mentioned on television news. Musical and artistic bents utilised in his ministry have made him known as the painter-preacher. He has crowded many campaigns into recent years, and crowded many churches, preaching across the world from the U.S.A. to Palestine (he preached on the Mount of Olives). Mr. Canty is equally well known as a writer. Now a member of the Evangelistic Committee.

Alfred J. Chuter. Mr. Chuter tells how when he was doing show business he saw the pleasure on an old woman's face. It gave him the desire to help people, and led to his conversion. Evangelism was natural to him from this beginning, and his pleasant and cheerful pulpit manner has taken him into scores of places for special evangelistic efforts. At a time when few showed faith in divine healing he consistently believed God and ministered daily to the sick with great love in his campaigns. God, needless to say, honoured him. He once gave up his home and spent a long period exclusively in evangelism, living in a caravan with his wife. Minister now of the Elim church at Ipswich, he has set up a divine healing clinic as an extra outreach of his work.

A. S. F. Horne. An Elim evangelist with a deep concern for small communities, Pastor J. E. Goreham, seemed to have a poor response in a certain village. He had one convert only. That convert was, however, Mr. A. S. F. Horne. Bob Horne immediately began preaching the gospel without much sympathy from the church he attended, wherever he could be heard, even on the streets. He won more for Christ—one of his first converts was a gipsy girl. He later joined Elim, and from the start showed his dauntless enthusiasm, being ready to tackle the toughest assignment. From his spiritual father per-

haps he has caught the desire for those in the neglected places. From his pastorates he carries evangelism into the villages, and has opened new Elims in places that might be overlooked, as well as farther afield. He has just taken over the Ealing pastorate, and the area has many spots that will doubtless hear Mr. Horne's strong voice.

W. Ronald Jones. For seventeen years, Sunday after Sunday, Mr. Jones has drawn a congregation that fills the Bristol City Temple. Twice the B.B.C. has made broadcasts from this church, and a long-playing record is on sale by a secular company of a City Temple revival hour. From this church five more have been born as Mr. Jones has launched pioneer crusades, beginning in 1954 at Bridgwater. Mr. Jones appears frequently at major Elim rallies, has toured America, Europe and South Africa, and has conducted many campaigns in Elim churches. Mr. Jones preaches a true gospel of the cross with great intensity and Welsh fervour, and calls to his side the talents of many others with musical ministries. He is a member of the Evangelistic Committee and a district superintendent.

I. Wynne Lewis. Converted in 1946, nature has made Mr. Lewis a man of strong individuality and enterprise, and from the time when he entered the Elim ministry, and was assistant to the late John Dyke, he has laboured in every form of outreach. His first crusade was at Yardley in 1951, and since then he has opened three churches, " not counting branch works " as he modestly puts it. In fact he expects to open twelve satellite churches around his own assembly in Derby ! He has campaigned in America and France, and is planned for Poland, Canada and the U.S.A. again. Mr. Lewis's approach breaks out of the conventional, and turns often to special teen-type programmes, as in his own thriving church, with its work among drug-users and religionless youth. He is the district superintendent of the North Midlands Presbytery.

Laurence E. Lambert. A good-looking teenager got up on the Royal Albert Hall platform and testified in mature style. This is how many first remember Mr. Lambert. He worked with an earlier " revival party " in some of our greatest crusades. By a tent campaign for his own church in Yeovil he began a steady growth of that church which still continues after many years. He is on frequent call as an evangelist with a strikingly direct and uncomplicated gospel message.

Vacation Venture—Weymouth Elim church.

Alexander Tee. Reared in an atmosphere of Pentecostal evangelism, Mr. Tee was early placed with Percy Brewster in Cardiff, where his evangelistic interests received encouragement and opportunity. He pioneered three Elim churches while still a probationer minister — Pontlottyn, Kirkintilloch and Motherwell—and added five more in Scotland and three in England later. He has led many important city-wide crusades as well as church events, and was chosen as the speaker in the World Pentecostal Conference 1967, when he had a congregation of 120,000 and hundreds were converted. Besides his work for Elim he has given much time to churches in the U.S.A., Jamaica, Sweden, Canada and Cuba, and recently led an Elim missionary crusade in Brazil. Mr. Tee is fully occupied as National Youth Director and evangelist. He is a member of the Evangelistic Committee.

The Smith-Forseth team currently campaigning in Elim churches. At Motherwell October 1st-14th.

John Woodhead.

Although Mr. Woodhead pioneered his first church at Worksop in 1928, and recently suffered a major breakdown in health, he is still evangelising. The 1967 list of Elim churches includes seventeen which were begun by his personal efforts over the years. Beyond the field of Elim there are other churches which exist through him. He has helped the Pentecostal work with fine campaigns in Canada, the U.S.A. and several European countries, especially Holland. He celebrated the return to normal conditions at the end of the war by a crusade at Plymouth in which 1,400 professed acceptance of Christ. Mr. Woodhead joined the Elim work in 1930, and came to hold the office of President. He was a member of the Executive Council until retirement from pastoral duties. During one London crusade he was attacked by Catholics, the priest looking on, but continued still every night to preach Christ.

IT HAPPENED IN AN ELIM CRUSADE

Compiled by G. CANTY

ALFRED CHUTER led to the Lord a sister who complained about her husband's brutality to her; he would be against her coming to the services, she said. Mr. Chuter assured her of the Lord's strength to stand up against her husband's opposition. At the next meeting she sat there wearing a new expression of triumphant confidence. "It was true," she said. "The Lord gave me strength, and when my husband started on me again I gave him a fourpenny one, and he never said another word"!

One Elim evangelist when praying for the deaf stands behind them and asks "Can you hear what I am saying?" The mystifying answer has sometimes been "No." It is often hard for people to take in the staggering fact that they are healed.

Hywel had been badly hurt as a child in a road accident, and medical skill had been unable to restore the use of his right arm in the next dozen years or more. Then evangelist Ron Jones told him to raise it in the name of Jesus. He did so! The audience at least knew they had seen a miracle, and twelve men and women came right out to the front for salvation as a direct result that night.

George Canty, for fifteen years a critic of healing campaigns, was finally led of God to take one himself. On night a husband and wife were converted, and they explained why: "Our boy came and told us last week he had been to you and you had prayed about the chronic asthma he has had all his life. We took no notice, but he has had no asthma since, and then we saw that the shape of his chest had altered. That's why we put our hands up tonight."

In the East End of London a ruffian, graduated from the Teddy boy era, walked into Alex Tee's meeting. He had had trouble with the police, and had been violent on the high seas, smashing up a superior officer's cabin. For a man to have a funny nose was enough for him to punch it. A serious robbery charge was brewing for him, and his marriage was a failure. As Mr. Tee preached terror gripped him, and real repentance. He could not stop shaking or crying. From his conversion that night the world has had another Christian gentleman to grace it.

Percy Brewster took the vast Colston Hall, Bristol, for a crusade at the worst possible time—August. On the first night, when he made the gospel appeal, 200 people stood up. Amazed, he asked them to sit down again while he explained clearly what they were doing. Again 200 people stood up and came to the front for counselling.

Mighty moments! "The world could not contain the books that should be written."

CAMPAIGNING *(continued)*

and frustration. Youth is turning to drugs, which is a most significant activity. The next time attention swings to religion it will not be for the sake of something to do and somewhere to go, but for the longing for spiritual reality. People will turn to God, in short, because they will miss God so much. There were once enough signs of God around; the social scene was so Christianised that a person's spiritual need was "a wound lightly healed." The godless have never felt quite as God-forsaken as they do today.

We cannot say that the days of mass evangelism are over. This was said very commonly twenty years ago, but in a year like 1967, when one evangelist spoke to 1,000,000 people in Britain in eight days, and won 7,000 decisions for Christ in one night, it is time to set our sights on new conquests for Christ. This is a great age in which to be living for God.

of this and feared the consequence of the book remaining sealed, for he wept profusely. An elder comforted and reassured him, saying: "Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seals thereof" (v. 5). A clue to the meaning of this is found in Jeremiah 32. Here there is reference to a simple custom concerning the exchange of real estate and the possession of property: "And Jeremiah said, The word of the Lord came unto me, saying, Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. So Hanameel . . . came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field . . . for the right of inheritance is thine; buy it for thyself. . . . And I bought the field of Hanameel . . . and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and the custom, and that which was open: and I gave the evidence of the purchase unto Baruch . . . in the sight of Hanameel . . . and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged Baruch before them saying . . . Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days . . ." (vv. 6-15).

Evidence of ownership

When property was purchased the deed to the new owner was duplicated, so that there were an open

(*continued on page 630*)

The power house of God

By HUGH SAWYER

"WHERE on earth is the power house of God?" one may ask, and the proven reply is "The prayer meeting"; therein lies the true spiritual strength of the church: being "on its knees" before God, a progressive congregation is kept "on its toes" in spiritual expectancy and abundant blessing. The fervent prayers of righteous prayer warriors invoke an abounding source of intense Holy Ghost power vital to the spiritual vigour of the church, an essential lifeline of communication between God and man.

The prayer meeting is the place where, at the mercy-seat, burdened souls agonise before an understanding Saviour. It is the arena of praise where adoration and thanksgiving rise as a sweet-smelling savour to the Lord. It is a place of restoration where weary souls are revivified and the needs of God's people met.

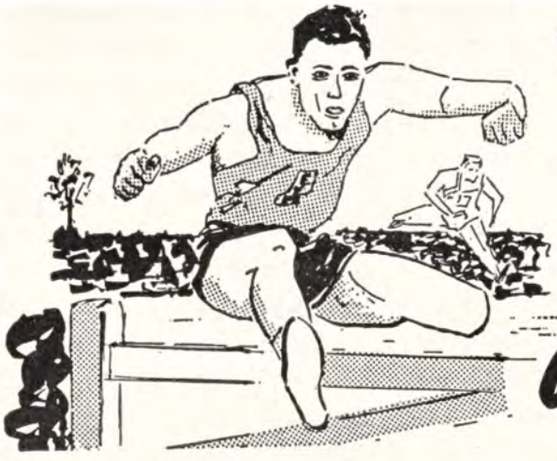
James reminds us that "the effectual fervent prayer of a righteous man availeth much," and it is upon such in a Spirit-filled prayer meeting that revival will fall.

In the prayer meeting we concentrate upon the Lord Jesus, reaching out in faith. We are not aware of the close physical proximity of our neighbour, only of the sweet presence of Jesus. Outside the world moves on its restless way, but here, within the house of God, we abide in an oasis of peace. We are in a sacred place, a hallowed spot because Jesus is there.

To those worshippers who have excluded from their minds all outside influences, who are rapt in praise and adoration, the atmosphere becomes as if electrified by the power of the Holy Spirit in the midst, a calm peace and serenity steals into their hearts and they sense the deep love of God within them.

Why are we so sure that Jesus is present? Because we hold fast to His promise: "Where two or three are gathered together in My name, there am I in the midst of them." Space, time and distance as affecting mankind are no deterrent to Him. He speeds quicker than thought, and before that thought can be actually framed.

May I suggest that, according to our faith, were the scales to fall from our eyes while engaged in this sanctified devotional act of prayer we would behold, by faith, the resurrected Lord. Outstretched towards us in blessing we see those nail-pierced hands; and as His gentle face is lighted with divine love we again hear that oft-read reassuring invitation "Come unto Me all ye that labour and are heavy laden, and I will give you rest."



YOUTH *in action!*

STEMS FOR BUDDING PREACHERS

By TOM BUCKIE

THE BARREN FIG TREE (Luke 13:6-9)

Exceptional privilege	In a vineyard
Empty profession ...	Nothing but leaves
Extreme penalty ...	Cut it down
Earnest prayer ...	This year also
Extra persuasion ...	Dig about it
Extended probation	But if not

THE LORD'S SUPPER (1 Corinthians 11:23-30)

A backward look ...	The same night
An upward look ...	When He had given thanks
An outward look ...	Ye do show
A forward look ...	Till He come
An inward look ...	Let a man examine himself

GOD'S LOVE STORY (John 3:16)

Supreme	Person—God
Strong	Passion—so loved
Sinful	People—the world
Striking	Proof—that He gave His only begotten Son
Sweeping	Possibility — whosoever believeth
Sure	Pledge—not perish
Stupendous	Possession—everlasting life

THE EVERGREEN TREE (Psalm 1)

Planted	This implies transplanted
Position	Beside rivers (plural)—Christ (John 4:14), the Spirit (John 7:38), the Word (Ephesians 5:26)
Produce	Fruit (Galatians 5:22)
Perennial	That your fruit might remain (John 15:16)
Prosperous	Whatsoever!

CHRIST IN ALL THE SCRIPTURES

(Luke 24:27)

Christ is the King and King-pin of Scripture

Figures of Christ ...	The Pentateuch
Foretellings of Christ	The Prophets
Feelings of Christ ...	The Psalms
Facts of Christ ...	The Gospels
Fruits of Christ ...	The Epistles
Finality of Christ ...	The Revelation

Quote examples in each case

DIVINE HANDWRITING

On stone	Commandment (Exodus 34:1)
On plaster	Conviction (Daniel 5:5)
On sand	Compassion (John 8:6)
On wood	Cancellation (Colossians 2:14)
On our hearts	Consecration (2 Corinthians 3:2)

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Women's Page

by Margaret M. Ladlow

FISHERS OF MEN

THE beautiful story of the Lord's call of the first disciples has never lost its charm. The scene was the wide sea of Galilee, with two boats close to the shore and the fishermen of the night before busy at the nets along the beach. Two brothers were casting their nets, while other fishermen were washing theirs, and a little farther along the beach two other brothers were mending their nets. A peaceful age-old picture, which we have all conjured up in our imagination. The Master approached and spoke the challenging words " Follow Me, and I will make you fishers of men." The response was immediate, and with glowing hearts four young men " forsook all, and followed Him." I believe He still calls every one of us, in the midst of our earthly toils, in just the same way. Is our reaction as immediate and wholehearted as was theirs?

We have three fishing enthusiasts in our family and they went recently on a fishing expedition to the River Clyde and a nearby lake. To their great amusement they met there a very enterprising and enthusiastic fisherman who had no fewer than four lines in the water. On inquiry he told them that in this lake there were pike, roach and perch, and each of them required a different kind of bait, and so he had his hooks baited to attract each kind of fish. One could not but admire his enterprise and ingenuity. Are we as eager to win souls for Christ and as ready to adapt ourselves to our circumstances and to use the most appropriate methods to attract our fellow men? The apostle Paul was an inveterate fisherman all his days, rather like this fisherman by the Clyde, for he says in 1 Corinthians 9 : 19, 22 " That I may gain the more . . . that I might by *all means* save some."

There is plenty of fishing for us all to do even though as housewives we may be confined to our homes. Every day will bring opportunities for witness if only we are alert to them.

Some years ago Dr. Gifford of New England had been preaching in Boston. Afterwards a lady complained to him that she felt he had been most unfair in his address when insisting that every Christian should be a soul-winner ; she protested that she had no talents or gifts that would qualify her to speak in public. He replied quietly " Do any friends ever visit your house? Does the milkman ever call, or the breadman, or the newspaper boy?" Then he added " A word to the wise is sufficient," and turned and walked away. That night the words of the preacher disturbed her sleep, so she arose early next morning determined to say a word for the Master to the milkman when he called. When she opened the door the milkman was so surprised to see her at such an early hour that he joked about it, and she passed it off as a joke and let him walk away without saying a word for Jesus.

By the time he had reached the garden gate she had mastered her fears and calling him back she said " Do you really want to know why I got up at six o'clock this morning to greet you? It was so that I might ask you if you know my Saviour." To her surprise he replied " Why, little woman, should you do this? The last two nights I have been troubled and unable to sleep thinking about my soul, and I have not known to whom I could go for help." And so her first attempt at fishing landed a catch for her Master.

Will you obey the Master's call and let Him make you a fisher of men? Your door-step, your parlour, your kitchen or maybe your office or workshop can become the place where men are " caught " for eternity. Let us daily make this our prayer:

" Lead me to some soul today,
Oh teach me, Lord, just what to say ;
Friends of mine are lost in sin
And cannot find their way ;
Few there are who seem to care,
And few there are who pray ;
Melt my heart and fill my life,
Give me one soul today."

SUNSHINE CORNER

MARK said as he was going on his holiday and there were clouds in the sky " I wish the sun would shine every day and that we never had any rain."

" Then you would soon be a very hungry boy," said his mother, " because it is the rain that helps the crops to grow ; the sun only ripens them. There are lots of people starving in India because of lack of rain."

When everything in our lives is going well it is like living in the sunshine, but when sorrow comes it is like the rain. If we learn to accept sorrow we become more like Jesus, for He was a Man of sorrows and suffered for our sakes.

Some boys and girls want to go their own way and never think of the result of their wrongdoing. Trevor was on holiday from school, and that seemed to be the time when he always got into trouble ; he did not have enough to keep him occupied. One day he went into town and looked round the big stores. He went up to the toy department and when he thought the shop-lady was not looking he quickly stole a toy and hid it under his coat. But someone did see him, the store detective, and so Trevor was caught out. The detective took Trevor home and told his mother just what Trevor had done. Trevor thought he would never forget the look of pain on his mother's face as she looked down at him. Then he was really sorry, as he saw how horrible sin is because it so often hurts the people we love. Trevor burst into tears and said " I'm sorry, mum, really I am. I'll never do anything to hurt you again." Then his mother took him in her arms and comforted him. She said " Let's pray together, Trevor, and ask Jesus to forgive you." It took a long time for Trevor to stop crying ; he really mourned because of his wrongdoing.

So you see, blessed are the boys and girls who are very sorry for their sins, because Jesus will forgive them and comfort them.

God bless you. Lots of love from AUNTY MAY.

The Chinese word for " crisis " is written with two characters ; one means " danger," and the other " opportunity." Paul suggested the same thought when he wrote to the Corinthians, " For a great door and effectual is opened unto me, *and* there are many adversaries."

IN GUYANA *(continued)*

Because of the low-lying country flood water is lying everywhere, resulting in disease and sickness.

Probably the most urgent need of Elim in Guyana is for another young dedicated couple to join the staff. This would enable Pastor MacInnes to open

Elim workers in Guyana with Pastor and Mrs. J. MacInnes and Mrs. P. S. Brewster.

a Bible school to train and send out nationals to preach the gospel in every village throughout the country. Since independence a racial problem has arisen between the Indian and Negro populations. Politics have also come on the scene, adding another difficulty to the preaching of the gospel.

Another urgent need of our versatile missionary is enough money to buy a small property. If this is not available the Hindus will buy it and our outstation run by a national pastor will close down.

Footnote. The advertisement editor of the local newspaper and his wife were converted, as also were a local policeman and many others.

NOW IS THE TIME TO START SAVING FOR CONFERENCE !

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COMING EVENTS

ARMAGH. Commencing October 8. Elim Pentecostal Church, College Street. Revival and divine healing crusade by Charles Brookes.

BELFAST. October 8-22. Ulster Temple, Ravenhill Road. Evangelistic crusade by G. Canty. Sundays at 11.30 and 7. Weeknights (not Fridays) at 8. Wednesdays at 3, divine healing services.

BIRMINGHAM, Erdington. October 7. Elim Pentecostal Church, South Road. District Presbytery Rally at 7. Preacher: E. J. Jarvis (Bradford). Convener: F. G. Evans. October 8-20. Alex Johnston (Rochester) and team will conduct an evangelistic crusade. Sundays at 11, 6.30 and 8.15. Weeknights at 7.30. Saturday at 7. On October 9, E. J. Jarvis will testify to God's power to heal.

BIRMINGHAM, Selly Oak. September 30 to October 12. Elim Pentecostal Church, Alton Road. Evangelistic and divine healing campaign conducted by John Woodhead. Weeknights at 7.30 (Friday excepted). Sundays at 11 and 6.30.

BOLTON. September 30. Elim Pentecostal Church, Platt Street, off Bridgeman Street. Rally at 7.30. Preacher: E. J. Thomas (Liverpool). Convener: K. Smith.

BOLTON. Commencing October 9. Co-operative Hall, Bridge Street. Evangelistic crusade by J. G. Cooper (Hanley). Monday to Friday at 7.30. Continuing Sunday, October 15, at 6.30, and weeknights at 7.30 in Elim Pentecostal Church, Higher Bridge Street.

CAERPHILLY. October 5-9. Elim Pentecostal Church, St. Fagan's Street. Annual convention. Sunday at 11 and 6.30. Weeknights (not Friday) at 7.15. Preachers: E. R. Smith (Yardley) and J. Whitfield Foster (Lee).

CROYDON. October 1. Elim Pentecostal Church, Stanley Road. Sunday school anniversary. At 6.30. Preacher: Leslie Todd (Thornton Heath). October 5. Sisterhood rally at 3 and 7.30. Preachers: Mr. and Mrs. Howard Carter.

DUBLIN. Currently. Elim Pentecostal Church, Thomas Street. Evangelistic campaign by Charles Brookes. Pray for this missionary effort.

EDINBURGH. October 14. Tynecastle parish church, Gorgie Road. Scottish National Youth Rally at 3.30 and 6.30. Preacher: Malcolm Smith. Soloist: Caroll Forseth (Canada). Scottish Jubilee Choir. Convener: Richard Lighton.

HALIFAX. October 14-18. Elim Pentecostal Church, Hopwood Lane. Annual Festival of Praise. Saturday at 7. Sunday at 10.30 and 6.30. Monday to Wednesday at 7.30. Preacher: H. Toft (Belfast).

IPSWICH. October 14-19. Elim Pentecostal Church, Vernon Street. Evangelistic campaign by E. Smith. Saturday at 7. Sunday at 6.30. Monday to Thursday at 7.30.

LEIGH-ON-SEA. October 1-12. Elim Pentecostal Church, Glendale Gardens. Evangelistic and divine healing crusade. Preacher: B. J. Edwards. Soloist: Don Evans, B.A. Sundays at 6.30 and 8.30. Weeknights at 7.45 (not Fridays).

LONDON, Islington. October 5. Elim Pentecostal Church, Lennox Road, Finsbury Park. Sisterhood anniversary at 3. Preacher: Mrs. M. Dainton.

LONDON, Leyton. October 7-12. Elim Pentecostal Church, Vicarage Road, E.10. Convention. Saturday at 6.30. Sunday at 11 and 6.30. Monday to Thursday at 7.45. Preacher: L. Reeves (Norwich).

MOTHERWELL. October 1-14. Elim Pentecostal Church, Airbles Road. Pentecostal campaign conducted by the Smith-Forseth Party. Sundays at 6.30. Weeknights at 7.30 (not Fridays).

NEWCASTLE-UPON-TYNE. Commencing Saturday, October 7, at 7, in the Elim Pentecostal Church, Heaton Road, Newcastle-upon-Tyne. Crusade conducted by D. J. Ayling (Brighton). Sundays at 11 and 6.30. Weeknights at 7.30. Saturdays at 7. Also children's crusade, October 9-12 at 6. Teenage specials each evening. Please pray for this crusade.

NEWHAVEN. October 14, 15. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. Shadlock (Birmingham).

PAISLEY. September 30. Elim Pentecostal Church, Wellmeadow Street. Induction of K. J. Marriott at 7.30. Preacher: G. L. W. Ladlow. Convener: W. W. Kelly.

PONTARDULAIS. October 12. Elim Pentecostal Church, Twyniago Road. Lecture and film, "The Fables of Fatima," at 7. Preacher: Philip Rand. Organised by the Protestant Truth Society.

RUGBY. October 7, 8. Elim Pentecostal Church, Windsor Street. Harvest thanksgiving. Saturday at 7.30. Sunday at 11, 3 and 6.30. Preacher: W. J. Maybin (Croydon).

SOUTHPORT. October 1. Evangel Temple, Manchester Road. Harvest thanksgiving at 10.45 and 6.30. Preachers: T. Hughes (Crewe) and L. Knipe. October 2-5. District Presbytery rallies at 7.30. Preachers: E. J. Thomas, S. Beresford, A. Lambie, E. J. Jarvis and W. J. Hilliard. Convener: J. Tetchner.

SOUTHPORT. October 7, 8. Elim Pentecostal Church, Evangel Temple, Manchester Road. Youth weekend. Saturday at 7. Sunday at 10.45 and 6.30. Sunday school prizegiving at 2.30. Preacher: J. C. Watkins (Rotherham).

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. October 1-5. Elim Pentecostal Church, Electric Avenue. Youth week. Sunday at 6.30. Weeknights at 8. Preacher: David Phillips.

WHITEHAVEN. October 14-17. Elim Pentecostal Church, George Street. Anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30. Preachers: D. W. Anthony and T. W. Walker. Convener: K. J. Cave.

WORTHING. October 7-9. Elim Pentecostal Church, Grosvenor Road. Saturday at 7. Annual choir night. Preacher: A. S. Brewster. Sunday at 11 and 6.30. Monday at 7. Services conducted by F. Hodge and party.

ITINERARIES

The President:
September 30, Ballymena; October 1, Cullybackey; 3, Bethesda; 4, Lisburn; 5, Newtownards; 6, 7, Glasgow.

London Crusader Choir:
October 1, Thornton Heath and Wormwood Scrubs prison; 8, Manor Park and Brixton prison; 14, 15, Londonderry; 16, Belfast; 21, Aldershot.

Elim Evangelistic Film Unit:
October 5, Barking; 9-15, Bournemouth District Presbytery; 19 and 28, Elim Bible College.

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THE PRICE OF THE CROSS *(continued)*

is finished " Not " I am finished." No, no, Jesus was not finished, but the work He came to do was finished.

Redemption was vindicated in the resurrection

Peter cried out " God raised Him from the dead, and gave Him glory." Oh the triumph of this fact ; the resurrection of Christ is proof that redemption is sure, that it works, and God has given Him glory, a glory that all the redeemed will share.

WHAT REDEMPTION COST

The price of redemption was not paid in the currency of this world. Something of far more value than material things had to be spent, and Peter here tells us just what that price was : " the precious blood of Jesus as of a lamb without spot or blemish."

Now in the Old Testament foreshadowing of the cross we find that it was a lamb that was slain in Egypt, a special lamb of the first year without spot or blemish ; only the best could be a type of Christ. A lamb was killed in every house in Israel that first passover night ; the blood was applied to the door-posts and lintels, and the angel of death passed over those who were sheltered by the blood. It was a lamb that was slain in the wilderness upon the brazen altar of the tabernacle. It was a ram that became a substitute for Isaac upon Mount Moriah. All these were pointers to the cross. In the New Testament we hear John the Baptist cry " Behold the Lamb of God which taketh away the sin of the world." Before it was a lamb as a type, but now we have the Lamb, the anti-type. Jesus was indeed the perfect Lamb, and therefore the perfect Sacrifice. None could accuse Him of sin : Pilate found no fault in Him ; the repentant thief found nothing amiss in Jesus ; the Jews themselves could get only false witnesses against Him. He was perfect, and as the perfect one He gave His life a ransom for many. What a price of love and grace ! Perfect sacrifice, perfect redemption and perfect Redeemer.

THE TWO SYMBOLS *(continued)*

copy and a sealed copy. The sealed copy became the possession of the new purchaser, as his evidence of ownership, but the open copy was for anyone to read. The new owner's name was inscribed upon both copies. In the event of a dispute over any estate the person considered by the authorities to be the rightful owner would be given the sealed document or scroll-like deed to open. He would break the seals and, opening the deed, would prove by its contents that he was entitled to the estate. As the only legally qualified one to open it, Jesus took the sealed book, the contents of which, prophetically speaking, have to do with events on earth prior to Christ's coming to take possession of the kingdoms of the world as their rightful King. This He will do at the battle of Armageddon, and will set up His kingdom on the earth. As the lion-like King He, according to the book of Revelation, will come clothed with power, authority and majesty, and He is found worthy to do this as the sacrificial Lamb. By His death on the cross He qualified (if such was necessary) for the right as King to demonstrate and enforce His rule over the nations of the earth during the millennium. He will recover and possess His possessions, the kingdoms of the world. He is the *eternal* Saviour-King, and He will overthrow all the forces of evil arrayed against Him : " These shall make war with the Lamb, and the Lamb shall overcome them : for He is Lord of lords, and King of kings " (Revelation 17 : 14). In this connection Weymouth's translation of Colossians 2 : 15 is significant : " And the hostile princes and rulers He shook off from Himself, and boldly displayed them as His conquests, when by the cross He triumphed over them." Although Bible expositors have differing views on this, one thing is evident : the Lord Jesus overcame through the triumph of His cross. John Calvin declared : " There is no tribunal so magnificent, no throne so stately, no show of triumph so distinguished, no chariot so elevated, as in the cross on which Christ hath subdued death and the Devil."

Next week : The Lamb symbol

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, October 2nd — Jeremiah 1:1-8

Jeremiah tells how he was brought to the prophetic office. As clearly as he records his earthly parentage he traces his spiritual call. A certain reluctance is sometimes perceived in those who hear God's call. Moses said that he was slow of speech, the youthful Jeremiah protests that he is too young. But His calls are His enablings, and whom He calls He equips. " I have put My words into thy mouth " (v. 9); now he is without excuse. Jeremiah loved his people fervently; he foresaw and foretold the ruin that was to come to them. So intense was his grief and pity that he is called " the weeping prophet "; in this he is a type of the Man of sorrows, who likewise wept over the same Jerusalem in His day.

Tuesday, October 3rd — Jeremiah 1:9-19

First among the many symbols by which God's message would be conveyed to Jeremiah was the the almond tree. There is a play upon words here which is not apparent in our English Bible. The Hebrew " almond " means " watchful and awake," so it was " the watcher tree." Even in our land it is among the first to rise from the death of winter and blooms while all the other trees are still locked in cold sleep. " So," says Jehovah, who neither slumbers nor sleeps, " I will watch over My word, and hasten its fulfilment."

Wednesday, October 4th — Jeremiah 2:1-8

" Neither said they, Where is the Lord that brought us up out of the land of Egypt . . ." (v. 6). They dishonoured the memory of that tremendous deliverance, forgot the horrors of the wilderness, forgot also the blessings of Canaan's lovely land flowing with milk and honey, its vines and its pomegranates, and, in their ingratitude, they defiled their inheritance and made it an abomination. It seems that Israel's great sin was deliberate forgetfulness of God. It is spoken of many times. As with the people so with the shepherds and leaders (v. 8). Thus we are warned against forgetfulness of God's mercies.

Thursday, October 5th — Jeremiah 2:9-19

" They have forsaken Me " (v. 13), the living Fountain of eternal sufficiency, for man-hewn cisterns. How unreasonable and ungrateful! The prophet's words link with the words of Jesus to the woman of Samaria when she came to draw water from such a well. She had been trying to find satisfaction in waters from the broken cisterns of earthly pleasures, but He, the Fount of living waters, offered her life from Himself in the words " If thou knewest the gift of God . . . thou wouldest have asked . . . " He is the gift of God to thirsty souls. To this day in the East water is called " the gift of God."

Friday, October 6th — Jeremiah 3:11-25

There are those of us who, like Israel, have wandered from God (v. 12), taken captive by their own folly and neglect. To them we are to echo the pathos of heaven, the cry of God's own heart. No English can express the full force of this. God never varies the condition of pardon. " Only acknowledge . . ." (v. 13). It is the language of the New Testament: " If we confess our sins, He is faithful and just to forgive . . ."

" Say, will you seek to find them ? From the pleasant bowers of ease,
Will you go forth determined to find the least of these ?
For still the Saviour calls them, and looks across the wold,
And still He holds wide open the door into His fold."

Saturday, October 7th — Jeremiah 5:20-31

Though men be so shrewd and wise in worldly matters, self-will can blind, deafen and stupefy them towards God (v. 21). That is why they are so easily caught by the cunning enemy (v. 27). A right relationship with God makes us awake and aware in these things. The triumph of self-will is seen in the loss of the reverential fear of the Lord (v. 24). God says " Let creation and providence speak to you. Stand by the seashore and learn that there is a will higher than your own, a voice mightier than man's " (v. 22). Think of the bountiful harvest He gives to all (v. 24) and remember that there is a law of sowing and reaping (v. 25). Do not neglect it.

Sunday, October 8th — Jeremiah 6:9-21

" The old paths . . . the good way " (v. 16). God implores His people, as tired travellers bewildered by the maze of ways before them, to halt, consider, and ask for the old paths, for these alone lead to the good way. There they can confidently rest even while they walk, and be assured of reaching the eternal haven of rest at the end of life's little day. " Trust and obey, for there's no other way."

" Smooth let it be or rough, it will be still the best,
Winding or straight, it can but lead right onward to Thy rest."

PRAYER AND PRAISE
by F. H. Coleman

PERSISTENCE in prayer does pay. It will pay off, and often its pay is handsome.

An oil company believed that great deposits of the precious black liquid lay beneath the surface of western Canada. That company spent 25,000,000 dollars in sinking 105 wells over a period of twenty-five years and all were dry. They dug the 106th well and oil gushed out.

One could use many examples of persistence, such as the Sunday school teacher who introduced a ragged urchin to school one afternoon. The boy was given a decent suit of clothes and he attended for the next three Sundays, but on the fourth he was missing. When visited he told of a fight and a torn suit, so another suit was given him. Again attendance for three Sundays, then absence. Once more he was visited and again the story of a ruined suit. Another suit was given to the lad, who when he attended school next time took a new interest in the gospel, was saved, taught others and became a world-famous missionary. His name was Robert Moffatt.

There may be someone who will read this column who is about to give up praying for someone or something. Keep persisting. The price you may have to pay will seem to be high, but, like the oil company and the Sunday school teacher, you will find that persistence will pay in the long run and the price paid will seem as nothing in the end. It may have seemed a great sum for the oil company to pay in exploration, but since striking oil billions of dollars worth of the precious liquid and in later years natural gas have enriched the company indeed. Yes, persistence does pay.

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MARRIAGES

HATHAWAY—CLARKE. On September 23rd, at the Elim Pentecostal Church, Bradford, Gordon Trevor Hathaway, B.Sc., to Maureen Carol Clarke. Officiating ministers: W. G. Hathaway (Bournemouth), E. J. Jarvis and A. D. Hathaway.

RAYNER—CASTLETON. On September 2nd, at the Elim Pentecostal Church, Leigh-on-Sea. Michael Arthur Keith Rayner to Sheila Margaret Castleton. Officiating ministers: P. E. Stormont and J. McAvoy (the bride's uncle).

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THE ELIM EVANGEL

Vol. XLVIII No. 40 OCTOBER 7th, 1967 6d

Elim missionary Tom Johnston at new Nairobi school opening ceremony.

Photo by courtesy of *East African Standard*.

See page 634 for report.

Elim Missionary Society feature

SCHOOL, BAPTISMS, PROGRESS IN GHANA

Reported by DAVID MILLS
(GHANA)

"I LOVE Jesus, I love Jesus, I love Jesus, yes, I love Jesus." Carried clearly on the morning air the sound of children heartily singing is heard, accompanied by the rhythmic thump of a bass drum. We are travelling single file down the bush path that leads from the dust road, where we left the car, to Plewa Odortom. We are a little early, nevertheless the children of Elim's first school in West Africa are coming to meet us. Today is the day of the first baptismal services to be held at this Elim station, so the children, singing lustily (in English), march single file through the bush to meet us and lead us back to the church.

Let us put the clock back just a few months to the middle of January 1967. This was the first occasion that we visited Plewa Odortom, and it was in answer to a request to come and help them. We went and found most of the village gathered to greet us and join in the service. From there things developed rapidly and it was not long before the chief and elders were talking of giving us "two telegraph poles" of land if only we would build a church and primary school. "Two telegraph poles" of land is the area of two full-size football pitches plus. A Ghanaian teacher was available, and it was decided that he could be supported by the local people who were farmers meeting his needs. With this arranged, work went quickly ahead. The ground was cleared and by Whitsun a lovely temporary church-cum-schoolroom had been erected. Extensions and improvements are already envisaged by the people, who are seeking to raise money for more iron sheets for the roof. The remainder of the ground was laid out as a football pitch.

The next step was the Whitsun convention, which was very well attended and at which four or five of our people received the baptism of the Holy Spirit—to God be all the glory. And then came the opening of the primary school. About forty scholars attend the school, and some of the young men who have not had the advantage of a formal education are seen eavesdropping to gain as much knowledge as they can. The whole system is one from which all Christians can learn; in two words it is "mutual help"—the entire village works together to get the job done.

Now the people of Plewa Odortom have it in mind to widen the bush path so that the missionaries can drive in comfort rather than walk the short mile and half to the village.

But at present we are walking accompanied by the children. When we arrive we are surprised at the transformation, for the church now stands in a beautiful garden full of tropical flowers. A large congregation has already gathered. The time of the service was advertised as 9 a.m. African time and 10.30 a.m. European time. This is the standard practice so that those who tell the time by the sun are present at the same time as those who have more sophisticated types of chronometers.

The service continues, and the congregation is all the time growing until there are more than sixty adults and fifty children present. The school children take part and bring blessing as they sing in English and the vernacular. The people sit patiently

Keys to new Jericho school handed over

A clerk of works in the Ministry of Works, Mr. Tom Johnston, hands over the keys of Ofafa-Jericho secondary school's new buildings at Jericho, Nairobi, to the headmaster of the school, Mr. A. S. Sat-Bhambra. Ofafa-Jericho school was situated before at the old High Ridge military camp. Mr. L. Munuve, education officer (administration) from the Nairobi Provincial Education Office, is in the centre. The project is now completed and is estimated to have cost more than £50,000. This is the first secondary school to be completed under the Ministry of Education project for seventy secondary schools to be built in three to four years through the assistance of the International Development Association, an associate of the World Bank. The official opening of the school will be performed later.

"East African Standard," 28/8/67.

and listen attentively as the Word is preached in English and interpreted into the vernacular. This is a cumbersome process, but owing to the fact that four vernacular languages would have to be mastered in order that the missionaries could minister to all the Elim members in Ghana without an interpreter this process goes on. However, the missionaries try their stuttering tongues on the words of greeting, and the warm-hearted response from the people is worth the increase in temperature suffered through embarrassment.

Then there is a brief pause in the proceedings and eventually the whole congregation, led by the children, sets off along the bush path back to the dust road. No, this is not the end of the service. The congregation is singing choruses and hymns as it marches about three miles to the market town of Agogo. Many join the procession as it makes its way down to the river.

Personally I am rather glad that I am not being baptised in this pool. The water is only about two

(*continued on page 645*)

PROVISION FOR PREACHERS

"But the Lord" (Psalm 9:7)

By F. G. EVANS
MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

THIS phrase captures the uniform attitude of the psalmists. The psalms are the literature of life. Every facet of human experience is touched by them. No emotion we may feel is unknown to them. Sorrow and joy, loneliness and friendship, worry and fear, frustration and disappointment, sleeplessness and sloth, patience and impatience are all touched upon in their pages. Yet through all the varied experiences and feelings this theme recurs. It is surprising to discover the number of men and women of all times and creeds who have faced hazard and death with a psalm upon their lips.

In Psalm 9 the apparent triumph of the enemy is set against the background of the eternal Being of the Lord and the finality of His judgment.

It provides a balance

In the great truth referred to in these words is provided a balance in which all things can be weighed. Whatever we put in the balance from our experience of life, we have to reckon upon the opposite scale the words "But the Lord." The loss of a loved one, the bitter words of a neighbour, the husband so hard to live with when you are trying to be a faithful witness—all must be considered against this background. The present-day world chaos can be faced with serenity because of the fact that the Lord is able—able to keep from falling, able to save to the uttermost, able to order all things to fulfil His great purposes.

It provides a refuge and an incentive

God is a very present help. The Lord is a strong tower. As well as the invisible side of the picture (the right side of the pattern) we have the wonderful present relief of knowing that He is a help to us now. Not only will He vindicate the righteous, but often it is His will either to hide them or to give them victory over their enemies. It is true that we will understand it better by and by. It is also true that He can hide us in His pavilion, where we can trust under His wings and it shall not come nigh our dwelling (see Psalm 91).

However, this is not a sop to condition us into abjectly accepting the kicks of unrighteous tyranny, neither is it to cause us always to hide; it is also a banner under which we can go forth conquering and to conquer. He is the Lord of hosts, and we can say with Israel of old "Their rock is not as our rock." We may be willing to be door-mats in the house of the Lord, but we should never be so to further the cause of unrighteousness. There are many things we need not suffer and many victories we can win with His help.

It provides certainty and security

Heaven and earth may fail, but not His Word. Nothing can separate us from His love. Men may rage, devils deceive, nations rise and heresies appear, but the Lord will have His way in the end. "At the name of Jesus every knee shall bow." We notice in passing that these words hint at our great partnership with Him. This is an indispensable thing, though it may seem strange that God needs partners. There is glorious provision in the many facets of salvation, but the appropriation of every one is in the partnership of faith. These words should make us hopeful in all things, but watchful too as we realise how well He knows us and how carefully He plans for and watches over us.

THE PASSION OF THE CROSS

1 Peter 2:21-25

by H. L. Dawson

MINISTER OF THE ELIM PENTECOSTAL CHURCH, HOLYHEAD

PETER in this second chapter deals with the sufferings of Christ. He goes beyond the physical and mental agony and enters the depths of the passion, and we seem to hear again the cry of solitude, "My God, my God, why hast Thou forsaken Me?" Here we sense with awe the realities of Calvary as step by step Peter reveals the manner of the Master's sufferings.

HE SUFFERED AS AN EXAMPLE

Peter leaves us in no doubt as to why Christ suffered. It was not for any crimes that He had done, for He was without sin. He suffered, the just for the unjust, to bring us to God; suffered for us; suffered to lift us, to obtain our salvation. What love and what compassion!

Peter goes on to show that the sufferings of Christ were for our example, that we should follow His steps.

An example of self-denial. Jesus pleased not Himself. In Gethsemane's garden He prayed "Not My will but Thine be done." He came to do the will of His Father; His whole life was spent in pleasing the Father, so that even to the death of the cross He was doing His Father's will. And Christ has left us this example, that we also should deny ourselves and take up our cross and follow Him. In our selfish world we need to remind ourselves of this aspect of our calling in Christ. Self is our great enemy. But there was no self in Christ; He thought not of Himself; He humbled Himself even to the death of the cross. We also must crucify self; we too must bear the marks of the cross.

An example of obedience. In going voluntarily to the cross, Christ was obedient to the will of the Father; as Paul says, "He became obedient unto death, even the death of the cross." Such obedience in our Lord Jesus is a shining example to every believer. Obedience to all the will of God is imperative in the Christian life. Samuel said to Saul "To obey is better than sacrifice, and to hearken than the fat of rams." The importance of obedience cannot be over-stressed; anything short of complete obedience to the will of the Father is sinful disobedience. Christ has set the example of obedience that we should follow.

An example of fortitude. Christ turned not back from the cross, even though He knew beforehand all that the cross would mean of suffering and shame; on the contrary, He set His face as a flint to go to Jerusalem, knowing that at the end of that road was the cross. He could say to His disciples "My hour is come," and with boldness go forth to Calvary. The example is plain to see: as Paul says, "we should endure hardness as good soldiers of Jesus Christ," remembering the scripture that "if we suffer with Him we shall also reign with Him."

HE SUFFERED AS THE SINLESS ONE

How boldly Peter declares this: "Who did no sin,

(*continued on page 646*)

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

Elim minister at Wigan

Quiz Number 3 *NOAH'S ARK*

CHILDREN'S QUIZ

1. How many stories were there in the ark ?
2. How many people were saved in the ark ?
3. What did Noah use to make sure the ark was watertight ?
4. Who shut the door of the ark ?
5. As the floods went down, where did the ark come to rest ?

ADULT QUIZ

1. What wood was used to build the ark ?
2. How long was the ark ?
3. How wide was the ark ?
4. How old was Noah when the flood of waters was upon the earth ?
5. How high was the ark ?

ANSWERS TO CHILDREN'S QUIZ

1. Three.
2. Eight.
3. Pitch.
4. The Lord.
5. Mount Ararat.

ANSWERS TO ADULT QUIZ

1. Gopher wood.
2. Three hundred cubits
3. Fifty cubits.
4. Six hundred years old.
5. Thirty cubits.

Elim Pentecostal Church Reports

THORNTON HEATH **Pastor: Brian G. Edwards**

Thornton Heath has just concluded a children's crusade in a district which is served by no other Christian organisation. The crusade ran through the month of August to the end of the school holiday period. There were three series of meetings, the preliminary, then the actual crusade, followed by the final series, which took the form of follow-up. Uncle Leslie (Sunday school superintendent) led the crusade with Clive and David and the gospel team, who dealt with publicity and organisation. Practically the whole church joined in acting as crossing control at the road side and contacting teenagers and parents

as well as helping in the meetings. As a result of the crusade hundreds of children and parents were contacted and over 130 children were counselled for salvation. More than fifty of these have started to attend Sunday school. We are now planning to open a branch Sunday school and youth work in a hired hall in the same district.

WESTCLIFF-ON-SEA **Pastor: G. Backhouse**

Southend Standard report.

"So many attended the opening service at the Westcliff Elim church annual convention on Saturday that some of the congregation had to listen-in from the church kitchen, and on Sunday evening the church was again filled to capacity, so that extra chairs had to be taken in.

"Visiting speakers were Rev. T. E. Francis and his wife, of Exeter, and on Saturday the Westcliff Male Voice Choir, conducted by Messrs. A. T. and A. E. B. Gauden, sang.

"On Monday the President of Elim Churches, Rev. R. B. Chapman, greeted the Westcliff church, and Mrs. Chapman sang."

LIVERPOOL **Pastor: E. J. Thomas**

Mr. Ron Robinson, secretary of our Liverpool church, reports on a children's campaign he conducted in the church with about eighty attending. Two headmasters assisted, and displayed posters and announced the campaign in their schools. Many children came to the Lord during the campaign. He further reports on the efforts of two music groups, The Reapers and a male voice trio of the brothers Hodges.

FAREWELL AT EALING

On the last Saturday in August a farewell tea was held on the occasion of Pastor and Mrs. A. J. K. Magee's leaving to take up the pastorate of the Ballymena church, Northern Ireland.

The Crusaders had previously prepared and presented at one of their meetings a "This is your life" programme on tape and coloured slides of Pastor Magee, which came as a complete surprise to him, and this was given again at the tea.

Mr. Groves (church secretary) expressed his and the church's appreciation to Pastor and Mrs. Magee for their loyal and faithful ministry during the past two and a half years, during which time the attendances and offerings had increased. Mr. Magee was

(*continued on page 643*)

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EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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EDITORIAL

THE successful Birmingham Town Hall rally early this month suggests possibilities for a new type of evangelism. Were a similar large public building taken in a town where there is no Elim witness such a rally could be the spark to start a new Pentecostal conflagration. Prior intense propaganda would be needed and the usual necessary arrangements for accommodating the prospective church made, but the pattern of the campaign would be different. That so small a part of the congregation at the Birmingham Town Hall were unconverted, yet that there were decisions, shows the possibilities were a similar rally, but one slanted to evangelism, held in a new centre.

Were a public building taken, a very large one, and as a result of intense propaganda half the congregation or more were unconverted, a much larger number of conversions could be expected to result.

The pattern of non-success of church campaigns in general and the success of pioneer campaigns in general is an oft-discussed feature of evangelism. How many church campaigns have resulted in " the saints being blessed " but the real object of the campaign, the salvation of souls, not being achieved.

But we are convinced that if the time, energy, money and prayer exhausted on many unsuccessful church campaigns had been directed to pioneering new centres of witness in nearby towns they would have succeeded.

We can recollect but one instance of a church being doubled or trebled, or even increased by fifty per cent, as the result of a church campaign.

In fact, in the very nature of the case, it seems impossible that it should be otherwise. Have we ever considered what would be the result in a church of, say, 100 members of the sudden insurge of 200, 100 or even fifty new converts? Whether we like it or not churches settle down to a pattern of attendance and worship. Whether they should do so is another matter ; that they do so is a fact.

But a group of, say, 100 new converts needs a new approach, a different type of service and new teaching slanted to their Christian immaturity. In other words they should be a new church. The parable of the putting of new wine into old bottles is absolutely applicable to this situation. The inability of established congregations to absorb a very large group of new converts has been demonstrated over and over again. Converts coming in regularly week by week become absorbed into such church life without any difficulty, but a large crowd of new converts presents a new problem.

The Church has been very much in a rut as regards evangelism, though the new generation is breaking new ground. It is not necessary that we establish a large church, as long as a centre of witness is established with a programme of evangelism itself to increase its numbers.

The holding of a Birmingham Town Hall type of rally, with Elim people from the surrounding areas flocking to it, with a view to

(*continued on page 645*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

This week's contributor:
Alex Tee

THE GREAT VISION OF SOUL-WINNING

BRAZIL is in the midst of a great Pentecostal revival. This is not happening because of the outstanding skill in advertising, organising, or proselytising by its leaders, neither can it be compared to the outpouring of the Spirit in the Hebrides which was so outstanding.

Quite a number of the Brazilian pastors told me that they do not rely on special evangelistic campaigns to fill their churches. "Our Brazilian people are born evangelists" said one of the pastors to me. They are an emotional, sincere people and they plead with men and women to get saved. The entire congregation feels that soul-winning is its responsibility. During the world conference quite a number of the ushers were seen to be in tears as they invited those who were obviously not saved and full of praise to come with them out to the front. This is "*everyman evangelism.*" It is filling the Pentecostal churches in Brazil and it is one of the surest ways of doing it in any country, including our own.

If your church is only half full on a Sunday night it only needs each one to bring one to have it full! What would you think of any commercial traveller who was not able to get one order after a whole week's work? What must the Lord think of those who say that they believe souls are going down to hell and yet seldom bring a sinner per month to a Sunday evening service?

The genuineness of our passion for the lost will not be accurately measured by the amount of talking we do about the importance of soul-winning but by how many souls we win or at least bring under the sound of the gospel. Splendid gospel literature is available from headquarters to help you give out the message of salvation from door to door. How sad it is for me to report that about fifteen churches that used to be supplied regularly with this material have cancelled their orders. After inquiries were made it was found that the main reason for the cancellation was the lack of workers to give out the material. What an indictment! Does your vision for the lost drive you to action?

MYRON SACKETT WITH CHRIST

Tribute by W. G. HATHAWAY

MANY friends will learn with deep sorrow of the sudden passing of Dr. Myron Sackett on August 7th as a result of a heart attack. He was fatally stricken near the campus of the Oral Roberts University. His wife, anxious because he was unusually late coming home for his evening meal, drove out to check and found him lying on the grass. He had gone to be with Christ.

Dr. Sackett, aged sixty-seven, was formerly director of campaigns for Aimee Semple McPherson and superintendent of the Foursquare churches in California for seven years before joining the Oral Roberts Association to become director of Jewish ministry outreach. As founder and president of the Christian Friends of Israel he distributed more than 100,000 copies of the Bible in Israel, and Hebrew Bibles in twenty-five other countries.

Dr. Sackett first visited Israel in 1949. In his six-month stay he distributed twenty-five tons of food and clothing contributed and collected by Christians in the U.S.A.

Our prayers will be with his widow in her sad bereavement.

NEXT WEEK:

W. J. Maybin on "Is God dead?"

W. G. Hathaway on "Windows on Jerusalem"—a study in prophecy. Illustrated.

F. G. Evans on "The power of the cross."

THE TWO SYMBOLS

The Lord Jesus Christ as the Lion and the Lamb

The Lamb symbol. As the Propitiation.

By SAMUEL GORMAN

THE Bible makes clear that Jesus died as the atoning Lamb. One meaning of the word atonement is *propitiation*—"Christ Jesus, whom God hath set forth to be a propitiation" (Romans 3:25). The word rendered "propitiation" here is *hilasterion*, which in Hebrews 9:5 is rendered *mercy-seat*. It means "place of propitiation." It would therefore read: "whom God hath set forth to be a mercy-seat." In Leviticus 16 it is recorded that on the day of atonement two goats were brought before the Lord and lots cast upon them. One was a "scapegoat," which, having had the sins of the congregation of Israel confessed over it by Aaron the high priest, was taken away into the wilderness to some uninhabited place and released, never to return. That goat was a type of the Lord Jesus as the Sin-bearer, bearing away the sins of the world. The other goat was referred to as "for the Lord," and it typified the Saviour's propitiatory work at Calvary. There He became the Mercy-seat where God can meet the sinner in mercy and grace. When the blood was sprinkled on the mercy-seat by Aaron it testified that the judgment for the people's sins had been executed upon the offering on the brazen altar of sacrifice. Levi Palmer aptly says: "For the production of one single ear of corn we should need the same sun, the same sky, the same earth, as is needed for all the harvests of the world. If only one soul were to be redeemed, the same propitiation would be needed as is demanded by a lost world. The sacrifice of Christ removes from the mind of God every hindrance to the pardon and restoration of sinners. In this sense the atonement is unlimited. The gates of the kingdom which sin had bolted and barred are opened, and objective provision is made for the return of all." Yes, through the death of the Saviour sin has been dealt with by the irresistible force of God's grace.

One in Christ

In its etymological sense atonement means *at-one-ment*, signifying the bringing together of God and man, once severed and sundered by sin. Through His atoning work the Saviour has made possible the bringing of God and man together. In pure English it literally signifies to be at one, and as used theologically it means that the repentant sinner and God become one in Christ. Happy union! Not merely to be one with God, but one in Him. Therefore the believer is no longer exposed to the demands and curse of the law of God, for all its demands have been met in the believer's covenant Head, the Lord Jesus, in whom the believer is one.

Precious blood of the Lamb

The Hebrew word used fairly frequently in the Old Testament is *kaphar*, which primarily means to cover, appease, pacify, procure favour. This was so on the night of the passover in Egypt when the angel of death passed over, for the blood on the lintels and door-posts of the houses of the Israelites gave covering and protection to those inside, particularly the firstborn sons, whereas in the houses of the Egyptians the firstborn died. Just as the mercy-seat was covered with the blood of the sacrifice and, figuratively speaking, covered the offerer from the judgment of unforgiven sins, so, in a more effective and far-reaching manner, is the child of God covered by the precious blood of the Lamb of God.

Priest-Propitiator

Being the Lamb of God Jesus offered Himself, made atonement, as the Priest-Propitiator. This was particularly and vividly set forth on the day of atonement when Aaron, as propitiator and mediator, solemnly took some of the blood from the altar where the offering was slain and took it into the holy of holies to sprinkle the mercy-seat and there

mediate on behalf of Israel (Exodus 30 : 10 ; Hebrews 9 : 7). On the cross Jesus propitiated for the sins of the world, and in heaven He mediates on behalf of those who have accepted Him as Saviour through His atoning work. He is the Mediator of the new covenant (Hebrews 12 : 24) and as the High Priest after the order of Melchisedec is the *only* Mediator between God and men (Hebrews 7 : 8, 25). The Aaronic priesthood of the Saviour will stand for ever, He having been raised in the power of an endless life. The passing of the Aaronic mediating priesthood, and Jesus as the only and eternal mediating Priest, is vividly and dramatically set forth in the Word of God. In the instructions given to the Old Testament priesthood it was stated that they must not rend their priestly garments, the penalty for so doing being disqualification from office by death (Leviticus 10 : 6). When Jesus stood before Caiaphas the high priest, he said to Him " I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God," to which Jesus replied in the affirmative, adding " Hereafter shall ye see the Son of man sitting on the right hand of power . . ." How significant that in anger Caiaphas did the unforgivable ; he rent his priestly robe, and in so doing symbolised the passing away of his kind of priesthood in the presence of the only Mediator and High Priest for ever. The fact that he did not die would seem to indicate that God permitted, if in fact He did not inspire, the rending of the garment to take place in the presence of Jesus. He was both priest and offering. As the hymnist puts it :

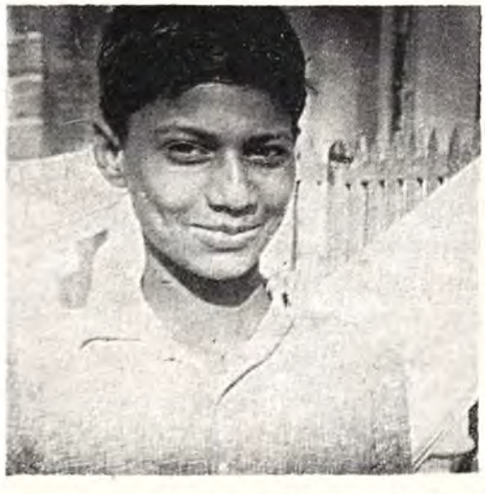
" Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain.
But Christ, the heavenly Lamb,
Takes all my guilt away :
A sacrifice of nobler name,
And richer blood than they."

Next week :
THE SUBSTITUTE AND THE WAY

Testimonies of Hindu boys

Sent by Miss C. Paint, India

Sunday school is something that we have to thank Jesus Christ for. In Sunday school we are always very happy. We come every Sunday at four o'clock and we sing the praises of Jesus. Jesus is God our father ; He raises the dead to life, therefore we will



not forget the Lord Jesus. We thank the Lord Jesus. O Lord Jesus, come to this earth again.

On Christmas Day our father Jesus gave some lovely gifts. To some He gave a sweater, to some clothes and to some sweets ; therefore I pray to Jesus that He will give me all things to make me happy. May He make the sick people well again, that they may all believe on Him. O Lord Jesus, bless me. Amen.

Written by Mukesh Chandar Singh,
aged 13 years.

I come to Sunday school every Sunday. School begins at 4 p.m. Everyone sings the praises of Jesus, and then we all pray to Him.

I have chosen the Lord Jesus Christ, therefore I come to Sunday school every Sunday. My Jesus Christ knows my name. Missahib uses pictures [flannelgraphs] to teach us about Jesus. Jesus suffered a lot for me. He carried a cross and died on a cross for me. Jesus Christ gave His life on the cross to save us.

When Sunday school is finished Missahib gives us photos [used Christmas cards]. We all say Salaam and go to our homes.

A prayer. Jesus Christ came into the world to save sinners and to destroy the works of Satan. All who cannot come today because they are ill, touch them and make them better. Come into my life and live with me. I ask this in the name of Jesus Christ. Amen.

Written by Baijnath Prasad, aged 12 years.

YOUTH in action! Vacation Venture

I am writing this to thank you and the other ministers for the wonderful week I spent on Vacation Venture. This was the best week I have spent in my life and I felt that I got closer to the Lord through serving Him than ever before. I was baptised in the Holy Spirit during the week and I thank God for this wonderful experience and the difference it has made to me.

My only regret was that I could not stay for two weeks. I hope that there will be more Vacation Ventures, and I will not make the same mistake again!

Yours in Christ,

FREDA BYATT.

Tamworth.

Boring, a waste of time, horrible weather, and an utterly useless holiday—that is what I expected Vacation Venture to be. But how wrong I was!

The time there was well spent working for God, but also having a relaxing holiday. The weather can be described in one word—fantastic! The week was definitely packed with things to do and the holiday was well worth every penny.

As a young man of twenty-three it will certainly be Vacation Venture for me again next year.

Yours in Christ,

REG. AYERS.

Yeovil.

I would like to tell you how much I enjoyed Vacation Venture. We thank God for the glorious weather, but most of all for the great blessing we received. We certainly proved the words of Luke 6 : 38, " Give, and it shall be given unto you." The more we did for God the more He blessed us. We knew the Lord was working with us.

Every meeting was filled with the power of the Holy Spirit, including the morning lecture session. People accepted Christ in almost every meeting, in the coffee bar, and at the open-airs.

The Vacation Venture badge was a brilliant idea which attracted much attention. We thank God for every opportunity He gave us to witness for Him.

Vacation Venture was really exciting, and we had real good fun and fellowship with many keen Christians.

For a really exciting holiday Vacation Venture every time!

Yours in Christ,

JANET R. STONE.

Yeovil.

It is with great joy that I write this letter of thanks to God and to the Elim movement for making available Vacation Venture.

From the very start God blessed this venture ; the sun shone on Weymouth and the gospel lightened many dark hearts. We at Mountain Ash find this letter too small to say what we would like to say. Souls saved, believers revived, blessing upon blessing. Vacation Venture next year ? Definitely yes, D.V.

Yours in the Master's service,

G. HAWKINS.

Mountain Ash.

Vacation Venture was where I went for my holiday. It was a holiday with a spiritual uplift. There was plenty of opportunity for witnessing. I had never done door-to-door witnessing before, so it was good experience for me. To begin with I found myself too weak and nervous to ring a door bell or knock on the door of someone whom I had never seen or heard of before. But then I remembered Philippians 4 : 13 and I felt that the Lord really did strengthen me. This holiday has certainly helped me in my Christian life. It has helped me to witness further for my Lord and it has helped me to realise that there are so many people who know nothing of why the Lord Jesus Christ died on Calvary's cross.

SHIRLEY PIPET.

Guernsey.

Women's Page

by Anne Renshaw (Rhodesia)

SERVANTS

ON a mission station which has been literally carved out of the bush, with no "mod cons," a servant is essential. At one time we had no piped water; every drop had to be carried from the river. We have no electricity, hence no washing machine, electric iron, spin dryer, floor polisher, etc., so we need help in the home.

One of the main reasons why we have servants is to give employment to those who otherwise would not get it. There are very few jobs for a girl in the reserve, so she sits at home waiting for the first man to come along, or goes off seeking one. Many missionaries have been the means of helping Christian girls by employing them in their homes and teaching them how to run the house properly.

The first boy we ever had to work for us was a schoolboy. He had no father, so he had to work to get school fees. I can remember wondering frantically what to give him to do, as I had been used to doing everything myself. Many boys have been helped through school by working for missionaries—now we have the satisfaction of seeing some of them as teachers themselves.

You may think how wonderful it is to have someone to do the housework while you sit back! Many is the time I have thought "If only I could do my own housework"! We have suffered at the hands of several servants but have made real friends of others. There was the one who heated some baked beans in one of my fruit dishes on the primus stove! That same girl, we discovered after she left, used to dip lumps of bread in cooking oil and pass them out to her family outside the door! A boy we had washed my husband's overalls and then did the baby's nappies in the same water! They turned a delicate shade of blue—but that was a minor detail; they had been pink, green and yellow at various times under various hands!

Not all servants are impossible; we have had real "gems" as well, and they are a real help in many ways. They help with odd "callers" at the door, especially when you find the language a problem, for they explain things that puzzle you and turn into more of friends than servants.

Servants see a side of the missionary's life which a lot of people he works with never see. They see him when he is tired, at home after a long day, when he is irritable from many frustrations. They see how he treats his wife, how she treats her children, how the family are at home, where there is no pretence, no outward show. They see, too, whether the missionary practises within his walls what he preaches from the pulpit. How essential it is to have Christ as the Head of the house, the Centre of the family! How easy it is to turn a soul away from His love by careless and inconsistent living in the home.

CHURCH REPORTS (*continued*)

then presented with a cheque and Mrs. Magee with a bouquet.

At their final meeting the next day two sisters came to Christ at the morning meeting. These Sunday morning decisions have been a noteworthy feature of Mr. Magee's ministry at Ealing.

Mention should be made of the gifts by the members at the beginning of the year to Mr. Groves (secretary) and Mr. R. S. Garrard (treasurer) in recognition of their long terms of office, their combined length of service totalling sixty-three years.

H. J. SILLENCE.

BOLTON

Elim's new centre: **HIGHER BRIDGE STREET** (two minutes from Co-operative Hall)

SATURDAY, OCTOBER 14th

Introductory service at 4. Rally at 7.

Preacher: J. C. Smyth. Conveners: K. Smith and E. J. Thomas

Tea provided. See Coming Events.

Sunshine Corner

THE word meek which is used in the Bible does not mean quite the same thing today. It means to be in the middle between much anger and too little anger. So we could say "Blessed is the one who is angry only at the right time."

Len was an easy-going lad and seemed to get along with most of the children at school. One day as he was coming home from school he passed a group of boys, and Rex, a much bigger boy than Len, shouted "Hello, big ears; mind you don't take off in this wind." Now Len really did have big ears, and he was very conscious of this and for a moment felt very angry, but he just shrugged his shoulders and said "I can't help it; I didn't make them," and went off home. So of course the boys thought he was a bit of a coward because he didn't stay and fight Rex; but they soon learned differently.

One day Len saw Rex and the boys pestering a little girl. They were pulling her hair and throwing mud on her clean dress, and poor little Ann was in tears. Len rushed into the group shouting "Let her alone, you big bully." So the other boys saw that he really was brave to tackle a big boy like Rex. Len was angry at the right time. He was not angry when they teased him, but he was angry when they teased a helpless little girl. He had his temper under control.

Jesus was angry when He saw the money-changers in the temple, and He turned their tables over and upset all the money and drove the money-changers out of the temple. They were doing a wrong thing; they should have gone to the temple to worship God, not to buy and sell, so Jesus was right to be angry with them.

So you see, we have to have our tempers controlled by God. No one can be a leader until he has learned to control himself. A captain in the army has to learn to obey orders before he can give orders himself. If we give ourselves to God He will take control of us and we will gain this meekness through which we shall inherit the earth.

God bless you.

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COMING EVENTS

ARMAGH. Commencing October 8. Elim Pentecostal Church, College Street. Revival and divine healing crusade by Charles Brookes.

BELFAST. October 8-22. Ulster Temple, Ravenhill Road. Evangelistic crusade by G. Canty. Sundays at 11.30 and 7. Weeknights (not Fridays) at 8. Wednesdays at 3, divine healing services.

BIRMINGHAM, Erdington. October 7. Elim Pentecostal Church, South Road. District Presbytery Rally at 7. Preacher: E. J. Jarvis (Bradford). Convener: F. G. Evans. October 8-20. Alex Johnston (Rochester) and team will conduct an evangelistic crusade. Sundays at 11, 6.30 and 8.15. Weeknights at 7.30. Saturday at 7. On October 9, E. J. Jarvis will testify to God's power to heal.

BIRMINGHAM, Selly Oak. September 30 to October 12. Elim Pentecostal Church, Alton Road. Evangelistic and divine healing campaign conducted by John Woodhead. Weeknights at 7.30 (Friday excepted). Sundays at 11 and 6.30.

BOLTON. Commencing October 9. Co-operative Hall, Bridge Street. Evangelistic crusade by J. G. Cooper (Hanley). Monday to Friday at 7.30. Continuing Sunday, October 15, at 6.30, and weeknights at 7.30 in Elim Pentecostal Church, Higher Bridge Street.

CAERPHILLY. October 5-9. Elim Pentecostal Church, St. Fagan's Street. Annual convention. Sunday at 11 and 6.30. Weeknights (not Friday) at 7.15. Preachers: E. R. Smith (Yardley) and J. Whitfield Foster (Lee).

CHELTENHAM. October 21-26. Elim Pentecostal Church, Bennington Hall (opposite Black and White Coach station). Visit of Joseph Smith. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Convener: A. D. Sandford.

CROYDON. October 22. Elim Pentecostal Church, Stanley Road. Missionary harvest services at 11 and 6.30. Preachers: David and Mrs. L. Lewis (India). Convener: W. J. Maybin.

DAGENHAM. Commencing October 22. Elim Pentecostal Church, Green Lane. Evangelistic and divine healing crusade by F. A. Hodge, J. Inight and party. Sundays at 6.30. Weeknights at 7.30. Not Fridays.

EDINBURGH. October 14. Tynecastle parish church, Gorgie Road. Scottish National Youth Rally at 3.30 and 6.30. Preacher: Malcolm Smith. Soloist: Caroll Forseth (Canada). Scottish Jubilee Choir. Convener: Richard Lighton.

HALIFAX. October 14-18. Elim Pentecostal Church, Hopwood Lane. Annual Festival of Praise. Saturday at 7. Sunday at 10.30 and 6.30. Monday to Wednesday at 7.30. Preacher: H. Toft (Belfast).

IPSWICH. October 14-19. Elim Pentecostal Church, Vernon Street. Evangelistic campaign by E. Smith. Saturday at 7. Sunday at 6.30. Monday to Thursday at 7.30.

KINGSTON. October 14, 15. Elim Pentecostal Church, Thames Street. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. A. Court, Brighton.

LEIGH-ON-SEA. October 1-12. Elim Pentecostal Church, Glendale Gardens. Evangelistic and divine healing crusade. Preacher: B. J. Edwards. Soloist: Don Evans, B.A. Sundays at 6.30 and 8.30. Weeknights at 7.45 (not Fridays).

LONDON, Camberwell. October 25. Elim Pentecostal Church, Benhill Road. Sisterhood rally at 2.45. Preacher: Mrs. G. Gorton (Sheffield). Soloist: W. M. Plowright. At 7. E.W.M.A. rally. Preachers: Mrs. G. Gorton and Mrs. L. Lewis (India).

LONDON, Leyton. October 7-12. Elim Pentecostal Church, Vicarage Road, E.10. Convention. Saturday at 6.30. Sunday at 11 and 6.30. Monday to Thursday at 7.45. Preacher: L. Reeves (Norwich).

MOTHERWELL. October 1-14. Elim Pentecostal Church, Airbles Road. Pentecostal campaign conducted by the Smith-Forseth Party. Sundays at 6.30. Weeknights at 7.30 (not Fridays).

NEATH. October 7-15. Elim Pentecostal Church, Briton Ferry Road. Revival and divine healing crusade by L. Lambert and party. Sundays at 6.30 and 8.15. Weeknights at 7. Not Fridays.

NEWCASTLE-UPON-TYNE. Commencing Saturday, October 7, at 7, in the Elim Pentecostal Church, Heaton Road, Newcastle-upon-Tyne. Crusade conducted by D. J. Ayling (Brighton). Sundays at 11 and 6.30. Weeknights at 7.30. Saturdays at 7. Also children's crusade, October 9-12 at 6. Teenage specials each evening. Please pray for this crusade.

NEWHAVEN. October 14, 15. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. Shadlock (Birmingham).

PONTARDULAIS. October 12. Elim Pentecostal Church, Twyniago Road. Lecture and film, "The Fables of Fatima," at 7. Preacher: Philip Rand. Organised by the Protestant Truth Society.

RUGBY. October 7, 8. Elim Pentecostal Church, Windsor Street. Harvest thanksgiving. Saturday at 7.30. Sunday at 11, 3 and 6.30. Preacher: W. J. Maybin (Croydon).

(*continued on back page*)

PROGRESS IN GHANA (*continued*)

feet deep, so the candidates have to sit in it, which causes much mud and weeds to be stirred up. But the candidates do not worry at all ; they are filled with the joy of knowing that they are being obedient to their Lord's command. A solemn injunction is given to everyone, because many people are spectators of this open profession of faith and they will be carefully watching those who name the name of Christ.

Then the people of Plewa Odortom set off home, joyfully singing the praises of their Saviour.

We do not accompany them on their way back, but set off down the seven miles of dust road to meet the main road that takes us to Koforidua in fifteen minutes. Even so it is 4 p.m. when we arrive home. The baptismal service has lasted for more than six hours in all. What a blessing to spend so much time in the presence of the Lord !

Please pray for your brothers and sisters in Plewa Odortom and all of Ghana—they pray for you.

EDITORIAL (*continued*)

evangelism, not simply to have a great rally, presents a form of evangelism that may well be exploited. Three thousand were converted in one day on the day of Pentecost. There is no reason why, given sufficient confidence in God and in our doctrine, and rejecting our evangelistic inhibitions and preconceived ideas, the same thing should not happen today.

STUDIES IN 1 PETER (*continud*)

neither was guile found in His mouth." Peter had lived very close to Jesus for three years and more, and when one lives in such close intimacy as Peter and his Lord lived one gets to know a person intimately, but Peter knew of no fault or flaw in the character of his Lord. What a testimony this is to the purity of Jesus! Not even His nearest and dearest could point a finger against His life. His enemies could point out no sin, and those who accused Him did so only with false evidence. Why, the judge himself could find no fault in Christ. Even the dying thief rebuked the felon on the third cross, saying "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Oh wonderful revelation of truth from the dying lips of this repentant thief! Jesus was indeed the sinless one, the Lamb without spot or blemish, and as the Lamb without spot He was able to bear the penalty of our sin, to take our place, and die in our stead. We who are guilty could only die for our crimes, but as the guiltless one Christ could take our place and die for us.

HE SUFFERED AS THE SILENT ONE

Peter says: "Who when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously." Isaiah says: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." He did not plead innocence of the crimes of which He was accused; He did not threaten vengeance, or call down fire from heaven. But as He looked upon those around His cross, as He gazed upon those who had held the mallet and pointed the nail, as He looked upon the crowd that had called for His blood, His eyes were full of love and compassion and, lifting up His eyes to heaven, He called "Father, forgive them, for they know not what they do." His heart went out to the people who caused His pain; it embraced the soldiers who gambled for His seamless robe; it reached to the thief upon the cross by His side and down to the broken-hearted woman who wept bitter tears of grief at the foot of the Roman gibbet upon which He hung in agony and pain. His love knew no limits; His heart felt no resentment or bitterness, but stretched out over the seas of time to embrace in its warmth all who would believe.

HE SUFFERED AS A SUBSTITUTE

"Who His own self bare our sins in His own body on the tree" says Peter. Going back into the Old Testament we see the sinner coming to the priest with his offering and the priest laying his hands upon the head of the animal and confessing the offerer's sin over the victim and then, with a swift practised stroke, slaying the beast as a substitute for the offerer. The same thing is seen in Genesis 22 when Abraham was tested by God on Mount Moriah. Isaac was bound and laid upon the faggots of wood as an offering to God in obedience to the Lord, and as with upraised knife Abraham was about to slay his son the angel stayed the hand that held the knife, saying "Lay not thine hand upon the lad . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Looking behind him, Abraham found a ram caught by its horns in a thicket and he took the ram and sacrificed it in the place of his son. We have the same idea of substitution in the account of the scapegoat (Leviticus 16). The goat for a sin-offering is killed and its blood sprinkled, but the scapegoat is sent into the wilderness, bearing away the sins of Israel, never to return again. So our sins were laid upon Jesus, and He carried them away in His body on the tree and buried them in His death. So Christ became our scapegoat, our substitute, at Calvary.

Now with this great sacrifice in mind Peter says to the believer "Live unto righteousness . . . for ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls." We ought, therefore, to live as a redeemed people, submitting to the Shepherd's control and feeding in the pasture He provides.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, October 9th — Jeremiah 7:1-15

Preaching holiness at the church door as the people go in! God's people should be right with their Lord before they enter the sanctuary. Notice the "ifs" in our reading. Is there such a thing as an unconditional promise even to the chosen nation? What a wholesale mockery of true religion is here. One hundred years before Jeremiah's day ten tribes went into the Assyrian captivity, cast out by God because of their wickedness and hypocrisy (v. 15). Will Judah never learn? This was the passage Jesus had in mind when He cleansed the temple at Jerusalem in His day (v. 11). First be reconciled to God and man; then worship (Matthew 5:24).

Tuesday, October 10th — Jeremiah 7:16-34

There are times when it is even futile to pray (v. 16; see also 11:14, 14:11). Because inescapable judgment hangs over Judah it is too late (v. 20). They were unanimous in their wickedness, even to whole families (v. 18). The recital of the nation's transgressions may be monotonous, but how dreadful is the monotony of their sin. And over against it stands the incessant love of their God (v. 25). "To obey is better than sacrifice." Verse 22 does not repudiate sacrifice but, with verse 23, says that obedience is better.

Wednesday, October 11th — Jeremiah 9:23—10:13

God and the gods! In chapter 9 Jeremiah addresses three classes of society: the wise, the powerful and the rich; devotees of the gods of science, arms and wealth. God brands their glorying as false. Only in the knowledge of Himself is there real wisdom, power and prosperity. Paul found this true when he said "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Let the things which He loves and delights in be our love and delight (v. 24). Jehovah is the true God and Monarch of all (vv. 7, 10). With inspired satire and holy sarcasm Jeremiah lashes the backslidden Israelites who worship false gods. How stupid and foolish can they become who forsake the worship of the true God (v. 8).

Thursday, October 12th — Jeremiah 11:9-17

Judah has shot her bolt; the threatened judgment falls; too late now for them to pray (v. 11), or for Jeremiah to pray for them (v. 14). As for the multitude of false gods they have set up, even in every street, it will be a waste of breath to call upon them for help (vv. 12, 13). What about the idols of pleasure, greed, lust and vanity which many in our land serve and worship today? Most assuredly the judgment of God will fall upon us unless we repent of our carelessness and wickedness.

Friday, October 13th — Jeremiah 11:18—12:6

It was inevitable that Jeremiah's townsmen, these men of Anathoth, should plot the death of this fearless prophet (1:1). But when their day comes there will be no mercy from the Lord for them (vv. 22, 23). Verse one enshrines a problem as old as humanity, and basic to it is the righteousness of God, which makes it all the more difficult to understand; it puzzled Job, and the psalmist. But there is yet much more for Jeremiah to endure. In a few years' time the horses and chariots of Nebuchadnezzar, the instruments of God's judgment upon His people, will overrun the land, and Jeremiah himself will be caught in the flood (v. 5). The overflowing of Jordan, usually at harvest-time, drove the lions and other beasts of prey from their lairs among the bushes that lined its banks. Spreading themselves through the country they created terrible havoc, killing people and carrying off cattle. Thus the simile.

Saturday, October 14th — Jeremiah 13:1-17

The prophet's arduous journeys to the Euphrates and back covered about 1,000 miles in all—some travelling in those days! But it was an acted parable of the Babylonian captivity shortly to come. The "many days" (v. 6) may represent the seventy years of the captivity; the unwashed girdle, so closely identified with the body, the uncleanness of Judah, so closely identified with Jehovah, but in their vile state good for nothing (vv. 10, 11). Though for them, as a nation, it was almost midnight the door of hope was open (v. 16). The cross is the one beacon light in our dark world today.

Sunday, October 15th — Jeremiah 15:10-21

Though earlier forbidden to pray, Jeremiah still "stands before the Lord" (v. 1). His very presence there is a plea as he identifies himself with his rebellious nation; but no defence that Judah may now raise can stand against their inevitable subjugation to Babylon (v. 12). Personally, Jeremiah dreads the oncoming flood, since it was given him to see it so clearly, but though he loses all he possesses (v. 13) God will not fail him. He will preserve his life, give him favour with the Babylonians (39:12) and mightily use him still (vv. 18-21). Because he belonged to the Lord, in His Word alone he found his sustenance and joy (v. 16). And so may we; learn to masticate, assimilate and ruminate.

PRAYER AND PRAISE

by F. H. Coleman

IN these days of rush the call of Christ comes to us to enter the closet of prayer. His call comes ringing down the ages, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matthew 6:6).

The prayer meeting is a place where we can get alone with believers of like mind and pour out our hearts to God. Some people in a meeting for prayer breathe out their prayers in silence, but if we believe God will give us what we desire we should in faith speak out those desires. "And when thou hast shut thy door . . ." This statement suggests the assurance of privacy. It suggests that we enter a private place because we have real determination to be alone with God. One of the great Christian generals of the past always spent an hour in prayer each day. On the door of his room his batman would hang a notice saying he was not to be disturbed. All who saw the notice knew that he was at prayer and would never disturb the great man until he had finished his session of prayer.

There must be real determination on our part to get alone with God if possible each day for prayer. How different would be our churches if we spent an hour each day in prayer. The Church is strong when the saints are upon their knees.

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BIRTHS

HAMMOND. On August 2nd, to Fred and Mary (*née* Cooper), at Leeds, God's gift of a son, David Andrew.

HEARNSHAW. On June 26th, to Jim and Vreni (*née* Balliger), God's gift of a son, Andrew James.

WILLIAMS. On September 9th, to Graham and Andrea (*née* Hill), of Coventry Elim Pentecostal Church, God's gift of a son, Paul Graham.

ENGAGEMENT

THOMAS—BARCLAY DE TOLLY. The engagement is announced between Ian, only son of the Rev. A. P. and Mrs. Thomas, of 61 Cheyne Hill, Surbiton, Surrey, and Victoria, elder daughter of Mr. and Mrs. V. Barclay de Tolly, of Netherton, St. Ouen, Jersey, Channel Isles. C.1555

MARRIAGES

KNOX—HOBBS. On September 2nd, at the Elim Pentecostal Church, Springbourne, Bournemouth, Roger Paul Knox to Joyce Irene Hobbs. Both Elim Crusaders. Officiating minister: J. Osman.

MILLS—STAFF. On September 2nd, at Rayleigh Elim Pentecostal Church, David Mills to Ruth Olive Staff, daughter of Mr. and Mrs. Staff (formerly of Ilford). Officiating minister: W. R. West.

WITH CHRIST

CANT. On September 14th, aged 80 years, Mrs. Barbara Cant, beloved mother of Miss Barbara Cant and Mrs. Lilian Watson. Officiating ministers at funeral: J. Graham and H. Palliser.

CHERRY. On August 29th, Annie Elizabeth Cherry, aged 73 years, member of the Eldad Elim Church, St. Peter Port, Guernsey. Officiating minister at funeral: S. Penney.

DOIG. On September 12th, Philip A. Doig, of 4 Glenburn Road, Anstruther, Fife, late of Elim Church, Aberdeen. "Severed only till He come."

ITINERARIES

The President:
October 14, Harlow; 16, Cheltenham; 17, Keynsham; 18, Gloucester; 19, Bath; 20, Bristol; 21, Swindon; 22, Oxford.

London Crusader Choir:
October 8, Manor Park and Brixton prison; 14, 15, Londonderry; 16, Belfast; 21, Aldershot; 22, Maidstone, H.M. prison and Cheshire Home; 28, Southwark Cathedral, London.

Elim Evangelistic Film Unit:
October 9-15, Bournemouth District Presbytery; 19 and 28, Elim Bible College.

ELIM EVANGELISTIC FILM UNIT

IN OCTOBER

the films:

"MISFIT" to be at Barking, 5; Wimborne, 9; Bournemouth, 10; Weymouth, 11; Merriott, 12; Yeovil, 14; Salisbury, 15.

"THE LONG WINTER" at Elim Bible College, 19.

"IN HIS STEPS" at Elim Bible College, 28.

ISLE OF WIGHT

CAMP REUNION

SATURDAY, OCTOBER 7th

at 3 and 6.30 p.m.

at

KENSINGTON TEMPLE

COMING EVENTS (*continued*)

SOUTHPORT. October 7, 8. Elim Pentecostal Church, Evangel Temple, Manchester Road. Youth weekend. Saturday at 7. Sunday at 10.45 and 6.30. Sunday school prizegiving at 2.30. Preacher: J. C. Watkins (Rotherham).

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. October 21. Elim Pentecostal Church, Electric Avenue. Film, "What mean ye by this service?" by W. F. Finch (Pentecostal Jewish Mission) at 7.30.

WHITEHAVEN. October 14-17. Elim Pentecostal Church, George Street. Anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30. Preachers: D. W. Anthony and T. W. Walker. Convener: K. J. Cave.

WORTHING. October 7-9. Elim Pentecostal Church, Grosvenor Road. Saturday at 7. Annual choir night. Preacher: A. S. Brewster. Sunday at 11 and 6.30. Monday at 7. Services conducted by F. Hodge and party.

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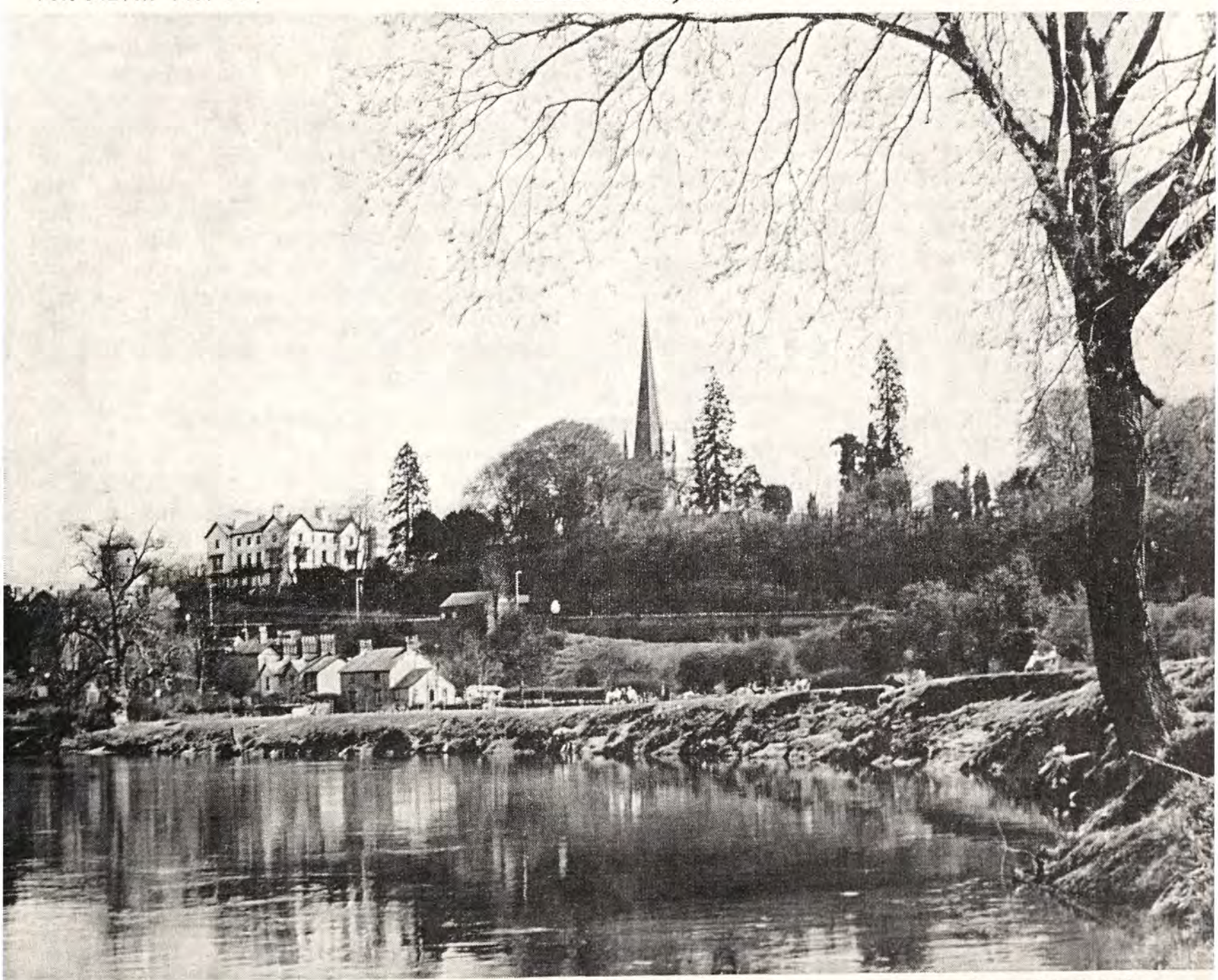

Photograph by P. J. Sharpe.

ROSS-ON-WYE

IS GOD DEAD?

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

THE question that heads this article arises out of the "God is dead" stir that is being caused by certain sections of the theological world in this country and in America. They are referred to as the "God is dead movement," and would have us insert the name of God in the obituary columns of our daily newspapers and put notices outside our churches to the effect that they are now closed owing to the death of the Founder! We hardly think, however, that the death column of a creature-controlled newspaper is the place to inscribe the name of God, however reverently we might accomplish the task; nor are we inclined to "shut up shop" on the grounds that it is no longer possible or desirable to believe in the existence of God. It is not the first time in history that the gospel has been adjudged as irrelevant and the whole ecclesiastical set-up but the framework of an anachronistic institution. Often in the past the funeral rites have been performed over a so-called defunct and lifeless Christianity, but the mourners have been surprised to find that they have buried the wrong corpse. God has never died, nor will He ever die, by the common consent of men who are avowedly atheistic, or those who want to retain the name "Christian" while at the same time wishing to wear the crepe of existential mourning in token of the demise of the Divine. We affirm that God is not dead and will survive this modern attack as He has survived all others in the past. To all the faddists of this new, yet rather old-fashioned, idea we would advise that they exhume the corpse to make sure that it is not a matter of mistaken identity.

The scandal of Protestantism

Before examining the conclusions of this movement I would like to make reference to a very serious scandal within the ranks of Protestantism today, not only in America but here at home. How frequently of late, and with what nauseating results, have some of the leading churchmen of this country been interviewed on television as to their opinions regarding the basic beliefs of the Christian faith. What an irresponsible lot they have proved to be! What heretical ideas have been hidden under cassock and collar! Protestantism is being slowly but surely sabotaged from within, and the sooner these wreckers are exposed the better. How sickly the theological world of this age must be when clergy can parade under a "Christian" name and live by the Church while at the same time seeking to undermine that for which they profess to stand. As Dr. J. I. Packer, of Oxford, wrote in his literary reply to the unfortunate book from the Bishop of Woolwich "Honest to God," "it disgusts the uncommitted, who feel that no man should use a position of trust as a vantage point from which to torpedo the deepest convictions of those who trust him." How very true! Tenure of office is being granted to men who if they were operating in the ordinary world of business would be branded as disloyal and dishonest. If these unworthy clerics are to be atheists let them be honourable enough to carry on their God-dishonouring work outside the institution that now assures them a livelihood.

The "God-killers"

It is necessary that we take a careful look at these would-be assassins of God and what they are trying to say. To be frank, it is not new, let alone true; it has all been said before! The French philosopher of the eighteenth century Auguste Comte denied God and sought to elucidate three stages through which all knowledge had to pass: the theological or the fictitious, then the abstract, then through to the scientific or positivist. During this journey from the theological to the scientific much that was superficial and unreasonable is shed. So sure was Comte of himself and his philosophy that he prophesied that eventually he would propound his ideas in Notre Dame cathedral. Though he never quite made it, his offspring are shouting pretty loudly from other prominent places! So behind the positivism so widespread today within and without the Church there lie the basic conceptions of Comte. Karl Marx in his *Das Kapital* invented the phrase

" religion is the opiate of the people," and it was this capricious cliché that Lenin adopted as his slogan to attack religion. Visitors today can still see it in prominent lettering over the site of a demolished shrine in the Red Square. Religion for the Communist is equated with the mythological, and has given rise to the great ocean of superstition which, they allege, bolsters up religion. Sigmund Freud deprecated the idea of God and used his pen to impugn religion as imposing inhibitions that served to fetter the human mind and thus hinder men in the living of normal lives. Nietzsche's " death of God " philosophy of the nineteenth century could perhaps be said to be the forerunner of this modern fad, but with one great distinction: the modern faddists want to retain an outward façade of Christianity; Nietzsche disclaimed the historicity of Jesus of Nazareth and belittled the " God on the cross " theology of the Church. He was in truth an atheistical existentialist, but the spectacle we behold today is that of those who want to do away with God and still retain a semblance of Christianity. Such fail to see that if you inter God you automatically rid the world of Jesus Christ, and without Christ you cannot have Christianity. Says one writer: " The ' death of God ' theologians mistakenly think they can occupy some misty flatland between Nietzsche and Paul. They strain their beliefs through the sieve of empirical science, discarding the supernatural and transcendent. Then they superficially appeal to the distinctive agape-morality of Jesus, as if this could be retained by that same sieve." To put it obtusely, they have succeeded in " throwing out the baby with the bath water." However sincere they may feel themselves to be in seeking to rescue the perishing they are scuttling the life-boat!

It is difficult to be precisely clear as to what

(*continued on page 662*)

PROVISION FOR PREACHERS

" Thoughts on faith "

(1 Peter 1:7)

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

FAITH is vital to Christian experience. Without it we can neither please God nor receive any blessing from Him. Naturally the Bible has a great deal to say about it; it is an inexhaustible subject. However, it is easy to forget even some of the simplest aspects of this all-important subject. Peter is at pains to stir up our remembrance.

Faith is precious and durable

The value of faith is compared and contrasted with gold. It is precious, and as gold is international currency so faith is currency in the spiritual realm. Faith, however, is eternally durable. Gold can wear thin and perish, but true faith survives.

Faith is tried

The trial of faith is needful not to destroy it but to bring out its tremendous quality and potential. It is to be refined. The Bible tells us that whatsoever is not of faith is sin; so elements of self and conceit must be removed. "Every plant that my heavenly Father hath not planted shall be plucked up" said Jesus. Trial very often reveals faith. We hardly knew we had such faith, but when we need to trust and anxiously cleave to the Lord we find true faith rising up within. Faith reaches out into the invisible and the unknown. It must be beckoned on.

Faith is vindicated

True faith will be vindicated both now and at His appearing. When Jesus comes the world's sneers and jeers will turn to lamentation. The way of faith will be shown to be the wise way and not the foolish way it sometimes appears. It will be found to praise and honour and glory. We all like to be shown to be right when others have insisted that we were not; when Jesus comes this will be shown. We shall enter into our inheritance.

Faith is rewarded

Vindication is not the same as reward. Faith receives both. It is rewarded now; God is a rewarder of those who diligently seek Him. There are many rewards both real and tangible at this present time, but they all fade into insignificance beside the rewards of faith in the eternal purpose of God. " Joy unspeakable and full of glory " is our reward down here, but the glory that shall be revealed is our true reward. We speak of full salvation, and so we should, but this full salvation is in fact the true issue of our faith and will be received when Christ appears without sin to salvation and presents us faultless with exceeding joy before the throne of His glory (see Hebrews 9:28 and Jude 24).

THE POWER OF THE CROSS

1 Peter 3:18-22

by H. L. Dawson
MINISTER OF THE ELIM PENTECOSTAL CHURCH, HOLYHEAD

THE third chapter of Peter reveals yet another aspect of the cross, and the verses before us reveal three great truths.

The power of redemption

(v. 18)

This precious truth of redemption, like the diamond, has many facets, and as Peter reasons about the sufferings of Christ we see first one truth shining forth and then another, so that we become enthralled by the greatness of our redemption. Looking at this eighteenth verse we see the power of redemption in three ways.

In its purpose. "Christ suffered for our sins" says Peter, so that the sufferings of Jesus were a true and proper punishment for sin. But this is qualified by a further statement which is more of an explanation, for Peter goes on to say "the just for the unjust, to bring us to God." Jesus did not suffer for His own sin, but He did suffer for our sin; He substituted Himself for us and by His death He has put away sin. He suffered the punishment of the tree to expiate sin and to make an atonement for the soul. Jesus has dealt with our sin; as the scripture says, "He blotted out the handwriting of ordinances that was against us." He has put away sin so that "we who once were afar off might be made nigh to God." This is the power of redemption; it breaks down the barriers between man and his God, and opens up a way back into blessing and fellowship.

In its perfection. Notice that Christ suffered once for sin. He need not suffer again and again; the merits and perfection of His sacrifice were such that for Him to suffer once was enough to redeem the whole world; His blood was such that it meets the need of all men everywhere and for all time. The sacrifice of bulls and goats could only cover sin, and because man is continually sinful there was a continual need to sacrifice bulls and goats, so that the Old Testament altars were ever dripping with the blood of the sacrifices. But the sacrifice Christ made was once for all and sin was purged for ever (Hebrews 7:27; 10:10-18). Jesus will never die again, His cross was absolute; there is no need of further sacrifices, and there will never be another Calvary. "Christ being raised from the dead dieth no more."

In its promotion. Verse 22 takes us from the cross to the throne; there we see Christ seated at the place of power and authority. In verse 18 we see that the purpose of redemption was to bring us to God. In a sense this is fulfilled in our reconciliation, but it will not find its complete fulfilment until we also share in the glory Christ now enjoys and are promoted to His presence.

The power of resurrection

(vv. 20, 21)

Peter now refers to water baptism and to the flood as a figure of baptism, but we are no more saved by baptism than Noah was saved by the flood; it was

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

Quiz Number 4 — *MISSING VOWELS*

The vowels have been removed from the names of the following men. Can you replace them?

CHILDREN'S QUIZ

1. MTTHW.
2. SLMN.
3. HRD.
4. NDRW.
5. DVD.

ADULT QUIZ

1. SC.
2. ZKL
3. SH.
4. BDH.
5. NH.

ANSWERS TO CHILDREN'S QUIZ

1. Matthew.
2. Solomon.
3. Herod.
4. Andrew.
5. David.

ANSWERS TO ADULT QUIZ

1. Isaac.
2. Ezekiel.
3. Isaiah.
4. Obadiah.
5. Noah.

not the water but the ark that rode upon the water that was Noah's salvation. Peter makes this point very clear when he says "Not the putting away of the filth of the flesh." Mere ritualism cannot save the soul.

Baptism is symbolic, a visible sign of our faith in Christ risen from the dead; the power to save is therefore not in water baptism but in the risen Christ. We are baptised as a visible testimony of our resolve to live for Christ. By baptism we witness to the world that we are dead with Christ to the world and that we are raised with Him in resurrection life. But it is the power of Christ's resurrection that gives power to our resolve; it is the resurrection of Christ that brings us into salvation. As Peter says, "We have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." "Now is Christ risen from the dead." He is alive; He has broken the power of the grave, conquered death and the grave and made salvation a reality by His resurrection.

The power of regality

(v. 22)

Peter now leads us into heaven that we might catch a glimpse of the regality of the ascended Christ sitting on the right hand of God, angels and authorities and powers being subject to Him. Notice two points.

Jesus is seated in heaven. His work is completed; the task He came to perform has been finished. As the hymn writer says:

"All His work is ended, joyfully we sing;
Jesus has ascended, glory to our King."
(F. R. Havergal)

Jesus has entered heaven with the marks of His suffering and as the forerunner. Many are to follow; He has opened heaven to the redeemed of earth, and having accomplished our salvation He has sat down at the right hand of God. He is the only Priest to sit down; all the priests in the Old Testament stood to perform their duties, as there was a constant need of sacrifice; there was no seat or resting place in the tabernacle. Jesus made one offering for sin and sat down, His work accomplished. Now there is no more need for sacrifice; soon we shall share in His rest, for He is coming back again that where He is we may be also. What a glorious truth is this, that we who love Him will soon be with Him in glory, sharing the full triumph of His cross.

He is crowned in heaven. Notice that He is seated upon the throne with power and authority; He reigns as King and all heaven is subject to Him. "He is exalted far above all principalities, and powers, and might, and dominion, and every name that is named." He is the final authority, the King of kings and the Lord of lords. This is our Saviour; the suffering lamb of Calvary is today the reigning monarch of glory. Paul says "We are seated with Christ in heavenly places." This is our position in Christ; this is our standing. Would that our state was what our standing is; then truly we would be in victory and triumph. But let us so live that we may reach out after this high calling in Christ, live as those who are redeemed, live as those alive to God, and press on toward the prize of our high calling in Christ. Too many Christians are in defeat, and the pressure of this world is crushing them into subjection, but in Christ we are more than conquerors. Rise up, beloved, and claim your inheritance in Christ. The victory has already been accomplished. Spread those wings of faith and soar in triumph over your circumstances and enjoy the fruits of Christ's cross in your life today.

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EDITORIAL

PROTESTANT ENERGY

APROPOS the reference some weeks ago to the injection of personality energy into communities consequent upon their acceptance of the Protestant interpretation of the Christian faith, the explosion of energy in the countries of South America, resulting in the current upsurge of economic and industrial development, graphically set out and described in *The Times* supplement of September 18th on South America, is relevant.

For centuries these South American countries have been in the doldrums of illiteracy and personality lethargy ; backward industrially, socially and economically. Gripped for centuries by priestcraft both heathen and Roman Catholic, they followed the consistent pattern of all priest-controlled communities.

In 1916 Protestants numbered 200,000. Currently they number more than 10,000,000, a fantastic fifty-year revival ; more importantly, the Protestant population increases faster than the population growth.

The outburst of national energy shown in the economic upsurge, the restoration of national awareness, coincident with the rise of Protestantism, supports our thesis that the Protestant Pentecost tradition declares a gospel that tells of the imparting of a life to the individual the influence of which extends beyond the moral transformation of the individual to infuse new intellectual energy and personality drive to replace the inhibitions and lethargy normal to non-Protestant and non-Protestant-influenced communities.

We are aware that this is not the purpose of the gospel, but that it occurs is evidence of the supra-human origin of that gospel.

PEACE !

SOME time since we listened to a well-preached sermon on the peace of God garrisoning our hearts and minds. The congregation seemed comforted and satisfied and left the church apparently with a general feeling of content.

I wished the preacher had thrown the meeting open for questions when he concluded his sermon. I would have liked to say to him " Mr. Preacher, I am not sure that I want this peace when I think of Yemenis being choked to death by Egyptian poison gas, of Vietnamese children maimed for life by the most horrible type of bombs inhuman genius can develop, of men and women being torn apart by shell fire, of Christians enduring unspeakable tortures and horrors for the gospel, of people being burned alive of set purpose, of impoverished starving hundreds of millions. Mr. Preacher, I want my mind to be a raging torrent of protest against man's inhumanity to man, against us who cause it, most of all against us who supinely permit it and against my own inability to do anything to put the situation right.

(*continued on page 659*)

COMMENT, OPINION AND REVIEW

PERSONALITY v. ENVIRONMENT

SOCIOLOGISTS weaken our will to achieve by encouraging personality to give way to environment. Achievement, however, results from personality conquering environment, however adverse it may be, and even using the very adversity of the environment to make the achievement more meaningful.

In his *Essential English*, book three, C. E. Eckersley puts into the mouth of one of Mr. Priestley's students, Jan: "It's rather remarkable how so many of these great men, Watt, Murdoch, Trevithick, came from poor families and began with so little education. I don't know about Stephenson, but I believe he was the same, wasn't he?

"Mr. Priestley: Stephenson was perhaps the poorest of them all. His home was with only one room, which served as a kitchen, living-room and bedroom for himself, his father, mother and six sisters and brothers.

"Jan: What work did his father do?

"Mr. Priestley: He worked on the engines at the coal mine near their home. George had no schooling at all. He grew up without knowing even his A B C, and only began to learn to read and write when he was a full-grown man and went to the night school. What other education he got came when he was able to send his son Robert to a good school, and Robert then taught his father."

We attach much too much importance today to the influence of environment and not enough to the enormous potential dormant in human personality. The strongest force in human personality is the will fired by the imagination. Given sufficient incentive any person can achieve tremendous results in spite of adverse environment.

We read only this week of the hundreds of thousands of children whose schooling is often a mockery because of the overcrowded conditions in their homes. We are, however, excusing our failure by blaming our environment rather than ourselves. Our fault is not in our environment but in ourselves. "Back to school from a holiday in the slums tells of children who fall asleep at their desks because they share a bed with their brothers and sisters in a one- or two-bedroomed home; of books and homework torn up by the smaller ones; of children who live on their nerves and have to take tranquillisers; of children who cling to teachers and do not want to go home." None of this, of course, is new, except the tranquillisers. One cause of the instability of children today is their being subjected to the continual din of background radio from the hour they are born. We forget, in these days of perpetual din, that God made this a quiet world. A colleague comments on the marvellous experience of "listening to the silence" from a chair-lift over a Swiss valley. The healing virtue of absolute silence! As a professor commented when asked why he had his study on the top floor of his college, "Only God is above me; He's busy, but He's quiet."

We are all in favour of improving our environment, but we make a mistake if we use an adverse environment to excuse our lack of determination. The history of scores of successful people—David Livingstone, Adoniram Judson, John G. Paton and Gladys Aylward, in addition to those mentioned in

(*continued on page 661*)

KENSINGTON TEMPLE

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LONDON, W.11
(Nearest underground, Notting Hill Gate)

ORDINATION SERVICE

Saturday, November 4th, 1967
at 7 p.m.

Chairman: **THE PRESIDENT (R. B. CHAPMAN)**

Speaker: **J. J. MORGAN**

Items: **THE LONDON CRUSADER CHOIR**
(Director: Douglas B. Gray)

ELIM BIBLE COLLEGE STUDENTS

D.1529

THE TWO SYMBOLS

(continued)

The Lord Jesus Christ as the Lion and the Lamb

By SAMUEL GORMAN

As the substitute

AS the Lamb He identified Himself with humanity in its sin, He died to reconcile them to God. The words *katalasso* and *katalage* signify to reconcile and reconciliation, and indicate an action by which enmity is removed and changed to friendship. It is the offender who needs to be reconciled, for the onus is upon him. Matthew 5 : 23-26 shows that the one who did the injury was instructed to remove the grievance of hindrance to fellowship and harmony. The wonder is that God, the offended One because of men's sins, made possible the reconciliation of the guilty offenders through the sacrifice of His Son for, as already seen, it was He who "set forth Jesus to be a propitiation." He became the Lamb of God to identify Himself with the human race in its sin and to provide the means of reconciliation for it. However, in order to make this effective in their lives men and women must identify themselves with Him in His atoning work in order to be reconciled to God. Under the Mosaic dispensation, if a man was conscious of sin between Himself and God, and desired reconciliation, he brought an offering to the priest, who slew it at the door of the tabernacle, offering it before the Lord on the man's behalf. The offerer laid his hands upon the head of the sacrifice, and in so doing identified himself with his substitute (Leviticus 1 : 4). Thus by identification his sins were transferred to the offering, God accepting it on his behalf. This is symbolic of the guilty sinner identifying himself by faith with the atoning work of Jesus Christ, being reconciled and accepted by God in Him.

There is a striking illustration of this twofold identification concerning Jesus in the story of Peter and the tribute money (Matthew 17 : 27). Peter was open to the condemnation of the law for non-payment of the temple tax. Jesus was above the law as God's Son (vv. 24-26), but identified Himself with Peter in his dilemma, for He instructed him to go to the sea and catch a fish, which would have a silver coin (silver speaking of redemption) in its mouth, sufficient to pay the tax for both of them (v. 27). Peter identified himself with Jesus in this provision by obeying Him, going to the sea to cast a single line to catch a fish with money in its mouth! Peter had to identify himself with this procedure even though he was formerly a deep-sea fisherman casting large nets from his boats and not fishing in the shallows with a single line. He caught the fish and received the money, and with it the offence against the law governing the temple tax was removed and Peter freed from its condemnation. How blessed is the thought that all those who have accepted Jesus as Saviour and Lord are freed from the condemnation of the law (Romans 8 : 1-4).

The Lamb preparing the way

As the Lamb of God Jesus died to prepare *the way* into the presence of God. Adam was made to be the friend of God, to live in perfect harmony and communion with Him. His greatest excellency was a perfect conformity to the divine pattern, for God created him in His own image (Genesis 1 : 26). Created in that perfect state, Adam was able to enjoy fellowship with God. This lasted until Satan entered into the hallowed confines of Eden, misrepresented to Adam the command of God which forbade him to eat of the tree of the knowledge of good and evil, and in so doing succeeded in enticing him into sin by causing him to violate the divine decree. That one act constituted Adam a sinner in the eyes of God, and at that moment he fell from his perfect estate. The glorious fellowship which existed between him and God was broken and marred. Adam lost the way and was put outside Eden, and an angel guarded the entrance, thus preventing his return. In Adam as the common head of all mankind the human race fell short of the glory of God. Jesus the last Adam (1 Corin-

thians 15:45), the Lamb of God, came to make possible the bringing back of men and women into fellowship with God. In Hebrews a striking designation is given Him which illustrates this in a unique way: "whither the forerunner is for us entered" (6:20). He is referred to as having entered in behind the veil—into heaven itself after His vicarious death and resurrection fom the dead—and is there represented as doing it in the capacity of forerunner. In what way is Jesus *the* forerunner? A glance at John the Baptist, who was the forerunner of Jesus, will give a revealing clue. As the Master's forerunner he did two significant things: (1) he prepared "the way of the Lord," and (2) at the River Jordan he announced Him in the way as the Lamb of God. He then stepped out of the way, for he declared that Jesus must increase (come more into prominence in the way) while he must decrease (step out of the way in preference to the Saviour), and in this respect his ministry and mission of preparing the Lord's way and announcing Him in it came to an end. As the forerunner, Jesus came to prepare the way back to God for mankind, which He did through the sacrifice of Himself on the cross. By rising from the dead and entering into heaven His very presence there announced that the way had been prepared and untold millions would traverse it, eventually to arrive there also.

The Lamb of God as leading the way

In the second chapter of Hebrews there is a similar representation: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain [or author] of their salvation perfect through sufferings. For both He that sanctifieth and they that are sanctified are all of one: for which cause He is not ashamed to call them brethren" (vv. 10, 11). The word translated captain or author in this passage could be rendered *file-leader*. Peter used it in this way when

(*continued on page 663*)

Testimonies of Hindu boys

Sent by Miss C. Paint, India

GOD is our father. Oh father God, glory be to Thee. Father God sent His only begotten Son into this world to take away the sin of this world. Truly, to do this, He gave His life on the cross. He died, but He rose again. His name is Jesus Christ. Jesus

Nam Narayan Choudhury.

came into this world to put away sin. The name of the Lord Jesus Christ is to be reverenced. The name of the Lord Jesus Christ is spread abroad in all the world.

This Lord Jesus Christ came into the world to save sinners, and to destroy the works of Satan. I ask for everything in the name of Jesus Christ. Amen.

Written by Nam Narayan Choudhury, aged 12 years.

We come to Sunday school each Sunday. First of all we come and take the name of Jesus. The little children also come. We hear about Jesus and sing His praises. Always on Sundays we love to come to Sunday school. Many children come. They come to learn about being a Christian. All we children sing about Jesus Christ, and we who personally accepted Jesus have Him living in our hearts. Jesus Christ is always present, but we cannot see Him.

Written by Harinarayan Ram, aged 12 years.

I come to Sunday school that I may learn about Jesus.

I have learnt that Jesus died for my sins. He suffered and died for me; so we all ought to believe on the Lord Jesus Christ and let Him come and live in our hearts.

When we praise and pray to Jesus He accepts us. Jesus died for every one of us upon the cross. Amen.

Written by Suresh Ram, aged 13 years.

YOUTH PAGE

ELIM CAMPS

EASTERN PRESBYTERY CAMP

FOR the third year running we held the camp at Felixstowe, and with the largest number of bookings since we commenced the camp we looked forward to great things. We were not disappointed, and while figures do not record all that we knew of the blessing of the Lord they do reflect the blessing.

We rejoice that thirty-five young people were saved and fifteen baptised in the Holy Spirit during the camp. Early-morning prayer meetings were well attended, and from these times of prayer came the resultant blessing. Highlights of camp were many and we shall not forget the meeting when fourteen decisions were recorded and many of the campers came forward at an altar call. Later that night most of the campers and workers were waiting on the Lord. The Lord graciously baptised eight in the Holy Spirit that night. Neither shall we forget another night when a whole Sunday school class of seven gave their hearts to the Lord. What joy was in the heart of the teacher who brought them to camp.

It was great to hear young people just converted praying for their unconverted friends. With very good weather we also enjoyed many swims, walks and games. The football match involving some of the pastors and workers will not be forgotten on two accounts—the aches and pains that followed and the football that was produced! A missionary offering was taken each week and we were able to send £23 for relief work in India.

ELIM SCOTTISH CAMP, 1967

THE 1967 Scottish camp was one of the smallest we have ever had. Bookings were so small that we considered not having a camp at all, but a few weeks before the date set we took a step of faith and said the camp would go on as planned. God honours faith! We experienced in a very real way the truth of the scripture "The love of God was shed abroad in their hearts."

The morning Bible studies during the first week dealt with the essentials of soul-winning and personal witness. Without any formal decisions being made, the campers went out into the lovely village of Dunkeld "seeking the lost." The result was that by the end of camp four local teenagers—three girls and a boy—had decided for Christ. We covet your prayers for them, as they are completely without the fellowship of other believers.

One young man said "What can we do about the children?" The campers themselves organised and ran a Sunshine Corner before the evening meetings. Towards the end of camp four children signified that they wished to take Jesus as their Saviour. What a joy it was to see the way these young people hungered for the gospel which we take so much for granted.

The spiritual side was truly blessed: we prayed for the sick and for campers to receive the baptism in the Holy Ghost. This did not rule out the opportunities for the usual games, treasure hunts and hikes. Two weeks of excellent weather helped to make this one of the best camps ever, and those who were there will not soon forget the experiences they shared.

Our camp reunion will be held in Greenock on Saturday, November 18th, and we hope to meet again those who enjoyed this blessing, with others who now wish they had. Our God is a good God!

P. SMITH,
Holytown, Lanarks.

ELIM CAMP, BRIDLINGTON, 1967

Report by A. NICOLSON

OUR "Commie" was Pastor David Ayling, no newcomer to this camp, who, with his wife, had come with the obvious intention of making the camp a success. Pastor I. R. Moore, affectionately known as the Brigadier, was there with Mrs. Moore, to give of their long and valued experience in running camps like this. The adjutant was Brian Cheal and the calls for "Adjy" were pretty constant.

Communion at camp was a very pleasant experience, and in the afternoon of that first Sunday at camp we had a march of witness along the sands and a grand service in the evening.

Let me warn you that "hackers" is not for the weak-kneed or the short-of-wind individual and

(*continued on page 660*)

Women's Page

by Margaret M. Ladlow

WORDS

HOW quickly the days fly past! The holidays are over once again and the children back at school grappling with all the problems of their education. Our son has just commenced at high school and has thereby been initiated into the mysteries of Latin and French. With commendable imagination the Latin master roused the boys' interest by asking them to search their dictionaries for words of Latin derivation. Of course, mum and dad were called upon to help, and soon we were discovering to his surprise (and not a little to our own) how many words in present-day common usage stem from what we now consider to be a dead language. As a result of the exercise I found myself pondering the use of words as a medium of expression of our minds and thoughts.

On the radio this morning I heard that master of the commentator's art Alistair Cooke, himself so skilled in the use of words, tell how a wrong word can create an unfortunate situation and has been known to bring disaster to a politician. Words are wonderful tools; they are our most direct and powerful mode of communication between one human being and another. Job exclaims "How forcible are right words" (6:25).

What a means of powerful influence and untold blessing right words can be! Surely a source of comfort, hope and salvation to the hearer. We all have words ready at our command, and the right word at the right moment can do a tremendous amount of good. The wise man says in Proverbs 25:11 "A word fitly spoken is like apples of gold in pictures of silver." What a choice simile, and no exaggeration, for we have all known the joy and satisfaction received from someone wise in the things of God who has spoken the right word to us. It is good to be on the receiving end of right words.

We all have a responsibility to use right words ourselves. James in his epistle reminds us that if we offend in word we fall short of God's standard of perfection. How many heartbreaks, sorrows and misunderstandings could have been avoided if we had heeded his warnings. The peace and happiness of our families and the progress and blessing of our churches can be jeopardised by the use of wrong words. James emphasises that if we wish to be considered wise we must exercise good conversation coupled with practical Christian living—surely a very satisfactory combination, and one that makes me think of the virtuous woman in Proverbs 31. I always feel very drawn to her when I read again that not only was she an exemplary mother and housewife and a generous friend to those in need but "she openeth her mouth with wisdom, and in her tongue is the law of kindness."

Let us follow her example; let our words be well chosen and full of kindness, truly Christian conversation on a higher level than the empty, ungodly and sometimes bitter conversation of the world. David's prayer must be our prayer every day of life: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). Our Saviour promised that the Holy Spirit would enable us to speak the right word at the right time, and so with the hymn writer we pray:

"Gracious Spirit, dwell with me!
I myself would gracious be,
And with words that help and heal
Would Thy life in mine reveal,
And with actions bold and meek
Would for Christ my Saviour speak."

EDITORIAL (*continued*)

"But, Mr. Preacher, tell me where I am wrong. Must I close my mind to what I see of armoured vehicles squashing men flat, of women being roasted alive with napalm, of villages fired from end to end, their inhabitants trapped like rats? Mr. Preacher, am I wrong in thinking like this? Am I wrong *in wanting* my mind to be a raging torment of protest because of these evils? Or, Mr. Preacher, should I forget the real world of suffering, grief, horror and torture and enjoy this peace? Or, Mr. Preacher, can the two states exist together in one mind? Can I have the peace of God at the same time that I experience the fury, and want to experience the fury which I confess I do? Tell me, Mr. Preacher, for I long to know."

SUNSHINE CORNER

HAVE you ever come home from school and said "What's for tea, mum? I'm hungry"? Or after you have been put to bed at night have you called out "Can I have a drink, please? I'm thirsty"? I am sure you have; but I want you to realise that you were only a little bit hungry or a little bit thirsty.

In the days when Jesus lived in Palestine the working-class people were very poor and could afford to buy meat only once a week. The men did not have steady jobs; they went out to the market place every day and stayed there till someone hired them to do a job. Sometimes they waited around all day and never got a job, so they had no money to take home to their families and had to go without any food at all. Many of them had only one meal a day and were always hungry. I have met some boys and girls who don't eat up their dinners when someone has spent a lot of time preparing them. Next time, you just imagine what it must be like to be starving.

In Jesus' day the people couldn't go and turn on a tap and get a lovely sparkling glass of water. They had to go to the well and draw the water, and sometimes the wells dried up because there was no rain and people and cattle died of thirst. Sometimes people had to journey over deserts, and if they lost their way they could wander round in circles. They would get parched with thirst and would give anything for a few drops of water.

Now this is what Jesus is teaching us, that we must really want to be good. We must want it as much as a starving child wants food, or as one dying of thirst wants water. When we really want to be good with all our heart and soul Jesus says "They shall be filled." That means that the Holy Spirit will fill us with the goodness of Jesus and we shall be like Him. This world would be a much nicer place if everyone really wanted to be good—no more wars, no more fighting and everyone being kind one to another. Well, you can help by making up your minds that you are going to make Jesus glad that you are one of His children by really wanting to be good.

God bless you.
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D.1376

YOUTH PAGE (*continued*)

bowls are not the only things with a bias. Puddocks was a new game to me and I paid the price for my ignorance in my first game. Nobody told me you had to run if you even touched the ball with your bat—or was it stick?

Camp rallies in the evening were great and the singing of the campers was something I will not forget. Hymns, choruses and negro spirituals were all sung with great enthusiasm. Quizzes and quartets, solos and sermonettes, guest speakers and guitar groups all added up to what I can only describe as mighty fine fare for a Christian camp. Add to this the daily Bible study and seasons of prayer during which some received the "baptism in the Spirit," and you have some idea of the spiritual blessing in the camp.

Food at the camp was of the very best in both quality and quantity. The variety of menu and standard of cooking were simply great. Well done ladies!

I have only touched on the countless items and incidents of this year's camp at Bridlington; but there is so much to tell, and happy memories are tumbling round my mind like a much-shaken kaleidoscope, but here is a suggestion: why not come to Bridlington next year?

COMING EVENTS

ARMAGH. Currently. Elim Pentecostal Church, College Street. Revival and divine healing crusade by Charles Brookes. Sundays at 7. Weeknights at 8. No services on Saturday.

BELFAST. October 8-22. Ulster Temple, Ravenhill Road. Evangelistic crusade by G. Canty. Sundays at 11.30 and 7. Weeknights (not Fridays) at 8. Wednesdays at 3, divine healing services.

BIRMINGHAM, Erdington. October 8-20. Elim Pentecostal Church, South Road. Alex Johnston (Rochester) and team will conduct an evangelistic crusade. Sundays at 11, 6.30 and 8.15. Weeknights at 7.30. Saturday at 7.

BOLTON. Commenced October 9. Co-operative Hall, Bridge Street. Evangelistic crusade by J. G. Cooper (Hanley). Monday to Friday at 7.30. Continuing Sunday, October 15, at 6.30, and weeknights at 7.30 in Elim Pentecostal Church, Higher Bridge Street.

CHELTENHAM. October 21-26. Elim Pentecostal Church, Bennington Hall (opposite Black and White Coach station). Visit of Joseph Smith. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Convener: A. D. Sandford.

CROYDON. October 22. Elim Pentecostal Church, Stanley Road. Missionary harvest services at 11 and 6.30. Preachers: David and Mrs. L. Lewis (India). Convener: W. J. Maybin.

DAGENHAM. Commencing October 22. Elim Pentecostal Church, Green Lane. Evangelistic and divine healing crusade by F. A. Hodge, J. Inight and party. Sundays at 6.30. Weeknights at 7.30. Not Fridays.

EDINBURGH. October 14. Tynecastle parish church, Gorgie Road. Scottish National Youth Rally at 3.30 and 6.30. Preacher: Malcolm Smith. Soloist: Caroll Forseth (Canada). Scottish Jubilee Choir. Convener: Richard Lighton.

HALIFAX. October 14-18. Elim Pentecostal Church, Hopwood Lane. Annual Festival of Praise. Saturday at 7. Sunday at 10.30 and 6.30. Monday to Wednesday at 7.30. Preacher: H. Toft (Belfast).

HARROGATE. October 21. Baptist Church, Victoria Avenue. United District Presbyteries Rally at 3.30 and 6.30. Tea provided. Preacher: J. J. Morgan.

HUDDERSFIELD. October 23-27. Elim Pentecostal Church, South Street. Children's campaign by John Fry. Each night at 6.

IPSWICH. October 14-19. Elim Pentecostal Church, Vernon Street. Evangelistic campaign by E. Smith. Saturday at 7. Sunday at 6.30. Monday to Thursday at 7.30. Sunday, October 22, at 11 and 6.30. Preacher: Roy Cavinder. October 28, 29. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

KINGSTON. October 14, 15. Elim Pentecostal Church, Thames Street. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. A. Court, Brighton.

LONDON, Camberwell. October 25. Elim Pentecostal Church, Benhill Road. Sisterhood rally at 2.45. Preacher: Mrs. G. Gorton (Sheffield). Soloist: W. M. Plowright. At 7. E.W.M.A. rally. Preachers: Mrs. G. Gorton and Mrs. L. Lewis (India).

NEWCASTLE-UNDER-LYME. October 15, 16. Elim Pentecostal Church, Albert Street, Silverdale. Harvest thanksgiving services, Sunday at 11, 2.30 and 6.30. Convention rally, Monday at 7.30. Preacher: T. J. Broomhall (Cheltenham). Convener: Tony Williams.

NEWHAVEN. October 14, 15. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Sunday at 11 and 6.30. Preacher: F. Shadlock (Birmingham).

PLYMOUTH. October 15, 16. Elim Pentecostal Church, Notte Street. Twenty-fifth Sisterhood Anniversary. Sunday at 11 and 6.30. Monday at 3 and 7.30. Preacher: Gladys Gorton. October 22-29. Billy Graham film crusade. Sundays at 8. Weeknights, except Saturdays, at 7.30.

SOUTHPORT. October 15. Evangel Temple, Manchester Road. At 10.45 and 6.30. Preacher: Arthur Ransome (Pentecostal Jewish Mission).

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. October 21. Elim Pentecostal Church, Electric Avenue. Film, "What mean ye by this service?" by W. F. Finch (Pentecostal Jewish Mission) at 7.30.

WHITEHAVEN. October 14-17. Elim Pentecostal Church, George Street. Anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30. Preachers: D. W. Anthony and T. W. Walker. Convener: K. J. Cave.

COMMENT (*continued*)

our first quote—shows the powers inherent in personality to conquer. We have become too much concerned with the importance of physical and environmental factors and not sufficiently concerned with the enormous reserves of power in the human spirit.

It is rather like the medical profession, which, instead of drawing our attention by radio and television to the enormous self-healing properties of the body, emphasises the purely mechanical marvels of modern surgery and modern drugs—side effects or not(!)—and tells us almost nothing about the amazing qualities inherent in the human body for self-healing.

The Bible is full of this theme of conquering the environment by the powers of human personality—aided by the grace of God—from the time of Joseph, a young Bedouin lad, presumably unsophisticated in the ways of civilisation yet plunged into the evil civilisation of Egypt, but maintaining his purity in spite of an adverse environment, through to the "little captive maid" who was the means of Naaman's healing, to Daniel, a youth who also remained true to his convictions, again in spite of an adverse heathen environment, right through to the book of Revelation, where we find John on the isle of Patmos, imprisoned there for preaching the Word of God but conquering the environment and doing the will of God there.

The conquerors of Everest conquered it not because of a favourable environment but in spite of it. The magnitude of their achievement lay in the fact that they conquered the adverse environment. The principle that applies to this achievement applies in the everyday life of work and education. In other words, our environment can be made subservient to our will and imagination and we can achieve, as a consequence of the exercise of the latter, all that we set out to achieve not because of but in spite of adverse environmental factors.

BOOK REVIEWS

Knowing God's Secrets, by John E. Hunter. Evangelical Publishers, Lottbridge Drove, Eastbourne, Sussex. Price 6/6 net.

This is a stimulating book. The author deals with such subjects as "The barrenness of ignorance," "The secret of being a saint," "The secret of facing every situation," "The secret of overcoming fear" and "The secret of meeting sorrow." He emphasises that believers can know *now* and appropriate daily the blessing and enabling of God.

Some critics may think the author over-simplifies matters, but what he has to say will, we believe, challenge the reader to possess his possessions in Christ. This book will stimulate faith to take hold of the promises of God offered in and through the Lord Jesus.

The comment on the back cover by the publishers summarises what this book seeks to accomplish: to set forth in a convincing way a daily life of victory in and through the Lord Jesus. "Too many Christians," says the author, "are so busy enduring their failure that they have no time to enjoy their faith." This is a refreshing approach to a subject often discussed but only rarely made clear—the possibility and potential that lies in complete surrender to Christ.

SAMUEL GORMAN.

The Question of Healing. Thoughts on healing and suffering by seven well-known evangelicals, edited by Gilbert W. Kirby (95 pp., Victory Press, 5/-).

The world Church, including that part of it which witnessed to a supernatural Christianity, was generally in low water just before and after World War II. People prominent in earlier divine healing promotion appeared to waver, and faith was disturbed by negativism. Explanations about the unhealed tended to create even less faith and more went unhealed. To check this downward spiral God gave a sudden new vision of healing in Christ, built upon a new positive acceptance of the promises in Scripture. This positive faith followed the usual pattern and produced over-positivism and extremism, exaggerated claims, bluff, trickery and ballyhoo.

The writers drawn together by the Rev. Gilbert W. Kirby have dealt unemotionally with the general subject of healing, and though they do not all dovetain in opinion the general effect should be to keep our feet on the ground—or on the rock of Holy Writ. I would not say that the contributions are all equally inspiring, or that this is the best book for somebody needing a shot in the arm of triumphant faith. It is a good book to be read by thousands who have become lop-sided on healing, however. It at least propounds with ample scriptural reference views on suffering and healing which need to be considered. There is just this—perhaps they need deeper consideration than they are given here.

G. CANTY.

IS GOD DEAD? *(continued)*

these radical theologians are trying to say when they affirm that God has died in our time. They can mean a number of things. One is that it no longer makes sense to believe in the existence of God. Such belief, we are told, is no longer relevant, since it is beyond the fringe of empirical verification by any form of controlled or recognised science. In short, we cannot subject God to a laboratory test, so we bury the whole idea of Him. How absurd to ignore all that one fails to understand! If this was carried out to its limits in the world of science we would most assuredly cripple scientific advance. Again, those who tell us that God has died may mean that with the advent of modern science with all its marvels the supernaturalness of our religion is absurd; if events are outside the scope of natural science to comprehend and compute they do not happen. In brief, science has made belief in a miraculous God unnecessary. Or they may mean that since the invasion of the mysterious universe by man-powered space craft God has really toppled off His throne; as human knowledge increases man's need for God abates, and it is no longer necessary to postulate God. These facts, we are told with confidence, point to the demise of God. If man needs a moral structure upon which to build an ethical and decent life he will be content to copy Christ as one of the greatest men who ever lived. But Christ stands or falls with our idea of God.

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. A. Wright**

Monday, October 16th — Jeremiah 16:1-15

Judgment for sin is alien to God (Isaiah 28:21); rather He delights in mercy (Micah 7:18). Yet judgment has its place, and there is a ministry of fear. As in society there must needs be rewards and punishments, so it is in God's providential administration. Let us not weaken on this. It is the teaching of the Bible. " Because there is wrath, beware " (Job 36:18). Bland protestation of innocence will avail nothing (v. 10). To a people who attached such great importance to marriage, which was not only a supreme happiness but a duty, the deprivation threatened in verse 2 was a terrible one; likewise was the withholding not merely of happy feast days (v. 9) but of funeral obsequies, so dearly held (vv. 4-6). " No one shall break bread for the mourner, to comfort him for the dead, nor shall anyone give him the cup of consolation to drink for his father or his mother " (v. 7, R.S.V.).

Tuesday, October 17th — Jeremiah 17:1-13

Cursed and blessed (vv. 5, 7), the blasted desert shrub and the green and fruitful tree (v. 8). See Psalm 1 here; what a picturesque contrast in two lives! Where are your roots today—in the world's arid wilderness, or in God's lovely garden of grace, to which His own have been admitted (Romans 5:2)? God does withdraw privileges and blessings, but always for moral reasons (v. 4); He alone knows the human heart, which is desperately sick and incurable (v. 9, R.V.). This truth can be a terror to the evildoer but a comfort to God's own (1 John 3:20, 21). Let us stay by the Fountain of living waters (v. 13).

Wednesday, October 18th — Jeremiah 17:14-27

Though the day and the details of Israel's sabbath may differ from the Christian Sunday, and though we may not judge one another in this respect (Romans 14:5), the essential principle of one day's rest in seven still stands. There are deep-rooted reasons for this—physical, moral, social, religious and spiritual. The strings of the violin must be relaxed at times if it is to give its sweetest music, and fallow ground is often the most fruitful. The growing secularisation of Sunday is a great national loss, and serious consequences—personal, domestic, and national—are sure to follow. Do I rightfully occupy my Sundays? What about television?

Thursday, October 19th — Jeremiah 18:1-17

God has power over our lives as the potter over the clay; God has a plan and a purpose for every life, as the potter has for the clay. We may resist the purpose of God, as did the clay the potter's purpose, but when we yield to the divine Potter He will remake and reshape our lives. This is the beating heart of the good news: God remaking men. " He made it again " (v. 4).

" Have Thine own way, Lord, have Thine own way,
Thou art the Potter, I am the clay;
Mould me and make me after Thy will,
While I am waiting, yielded and still."

A. A. Pollard.

Friday, October 20th — Jeremiah 19:1-13

Here is the reverse side of yesterday's beautiful parable. Though God is of infinite patience, that patience is not to be presumed upon, for there is a point where probation ends and judgment begins, a point where the vessel " cannot be made whole again " (v. 11). These people were familiar with the messianic prophecy that other nations would be " broken to pieces as a potter's vessel " by God (Psalm 2:9), but now it is they who are to be so broken. Remembering that this is dramatised truth, think of the fearless courage of Jeremiah as he stands outside the city gate, at the valley of Hinnom, where their unspeakable heathenish practices are carried out, and utters these tremendous sentences of doom.

Saturday, October 21st — Jeremiah 19:14—20:6

The prophet's terrible judgments, preached outside the city gate, are now reiterated in the temple (vv. 14, 15). While Jeremiah's flesh smarts from the blow of Pashur, and he languishes in the prison confine, his soul rises to the occasion and this false prophet is told that he shall be smitten with a deadlier hand, the hand of God, and, loaded with Babylonian chains, will die in Babylon. Pashur's breed lives on in those who prefer flattery to truth, vested interests, and those who think that by killing God's servants they can banish Him.

Sunday, October 22nd — Jeremiah 20:7-18

Prison becomes the prophet's Slough of Despond. Like many another true servant of God he resented the compulsion of God (v. 7) and decided to quit the ministry (v. 9). But the language of despair is so often the language of folly. Jeremiah had forgotten the nature of his call and commission, the burning fire and compulsion of God's Spirit from within. The mood passes, and confidence and utterance return. " I sing, for I cannot be silent; His love is the theme of my song " (v. 13).

THE TWO SYMBOLS *(continued)*

he accused the Jews of putting Christ to death: " Ye killed the Prince [the file-leader] of life " (Acts 3 : 15). The same idea is conveyed by Isaiah in his prophetic forecast of the Lord as the leader and commander of His people (55 : 4). As the File-leader (the first to traverse the way) the Lord has prepared the way back to God, and is the leader and commander of those who walk in it. He leads and commands in the blood-sprinkled way—the way of the cross to glory.

In Exodus it is recorded twice that the cherubim covered the blood-sprinkled mercy-seat with their wings and steadfastly gazed upon it with their eyes. This was indicative of their guardianship of it because of its worth and the preciousness in its atoning aspect (25 : 20 ; 37 : 9). The Christian Church must guard with a jealous care the work of the cross ; there must not be any minimising of its efficacy and message—it must be propagated as the only means of salvation and the way back to God for mankind.

Next week :
THE LION—IN THE HEAVENS

NEXT WEEK:

" Windows on Jerusalem," by W. G. Hathaway, held over for lack of space.

Parental responsibility—Youth Page.

Elim to the fore in Tanzania, by M. O. Thomas.

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ITINERARIES

The President:
October 14, Harlow; 16, Cheltenham; 17, Keynsham; 18, Gloucester; 19, Bath; 20, Bristol; 21, Swindon; 22, Oxford.

London Crusader Choir:
October 14, 15, Londonderry; 16, Belfast; 21, Aldershot; 22, Maidstone, H.M. prison and Cheshire Home; 28, Southwark Cathedral, London.

Joseph Smith:
October 21-26, Cheltenham; 28—November 2, Kingston-on-Thames; 11, 12, Eastbourne.

D. C. Lewis, on furlough from India:
October 23, Worthing; 24, Hove; 26, 28, Preston Park, Brighton; 29, The Lanes, Brighton; 30, Crawley; 31, Newhaven; November 1, 2, Eastbourne; 4, 5, Hastings; 6, 7, Bognor.

Elim Evangelistic Film Unit:
October 9-15, Bournemouth District Presbytery; 19 and 28, Elim Bible College.

BIRTHS

MARLOR. On August 30th, to Mr. and Mrs. R. Marlor, of Halifax, a son, Richard James.

TAGGART. On September 25th, to George (Royal Marine Commando) and Eileen (S.R.N., S.C.M.), both members of Elim Church, Plymouth, God's gift of a daughter, Catherine. Parents are prospective missionaries.

ENGAGEMENT

DAVEY—WHITE. Mr. and Mrs. C. Davey, of 8 Woburn Terrace, Tavistock, Devon (formerly of Watford), have pleasure in announcing the engagement of their eldest daughter, Maureen, to Colin, only son of Mr. and Mrs. R. White, "Netherfields," Deer Park Road, Tavistock. (Both Plymouth Elim Crusaders.) C.1556

MARRIAGES

PODGER—NEWSON. On September 9th, at the Elim Pentecostal Church, Chelmsford, Jacqueline Mary Podger to Keith William Newson. Both Elim Crusaders and Sunday school teachers. Officiating minister: Dennis Anthony.

HUNNISET—CRAWLEY. On September 23rd, at Elim Church, Stanley Road, Croydon, John Anthony Hunniset to Marion Angela Crawley. Officiating ministers: B. G. Edwards and W. J. Maybin.

WITH CHRIST

LYON. On September 14th, Lizzie Lyon, aged 68 years, foundation member of Elim Pentecostal Church, Huddersfield. "Absent from the body, present with the Lord." Officiating ministers at funeral: J. Fry and J. Woodhead.

WOODHOUSE. On September 19th, Herbert Alexander Woodhouse, secretary of the Elim Church, Huddersfield, aged 51 years. "Precious in the sight of the Lord is the death of His saints." Officiating ministers at funeral: J. Fry, F. D. Byatt, E. J. Jarvis and J. Woodhead.

SMITH. On September 10th, Reginald Sydney Smith, aged 56 years, member of the Halifax Elim Pentecostal Church. Officiating minister at funeral: W. J. Hilliard.

ELIM EVANGELISTIC FILM UNIT

IN OCTOBER

the films:

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"THE LONG WINTER" at Elim Bible College, 19.

"IN HIS STEPS" at Elim Bible College, 28.

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THE ELIM EVANGEL

Vol. XLVIII No. 42 OCTOBER 21st, 1967 6d

This Year's National Youth Rally in London's Westminster Central Hall

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

1. FOCUS ON THE NEAR EAST

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

THE eyes of all the world are on the Near East. The miraculous success of the Israeli forces in their brief war with Egypt and the Arab states in the Near East brought astonishment to everyone.

In May and June in this year of 1967 it was the boasted intention of Egypt and the Arab states to destroy Israel and wrest from her grasp their coveted land and drive her from her precarious foothold into the sea. The Arab states voted against the resolution brought before the United Nations in December 1947 to divide the land of Palestine between them and the Jewish immigrants, but the majority decided for the resolution. The Arabs never recognised the validity of the new state of Israel; the presence of Israel in Palestine ever since 1948 has been, to use their own words, intolerable.

Instead of a long-drawn-out war, this amazing clash lasted six days, by which time Israel had not only occupied territory which in total was more than her whole territory before the conflict began, but by destroying the Egyptian, Jordanian and Syrian air and ground forces emerged by far the strongest nation in the Middle East. The accompanying map will show at a glance the position under the United Nations resolution of 1947 and the position by 1949 resulting from the two years of border fighting between the two sides. The larger section of the map shows the changed balance of power following Israel's victory in June of this year.

Now what does all this mean? That something unusual is taking place is abundantly clear. Are we on the verge of a third world war? Are we about to be plunged into an atomic holocaust? Will the present tension come to breaking point again and hostilities, now limited by a cease-fire at existing front-line positions, break out again and escalate into a major conflict involving other nations?

Is the re-establishment of Israel as a free, independent nation in her own ancient land a sign of the nearing end of the age? Is the restoration of the city of Jerusalem to Israeli control as a result of the June war any key to the situation? These events are indeed a major sign that time is running out. They are a definite pointer to the imminent return of the Lord Jesus Christ.

The Bible gives a clear picture of what will happen now that Israel has something more than a mere foothold in her ancient homeland.

Balfour Declaration

In the Balfour Declaration of 1917 Britain undertook to do all in her power to provide a national home for the Jews in Palestine. Not until then was there any sign of the Jews being restored to their own land. The capture of Jerusalem by General Allenby in December 1917 and the defeat of the Turkish forces made possible at the end of the war the granting by the then League of Nations to Britain the mandate over Palestine, so that Jewish hopes might materialise. The terrible times of trouble encountered by the British occupation forces because of Jewish immigration and fierce opposition from the Palestine Arabs forced Britain to give six months' notice to the United Nations in December 1947 of her intention to surrender the mandate.

By the passing of the resolution before the United Nations in that same month it was decided to divide Palestine between the Jews and the Arabs and to draw the line on the then existing battle front between them, making the city of Jerusalem an international city under Jordan's control. When Britain's notice expired in May 1948 Israel declared herself an independent state. Her independence was immediately recognised by Britain and the United States, followed quickly by most of the other countries.

As we know, in the June conflict Israel recovered all the land to the west bank of the Jordan and took control of the city of Jerusalem. She also occu-

pied the whole of the Sinai peninsula up to the east bank of the Suez Canal. She is now in a strong position if and when she comes face to face with the Arabs at a conference table.

A simmering situation

But with Russia backing the Arabs and Egypt with arms and guarantees of full support ready for another showdown with Israel the situation still simmers. Egypt and the Arabs are still determined to "liquidate" Israel and reoccupy the land of which they were dispossessed by the creation of the state of Israel. Meanwhile America and Britain seem determined to press Israel to withdraw to her former frontiers; so Israel is left to stand alone in her determination not to surrender the control of the old city of Jerusalem or the territory west of the Jordan.

Such is the position as I write. The simmering pot can boil up again very quickly. So much for the present political situation.

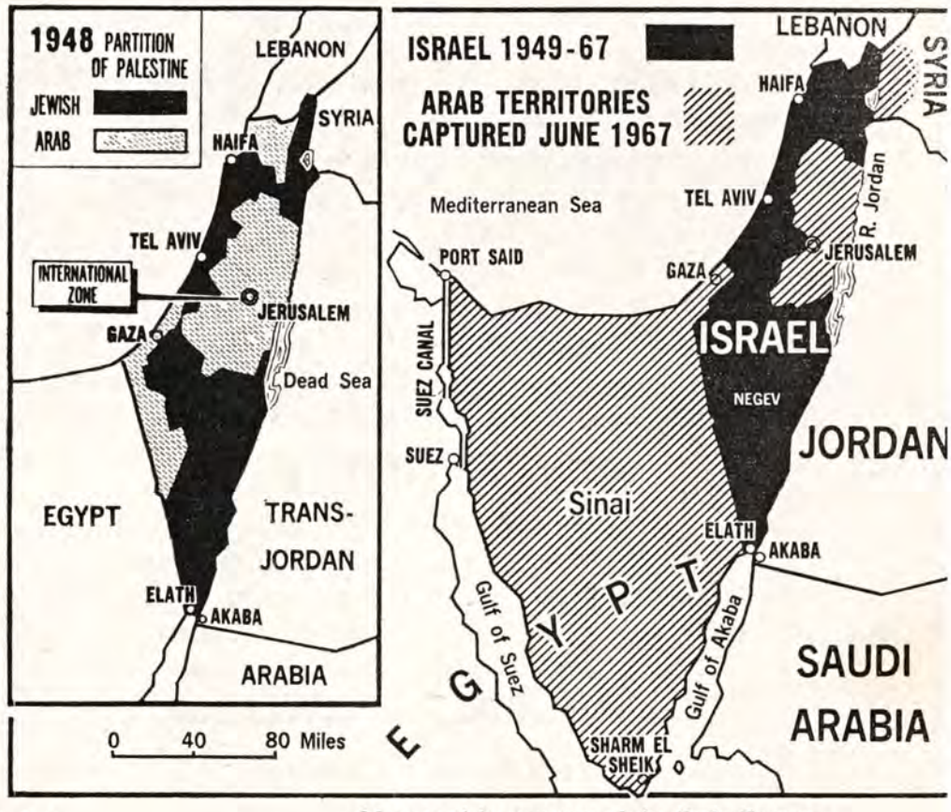
But what is the prophetical outlook?

The prophetic outline

First, we must remember that the land west of the Jordan right to the Mediterranean coast was given by God to Israel as her possession. This is the promised land. It was given to the Israelites to inherit after their forty years wandering in the wilderness of desert Sinai following their exodus from Egypt about 1,300 years before Christ. After its conquest under Joshua they occupied it until the invasion of the apostate northern kingdom of Israel by the Assyrians in 747 B.C. The Israelites were carried away as captives to Assyria. More than a century later the kingdom of Judah was overthrown by the invasion of the Babylonians under Nebuchadnezzar. The final destruction of Jerusalem and Solomon's temple took place in 587 B.C. The inhabitants of Judah were carried into captivity as foretold by the prophet Jeremiah. The land was emptied and there then ensued the seventy years of captivity in Babylon.

The captivity of the northern kingdom of Israel under Assyria continued under Babylon when that nation conquered Assyria. In the seventy years of their captivity and exile, both the northern kingdom and Judah were together in their exile in Babylon.

This Gentile dominion over the land and people of Israel as a whole continued after the Medo-Persians conquered Babylon. Cyrus, then ruler of Persia, issued an edict to the Jews and all the house of Israel, directing them to return to their own land and to rebuild the temple and the city of Jerusalem. Their return under Ezra and Nehemiah ended the seventy-year captivity. They returned not as a sovereign nation but to occupy their homeland as a province of Persia, still under the sovereignty of Cyrus and his successors.



Maps used by courtesy of the *Daily Express*

When Medo-Persia fell before the whirlwind conquests of Alexander the land of Palestine became part of the Grecian empire. Later, when the Romans rose to power, the Jews and their domain came under their rule. This was the position that obtained when Christ was born. These four kingdoms—Babylon, Medo-Persia, Greece and Rome—were the four referred to in Nebuchadnezzar's vision of the great image.

After the crucifixion of Christ, for which the whole house of Israel was held guilty, the wrath of God fell upon the Jews as foretold by Jesus Himself. The Roman armies under Titus were sent to quell the rebellion of the Jews against the Roman tyranny in A.D. 70 and the result was, as history records, the complete destruction of Jerusalem and the Jewish temple. It was reported by Josephus the Jewish historian that about 3,000,000 Jews perished in the taking of the city. The Jews were led away to be sold in the slave markets of the empire.

Since that time, and right down to the twentieth

(*continued on page 678*)

Elim Pentecostal Church Reports

ELIM PENTECOSTAL CHURCH BRINGS NEW LIFE TO NORTHAMPTON'S CIRCUS-SITE MISSION

Report from *Northampton Chronicle and Echo*.

A NEW church is gathering strength in Northampton, holding its services in a building which rose on the site of an old wooden circus on Abington Square nearly ninety years ago.

The building is the Abington Square mission, whose main hall had not been used for a service for ten years when volunteers moved in this summer to clean it and prepare it for renovations and alterations which have cost £1,700.

Again the mission, founded on the work of a man who could neither read nor write but could speak eloquently to the hearts of men, is serving its original purpose, that of evangelism, because the church now holding services there is the Elim Pentecostal.

MORE INTIMATE

In June this year an evangelistic campaign conducted by Rev. Alex Tee convinced the Elim Church that there was a great opportunity for its work at Northampton, and a nucleus of members undertook the work of preparing the Abington Square mission hall. The roof has been restored and the interior redecorated, and two false walls have been erected, reducing the seating capacity of the main hall from over 1,000 to 400 but making it much more comfortable and intimate. This month heating is being installed.

Ninety years ago the site of the Abington Square mission, now taking on a new lease of activity, was occupied by an old ramshackle wooden circus, complete with stables, ring, gallery, boxes and seats.

WELL-KNOWN BOXER

From time to time it was visited by leading evangelists of the day, and in 1876 one of them recommended the services of Edwin Weeks, an unlettered but able speaker who had had a hard childhood in the Dartford district and had lived an irregular and violent life, gaining fame as a boxer. He became interested in religion thanks to a tract which was pushed under his door and which his son had to read to him.

He was working for an engineering firm in London when he was asked if he would conduct a week's mission at Northampton, then regarded throughout England as a desperately wicked town. Thanks to its links with Charles Bradlaugh, the inconoclast, it was said that the borough was "all snobs [shoe-makers] and infidels," and friends told Weeks "Ned, you'll never get back to London alive."

Ned Weeks spent one week in Northampton and was so successful that he was persuaded to stay three and was sacked from his job in London as a result. Congregations were growing and it was decided to build a substantial mission hall.

The committee found a benefactor in the Leicester lawyer who had outbid them for the land on which the old circus stood and he sold them as much of the land as they wanted and gave them £115.

The circus was pulled down and the foundation stone of the evangelistic hall was laid on July 15th, 1878. The hall was opened for public worship fifteen months later with Ned Weeks missioner at 30/- a week. That was still his salary when he retired in 1897.

The fortunes of the Abington Square mission hall have fluctuated over the years.

"Thanks to the Elim Pentecostal Church the place

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

Quiz Number 5 — *FAMOUS RELATIONS*

The following people all had relations more famous than themselves. Can you name them ?

CHILDREN'S QUIZ

1. **Jesse.**
2. **Jethro.**
3. **Nun.**
4. **Zebedee.**
5. **Naomi.**

ADULT QUIZ

1. **Lois.**
2. **Mordecai.**
3. **Elkanah.**
4. **Hilkiah.**
5. **Manoah.**

ANSWERS TO CHILDREN'S QUIZ

1. David.
2. Moses.
3. Joshua.
4. James and John.
5. Ruth.

ANSWERS TO ADULT QUIZ

1. Timothy.
2. Esther.
3. Samuel.
4. Jeremiah.
5. Samson.

is alive again," said a man with long links with the mission. He is Mr. George Attewell, Northampton Labour Party secretary, organist and treasurer at the mission hall for twenty years.

"I've been connected with the mission for over fifty years," said Mr. Attewell. "I started there as a boy and it was a great occasion to see Pastor Martyn arrive with members of his family on Sunday evenings. He was a tall, powerful man and always wore a frock coat and silk hat. It needs an evangelist like Ned Weeks or Pastor Martyn, working full time and visiting people in their homes, to hold a mission congregation together."

Isle of Wight camp

The senior camp

IN delightful surroundings at Long Elm Field, Whitecliff Bay, near Bembridge, the camp has been the setting for happy and uplifting holidays for some years. This year has been no exception. Unsolicited testimonies from those tasting life under canvas for the first time, and from experienced campers, all bear witness that the blessing of God has rested richly upon us again this year.

This year, instead of the usual three weeks the camp was extended to four; the first two weeks were kept for seniors, the last two were for juniors. There was also a change of personnel after the first fortnight.

Senior camp. The first two weeks went with a real swing. The absence of juniors meant fewer restrictions for the seniors. How they enjoyed it! Under the gracious and genial leadership of "Commie" (Pastor B. Richardson) and "Adjie" (Mr. F. Croker), ably assisted by the padres, Pastor E. Smith and B. Barnett, we experienced wonderful blessing. There was ample opportunity for recreation. Morning Bible studies were well attended and most profitable. The evening meetings were times of great joy as well as challenge. Among visiting speakers were Pastors A. J. K. Magee, R. B. Chapman and J. Lancaster. We thrilled to hear an Anglican missionary from Kenya recount the miraculous working of the Holy Spirit in and through him. On the second Sunday we invaded Ryde to distribute tracts and advertise the evening rally in the Town Hall. What a rally that was! With two meetings, a full Town Hall, testimonies in word and song and the ministry of the Word, all under manifest anointing of God, this was for many a highlight of the fortnight. For so many this camp has been a veritable "Bethel." Some were saved, others baptised in the Spirit, while others have been called into service for the Lord.

Junior camp. The last two weeks were different, and understandably so. This was an experiment. The leadership had now passed into the hands of a new "Commie" (Pastor E. R. Corsie) and "Adjie" (J. Hunt). They with the valuable assistance of Pastor P. Quest and Mr. E. Wainright and a team of tent officers, had to guide and control 200 boys and girls under fourteen. The weather was mixed, and during the times of rain we were very grateful for Mr. R. Heffer and his film unit. With everyone doing his best this experiment became a wonderful success. One hundred and forty-seven boys and girls were saved and gave evidence of the reality of their experience in changed conduct. What to me was most moving of all was to hear these new-born babes in Christ praying aloud and asking the Lord to strengthen and help them as they returned home.

Over the four weeks there were many visitors. Besides those already mentioned we had the Secretary-General and his wife, Pastor and Mrs. H. W. Greenway; Pastor and Mrs. J. Osman; and Pastor F. H. Coleman.

We thank God for the caterers and cooks who fed us so well and worked so hard, and all who helped in any way to make camp 1967 such a wonderful holiday.

THE ELIM
EVANGEL

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EDITORIAL

ALTHOUGH evolutionists theorise freely about the introduction, development and perpetuation of living forms, as far as we are aware the subject of the introduction of death into the evolution process has received scant attention ; in fact we ourselves have not seen or heard the subject discussed. But the introduction of death, looked at from the evolution point of view, is as great a stride *forward* as the introduction of life. Weismann pointed out that " death . . . is an expedient introduced to provide for continual renewal without overcrowding "; the facile disposal of a fantastic and incomprehensible fact by a slick sentence ; the brushing aside of one of evolution's most massive contradictions ; the fantastic reversal of the development of life in the very instant of its genesis, as if no problem existed !

The phenomenon of evolution going into forward and reverse gear at the same time, with its ability to travel in several directions at once, is glossed over by evolutionists. George Bernard Shaw sets the position as follows : " Evolution shows us this direction of vitality doing all sorts of things : providing the centipede with a hundred legs, and ridding the fish of any legs at all ; building lungs and arms for the land and gills and fins for the sea ; enabling the mammal to gestate its young inside its body, and the fowl to incubate hers outside it ; offering us, we may say, our choice of any sort of bodily contrivance to maintain our activity and increase our resources " (*Shaw on Religion*, Constable, p. 90).

Death in the context of evolutionary theory is a greater miracle than life. How came it about that life, this force so powerful that though it began, according to evolutionists, by accident with a single living cell, has continued and multiplied to populate the world for millions of years with multitudinous manifestations of itself, suddenly, in the very moment of its generation in the first cell, reversed itself and caused itself, having suddenly occurred, to die, but not before it had generated other cells exactly like itself and possessing a like ability to die in the next generations ?

We await a satisfactory explanation of this problem from evolutionists as we await a satisfactory explanation of the evolution of the dragon-fly!

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

THE SUPREME EXAMPLE

This week's contributor:

H. W. GREENWAY
SECRETARY-GENERAL

WE turn in this first article in our series to the person of our Lord Jesus Christ Himself. Every activity in the outreach for the souls of men originates in the bosom of the Father and in the willingness of the Son, for ". . . the Father sent the Son to be the Saviour of the world" (1 John 4:14). Jesus stands at the centre of time, the most important of all the great figures of history.

We shall note therefore:

(1) The extent of His mission
(2) The method of His ministry
(3) The measure of His sacrifice

The extent of His mission. The diminishing significance of man progresses in inverse ratio to his increasing knowledge of the universe. The psalmist cries as he surveys the heavens "What is man?" (Psalm 8:4); the scientist cries "What is our world?" as he scans with giant visual and radar telescopes the myriads of universes pouring their light and cosmic rays upon the earth. "Twinkle, twinkle, little star" is now an enigma with more variations than Elgar could conceive.

Yet the divine narrative makes it clear that the Word, who was co-equal with and co-existent with God, came seeking for the infinitesimal and wayward human speck among the vast agglomeration of universes He had packed into the caverns of limitless space. Conscious of our inability to climb the steep ascent to the holy presence of the Almighty, and knowing how completely we were incarcerated within the confines of our tiny world, He came to seek and to save that which was lost. This is the unique revelation which unravels the age-old mystery to which Paul refers in writing to the Colossians: "the mystery which hath been hid from ages and from generations, but is now made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Colossians 1:26, 27). In all man's religious aspirations he is to be found searching for God; in Jesus Christ, God takes the initiative to seek for fallen man. If we may apply a geometric term to describe a spiritual dimension, He came right *down* where we were.

Moreover, He enfolds within His loving embrace the vilest and the filthiest and the sleasiest; He came to help the hopeless and the abandoned; He will save the wretch from the gutter, He can save the whole world. Thus He came to die for all men. His gospel is a world remedy that is not too vast to have a simple application to the need of the humble village dolt.

The method of His ministry. To brandish a weapon or execute thundering judgments on the rebellious creation would have been consistent with our concept of inexorable justice. But His method was different: He embraced the blade and not the hilt of the avenging sword. His bosom was the burial place of our punishment. He told His followers to turn the cheek, to pray for their persecutors, to preach the kingdom of heaven when men were striving to establish a perfect kingdom on earth. It was no coincidence of history that He appeared at a time of Rome's imperial glory (see Luke 2:1); He came in the predetermined plan of God, and against the background of sadism and strife He taught the supremacy of love. In place of cold stoicism He offered the warm embrace of a Father's affection: "God is love" He taught, and manifested it by going about doing good. The savage hegemony of the Cæsars was the scene of His healing ministry among the fallen and depraved.

Moreover, He declared that He had not come to condemn but to forgive, and when the fallen adulteress was cast at His feet He offered her a new life: "Go, and sin no more." The imperative demands of His teaching required a surrender of the whole personality through a completely changed life: "Ye must be born again" (John 3:7). No reader of the New Testament can mistake the

(continued on page 678)

THE TWO SYMBOLS

(*continued*)

THE LION SYMBOL

The Lion—in the Heavens

By SAMUEL GORMAN

Among Bible expositors the lion has been accepted as the emblem of the gospel of Matthew, the gospel of the Messiah-King, for Matthew frequently refers to the King and His kingdom. He has been called "the evangelist of the King."

In the introduction to this article it has already been noted that John, who had been taken in vision into heaven, saw the Lord Jesus both as the Lamb-Saviour and the Lion-King, the only one worthy "to open the book and loose the seals thereof" (Revelation 5:5). He also beheld Him as the *eternal* "King of kings" (Revelation 19:16) who would "reign for ever and ever" (Revelation 11:15), and beheld Him seated upon the throne of God. According to Peter, God assigned the Saviour to the exalted position of honour, which was to sit at His *right hand* upon the throne: "This Jesus hath God raised up, whereof we are all witnesses. 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 ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus [personal name, meaning Saviour], whom ye crucified, both Lord and Christ [meaning Messiah-King, Christ being the official name of the Messiah]" (Acts 2:32, 33 and 36).

THE PLACE OF SUPREME AUTHORITY

The writer to the Hebrews refers to the right hand of God as the place of majesty, authority and power (1:3, 8, 13), and of unique honour (2:8, 9). The right hand means the place of supreme authority and power, for when used in the Word it generally denotes omnipotence, the unlimited authority and power of the Almighty, and signifies in relation to the Lord Jesus that in Him is vested all the power and energy of omnipotence. All the authority and power of God are His, and in this way God has highly honoured Him as the Saviour-King: ". . . the working of His [God's] mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Ephesians 1:19-23). On this passage in his book *Visions of Christ* Dr. Scroggie comments: "How blinding a revelation of the glory of the Christ who was nursed at a Hebrew mother's breasts, and who died on a gibbet at Golgotha.

FAR ABOVE ALL

Not a little is said in Scripture of the angelic realm, dark with excess of light. We hear these morning stars singing their maiden song, and we take shelter from the flashing of their silver wings. Rank upon rank they rise, angels and archangels, cherubim and seraphim, principalities and powers, authorities and dominions, and thrones, and countless dignities unnamed, of intelligence vast, of strength incredible, of wisdom profound, and of powers amazing. Yet *far above all these* is seated a Man with the print of nails in His hands and feet. Above them all, the mighty power of God has exalted and enthroned the Christ. The once crucified One, rising from the grave, passed through and beyond all successive ranks of angelic powers, until there was in heaven no grandeur which He had not left behind. . . . Christ exercises unlimited universal sway ; all things material and moral, angelic and human, visible and invisible, good and bad, present and to come, are in His hands, to be sovereignly disposed of, according to His will."

The Saviour-King *sits* at the right hand of God upon the throne, and John in the Revelation shows that the throne upon which the Lord sits is encircled by an emerald rainbow. The sitting posture and the rainbow encircled throne indicate the calm composure of the King because He is absolutely confident that in the last analysis His rule will be exercised fully in the earth during the millennium as at present it is done in heaven. The rainbow

encircling the throne was seen in its completeness by John. It formed an unbroken circle, not like earth's rainbows, which are not seen in this way by the inhabitants of the earth. It was of a soft emerald-green colour which is descriptive of rest, indicating that no matter what takes place in the earth the King on the throne will not be irritated and disturbed by it, for He is calm and confident. Unlike earth's outlook, which is incomplete, He sees everything in true perspective—He sees the end from the beginning, and for Him it will be one of absolute victory in the affairs of the nations.

Next week :
THE LION—UPON EARTH

Elim Missionary Society feature

ELIM TO THE FORE IN TANZANIA

Saba-Saba

by Elim missionary M. O. Thomas

ONE of the gayest events in the yearly political calendar of Tanzania takes place during the month of July. It is called Saba-Saba day—Seven-Seven day — in remembrance of the founding of the Tanganyika National Union, the country's only political party. The whole country goes gay, and shops and houses are colourfully decorated for the occasion both in the towns and out into the bush in the remotest villages. In most of the main towns a regional show takes place, with tribal dances, parades, school competitions and displays. There are

display stands for local companies and industries as well as for all government departments, and thousands of people attend the shows daily.

Here in Tanga the central football stadium is used for the show each year. In the years past we had felt that here was a wonderful opportunity to witness to thousands of people, but due to the strong feelings of the people just after independence we felt it was wiser to steer clear of any event which had any political significance. However, last year we applied for a stand, only to be disappointed by the show committee's refusal of our application on religious grounds. Nevertheless, not to be outdone, we parked our " bookmobile " right alongside the main entrance to the stadium from morning till late at night, witnessing to the milling crowds.

This year we applied again, this time much earlier, and our application was accepted. We were given a plot in an ideal position just inside the main gate of the show. Now our problems began. We had a plot but no stand. To get a stand we had to get money, and we had none, so what could we do? First we dismantled the store which was standing at the back of the house in which we live here in Tanga. The timbers were cleaned and repainted with a termite-resisting paint left over from building some portable churches last year. Then we planned out the proposed stand and found we had enough materials to build it, then erected it in the garden of a friend's house. It measured fourteen feet by twelve feet. Some sheets of hardboard were obtained and painted white. Then we applied to various agencies and book stores for books, materials and posters on a sale-or-return basis, and before long we had enough

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YOUTH PAGE

PARENTAL DELINQUENCY

(Especially for young parents)
By ALEX TEE

IF he is following in his father's footsteps, the father must be very careful where his foot steps. Parental influence is one of the strongest forces in the life of any child who is being brought up at home in the normal way. Children copy the ways of those with whom they are closely associated. How important it is for everyone connected with children to be strictly honest at all times and never to break a promise made to the lambs of humanity. Selfishness is detected by children at a very early age. Baby-sitters may be all right once in a long while, but when children feel they are being conveniently left behind rather regularly they soon feel a sense of being unwanted. This breeds the germs of social insecurity and rebellion. It can lead to all manner of unfortunate malformations in a child's character, such as an inferiority complex or, on the other hand, an aggressive attitude to life.

Mother-love and fatherly friendship embedded into the mind of a young child have far-reaching effects. These demand time being spent with the children in an atmosphere of joy and understanding.

Modern society is like an octopus dragging us into the deep whirlpool of affluence. To keep the pace with others a mother is often tempted to go out to work. She feels she can get more for the home and for the family. Little does she realise the price she is paying for the money. Herein lies one of the most subtle traps into which this generation has fallen. The home life of our nation today is not what it used to be. Our home-life can be disrupted in so many little ways, all of which add up to a transforming of the atmosphere of a contented, loving family.

A mother's place is first and foremost at home preparing and planning for the others, all of whom are units in the family. Except in the case of widowhood and similar unfortunate circumstances the basic motive of a young mother going to work is all too often second best. To get money and things at the expense of higher things not only misses the best in life but sets up a pattern which children are likely to follow in the future to the detriment of yet another unborn generation.

I know of one juvenile delinquent who is fourteen years of age. He gets £2/10/- per week for pocket-money. He seldom sees his parents at night, and already he has been in the hands of the police on several occasions. Can all the blame be put on the lad? Is it not sheer folly to wait until the child is fourteen and then tell the court and the probation officer that you can do nothing with him? There is an old saying which goes like this: "The hand that rocks the cradle rules the world." This is the time to start, not fourteen years later.

Prayerful, spiritual parents who are genuinely and consistently concerned for the well-being of their children will take time to get their priorities right. "Godliness with contentment is great gain." A living example is better than a livid lecture!

Our conversation is another vital factor. A critical conversation is not only cancerous, it is contagious. It is seldom wise for parents to argue in front of their children. The effects are often devastating.

There is a sad case of parental delinquency in the Bible. Pride filled the heart of King Uzziah, whom God had "marvellously helped till he was strong." It was not long before he overstepped himself, and we read that he was wroth with the priests in the house of the Lord. His son came to the throne at twenty-five years. It is likely that he was but a teenager when his father had this row in God's house. The young lad determined that he was having nothing to do with the house of the Lord, and we read: "He entered not into the temple of the Lord" (2 Chronicles 27:2). Now Jotham had a son who no doubt noted his father's ways. He went one step farther, for of him we read that he shut up the doors of the house of the Lord (2 Chronicles 28:24). Do you see the three steps? Wroth in the house of the Lord; would not enter the house of the Lord; shut up the doors of the house of the Lord. The basic reason for the sad downward trend is given in these words concerning the first of the three: "But when he was strong, his heart was lifted up." Pride has many forms, most of them subtle. The offspring of pride usually brings tears. We do well to walk humbly before God and raise our children in the fear and admonition of the Lord, giving them their correct dues and consideration in our decisions and in our sense of priorities.

Women's Page

by Margaret M. Ladlow

A CHURCH THAT DIED

WHEN I first commenced to write this page I recalled the song that I learned in the Methodist Sunday school and the memories of childhood days that it awakened. Imagine my surprise and sorrow to learn in a letter from home this week that a "for sale" notice has recently been erected outside this church. Both my husband and I felt really saddened, as so much of our family history is bound up in this church.

One of my earliest recollections is of taking my little sister for the first time to Sunday school and of the mishap that happened on the way there. Apart from that unfortunate incident I have very happy memories of Sunday school—the outings and anniversary services, the learning of special music at Whitsuntide to sing in the local park, when we joined each year in a procession of witness through the streets dressed in our new white frocks, straw hats and shiny shoes! What a large school it was, and what happy carefree days were those.

Looking back over the years I recall family weddings, including my own, in this building. I remember standing in the unheated church recently, damaged in the blitz, with its broken windows, the snow dripping in, listening to my sister-in-law making her marriage vows. I had moved away from the town by this time, but I learned with satisfaction of the determination of the people to repair the damage and maintain the active witness of former years.

And now it is all over; the chapter is finished and the sanctuary where my heart was first touched and where I first responded to the voice of God is up for sale. I do not know what has happened to its witness during the intervening years since I married and left home, but I do know that in years gone it had a very large congregation and flourishing departments, and a reputation as being spiritually alive.

There was a church in the New Testament that had such a reputation, but the Lord, whose all-seeing eye looks beyond externals, saw that in spite of outward appearances there was no true life within. To the church at Sardis He said "Be watchful, and strengthen the things that remain, that are ready to die." It was a church that was in danger of dying.

The outward forms of worship and the activities of the church become irksome and a burden when they do not spring from spiritual life within, and will eventually die altogether. The materialism of this age is attacking us all, Pentecostals included. The enthusiasm of former years has waned in many places and the prayer meeting and Bible study attendances have seriously declined. Surely these are indications of a decay of spiritual life within and, according to the Lord's message to Sardis, will eventually result in the dying out of the witness of the Church. We would do well to listen again to the appeal of the Lord, "Remember therefore how thou hast received and heard, and hold fast, and repent" (Revelation 3 : 3).

Sisters, let us determine ever to love Him and His house more than our own homes and families; let us keep in touch with Him every day, and seek to have His life ever within us.

SABA-SABA (*continued*)

materials—in fact more than we needed—to go ahead and set up the stand. We first dismantled it and took it in sections to the football stadium in the Volkswagen van. We re-erected it and set up the display units, and the enclosed photograph gives some idea of the result. One section of the stand advertised Bible courses by post. The centre display was about Elim locally and worldwide, together with a copy of the plans of the proposed Tanga church building. The third unit advertised the publications of the Bible Society, of which Elim missionary Pastor T. Johnson is the president in East Africa. The fourth unit contained various Christian books for sale.

We set out a rota for helpers from the church, and then began the task of preparing thousands of tracts and leaflets provided free from the T. L.

(*concluded on page 676*)

Sunshine Corner

Jacob sat near the window and watched the children as they played. He longed to be able to join them in their games, but he knew that he never could. He was different, and he knew that he couldn't be allowed out on his own. He could never tell when it would happen. He dreaded it every time even if he didn't remember much about it when it was over. He would see the look of strain on the faces of his parents. They were always so kind, but he hated to see that look on their faces. Once he had fallen on the fire and another time into the pool ; he had almost drowned then and ever since he had kept to the house. Either his mother or his father was with him all the time. How he longed to be free like the others.

He looked to see if John was with the others. Most of the children were afraid of him, and their parents would not let them come to see him. John was different. He would always try to come and spend a few minutes with his friend and would tell Jacob of the things that were happening outside. Such strange things were happening these days. John had been with the other children to see Jesus, and he described to Jacob how that big fisherman who was one of the disciples had tried to send them away but Jesus had taken them in His arms and blessed them.

John had a different story this time. Had Jacob heard of the madman in the country of the Gadarenes ? he wanted to know. He was so mad that they had bound in him with chains, but he had broken them as if they were just cords. Jesus had healed him and he was quite better now. The ruler's daughter had been very ill and had died and all the people went to the funeral, but Jesus had come with two of His disciples and He had raised the girl from the dead. Another rich woman had spent all she had on doctors, but she had just touched His robe as He was passing and she had been healed too.

Jacob pleaded with his parents. His mother and father talked far into the night and Jacob longed with all his heart to comfort them. He knew that they could not bear the disappointment if he wasn't healed. At last his father agreed to take him. They left early in the morning and his mother cried as they left. When they came to the place Jesus wasn't there. The disciples hadn't been able to help. They had turned away in despair.

Jacob never forgot that moment. He had seen the look of anguish on his father's face. When he had come to himself he had seen that face transformed. Jesus was talking to his father and telling him that he was healed. Jesus smiled at him and he knew it was true. His fear was gone and he felt so different. He could go home to his mother and he would see her weep tears of joy, but best of all he could go out to the children and show them that Jesus had healed him too.

As they went home together his father sang the words of the psalm. " Bless the Lord, O my soul," he sang, " and forget not all His benefits." Jacob knew that he would never forget. Jesus had made him whole. He was free at last.

You can read the story in Mark chapter 9, sunbeams. The wonderful thing is that Jesus still heals today.

SABA-SABA *(continued)*

Osborn Association of America for personal distribution at the stand.

On the opening day each stand was officially opened by the Tanga Regional Commissioner, who made a personal inspection of each stand. When he and his entourage reached Elim's stand to open it he was both surprised and pleased that a church had been so enterprising as to take part in a mainly political event. As he left the stand Pastor Ayubu Mwgweno presented him with a Bible on behalf of the Elim Pentecostal church of Tanga.

The days following the opening were so busy. For five days the stand was open from eight in the morning until midnight and thousands of people passed through it. At times it was impossible to move around inside because of there being so many people looking, reading, asking questions and finding out about Elim and the message we preach. We made many contacts, and when the show ended we found that all the materials except the English publications had been either sold or distributed. Leaders of other churches expressed their desire to join with us next year in building a bigger and better stand, and presenting a united front to the thousands who will come to the next show. If our stand did no more than bring about this fellowship between the churches we will feel it was worth while. We felt happy that in the midst of all the gaiety and excitement, the dances, the speeches and the parades there had been a witness to the thousands of passers by, as well as to those who came into the stand, that there is a Saviour who has died that they might live eternally. *(continued on back page)*

COMING EVENTS

BECCLES. October 21. Elim Pentecostal Church, Alexandra Road, off London Road. Induction of J. G. Patterson, conducted by D. W. Anthony at 7.30.

BIRMINGHAM, West Bromwich. October 17-22. Elim Pentecostal Church, Victoria Street. Youth week. Sunday at 6.30. Weeknights at 8.

CHELTENHAM. October 21-26. Elim Pentecostal Church, Bennington Hall (opposite Black and White Coach station). Visit of Joseph Smith. Saturday at 7. Sunday at 11 and 6.30. Monday to Thursday at 7.30. Convener: A. D. Sandford.

CLACTON-ON-SEA. October 28-30. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Tea provided on Saturday. Preacher: J. A. Wright (Southend-on-Sea).

CLAPHAM. October 29—November 4. Elim Central Church, Clapham Crescent, S.W.4. Sunday at 6.30. Sunday school prize distribution. Monday-Saturday, film crusade: children's films at 6.30, adults' films at 8. Presented by the Elim Evangelistic Film Unit.

CROYDON. October 22. Elim Pentecostal Church, Stanley Road. Missionary harvest services at 11 and 6.30. Preachers: David and Mrs. L. Lewis (India). Convener: W. J. Maybin.

DAGENHAM. Commencing October 22. Elim Pentecostal Church, Green Lane. Evangelistic and divine healing crusade by F. A. Hodge, J. Inight and party. Sundays at 6.30. Weeknights at 7.30. Not Fridays.

GREAT YARMOUTH. October 28, 29. The Town Hall. Convention. Saturday at 3 and 6.30. Preacher: D. W. Anthony (Chelmsford). Sunday in Elim Pentecostal Church, Albion Road, at 11 and 6.30. Preachers: D. W. Anthony and A. Greaves (Lowestoft). Farewell to Miss G. M. Garton on her retirement following almost thirty years in the Elim ministry.

GREENOCK. October 25. Elim Pentecostal Church, Belville Street. Women's united rally at 2.45. Preacher: Mrs. Ruth Cave (Whitehaven). United youth rally at 7.30. Preacher: John Cave (Whitehaven).

HARROGATE. October 21. Baptist Church, Victoria Avenue. United District Presbyteries Rally at 3.30 and 6.30. Tea provided. Preacher: J. J. Morgan.

HUDDERSFIELD. October 23-27. Elim Pentecostal Church, South Street. Children's campaign by John Fry. Each night at 6.

IPSWICH. October 22. Elim Pentecostal Church, Vernon Street. At 11 and 6.30. Preacher: Roy Cavinder. October 28, 29. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

KINGSTON-ON-THAMES. October 28—November 2. Elim Pentecostal Church, Thames Street. Campaign by Joseph Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

LLANELLI. October 28-31. Elim Pentecostal Church, Island Place. Annual convention and minister's second anniversary. Saturday at 7. Sunday at 10.30 and 6. Monday and Tuesday at 7. Preacher: A. Nicolson (Dowlais). Convener: R. Rees.

LONDON, Camberwell. October 25. Elim Pentecostal Church, Benhill Road. Sisterhood rally at 2.45. Preacher: Mrs. G. Gorton (Sheffield). Soloist: W. M. Plowright. At 7. E.W.M.A. rally. Preachers: Mrs. G. Gorton and Mrs. L. Lewis (India).

PAIGNTON. Commencing November 4th. Elim Pentecostal Church, Princes Road. Evangelistic and divine healing crusade conducted by evangelist John Howard. Sundays at 11 and 6.30. Weeknights at 7.30.

SOUTHAMPTON. October 19-22. Elim Pentecostal Church, Park Road, Freemantle. Youth week. Thursday, children's rally at 6. Thursday to Saturday at 7.30. Sunday at 11 and 6.30. Preachers: J. Osman (Bournemouth), J. Hardman (Salisbury), T. W. Walker (Field Superintendent) and W. Cooper.

(continued on back page)

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WINDOWS ON JERUSALEM *(continued)*

century, they have been wanderers among the nations without a homeland. Bitter persecution has been their lot in almost every land and eternity alone will reveal the millions of Jews who perished in the pogroms, persecutions and extermination programmes of their enemies. Our own generation has seen the frightful extent to which hatred can go, when 6,000,000 perished under the Nazi régime. Jesus said they would fall by the edge of the sword and be led away captive into all nations, and Jerusalem would be trodden down of the Gentiles until the times of the Gentiles were fulfilled.

The return of Israel to her own historic homeland and her declaration of independence in May 1948 made her a free and independent nation for the first time for twenty-five centuries. This has brought to an end one phase of her God-appointed history, but it brings immediately into being a new phase, a divinely appointed and prophetically outlined one. Israel, restored nationally to her appointed place, will play a major part in the drama which is about to unfold before the eyes of a wondering world—a world gone astray from God.

In view of the many important statements in the Old Testament scriptures concerning the return of Israel to her own land and the occupation of her old capital city prior to the return of Chrrist, this event pinpoints the timing of the end of the times of the Gentiles and the nearing advent of Christ. God is still omnipotent and rules over the kingdoms of men. He is not only omnipotent, but omniscient. All things are known to Him from the beginning of the world and He has spoken by His Word through the mouths of His prophets and finally by His Son. What He speaks comes to pass infallibly and irrevocably. We do well, therefore, to take note of what God has said, for that is the only true and safe guide to the unfolding drama of the ages.

FOCUS ON EVANGELISM *(continued)*

emphasis of His doctrine; He called upon men to forsake their old life for one of dedication to righteousness and truth.

As evidence of His authority and out of His great compassion He healed all those who came to Him in faith. Whatever may be the opinions of modern intellectuals, the fact remains that Jesus performed miracles as an accompaniment to His verbal ministry. Multitudes flocked to see the great works He performed, and His promise to those who followed Him was that they would perform even greater works. with it a divine healing ministry; this was His The New Testament pattern of evangelism carries method.

The measure of His sacrifice. The objective of His life was a reversal of all human concepts of greatness. He died on a cross. Can we do any more than quote the words of Scripture: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8). How little we can really understand the depth of meaning contained in the last words of this quotation. He sacrificed everything: His manhood, His glory, His power, His authority, His wealth, His very life. He descended into appalling darkness unknown to man, and tasted the bitter poison of sin which was thrust upon Him by the nature of His redeeming work. There are no earthly analogies by which we can describe the infinite gap between what He was as a partner of the triune God and what He became when men spat upon Him and dragged His purity in the mire of human depravity. Crucifixion even brought Him within the condemnation of the law ". . . . for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). Crushed, abandoned, suffering the anguish of a lost eternity—all this He was willing to bear for sinful man. The assassins who threw themselves thousands of feet to their death in order to please their sheik did so because there appeared the vision of paradise as a reward. When Jesus embraced the opportunity to die it was for no personal reward except to bring many sons to glory. This was the pleasure in the travail of His soul.

D.613

THE FAMILY ALTAR

Scripture Union Notes — **Notes by J. A. Wright**

Monday, October 23rd — Jeremiah 22:13-30

Jeremiah prophesies to the palace. Jehoiakim has revived the forced labour of Solomon's day, not this time on aliens (1 Kings 5; 2 Chronicles 2), but on the Israelites themselves. Building a palace while the kingdom is on the verge of ruin! Josiah his father had enjoyed life (v. 15), but he ruled justly and well. For his wickedness God will judge Jehoiakim. How tragic to be unlamented, unhonoured and unsung (v. 18). Dragged in chains to Babylon with the other captives, he probably died on the way and was left there (36:30). No funeral dirge for him. His son, Coniah, only eighteen months old but evil like his father, became a puppet king for three months only, when he too was carried away captive (2 Kings 24:8). Though Coniah had seven sons he had no successor. With him the sceptre departed from Judah.

Tuesday, October 24th — Jeremiah 23:1-15

The false shepherds are the kings and leaders as well as the prophets and priests. As God's agents they exist for the people's sake and not the people for theirs; but how often the latter is the case, even in our land. No wonder the sheep are scattered. True shepherds (vv. 3, 4) gather the wanderers and feed the hungry flock. Those who do not are hirelings. The Shepherd-King (vv. 5-8). This great prophecy of Christ's coming and the final restoration of His ancient people now scattered was uttered about 600 years before His birth in Bethlehem. He is the good Shepherd in death (John 10:11), the great Shepherd in resurrection (Hebrews 13:20), the chief Shepherd in glory (1 Peter 5:4).

Wednesday, October 25th — Jeremiah 23:16-32

Almost all this chapter is a denunciation of the false shepherds whose lies are as chaff in the mouth. Let us never fear falsehood however formidable it may seem at times. Truth must and will prevail. The Word of God is self-authenticating; it is as wheat, and as fire and as a hammer. As wheat it nourishes and builds bonnie believers; as fire it purifies and refines the soul; as a hammer it demolishes all error reared against it (cf. 1:10). How terrible to have God for an enemy! (vv. 30-32).

Thursday, October 26th — Jeremiah 24:1-10

Two baskets of figs, one sound and the other rotten. How strange are the ways of God! The good Jews are carried away to Babylon, while the bad ones escape the exile. This is not what we might have supposed. But you cannot judge character by circumstances. Those who suffer most are not always the greatest sinners. Chastisement means "child-training," and how necessary this is for us all! Read chapter 29 here.

> "Light after darkness, gain after loss;
> Strength after weakness, crown after cross;
> Sweet after bitter, hope after fears;
> Home after wandering, praise after tears."

Friday, October 27th — Jeremiah 26:1-16

Jeremiah's prophecies cover a period of forty years, but they are not all given in strict order of time. Today's reading takes us back to 1:3. It is part of the great proclamation that runs from chapters 7 to 11. The prophet had separated himself from his contemporaries. Like his Messiah and Lord, his fellow priests and prophets, with the people, condemned him to death for his fearless preaching in the temple area (cf. Luke 13:33). But preachers are not at liberty to pick and choose their message to suit their audience. Jeremiah fears not those who are able to kill the body. With the religious leaders condemning him, and the ruler protesting his innocence, the scene is reminiscent of Christ before Pilate.

Saturday, October 28th — Jeremiah 29:1-14

A comforting letter, possibly two, from home to those in far-off Babylon; indited by God, written by Jeremiah, and delivered by hand per two friendly postmen. The recipients are the "good figs" (ch. 24). The captives' sufferings were because of their nation's sins, albeit they themselves were innocent. When such trials come we may react in one of three ways: rebel, despair, or make the best of things. Jeremiah enjoined the last (vv. 5-7). The Babylonian invasion was of God, because of the nation's sin, but he bade them look on the bright side. Their troubles would not last for ever. God moves in a mysterious way His wonders to perform. There would be a glorious day of restoration. It came quite unexpectedly too (Psalm 126).

Sunday, October 29th — Jeremiah 29:15-22

Poisonous replies from far-off Babylon in answer to the letters from home (v. 25). But those who propagated their contents to the captives suffered a terrible punishment (v. 22). Though so far away, their impure lives and wicked deeds were seen by God (v. 23). The godly were taken out for preservation, while the judgment fell on the remaining. So it will be at the coming of Christ; "One shall be taken, the other left." A note or reply to those responsible for these lies (v. 31). Shenaiah, the false prophet, and his family will be extinguished. Let the true prophets of God speak out today.

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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ITINERARIES

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October 21, Swindon; 22, Oxford.

London Crusader Choir:
October 21, Aldershot; 22, Maidstone, H.M. prison and Cheshire Home; 28, Southwark Cathedral, London.

D. C. Lewis, on furlough from India:
October 23, Worthing; 24, Hove; 26, 28, Preston Park, Brighton; 29, The Lanes, Brighton; 30, Crawley; 31, Newhaven; November 1, 2, Eastbourne; 4, 5, Hastings; 6, 7, Bognor.

Mr. F. B. Phillips with missionary film :
October 31, Islington; November 1, Scarborough; 2, 3, Rowlands Gill; 4-6, Newcastle; 7, 8, Whitehaven; 9-12, Carlisle.

Joseph Smith:
October 21-26, Cheltenham; 28—November 2, Kingston-on-Thames; 11, 12, Eastbourne.

Elim Evangelistic Film Unit:
October 28, Elim Bible College.

BIRTH

THOMAS. On September 28, to Elim missionaries Pastor and Mrs. P. J. Thomas, Penhalonga, Rhodesia, a son, Leon John.

MARRIAGES

FRANKS—HEELEY. On September 23rd, at the Elim Pentecostal Church, Sparkbrook, Birmingham, Ronald Douglas Franks to Brenda Frances Heeley, both Elim Crusaders. Officiating ministers: J. Osman, G. Canty.

PALMER—REPATH. On September 2nd, at Kingscroft Brethren Hall, Leatherhead, Ethel Palmer to Pastor Lawrence Repath. Officiating minister: G. Wesley Gilpin.

PALLISER—BAINBRIDGE. On September 30th, in the Stockdalewath Methodist Church, Douglas Samuel Palliser to Christina Bainbridge. Officiating ministers: H. Palliser and G. B. Kendrew.

WITH CHRIST

GLASS. On September 25th, Mrs. Margaret Glass in her 93rd year, went to be with her Lord and Master. A faithful and beloved founder member of the Elim Pentecostal Church, Armagh, N. Ireland. Officiating ministers at funeral: H. B. Magowan and G. Wallace.

WILSON. On September 18th, Mrs. Edith Wilson passed into the presence of the Lord. Member of Sheffield Elim Pentecostal Church. Officiating minister at funeral: A. V. Gorton.

COMING EVENTS *(continued)*

TORQUAY. October 28-31. Elim Pentecostal Church, Princes Road. Convention for the deepening of spiritual life. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: James Grimshaw.

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. October 21. Elim Pentecostal Church, Electric Avenue. Film, "What mean ye by this service?" by W. F. Finch (Pentecostal Jewish Mission) at 7.30.

SABA-SABA *(concluded)*

The old store now lies in pieces in the backyard here. The timbers are stacked neatly, and the sheets of corrugated iron are tied together with wire. The display units are beginning to get covered with dust in the attic in the garage. The crowds have gone, some to their rooms in the town, others to their mud-and-wattle houses in the bush. The plot stands empty, and only eternity will reveal the work done in many hearts on Saba-Saba day 1967.

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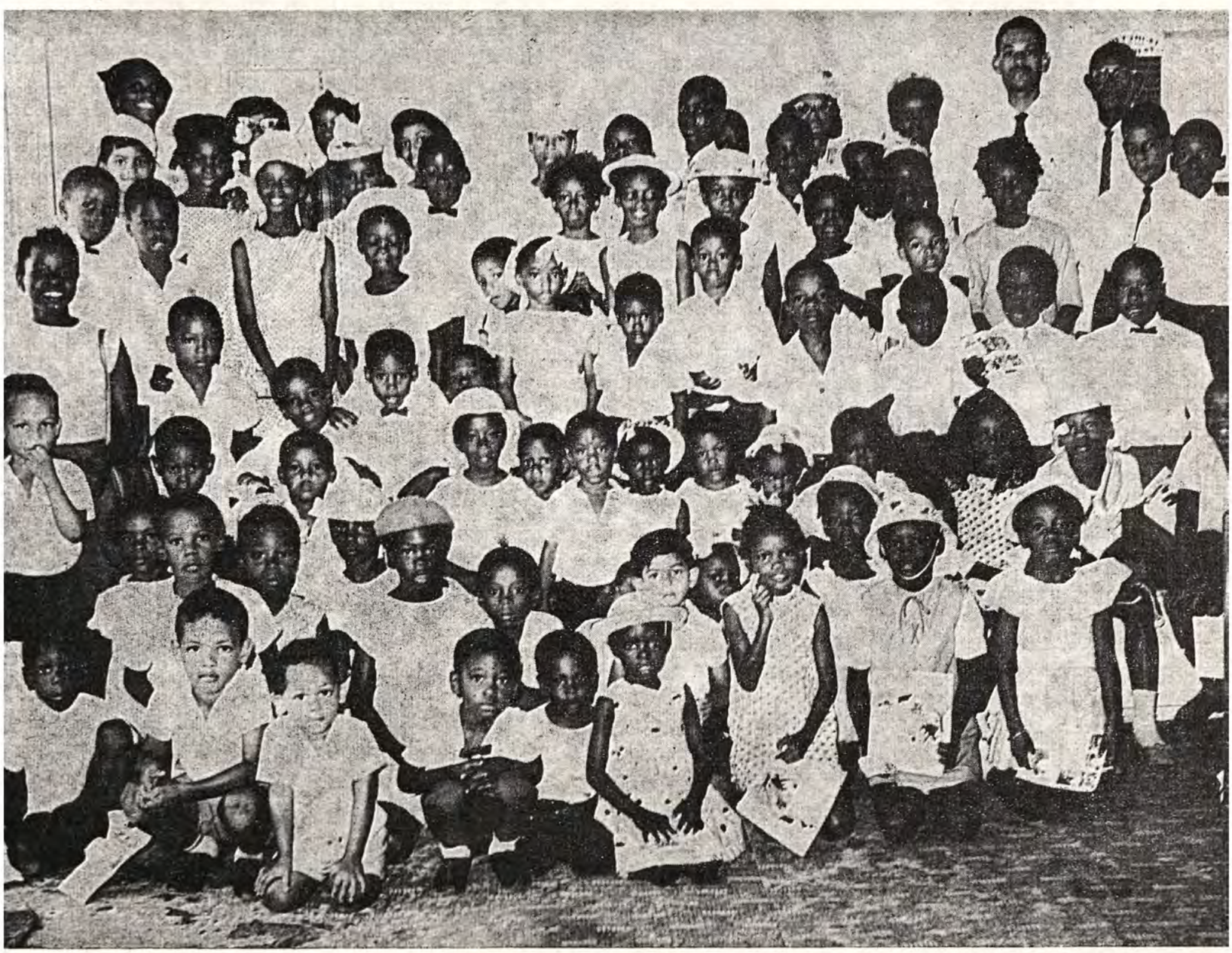
THE ELIM EVANGEL

Vol. XLVIII No. 43 OCTOBER 28th, 1967 6d



An Elim Pentecostal Church Sunday school in Guyana

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

II. THE PROPHETIC OUTLINE

"In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the peoples of the earth be gathered against it" (Zechariah 12:3).

IF we can only consider the plain statements of Scripture, and divest ourselves of all preconceived ideas, we shall hear the voice of God speaking to us from His Word, opening our minds and hearts to understand what He is saying concerning the return of Christ and the relationship of that event to the nation of Israel and the city of Jerusalem. As we look at these plain words of God with opened eyes and hearts seven salient facts emerge. Many scriptures could profitably be quoted which would throw more light on the subject, but for the sake of brevity we shall confine ourselves in each case to two quotations as proof texts. Readers can look up for themselves the parallel passages with any good reference Bible.

FIRST: the Bible indicates that the people of Israel will be settled in their own land and in occupation of the city of Jerusalem before this age ends with the return of Christ.

Luke 21:24: *"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."*

The obvious inference here is that when Jerusalem is again occupied by Israel and is under her control the times of the Gentile domination of the city and the land will come to an end. Their possession of the Holy City is now an accomplished fact.

Amos 9:11-15: *"In that day will I raise up the tabernacle of David that is fallen . . . and I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; . . . and I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."*

Here we are told that when Jerusalem is again in the hands of a free Israel the times of the Gentiles will come to an end and Israel will no more be expelled from her own land. The tabernacle of David mentioned here refers to the advent of Christ, who is the rightful heir to the throne of David. At His return He will restore the kingdom of Israel and reign upon the throne of Israel in His capital city of Jerusalem.

SECOND: the Bible indicates that having returned to their own land Israel will be subjected to concentrated attacks from the nations round about them. But God will be their defence.

Joel 3:1, 2, 9-14: *"In those days . . . when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat. . . . Proclaim ye this among the Gentiles; Prepare war . . . let all the men of war draw near; let them come up: beat your plowshares into swords and your pruning hooks into spears . . . for there will I sit to judge all the heathen round about."*

Zechariah 14:2, 3: *"For I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations."*

In these two scriptures from the Old Testament, which belongs to the people of Israel primarily, God speaks of His gathering of Israel to her own land at the end of the age. There she will be harassed by Egypt and her associates. It will be a time of multiplying armaments and armed forces. It will be a time of great call-ups to join the armed forces. "Swords into plowshares" spoken by Isaiah the prophet is here reversed to "plowshares into swords" as nations arm themselves to the teeth for their assault upon Israel and Jerusalem.

THIRD: the Bible indicates that when this happens God will take account with the nations because of the scattering of Israel and for the division of her land.

Joel 3:2, 12-16, 19, 20: *"I will . . . plead with them there for My heritage Israel, whom they have*

scattered among the nations, and parted My land. . . . There will I sit to judge all the heathen round about. . . . The Lord also shall roar out of Zion, and utter His voice from Jerusalem. . . . Egypt shall be a desolation . . . for the violence against the children of Judah. . . . But Judah shall dwell for ever, and Jerusalem from generation to generation."

Revelation 19:11-16: *"Heaven opened . . . a white horse. . . . He that sat upon him . . . on His head were many crowns . . . His name is called The Word of God . . . out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron. . . . King of kings and Lord of lords."*

Prophecy here deliberately points to the dispersal of the Jews and to the parting of their land. This refers to the action of the United Nations when they divided Palestine, giving the Jews one part and

(*continued on page 695*)

FIVE STUDIES IN 1 PETER **Study four**

THE PURPOSE OF THE CROSS

(1 Peter 4 : 1-5)

by H. L. Dawson

MINISTER OF THE ELIM PENTECOSTAL CHURCH, HOLYHEAD

IN this last chapter but one Peter applies the cross to the life of the believer in a practical way, and I would ask you to see three main streams of thought here.

An observation (v. 3).

What we were before conversion is not pleasant to look upon; our former life was a walk that took us away from God, it was a walk in the ways of the Gentiles. The Jews walked in tradition and false ideologies, but we Gentiles were absolutely godless in our ways. Peter spotlights three aspects of this godless walk in this verse.

It was marked by impurity. Peter uses strong words to describe this walk; the word lasciviousness means the forms of lewdness which we practised in our unconverted state; the word lust goes a little farther and shows the desires that inspired and caused the lasciviousness. Thus is revealed one aspect of what we were. We were fleshly, indulging our baser instincts, following the lusts of the eyes and the flesh and manifesting in our words, works and walk what we were in our hearts.

It was marked by imbibing. Drunkenness is an awful thing, but drunkenness is more than an excess of wine, it is an excess in any form—notice that this is linked to banqueting and revelling and the like. There are more ways than one of getting drunk; we can get drunk with power, with pleasure, with passion, with wine and with gluttony, so that, though one may truly say he was never a drunk in the accepted sense of the word, scripturally we were all under this cloud with our absolute desire for pleasure and the things of this world.

It was marked by idolatry. You will notice that Peter describes this idolatry as the very worst kind; it was abominable idolatry. We may never have worshipped before an idol of wood or stone, but idolatry takes on other forms than these; indeed, anything that takes the place of God in our hearts is an idol. The love of money, the mania for material things, the lust for power in business—all these and many other things can take on the shape of a god in our life, so that the idol of one may be in the shape of a 3.8 Jaguar while to another it may well be a washing machine or television, and the insidious thing is that we did not realise that we had allowed these material things to become our gods, but we bowed ourselves daily before the shrine of our own making.

Having seen what we were, we now see our second aspect of this walk of the ungodly.

An objective (v. 1)

Very simply what we should be is laid before us now; Christ suffered in the flesh as our example and Peter urges us "Arm yourselves likewise with the same mind: for He that hath suffered in the flesh hath ceased from sin." The margin reads "He that hath mortified the flesh hath ceased from sin," and in Romans 8 : 12, 13 Paul says "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die, but if ye through the Spirit do mortify

the deeds of the body, ye shall live." Again, Paul in Colossians 3 : 5 says " Mortify therefore your members which are upon the earth," and again in the eighth verse he says " Put off all these," and there follows a stream of fleshly things, so that in verse 10 he says " Put on the new man "; so we see the picture building up of what we should be in Christ. We are to look to Jesus for our example and to put off those things that are unlike Christ and to put on the things that are like Him, the same mind of forgiveness, meekness, gentleness and self-control, and live Christ before others. This is Peter's exhortation.

What we are in Christ is a corpse : " For ye are dead," and being dead we are to reckon ourselves dead indeed to sin ; we are crucified with Christ, we are buried with Him in baptism ; and the dead do not enjoy life, a dead man is not interested in the world around him and, what is more, the world has no use for the dead—that is why they quickly bury the dead. And what of the Christian who is dead in Christ and buried with Him too ? Think we that we can still enjoy the world? Tell me, how can a dead man enjoy a football game, how can he get excited over a bunch of men kicking a ball around in a field? I heard a story once about a drunken man who thought the dead had come to life, but he only thought it ; he had walked through the cemetery as a short cut to his home when he fell into an open grave that the careless sexton had failed to cover over, and in the darkness unknown to him another drunken man had only a little while earlier fallen into the same grave, but being unable to get out had settled down to await the morning until help came. Our friend who had just fallen tried his best to get out, but was finding it very difficult when the first character spoke up in the darkness and said " It's no use you struggling to get out, mate. I've been trying ages and it's no use." With that our friend made one extra effort and got out all right. But we know that the dead do not speak or enjoy this world, and we who are dead in Christ should cease to follow the world and its pursuits, for we are dead and our life is hid with Christ in God.

An obligation (v. 2)

Having dealt with the negative side of the Christian's position in Christ we now see the positive side ; he is dead, nevertheless he is alive in Christ. Paul says " Like as Christ was raised from the dead, even so we also should walk in newness of life." To " put off the old man " is the negative side of the story, to " put on the new man " is the positive, as we saw in Colossians 3. So now we see that we are to let the cross have its effect upon us in this practical way. We are to share Christ's death but also to share his resurrection life, so that we no longer live a life of poverty and defeat, are no longer dominated by the world and the flesh, but in the victory of Christ's resurrection are to live as pleasing to God.

The world may indeed think that we are peculiar because our lives are different and because we do not share their pleasures or take pleasure in their pursuits. They may even speak evil of us because of the stand we take as Christians, but our joy is not in pleasing men but in pleasing the Lord Jesus. More than this, it is our obligation so to live in this world, an obligation not of constraint but of love ; therefore Peter exhorts us to set our affections on things above, not on the things of this world. Where your heart is, there is your treasure also. If we love Jesus we will want to please Him, and they that are of the flesh cannot please Him, says Paul, therefore we who love Him will not live after the flesh but after the spirit in order that we may please our Saviour whose flesh was crucified for us at Calvary.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

Quiz Number 6 — *FIRST AND LAST*

Can you fill in the blanks to complete the names of the following Bible women ?

CHILDREN'S QUIZ

1. R - - h.
2. M - - y.
3. E - e.
4. E - - - - r.
5. H - - - - h.

ADULT QUIZ

1. P - - - - - - - a.
2. C - - - e.
3. D - - - - - h.
4. C - - - - - e.
5. D - - - - s.

ANSWERS TO CHILDREN'S QUIZ

1. Ruth.
2. Mary.
3. Eve.
4. Esther.
5. Hannah.

ANSWERS TO ADULT QUIZ

1. Priscilla.
2. Chloe.
3. Deborah.
4. Candace.
5. Dorcas.

Elim Pentecostal Church News

TREALAW CHURCH CELEBRATES TWENTY-FIRST ANNIVERSARY

ON Saturday a preaching convention commenced at Elim Temple, Trealaw.

It commenced in the afternoon with a social to mark the twenty-first anniversary of the foundation of the church. A special anniversary cake was presented for the occasion, designed as an " open Bible."

The guest of honour was Rev. W. Plowright, Camberwell, London, who was the singing evangelist at the 1946 foundation tent campaign which was held on the De-Winton Field, Tonypandy.

On Saturday night a goodly number again assembled for the evening service and there were many reunions.

The guest preacher was Rev. W. Plowright, who also ministered in song. The convener was the resident minister, Rev. L. Jones.

Elim Crusaders supported with various items.

The convention continued on Sunday, Monday and Tuesday, when Rev. G. Jones (Barry), A. Nicolson (former missionary, Dowlais), and Rev. W. Plowright preached to large congregations, which included representatives of Elim churches in various parts of South Wales.

Rhondda Leader, September 28th, 1967.

COLCHESTER SISTERHOOD MISSIONARY PARCELS

ANOTHER parcel for Elim missionaries—this time a Christmas parcel destined for the Doctors Brien. For the last eleven years Mrs. W. Polly, of Colchester, has undertaken the labour of love in preparing, collecting and dispatching gift parcels to distant Elim workers. In the past the Colchester Elim Sisterhood has supported Miss Loosemore, and more recently the valiant doctors in Rhodesia. So far this year eleven parcels have been sent to them, containing clothing, sweets, toys and medical supplies, all of which have been contributed by members of the Sisterhood and their friends. Special affection goes to Mrs. Madgwick, the church's oldest member (ninety next birthday), who regularly knits lovely cot blankets. A typical parcel is shown in the accompanying photograph recently published by the *Colchester Express*.

Mrs. W. Polly, of Colchester.

L. V. DARLINGTON TILLER.

THE ELIM
EVANGEL

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EDITORIAL

WHEN we wrote about scientists' use of dogma in the September 16th EVANGEL we little thought to find in the *Radio Times* so soon (September 28th) the following by Leslie Orgel: " I, like my colleagues, believe that life must be common in the universe ; but I have to admit that this isn't normal scientific belief, it's part of the dogma of modern biology." Fortunately, in the maze of scientific speculation (another contradiction in terms), we have the Bible as our sure guide. Biologist George Wald states: " I see no escape from the conclusion that life is widespread in the universe, so widespread that there must almost certainly be intelligent life on other planets, and on some of them probably technological civilisations that are unimaginably far ahead of our own." Mr. Wald can be assured that there are escapes, even though he does not see one.

" Unimaginably far ahead of our own "!

When God said " Let Us make man in Our image " He " made an end of all originality." Man in Christ is God's supreme achievement. The potential in man to rise is paralleled only by his potential to descend. His immense evil has resulted mainly because of his rejection of the immense good.

The following verses indicate man's unique eminence in Christ. " Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. *But God hath revealed them unto us by His Spirit"* (1 Corinthians 2:9, 10) (our italic). " And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God " (Ephesians 3:9, 10). " That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus " (Ephesians 2:7). And quarried as it were out of redeemed humanity is the eternal city, wherein is no temple, but wherein is the throne of God and of the Lamb ; in other words, God exercising His universal sway through His Church—" God and man in oneness blending," the mystery hid from ages and generations but now revealed by the Holy Spirit (Revelation 21:9—22:5).

The supremacy of the Church of Christ, the apex as it were of the pyramid of creation, is set out by the Holy Spirit as follows: " For all things are yours . . . whether . . . the world, or life, or death, or things present, or things to come ; all are yours " (1 Corinthians 3:21, 22). If the habitat of another race differs in any respect from this habitat of ours, that race will be different. " Where wast thou," asked God of Job, " when the foundations of the earth were laid?" Six thousand million years ago they were laid, and its preparation as mankind's dwelling place was continued until his advent.

Scientists may declare their dogma regarding the possibility of life on other planets, but God's Word is consistent that man is unique in his creation and preparation and, in Christ, in his redemption and destiny. The answer to the psalmist's question " What is man?" is that he is the highest of God's created beings ; he is the only triune-created being in the universe; he is the image of God ; he is, in Christ.

(*continued on page 693*)

Letters

I WAS interested to read the sermon by Derek Green on religious education in day schools. I teach scripture in a large secondary modern school, and would like to take this opportunity of presenting another point of view.

I agree that many R.E. teachers are almost atheist and try to ridicule evangelical truth, and that as a consequence many young Christians find difficulty, but these children usually have praying parents or a praying church to help them through their problems.

I am concerned with the majority of children who have no religious teaching at home and do not attend church. How else can we reach these apart from the R.E. lessons? I know of children who would not have attended R.E. had it not been compulsory, and yet because of patient, careful teaching have come to find Christianity relevant, and Christ as Saviour. I think of one who asked in a lesson "Miss, I'm not a Christian. What must I do?" I think, too, of other times when the presence of God has been intensely real in the classroom, and of one girl who said "Somehow, when we talk things over here, we know that God is alive." Would you close the door to these children or to the fourteen-year-old boy who asked in all sincerity "Miss, who was Christ?" How would he have heard had it not been for the R.E. lesson?

"Use the Christian Union" I expect Mr. Green would answer, but most of the 100 or so children who attend our C.U. come only because interest has been fostered in the classroom.

Regular daily services are another suggestion. We hold morning worship in school now, and about ninety-five per cent of the children sit dreaming through it. I asked one class what assembly had been about that morning, and not one could tell me. Surely morning prayers and services would only be encouraging the "religious courtesies" to which Mr. Green is so opposed.

I believe that our schools are one of the greatest "mission fields" today. Would we consider withdrawing our missionaries from Africa because they are too few, or because Christianity has been diluted by other teachers? No! This would only increase our zeal. Then let us not withdraw our "missionaries" in schools, but rather pray to the Lord of the harvest that He will send forth more labourers into the harvest.

The door is fast closing to religious education in schools. Let us not slam it shut, but by faith and prayer keep it open.

GILL NEVILL
(Crusader secretary, Elim church, Leigh-on-Sea).

Greetings in the precious name of our Lord and Saviour. I send the ELIM EVANGEL to my son, who is an elder in a Full Gospel church in Australia and he writes me: "What a real blessing the EVANGEL has been to many, particularly the weekly articles by Pastor Hathaway on the gifts of the Spirit." He passes the EVANGEL on to many of the young people in the assembly, and some of the older ones too. He also writes: "Week by week we are seeing people saved and receiving the Holy Ghost. Last Monday night three of our young people received their baptism in the Holy Ghost, the Lord is really blessing them." May the EVANGEL continue to be a great blessing to all who read it.

Name and address supplied.

Clacton-on-Sea.

Can anyone beat this?

The Editor has asked me to write and ask if anyone can beat my thirty-eight years being EVANGEL secretary and selling EVANGELS each week. If so we would very much like to know. The EVANGEL was twopence per copy when I started to sell them in 1929.

For the past few years our EVANGEL sales have gone up and up. How is this done? Well, I look out for newcomers in our meeting and go and ask them to buy a copy, and they nearly always place a weekly order with me. If people leave the church and go away I tell them not to cancel the EVANGEL; I will send it on to them. I send quite a number to friends like this through the post each week.

I am selling seventy-eight copies a week and my target is to sell 100 a week.

To aim high is better than not to aim at all, and the ELIM EVANGEL is a good paper to read and then to pass on.

MINNIE HOPPER,
EVANGEL secretary, Croydon church.

After reading the letters in answer to mine regarding television in the home I am more convinced than ever that we cannot prove any point that may be put forward. What we view is a matter of individual conscience, and for those of us who are

(*continued on page 691*)

THE TWO SYMBOLS

(*continued*)

THE LION SYMBOL

The Lion—upon earth

By SAMUEL GORMAN

When He comes to reign He will defeat the forces of Antichrist and set up His kingdom in the earth for 1,000 years, at the end of which He will finally crush Satan. There is a typical illustration in the Old Testament of this two-stage defeat of the Devil in the restoration of the ark of God from the house of the idol Dagon, the god of the Philistines. To see the significance of this it is essential to consider the construction of the ark and what it represented. Here in brief is what God said to Moses: "Thou shalt make an ark, overlay it with gold; make a crown of gold round about it; thou shalt make a mercy-seat of pure gold. In the ark thou shalt put the testimony that I will give thee, and I will commune with thee from above the mercy-seat of all the things which I have given thee in commandment unto the children of Israel" (Exodus 25: 10-22). When applied to God gold represents deity, the crown His kingship, and the commandments speak of His spiritual and moral order for the government of the Israelites. The first four commandments made clear their duty to God, and the last six their attitude to their fellow men. They contained basic principles which, if obeyed by them, would have elevated them to a place of spiritual, moral and national greatness under the kingship and government of God.

THE ARK OF GOD

When the Philistines defeated the Israelites at Ebenezer they took the ark of God and subjected it to the grossest sacrilege. They brought it to the house of Dagon, where they placed it before their huge and hideous idol god. It seems incredible that the ark, symbolising the kingly authority of God and His order of life for Israel under His rule, was placed before the idol Dagon in such a way that expressed obeisance to it—it was in a position of subordination and subservience to the idol Dagon. The following morning when the priests entered their sacred shrine they were horrified to find that the order of things had been reversed overnight, for their God was prostrated before the ark. They stood it up again and there it remained throughout the day until they entered the house of Dagon the next morning to find it smashed before the ark (1 Samuel 5: 1-9). So will it be when the Lord Jesus comes to the earth as "King of kings." He will relegate Satan to a position of subjugation and subordination by binding him for the 1,000 years of His reign on earth, after which Satan will be loosed for a little and will seek to lead a revolt, but will be overcome, and his authority and power smashed for ever, for Jesus will cast him into the lake of fire (Revelation 20: 7-10), and will establish the new heavens and earth (2 Peter 3: 10-13; Revelation 21: 1) where God will be all and in all.

THE RIGHTFUL KING

This is the blessed inevitable and ultimate, for in spite of all that has happened, and may yet take place in the world, there *is* a day marked in the calendar of God when the Lion-King, the rightful universal King, will rule over the whole earth. In his book *Our Daily Walk,* F. B. Meyer comments on the phrase "Thine is the kingdom" as follows: "The rule of men is Christ's by right, but as Absalom made himself king in opposition to David, so has Satan made himself the 'prince of this world' in opposition to Christ. Our earth is the scene of a great revolt under the leadership of Satan, but Christ is the rightful King of men for all that. . . . Ere long the prince of this world shall be cast out, and every knee shall bow and every tongue confess that Christ is Lord. Everyone will then say: Thine is the kingdom, the power, and the glory."

THE SAVIOUR KING

When the King comes to earth He will defeat the armies of Antichrist and set up His millennial kingdom. This crushing defeat of the forces of evil will take place at Megiddo on the edge of the great plain of Esdraelon in Palestine, or, as the Hebrew puts it, "to the place which is called Harmageddon" (Armageddon—Judges 5: 19, 20; 2 Kings 23: 29). "In that day shall the Lord defend the inhabitants of Jerusalem" (Zechariah 12: 8, 9) and, according to Isaiah, He will come by way of Bozrah and will

deal with the armies of Antichrist as He moves along (Isaiah 63 : 1-4). At the supreme moment of crisis for the Jews He will reach them, and on that day His feet shall stand upon the Mount of Olives. Then a wonderful thing will happen: ". . . the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley ; and half the mountain shall remove toward the north, and half of it toward the south " (Zechariah 14 : 4). A number of nations taking part in this final battle are referred to in Ezekiel 38 and 39. Most expositors advocate that Russia will be the chief nation of a northern confederacy that will invade Palestine, Russia being represented by " Gog, the land of Magog, the chief prince of Meshech and Tubal " (Ezekiel 38 : 2). They think that allied with Russia will be Persia, Ethiopia, Libya, Togarmah (Turkey) and Gomer (Germany). The " kings of the east " will also fight there (Revelation 16 : 12). However, regarding the identity of all these nations one cannot dogmatise. One thing is certain: whoever these nations are they will be defeated utterly by the Saviour-King.

(*continued on page 690*)

IS GOD DEAD?

(*continued from October 14th issue*)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

HAVING examined the findings of these pathetic radicals when they announce the death of God, let us now consider the correctness or otherwise of their assumptions.

Are these dismal theologians correct?

Are they in a position to state that man has outlived the idea of God? Is it not possible that they have arrived at their conclusions purely within the limits of their own distinctive conceptual framework? What if other sources of data were allowed to bear upon the matter? What if other questions were allowed to be asked? What if they started, where finite man must eventually start if he is to get anywhere, with the idea of faith? Simply stated it is a matter of " believing or not believing." Since God Himself is the ultimate, the axiom, the basis of all thought, we must begin with Him by an act of faith.

I want to introduce a very apposite scripture here (Matthew 16:13-18), where at Cæsarea Philippi Jesus questioned His disciples as to what the general public thought of Him. After reciting what people in general thought of the Christ He turns to the private opinion of His own, " Whom say ye that I am?" Peter makes the sublime reply " Thou art the Christ, the Son of the living God," to which Jesus replies " Blessed art thou . . . flesh and blood hath not revealed it unto you, but My Father which is in heaven." These words add the death-knell to these " God is dead " theologians. First they tie Christ and God together so that it is impossible to separate them. Jesus and God stand or fall together, so when these so-called " Christian agnostics " would bury God and try to retain Jesus they cannot. Jesus without God His Father is not the Christ of the New Testament. Second, Jesus makes it clear in His reply to Peter that revelation is the basis of faith. He suggests that we begin not with what finite man can find out about God but with what an infinite God in mercy and grace has revealed of Himself. As Dr. Packer puts it: " Faith begins with the according of credence to revealed truth, not as popular, or probable, human opinions, but as words uttered by the Creator, and uttered not only to mankind in general but to the individual soul in particular." The Bible, the Word of God, is the sole authority to which we turn. That is why the Bible is at the centre of our churches. It is God's Word, and our task is not to take it and seek to amend it to suit the tastes of the intellectually minded, but to explain and apply it.

What Christianity involves

In conclusion, a number of things are relevant to this present-day discussion. To be a Christian in the Bible sense of the term involves one to a greater

extent than any of these radicals are prepared to admit. First, it involves belief in a personal God. If God is dead there is no Christianity, and this new form of atheism cannot be labelled "Christian" by any stretch of imagination. The Christianity of the Bible is undeniably theistic. God was a reality to Jesus Christ, and a knowledge of Christ will ensure that God will become a reality to us. Second, Christianity involves us in an experience with God. If God is a personal God we can have an encounter with Him. The concept of the God set forth by the Bishop of Woolwich is that the traditional idea of a personal God who is "up there" or "out there" is no longer tenable. We must cease to think of God as a person separate from ourselves, and apply the name "God" to the "ground of our being," those deepest feelings within us. Here the bishop is propounding the ideas of Paul Tillich. Indeed, Dr. Packer puts no teeth in it when he accuses him of clutching to something rather secondhand. But the New Testament conception of Christianity is that a man and God can communicate with each other, and the act of correspondence results in an experience. This brings an awareness of God which is final and satisfying. To have this assurance one must believe God; we must believe in order to know.

A new creation

Finally, the Christian experience brings about a new creation. When man encounters God in a real and vital manner he cannot be the same again. This new doctrine would advocate the saving of the social structure in which men live, and place no emphasis on individual salvation; but this strikes at the very foundation of New Testament truth and evangelism. God is concerned with people as individuals, and so should His Church be. We cannot enter the kingdom of God in communities, we get in one by one, and entry involves decision. It is true that redemption is complete in God through Christ and we can be saved only on the grounds of free grace, but we must not miss the essential counterpart to all this, i.e. human responsibility. What God has wrought by grace we must accept by faith, and the basic duty of the Christian Church is to persuade men and women to come to this place of decision. The gospel demands a verdict from those who hear it. Christianity involves belief in a personal God; that belief will lead to an experience with that God which will result in a changed life.

"My God is so high,
You can't get over Him.
He's so low you can't get under Him.
He's so wide you can't get round Him.
You must come in through the Lamb."

He is an inescapable God! He is the God with whom all men have to do either in time or in eternity. All men have to face God eventually; you will have to face Him ultimately, so why not come to Him now and, before the cross upon which He gave His Son for you, settle the matter once and for all.

"Speak to Him, thou, for He hears, and spirit with Spirit can meet;
Closer is He than breathing and nearer than hands or feet."

THE LION UPON EARTH (*concluded*)

Until He comes to reign there will always be, more or less, misunderstanding, misrule, disappointment and trouble among the nations of the earth, but on that day all these will give place to His glorious reign. Christobel Pankhurst said: "Imagine, then, His purity introduced by His royal divine power into the life of the whole world! It will be the chief glory of the millennial age. In the field of morals, satanic influence is remarkably potent, and satanic activity can be suppressed only by the returning Christ. The moral difficulty has done mortal injury to one human civilisation after another; no one denies it. If history repeats itself in anything it repeats itself in that. The volumes that could be written upon this theme! The purity of Christ when He comes victoriously to inspire the world therewith provides the only way of ending the perennial trouble."

Thank God the King is coming to reign gloriously, for the kingdoms are already His by redeeming and sovereign right. Weymouth's translation of Revelation 15 : 18 is striking: "The sovereignty of the world now belongs to our Lord and His Christ; and He will be King until the ages of the ages. Then the twenty-four elders, who sit on thrones in the presence of God, fell on their faces and worshipped God, saying, We give Thee thanks, O Lord God, the Ruler of all, who art and wast, because Thou hast exerted Thy power, and hast become King."

FLASH FROM SHEFFIELD **Pastor: A. V. Gorton**

On September 17th we had the pleasure of receiving nine new members into fellowship. On September 24th nine young people were baptised in water. At this service one young man came back to the Lord.

C. I. LADLOW.

Women's Page

by Margaret M. Ladlow

NEVER REDUNDANT

ANNA was a prophetess who served God day and night with prayers and fastings and who spoke of Jesus the Messiah to many people in Jerusalem. So runs her story in Luke 2. We never cease to marvel at this aged saint and prayer warrior. I believe that she and her counterpart, dear old Simeon, were the first of a long line of men and women who, living to a ripe old age, served God with all the fervour of their beings. There is something very precious in the character and life of such saints ; they are a blessing and inspiration to everyone.

I received a letter this week from a dear old Salvation Army officer. She tells me : " I am in my seventy-third year, but as I dedicated my life to God's service over sixty years ago I'll just press on until He calls me home. It has been a hard and difficult life for me from the beginning, having much opposition, but it has had its compensations. To live for others has been and always will be my chief concern." She goes on to tell me that after being retired four years she has taken on the leadership of a small corps. In spite of a serious fall, resulting in concussion and a spinal injury necessitating the wearing of a support, she is still persevering with this work. Who but God could make and mould such sterling characters and daily supply needed grace and strength ?

We are busy here in Scotland preparing for an evangelistic crusade. Invitation leaflets have been distributed and much help has been given, but the first worker to commence was a sister of seventy-three years of age.

How satisfying it is to work in God's vineyard ! How encouraging to know that we are needed ! The workaday world on the whole dispenses quite coldly with the over-65s, and even in middle age there is the fear of redundancy, but our God is an excellent employer and He perfects His workmen and workwomen ; He guards them jealously and cares for their welfare. We can grow old *in* His service but never too old *for* His service.

As the apostle exhorts in Galatians 6 : 9, " Let us not be weary in well doing." I well remember how a dear old Belfast sister, who through ill-health had to cut down her activities for God, became discouraged and began to feel that she had lost her usefulness for Him. One day she read with increasing delight words in Psalm 92 which gave her fresh hope. She claimed the promise and went on to further fruitful service, and I commend these words to all our older sisters in Elim. " Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age " (Psalm 92 : 13, 14).

LETTERS (*continued*)

truly born-again believers television can never take precedence over our desire to attend God's house whenever possible. I regret that Robin Harvey thought I was judging his character ; that was not my intention. I truly felt led by the Lord to reveal the effect of his letter on my daughter. We shall none of us go far wrong if we truly make the words of the hymn-writer our prayer :

" More about Jesus would I know,
More of His grace to others show,
More of His saving fullness see,
More of His love who died for me."

KATHLEEN E. M. PARK.

Clacton-on-Sea.

During the past months I have noticed readers' letters regarding the right or the wrong of television and I feel that such petty argument should stop. Those against television in the Christian home—who, incidentally, appear to know such a lot about it—need not own an " entertainment box " if they feel it would be a deterrent to their Christian life. I would not condemn television outright, but merely remind you that the on/off switch is there to be used and not to rust, and that owners might well benefit by using it more.

I would sincerely suggest that readers both " for " and " against " should read Romans 14, taking especial note of verses 1-3 and 10, that we may live as brothers and sisters in Christian love, spending our time and energies in His service rather than in criticism of other Christians.

P. D. MOORE.
(14 years)

Hull.

YOUTH PAGE

National Youth Rally report

by Alex Tee

THE Westminster Central Hall was buzzing with young life on Saturday, September 30th. Bus loads of young people were pouring on to the pavement just outside the venue.

A new feature this year was the attractive souvenir programme, which enabled everyone to enjoy the service even more than in previous years. Worried organisers were bustling around putting finishing touches to various items on the programme right up to 6.15 p.m. Pastor Mervyn Tilley set things going with a prelude of good chorus singing. The Joy-Belles stirred up a lively rhythm when they took over, but later in the rally they brought a great hush when they sang "Take the name of Jesus with you." Mr. Stanley Thomas, who produces their arrangements, was at the piano when they sang; he deserves our commendation, as do the trumpeters who heralded the "march of witness." Over 300 teenagers from various branches of E.Y.M. marched down the aisles behind four Union Jacks. Banners five feet long told from which branches the young people came. It was a long way from Hull, Swansea and Stoke-on-Trent, but these were represented by young people who with the others later rose to sing "Forward, youth of Elim." This hymn had been especially composed for the occasion.

Testimony time was another high-light, when Stephen Woodyard, a fourteen-year-old junior Crusader, led the field. Then came Stephen Hilliard, the son of our beloved Pastor Hilliard. Stephen is at present in Elim Bible College. Last of the three was Pastor David Woodfield, whose nimble fingers on the piano also did a great job at the rally. All three were splendid. Don Evans of Cardiff is a grand singer. No one was disappointed when, as usual, he rose to the occasion at the rally. Geoff Cooper's ability as an organist was another vital contribution. Pastor Don Evans graduated with honours earlier this year in Swansea University. His brilliant address on John 3:16 was another "pass with honours" to say the least. Over thirty hands were raised for salvation when the appeal was made. In the background of things, yet seated on the front row of the platform, was the Youth Committee, which has already lined up next year's rally for September 21st in the same building. Was it a good rally? Ask any of those who attended.

WINNING ESSAY

By BARRY JEFFERD (Age 6½)

EAST HAM SUNDAY SCHOOL

God told Noah to buld an ark and take in your wife and take in your sons Shem Ham and Jafeth and their wifes and take in two of evry kind of animal female and male and Noah was 600 years old and it rained for 40 days and 40 nights and it stayed on the eath 150 days. on the 17th day of the seveth moth it landed on mont Ararat on

the 1st day of the 10th Moth the tops of the mountain were seen 1st day of the 1st Moth it was drid up the 27th day of 2nd moth the eath was drid and he sent out the raven wich went to and fro and he allso sent out the dove wich came back again he waited seven more days and he sent out the dove which brout back a olive twig he waited seven more days an he sent out the dove and the dove dident come back and Noah bult and alter and Noah grew a vinyard he livied 350 years after the flood and he was 950 years old when he died God put a rainbow in the sky. (100 marks).

EDITORIAL *(continued)*

the destined ruler of the universe. The last two chapters of Revelation give the clue to his glorious exaltation, the climax of God's purpose, the mystery of God, once hid but now not only revealed but accomplished.

COMING EVENTS

BIRMINGHAM, Graham Street. November 4-9. Elim Pentecostal Church. Revival services and visit of the Vice-President, L. Green. Weeknights at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Weoley Castle. November 4. Elim Pentecostal Church, Castle Square. Birmingham District Presbytery rally at 7. Preacher: F. J. Slemming (Oxford). Buses 21, 22 from city centre.

CAERPHILLY. November 1-5. Elim Pentecostal Church, St. Fagan's Street. Annual youth time. Speaker on Saturday: Miss J. Caudell (Rhodesia). Convener: Roy Brock (Crusader secretary). Weeknights at 7.15. Sunday at 11 and 6.30.

CLACTON-ON-SEA. October 28-30. Elim Pentecostal Church, Hayes Road. Church anniversary services. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Tea provided on Saturday. Preacher: J. A. Wright (Southend-on-Sea).

CLAPHAM. October 29—November 4. Elim Central Church, Clapham Crescent, S.W.4. Sunday at 6.30. Sunday school prize distribution. Monday-Saturday, film crusade: children's films at 6.30, adults' films at 8. Presented by the Elim Evangelistic Film Unit.

GLOUCESTER. November 5, 6. Elim Pentecostal Church, Park End Road. Pastor's fifth anniversary. Sunday at 11 and 6.30. Monday at 7.30. Preacher : E. J. Jarvis (Bradford).

GREAT YARMOUTH. October 28, 29. The Town Hall. Convention. Saturday at 3 and 6.30. Preacher: D. W. Anthony (Chelmsford). Sunday in Elim Pentecostal Church, Albion Road, at 11 and 6.30. Preachers: D. W. Anthony and A. Greaves (Lowestoft). Farewell to Miss G. M. Garton on her retirement following almost thirty years in the Elim ministry.

ILFORD. November 12. Elim Pentecostal Church, Clements Road. Services conducted by D. B. Gray and the London Crusader Choir. At 11 and 6.30.

IPSWICH. October 28, 29. Elim Pentecostal Church, Vernon Street. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent).

KINGSTON-ON-THAMES. October 28—November 2. Elim Pentecostal Church, Thames Street. Campaign by Joseph Smith. Sunday at 11 and 6.30. Weeknights at 7.30.

LLANELLI. October 28-31. Elim Pentecostal Church, Island Place. Annual convention and minister's second anniversary. Saturday at 7. Sunday at 10.30 and 6. Monday and Tuesday at 7. Preacher: A. Nicolson (Dowlais). Convener: R. Rees.

LONDON, Kensington Temple, Notting Hill Gate, W.11. November 10. Men's grand fellowship rally at 7.30. Preacher: D. W. Anthony (Chelmsford). Convener: R. B. Chapman, President of the Elim Churches.

MACCLESFIELD. October 28—November 2. Elim Pentecostal Church, Mill Lane. Youth crusade. Preacher: Gordon Bailey. Sunday at 6.30. Weeknights at 7.30. Coffee bar after each meeting. Convener: Ray Hughes.

MOTHERWELL. November 11-13. Elim Pentecostal Church, Airbles Road. Sisterhood weekend. Saturday at 4, E.W.M.A. tea-time conference. At 7, E.W.M.A. rally. Sunday at 6.30, Sisterhood witness. Monday at 7, Sisterhood united rally. Preacher: Mrs. Gladys Gorton.

NEATH. November 11. Elim Pentecostal Church, Briton Ferry Road. Welsh Presbytery Missionary Conference and Rally at 3 and 6.30. Preachers: L. Wigglesworth (Missionary Secretary), Mrs. R. Wigglesworth, D. Lewis (India) and Miss Joan Caudell (Rhodesia). Visit of Swansea Choir.

NEWHAVEN. November 11, 12. Elim Pentecostal Church, Meeching Rise. Church anniversary weekend. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. Newman (Coventry). Soloist: J. A. Crawley.

NEWTOWNARDS, Northern Ireland. November 4. Parochial Hall, William Street. Elim Women's Fellowship Annual Rally at 7. Preacher: Mrs. A. J. K. Magee. Convener: Mrs. W. H. Holohan.

PAIGNTON. Commencing November 4th. Elim Pentecostal Church, Princes Road. Evangelistic and divine healing crusade conducted by John Howard. Sundays at 11 and 6.30. Weeknights at 7.30.

SOUTHPORT. November 11, 12. Elim Pentecostal Church, Evangel Temple, Manchester Road. Summer holiday Bible club reunion with Uncle Bob. Saturday at 3 and 7.30. Sunday at 10.45, 2.30 and 6.30. Preacher: B. Howells.

(continued on back page)

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SUNSHINE CORNER

MR. JONES, the greengrocer, was very worried. Every morning when he opened his shop he put boxes of cauliflowers and cabbages and carrots outside his window, on the pavement, and he also put a box of apples. A few children used to pass by on their way to school, but there seemed to be one little boy who used to hang around the outside of the shop each morning. This made Mr. Jones wonder why. One morning he put out the vegetables as usual and also a brand new box of apples. They were all wrapped in soft paper, so Mr. Jones took the paper off two of the apples and polished them up and they looked a lovely rosy red as he put them back in their places. The phone rang, so he went back into the shop. He saw young Robin outside the window, then when he went back outside he saw that the two apples were missing. "So that's it," he thought. "That Robin's been pinching my apples, that's why he hangs around here every morning." So the next morning he set a trap for Robin; he tied some string to the stems of the apples and he caught Robin red-handed. "Now, then, my lad. What do you think you're doing? Just you come inside while I phone for the policeman." Robin was terrified; he started to cry and he said: "Please, Mr. Jones, don't tell the policeman; my dad is a bank clerk and it will be an awful disgrace for our family. I'll never do it again. Please, Mr. Jones, please Mr. Jones!" Mr. Jones looked down at the tearful little lad, and he suddenly remembered some of the bad things he had done when he was a lad and his heart softened. "All right," he said, "I'll not give you in charge this time, but don't let me hear that you take anything from anyone ever again."

So Mr. Jones was merciful to Robin and Robin remembered that and he never stole again; but it also made him a kind little boy and one who was willing to forgive his pals if they did anything unkind to him. So you see, my dears, whatever happens in our lives, we have to remember to be merciful and to forgive freely.

In the Lord's Prayer, which Jesus taught His disciples, we say "Forgive us our trespasses, as we forgive them that trespass against us." Jesus taught over and over again that we must forgive, and it is only the merciful person who shall receive mercy. When I was a little girl my grandma used to say to me "Do as you would be done by," and there is a French proverb which says "To know all is to forgive all."

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D.1360

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D.1558

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, October 30th — 2 Corinthians 1:1-11

" The God of all comfort " (v. 3).

Whatever our human experience of trial or sorrow we do not face it alone, we are not left to our own resources to cope as best we can; God is with us and He braces the will with His grace and strength. The comfort of God inspires the heart with courage and lifts the inner morale to face life with hope and confidence. If life is one long experience of getting tired it may also be one long experience of the refreshment of God. God's comfort is more than sympathy. There is a sympathy that is enervating, it tends to make men soft. The comfort of God makes us strong, resolute, competent.

Tuesday, October 31st — 2 Corinthians 1:12-24

" The promises of God " (v. 20).

There is no uncertainty about the promises of God. Behind every promise stands the character of the eternal God who gave it. He is righteous, immutable, faithful and true. He cannot deny Himself, therefore our trust cannot be misplaced. We can lean the whole weight of our faith upon His unchanging word knowing that Christ our Saviour will fulfil every promise, for He is the " Amen "—the confirmation of all that our Father has uttered. Since there is no fickleness in God, no shadow of turning, there should be no fickleness in our loyalty to His claims or in our relationships with each other. We can depend upon God; we should be able to depend upon one another.

Wednesday, November 1st — 2 Corinthians 2:1-17

" We are not ignorant of his devices " (v. 11).

Satan is the arch-enemy of God's people. With subtlety he plots and times his attacks upon Christ's followers. He comes when we are at some disadvantage, when perhaps we are tired and physically at a low ebb, and fires his fiery darts of fear and doubt. He is swift to exploit any situation to overthrow the work of God, to bring it into disrepute and to destroy the spiritual life of the Lord's people. Paul urged the Corinthian church to be on its guard lest Satan should exploit the trouble which had arisen over the offending man guilty of gross misconduct. To preserve a prayerful spirit sensitive to God's leadings is to raise a bulwark of defence against the wiles of the Devil.

Thursday, November 2nd — 2 Corinthians 3:1-18

" The glory of the Lord " (v. 18).

The glory of God is revealed in the Person of the Lord Jesus Christ. All the facets of the divine nature shine with undimmed lustre in the glorious gem of the peerless Son of God. It is our privilege to behold this glory. We are exhorted to keep the Saviour in our gaze, to contemplate His glory with a steadfast look. No fleeting glance can suffice. The longer we look the more we shall see. And what effect will this have upon us ? The Bible says we shall be changed. Beholding Christ we are transfigured into His likeness by the Holy Spirit. This transforming process will continue until He comes, when we shall be perfectly conformed to His image.

Friday, November 3rd — 2 Corinthians 4:1-15

" Seeing we have this ministry " (v. 1).

The ministry of the gospel has been entrusted to every believer. We are called to be His witnesses; we are equipped by the Holy Spirit to proclaim the unsearchable riches of Christ. This is no light task, no easy vocation, no casual calling. There will be occasions when we shall be sorely tried and oppressed by the forces of darkness; there will be the tendency to faint, to give in and give up, to lay down the solemn charge and to seek an easier pathway. In such moments let us realise the dignity of our calling and pray for grace to continue to make Christ known. In the pursuit of such a calling we shall encounter persecution and suffering, but let us not lose heart—through Christ we are more than conquerors.

Saturday, November 4th — 2 Corinthians 4:16—5:10

" Our earthly house of this tabernacle " (v. 1).

Our mortal body is compared to a tent; it is only a temporary dwelling place. It is subject to all the winds of change and is buffeted by Satanic attack and earthly affliction. But in spite of its frailty it houses the heavenly treasure —the indwelling Spirit of God. We are conscious of limitation and frustration, there is so much we would like to do but we are restricted and confined. So often the body hangs like a heavy chain upon the ardent spirit. But God has prepared a permanent house for our spirits to inhabit and in this new body we shall live and serve with unfettered freedom. The " groan " of limitation will be exchanged for the rapturous cry of immortality. Throughout the ages we shall live in the spacious dimensions of eternal life.

Sunday, November 5th — 2 Corinthians 5:11-21

" The love of Christ constraineth us " (v. 14).

The love of Christ is the motivating force of the redeemed life. It strengthens the will, elevates the mind, purifies the affections, and gives purpose and direction to daily living. Now we are saved we no longer live for self but for Him who loved us and gave Himself for us. We are bidden to keep ourselves in the love of God. This we do by obeying His commandments, maintaining habits of prayer, confessing all known sin. Be it ours to bathe in the softly flowing river of communion with God before the heat of the day begins to oppress. Life in the expectation of His coming for the blessed hope is used by the Holy Spirit as an incentive to keep us in the atmosphere of God's abiding love.

Readers will note that Pastor H. Burton-Haynes, the minister of our Clacton-on-Sea assembly and a member of our Executive Council, commences to write the Family Altar notes this week. We look forward to his weekly contributions. We would express on behalf of our readers their appreciation of Pastor J. A. Wright's Family Altar notes. Mr. Wright has been minister of the Southend-on-Sea Elim Pentecostal Church for more than seventeen years.

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WINDOWS ON JERUSALEM (*continued*)

the Arabs the other and giving the city of Jerusalem into Arab hands. This is right up-to-date to 1948 and onward. God says He will take account with all those who oppose His will and purpose, be they men or nations. The Old Testament prophecies are here aligned with the visions of the Apocalypse.

(*to be continued next week*)

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ITINERARIES

The President:
November 10, Kensington; 11, Sheffield (rally); 12, Rotherham (a.m.), Nottingham (p.m.); 13, Long Eaton; 14, Derby; 15, Leicester; 16, Ilkeston; 17, Lincoln; 25, East Ham.

London Crusader Choir:
October 28, Southwark Cathedral, London; November 4, Kensington Temple; 6, Walthamstow; 12, Ilford; 25, Westminster Central Hall; 26, Broadmoor Hospital; 28, St. Pancras Town Hall, London.

Elim Evangelistic Film Unit:
October 28, Elim Bible College; 30—November 5, Clapham; 9, Barking; December 5, Balham.

Joseph Smith:
October 28—November 2, Kingston-on-Thames; 11, 12, Eastbourne.

D. C. Lewis, on furlough from India:
October 28, Preston Park, Brighton; 29, The Lanes, Brighton; 30, Crawley; 31, Newhaven; November 1, 2, Eastbourne; 4, 5, Hastings; 6, 7, Bognor.

BIRTHS

PEASE. On September 14th, to Pauline and John Pease (Elim Crusaders), of Rayleigh Elim Pentecostal Church, a son, Andrew John.

MARRIAGES

COLE—WELLS. On October 4th, at Elim Pentecostal Church, Graham Street, Birmingham, Edward Ian Cole to Pauline Grace Wells (members of Graham Street Young People's Fellowship). Officiating minister: Edward F. Cole.

FAINT—REES. On October 7th, at Elim Pentecostal Church, Chelmsford, Doreen Margaret Faint to Martin Richard Rees, of Kidwelly, Carmarthenshire. Officiating ministers: D. Anthony and J. Jones (Wales).

KENSIT—CARPENTER. On September 30th, at Elim Pentecostal Church, Stanley Road, Croydon, Philip Kensit to Jean Lurainne Carpenter. Officiating minister: W. J. Maybin.

POWELL—MOUNTNEY. On September 30th, at Elim Pentecostal Church, Graham Street, Birmingham, James Powell to Edith Mountney (members of Graham Street Young People's Fellowship). Officiating minister: Edward F. Cole.

THOMPSON—WRIGHT. On October 7th, at Elim Pentecostal Church, Bishop Auckland, John Thompson to Ann Wright. Officiating minister: D. S. Williams.

THANKS FOR SYMPATHY

WOODHOUSE. Vera Woodhouse and son Peter sincerely thank ministers and friends for prayers, letters and cards in their time of bereavement.

WITH CHRIST

HUNT. On October 3rd, Mrs. Dorothy Hunt, well-loved member of Selly Oak Elim Pentecostal Church, suddenly called home. Officiating minister at funeral: F. Shadlock.

AN EVANGELISTIC CAMPAIGN IN EAST HAM

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MEN'S GRAND FELLOWSHIP RALLY

Kensington Temple, Notting Hill Gate, London, W.11

Friday, November 10th, 7.30 p.m.

Convener: R. B. Chapman (President of Elim Churches)

Speaker: D. W. Anthony (Chelmsford)

ALL MEN INVITED

COMING EVENTS *(continued)*

TORQUAY. October 28-31. Elim Pentecostal Church, Princes Road. Convention for the deepening of spiritual life. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: James Grimshaw.

WAREHAM, Dorset. Sundays at 6 30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. November 11, 12. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Minister's twelfth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: B. C. Richardson.

NEWS FLASH

The Field Superintendent reports that gifts for evangelism so far total £440.

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THE ELIM EVANGEL

Vol. XLVIII No. 44 NOVEMBER 4th, 1967 6d

THE REFORMATION 1517-1967

450th Anniversary

ACCORDING to *The Times* Rome correspondent, the Pope on October 15th "gave the members of the lay Catholic congress, now meeting in Rome, a strong reminder that anyone who thought of acting against or without the hierarchy would inevitably come to grief. 'As history has shown, such a person would be merely like a rivulet separated from the main stream which ended miserably by perishing in the sands,' he said."

Four hundred and fifty years ago this week Martin Luther *did* act against and without the hierarchy of the Church of Rome. Has history shown that he came to grief—that he, or the movement he unintentionally initiated, ended miserably by perishing in the sands?

The Protestant Reformation has been the greatest achievement of liberation since apostolic times. As G. R. Elton states in his book *Reformation Europe 1517-1559,* "On October 31st, 1517, Dr. Martin Luther, professor of theology in the recently founded Saxon university of Wittenberg nailed a paper of ninety-five theses to the door of the castle church in that town. There was nothing unusual about this. Any scholar who wished to defend any propositions of law or doctrine could invite learned debate by putting forth such theses, and church doors were the customary place for medieval publicity. Luther's ninety-five attacked the practice of selling indulgences—documents offering commutation of penance for money payments. Certainly Luther had no thought of starting a schism in the Church. These were not the first theses he had offered for public disputation, nor did they embody necessarily revolutionary doctrines. Nevertheless, the day continues to be celebrated in Lutheran countries as the anniversary of the Reformation, and justly so. The controversy over indulgences brought together the man and the occasion; it signalled the end of the medieval Church.

"Martin Luther (1483-1546) was the son of a miner of Eisleben in Saxony. Since he early showed intellectual promise, his father intended him for the canon law, a profession of honour and profit; he was extremely angry when the boy instead found that his studies at the university of Erfurt inclined him to theology and contemplation. In 1505 Luther entered the order of the Austin Friars at Erfurt; in 1508 he was appointed a professor at Wittenberg. For nearly ten years he read and thought, wrestling with his humanity in his desperate search for salvation. This young friar and academic, obscure enough in all conscience, hid behind the heavy peasant's face a mind exceptional in its passion, intensity, stubbornness and subtlety, a mind which could not rest at ease with the prospect of pastoral and professional success for which in other ways he seemed so well fitted."

Pentecostals witness the final phase of the Church age. Turbulence within and from without threatens the Roman Church. South American countries are being liberated from bondage to Rome not by political machinations but by the preaching of the Word of God in Pentecostal power. When Luther,

(*continued on page 709*)

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

(continued from last week)

FOURTH: the Bible indicates that when Israel is attacked and almost overwhelmed God will intervene by the return of Christ to the mount of Olives.

Zechariah 14:2-5: *"I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations. . . . And His feet shall stand in that day upon the mount of Olives . . . and the Lord my God shall come, and all the saints with thee."*

Acts 1:6, 7, 11, 12: *"Wilt Thou at this time restore again the kingdom to Israel? . . . . It is not for you to know the times and seasons which the Father hath put in His own power. . . . This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the mount called Olivet."*

The picture brought to us here in Zechariah's prophecy is of Israel in her own city, besieged, and defending it against overwhelming odds. As Daniel also predicts, their Messiah will descend in the clouds of heaven and deliver Israel and restore her kingdom. Their Messiah who comes to deliver them will be none other than our own Lord Jesus, who before He descends will gather all His own to Him in the clouds of heaven, to descend with Him as His bride.

FIFTH: the Bible indicates that the final battle of this age will be against Israel and come by a great invasion from the north.

Ezekiel 38:3-23: *"I am against thee, O Gog . . . in the latter years thou shalt come into the land that is brought back from the sword . . . against the mountains of Israel . . . but it is brought forth out of the nations . . . thou shalt be like a cloud to cover the land . . . thou shalt say, I will go up to the land of unwalled villages . . . all of them dwelling without walls . . . upon the people that are gathered out of the nations . . . thou shalt come . . . out of the north parts . . . a great company, and a mighty army . . . and I will call for a sword against him throughout all My mountains, saith the Lord God. . . . Thus will I magnify Myself . . . and they shall know that I am the Lord."*

Ezekiel 39:1-4: *"I am against thee, O Gog . . . I will turn thee back . . . and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. . . . Thou shalt fall upon the mountains of Israel . . . I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured."*

The description of Israel settled in her own land after the gathering out of all nations fits the present situation as never before. The attack from the north—the land populated by the descendants of Japheth the son of Noah (Genesis 10:2), known in those days as Gog and Magog—today meaning the lands north of Palestine and reaching up into Russia. This is the final judgment of the nations at Armageddon.

SIXTH: the Bible indicates that the descent of Christ to Mount Olivet will be preceded by the gathering of the true Church in resurrection or rapture to meet Him in the air. They will descend with Him.

Matthew 24:30, 31: *"They shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with the sound of a trumpet, and they shall gather together His elect . . . from one end of heaven to the other."*

1 Thessalonians 4:16, 17: *"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive . . . shall be caught up together with them in the clouds, to meet the Lord in the air."*

The coincidence of Old Testament and New Testament predictions is very pronounced. Christ's description of His advent fits exactly with the account in Daniel 8:13. His name "Son of man" is Daniel's description of him.

SEVENTH: The Bible indicates that Israel will

recognise their Messiah and be reconciled to Him. He will then become their King, restore the supremacy of the nation, set up His millennial kingdom. The saints rule with Him.

Zechariah 12:8—13:6: *"In that day shall the Lord defend the inhabitants of Jerusalem . . . The house of David shall be as God . . . I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced. . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness . . . What are these wounds in Thine hands? . . . Those with which I was wounded in the house of My friends."*

Revelation 20:4-6: *"They lived and reigned with Christ a thousand years. . . . This is the first resurrection . . . they shall be priests of God and of Christ, and shall reign with Him a thousand years."*

The climax of this age comes with the advent of our Saviour as Israel's Messiah. The institution of the messianic reign follows, and is established on the basis of the Israelitish kingdom and the throne of David.

The prophetic outline presented to us in these key scriptures shows that while the present tension in the Near East may be relaxed for a short time it will eventually build up again and lead to the final clash.

It is inevitable that this great invasion will come from the north. God speaks through the prophet

(*continued from page 709*)

PROVISION FOR PREACHERS

"Let us draw near" Hebrews 10:19-26

By F. G. EVANS MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

THE new and living way is open and we have access by faith into our standing in grace. God has provided; let us avail ourselves of His provision. These are the themes of this passage. Three times we have the phrase "Let us." The great difference in privilege between law and grace is here shown. A practical response is required. In the Christian character certain qualities should be maintained.

Prayerfulness

Because God has made all provision that we might be prayerful, let us boldly draw near. We despise His great provision if we do not. He has redeemed us, blotted out all that was against us, opened the throne-room to us, and even if we accept salvation we insult His great provision if we are not prayerful. This injunction is to more than prayers, however sincere or persistent; it is to the habit of prayerfulness. It requires a sensitivity to God and His great care for us.

Faithfulness

The second injunction is to continued faithfulness: "Let us hold fast without wavering." The instability of the waverer is spoken of by Jesus; many falter and turn back like Ephraim, the deceitful bow, retreating from the conflict. There are but few who keep going at all times. The Bible tells us that God remembers and rewards those who keep faithful and do not waver. We are to note the faithfulness of God, for "faithful is He who promised." He does not faint but strengthens those who do (Isaiah 40). Christ did not retreat but endured.

Thoughtfulness

We are to be thoughtful in our Christian character—considering Him, considering one another, considering our ways; provoking one another, not in the sense of vexing one another but in that of persuading one another by wise words of counsel and thoughtful conduct: "ensamples to the flock." I believe one of the great failures in many Christians today is in the great lack of thoughtfulness one toward another. A considerate, thoughtful person stands out in our churches, and yet we should all be this. Let us weigh carefully our actions and words as they affect the feelings of others.

Carefulness

"Let us not forsake the assembling of ourselves together as the manner of some is." "Let us exhort one another." We should be careful to use every thread that would bind us to the Lord and to one another. A careful person has come to be looked upon as one who saves everything in the hope that one day it might be useful. We should treasure every means to help, bind and confirm ourselves in godly ways. The means of grace and fellowship are vital. The more menacing things become the more we should cling to this.

Please note that there are other qualities of Christian character touched upon in this passage: helpfulness, hopefulness and watchfulness.

RETIREMENT AFTER FORTY YEARS' MINISTRY IN THE FOURSQUARE GOSPEL CHURCH, LEEDS

A moving farewell service

PASTOR O. G. MILES said a very moving farewell to the packed Bridge Street Foursquare Gospel church on Sunday, September 24th. A forty-year pastorate terminated in great blessing. Gracious tributes were paid to Mr. Miles, and many well-kept secrets were disclosed as tapes from past ministers and friends were played. Voices of missionaries from overseas joined in to reveal his undimmed vision and love for the souls of men everywhere. Bridge Street church officers and representatives from Elim Church headquarters augmented the vocal expressions of appreciation. Messages from ministers, and full-time workers, products of the church, were heard, while musical contributions pointed to the faithfulness of our Lord and the eternal hope within us. Pastor Miles ministered with the unction of the Holy Spirit and turned our attention to the psalmist's exultation in Psalm 23 : 6—his confidence in God, the consistency of God's help and his own contentment in God. We were startled as he reminded us that there was a greater congregation in heaven from Bridge Street than the present congregation. Over 1,000 members had gone to be with the Lord, and still the work flourishes.

Pastor E. R. Moore very ably convened the service and gave a résumé of " A man of God," pointing us to Ruth 2 : 12. Co-pastor through many years, he and Mr. Miles had weathered the war years and many deep experiences. He, with Pastor Kay, will continue the charge of the Bridge Street church. The daughters of Pastor Miles, Ruth and Olive, were with their father in the service. May God bless our brother in his retirement, which I am sure will be an active one.

L.W.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

Quiz Number 7 — *BETTER KNOWN*

The following places, people and books all have better known names. Do you know them ?

CHILDREN'S QUIZ

1. Golgotha.
2. Cephas.
3. Saul of Tarsus.
4. Didymus.
5. Abram.

ADULT QUIZ

1. Israel (a man).
2. Belteshazzar.
3. Jerubbaal.
4. Canticles.
5. The Apocalypse.

ANSWERS TO CHILDREN'S QUIZ

1. Calvary.
2. Peter.
3. Paul.
4. Thomas.
5. Abraham.

ANSWERS TO ADULT QUIZ

1. Jacob.
2. Daniel.
3. Gideon.
4. Song of Solomon.
5. Revelation.

ROCHESTER — **Pastor: A. P. Johnston**

During the first year of Pastor A. P. Johnston's ministry in Rochester God has blessed every department of the church. Door-to-door visitation, the purchase of a minibus and much prayer and hard work brought new scholars into the Sunday school.

Some of the certificate-holders in the new Sunday school.

The resulting demands for more teachers enabled some of the younger church members to find a sphere of service for the Lord. In Rochester's first year of entry for the scripture examination the Sunday school came seventh in line for the shield. An after-church rally for teenagers enables Crusaders to witness to " mods " and " rockers " each Sunday.

At the other end of the scale the Senior Citizens'

Fellowship is still continuing, and the choir continues in active service.

Following the church's fortieth anniversary celebrations, when the Secretary-General, H. W. Greenway, was the speaker, we held a fortnight's crusade in the church and in the Royal Engineers' garrison theatre, with E. J. Thomas as the evangelist. During this fortnight the Andrew Singers made their debut. We praise God for several new members and a deepening in the spiritual life of many as a result of the campaign.

After many years it is a joy to see the gallery in use again and the church almost full on Sunday nights. Redecoration of the entire building is now under way, for we believe that God is going to do great things in Rochester.

HELEN INWOOD.

HASTINGS

Report of the farewell service of Pastor A. S. F. Horne and the induction of Pastor G. Harpin.

RECENTLY the Hastings church bade farewell to Pastor A. S. F. Horne and his family, who had pastored there for three and a half years. The officers of

Presentation on behalf of the church by the secretary, Mr. R. Bendell.

the church and members and ministers of the presbytery had already expressed their appreciation of Mr. Horne's ministry at a tea earlier in the month. It was recalled that Mr. Horne had come to the church at a difficult time in its history and had seen it greatly strengthened in numbers during the course of his stay. The "late night special" inaugurated by Mr. Horne and held regularly after the gospel service provided an opportunity for young people to bring their friends to a meeting rendered informal by up-to-date testimonies and modern gospel songs. Mr. Horne's farewell address stressed that a church did not revolve round a pastor but de-

Presentation to Mrs. Horne on behalf of the Sunday school by Janet Ashley.

pended upon the members themselves and their determination to see that the work progressed.

The church then awaited the coming Saturday and the induction of their new pastor from Kidderminster, G. Harpin. The service was conducted by

Mr. Harpin with his wife and family.

ministers of the presbytery. D. Ayling, of Brighton, convened the service and Pastors J. Lancaster and D. Ayling preached. Pastor Harpin gave a few words, in which he expressed his pleasure in coming to Hastings and introduced his wife and family to the church from the platform.

N. CLARK.

COLCHESTER **Pastor: L. V. D. Tiller**

At Colchester's annual convention this year the preacher was Pastor T. W. Walker, whose ministry we found to be a great inspiration and challenge.

(*continued on page 710*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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

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Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

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EDITORIAL

" IT is now perfectly obvious that many of our knottiest national and international problems are exacerbated, if not created, by science: the bomb, anti-ballistic missiles, traffic jams, over-population, thalidomide and the sonic boom all reinforce scepticism about the automatic benefits of the space age " (John Davy, the *Observer's* science correspondent).

The current trend away from the ironmongery sciences to art and sociology provides one of the heartening signs of youthful thoughtfulness today. We made mention recently of our regret that the nation pays so little attention in our educational system to the teaching of the need of the development of satisfactory personal relationships—a subject of paramount importance in a world of increasing personality tensions.

Theological colleges would do well to lead the way—they above all others—in exploring this field. Their curricula have theology, elocution, hermeneutics, history, music, languages, Bible exposition and the like, but one seems rarely to see included the subject of the promotion of acceptable personal relationships.

Governments frown upon the trend away from the ironmongery sciences; it may result, so they fear, in national eclipse and dissolution; states which feel that their existence depends upon the most highly developed rocketry and the most sophisticated super-arms do not view with equanimity this trend away from ironmongery science.

The reason dawns gradually that the trend away from science by students results from their disappointment with science, their fears as to what more horrors may result from its further developments, and last, but maybe not least, the warning voice of top-bracket scientists by press and radio crying " Halt " to our contemporary science programmes lest we destroy ourselves.

In fact John Davy, whom we quote at the beginning of this article, captions his article on this subject "*Sense in young Britain's swing from science.*"

He further points out that this swing from science appears not to be confined to Britain but is world-wide; reports about it come from Germany, the U.S.A. and other countries.

Their disappointment with science, coupled with their fears as to what may result from further research, has caused the profound reversal in the attitude of young people.

The logic of all this will not escape thinking Christian youth. Although the Christianity ministry suffers eclipse at the moment the very force of humanity's plight will drive it back to our message. As men recoil from the abyss to which they see they are hastening their very plight will cause them to see that Christian youth, prepared for the ministry, has the message to meet their need.

(*continued on page 703*)

COMMENT, OPINION AND REVIEW

ATHEIST CONCEIT

FEW atheists, we think, realise the immensity of their conceit in denying the existence of God, for their view carries the inference that they know every detail of every corner of the universe; nothing is hidden from them anywhere.

The argument runs somewhat as follows: your atheist is convinced of the immensity of the universe, massive stars, island universes, galaxies, nebulæ, the lot. "But now," you say to your atheist, "we have reached the limits of space; there is nothing beyond." You may be assured that your atheist will come back at you with an emphatic denial that the limits of space have been reached at all; more powerful telescopes, he will say, would reveal yet more of the universe stretching away infinitely beyond the present limits of exploration. So you say to your atheist "You claim not to have found God so far, but how do you know but that He may be there, in some unexplored region of space or in some unknown dimension of the universe?" His only logical reply is "I don't know." Now if he confesses that he does not know he can consistently no longer claim to be an atheist—he can claim *only* to be an agnostic—one who does not know.

There seems no escape from this atheist's dilemma: either he must claim to know everything —an impossible position, of course—or he can claim only that he does not know—God may yet be where he has never seen or never been; he can claim only to be agnostic.

CALVINISM

AS touching the five points of Calvinism—total inability, unconditional election, limited atonement, irresistible grace and the final perseverance of saints—one wonders how the determinism of the Calvinistic approach can be reconciled with the believer's position at the judgment seat of Christ. It is clear that a believer's service will be rewarded, or lack of it condemned, at Christ's judgment seat (2 Corinthians 5:10). Moreover, the teaching of the relevant scriptures (cf. 1 Corinthians 3:7-15) is that responsibility rests upon believers to serve the Lord in the light of His judgment seat. But if position in eternity is predetermined how can the warning that we shall stand at Christ's judgment seat provide a stimulus to service?

If the reply is that salvation is predetermined but not status, it seems strange that a Christian has power to determine his position in eternity but that before his conversion he could not decide to be saved.

That determinism stops at conversion and that free will takes over then is a view that finds no support in Scripture and is morally untenable.

Paul states: "So we labour that, whether present or absent, we may be accepted of Him."

The same onus of choice that rests on us for faithfulness in service rests upon the sinner, in view of the warnings of God's Word to "flee from the wrath to come."

Failure to recognise the true nature of man's creation in the image of God results in his being considered in a worse situation than the fallen beings of the eternal world before they fell; he is robbed of that unique characteristic which marks him out as distinct from all God's creatures.

LETTER TO THE EDITOR

May I be permitted a small space in your correspondence column in reply to Derek J. Green's article on religious education in day schools, in the current ELIM EVANGEL? Readers are asked what they have to say. Philippians 1:18 comes to mind, where Paul says "What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

EDWARD HATCH.

Guildford.

EDITORIAL (*continued*)

Even medical science is in the same parlous state: 2,000,000 operations in Britain alone every year, with 200,000 of the patients operated upon being further infected in the hospitals they have entered!

All the advances man is making serve only to emphasise his terribly catastrophic plight and his dire need for a Helper beyond himself.

How to beco

IN the first chapter of Mark we read of John the Baptist, who was filled with the Holy Spirit from his mother's womb. Because of this mighty infilling there was a mighty message on his lips. It was foretold of John by the prophet Isaiah that he would be the voice of one crying in the wilderness. He was to lift up his voice with strength, and cry to the cities of Judah "Behold your God!" (Isaiah 40:9).

And so we find John as he pointed to Jesus, crying out "Behold the Lamb of God," proclaiming Him the One of whom Abraham prophesied when he said to his son Isaac "The Lord will provide *Himself* a lamb."

John was so filled with the Spirit of God that the cry he raised moved all Israel. This shows that when God gets hold of a man and fills him with the Spirit he can have a cry, a message, a proclamation of the gospel that will move people. The man who does not have the Spirit of the Lord may cry for fifty years and nobody take notice of him. The man who is filled with the Spirit of God needs to cry out but once and people will feel the effect of it.

Immersed in God

This should teach us that there is a necessity for every one of us to be filled with the Spirit of God. It is not sufficient just to have a touch or to have usually a desire. There is only one thing that will meet the needs of the people today, and that is to be immersed in the life of God—God taking you and filling you with His Spirit, until you live right in God and God lives in you; so that whether you eat or drink or whatever you do it shall be all for the glory of God. In that place you will find that all your strength and all your mind and all your soul are filled with zeal, not only for worship, but to proclaim the gospel message, a proclamation that is accompanied by the power of Christ which must defeat Satanic power, discomfit the world, and redound to the glory of God.

A vessel to honour

The reason the world today is not seeing Jesus is that *Christian people are not filled with the Spirit of Christ*. They are satisfied with going to church, occasionally reading the Bible, and sometimes praying. Beloved, if God lays hold of you by the Spirit you will find that there is an end to everything of the old life. All the old things will have passed away, and all things will have become new—all things are of God. You will find that as you are wholly yielded to God your whole being will be transformed by the divine indwelling. He will take you in hand so that you may become a vessel to honour.

Our lives are not to be for ourselves, for if we live for self we shall die. If we seek to save our lives we shall lose them, but if we lose our lives we shall save them. If we through the Spirit mortify the deeds of the body we shall live—live a life of freedom and joy and blessing and service, a life that will bring blessing to others. God would have us to see that we must be filled with the Spirit, every day live in the Spirit and walk in the Spirit, and be continually renewed by the Spirit.

Fellowship with His Father

Study the life of Jesus. It was quite a natural thing for Him after He had served a whole day among the multitude to want to go to His Father to pray all night. Why? He wanted a renewing of divine strength and power. He wanted fellowship with His Father. His Father would speak to Him the word that He was to bring to others, and would empower Him afresh for the new ministry. He would come from those hours of sweet communion and fellowship with His Father clothed with His holy presence and Spirit, and anointed with the Holy Spirit and power He would go about doing good and healing all that were oppressed of the enemy.

Open to us all

When He met sickness it had to leave. He came from that holy time of communion with power to meet the needs of the people whatever they were. It is an awful thing for me to see people who profess to be Christians lifeless and powerless. The place of holy communion is open to us all. There is a place where we can be daily refreshed and renewed and re-empowered.

In the fourth chapter of Hebrews we are told "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works." Oh, what a blessed rest that is, to cease from your own works, to come to the place where God is now enthroned in your life, working in you day by day to will and

an overcomer

By SMITH WIGGLESWORTH

to do His good pleasure, working in you an entirely new order of things.

Defeat the powers of Satan

God wants to bring you forth as a flame of fire, with a message from God, with a truth that shall defeat the powers of Satan, with an unlimited supply for every needy soul. So, just as John moved the whole of Israel with a mighty cry, you too by the power of the Holy Ghost will move the people so that they repent and cry "What shall we do?"

This is what Jesus meant when He said to Nicodemus "Except a man be born again, he cannot see the kingdom of God . . . that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." If we only knew what these words mean to us, to be born of God! An infilling of the life of God, a new life from God, a new creation, living in the world but not of the world, knowing the blessedness of that word "Sin shall not have dominion over you." How shall we reach this place in the Spirit? By the provision of the Holy Spirit that He makes. If we live in the Spirit we shall find all that is carnal swallowed up in life. There is an infilling of the Spirit which quickens our mortal bodies.

Give God your life

Give God your life, and you will see that sickness has to go when God comes in fully. Then you are to walk before God, and you will find that He will perfect that which concerns you. That is the place where He wants believers to live, the place where the Spirit of the Lord comes into your whole being. That is the place of victory.

Look at the disciples. Before they received the Holy Spirit they were in bondage. When Christ said "One of you shall betray Me" they were all doubtful of themselves and said "Is it I?" They were conscious of their human depravity and helplessness. Peter said "Though I should die with Thee, yet will I not deny Thee." The others declared the same; yet they all forsook Him, and fled. But after the power of God fell upon them in the upper room they were like lions to meet difficulty. They were bold. What made them so? The purity and power that is by the Spirit.

God can make you an overcomer. When the Spirit of God comes into your surrendered being He transforms you. There is a life in the Spirit that

(*continued on page 711*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

WHY DO EVANGELISTS SPEND SO MUCH?

This week's contributor: George Canty

EVANGELISTS do not always spend money. They do a great deal of work and witness as opportunity arises which costs nothing.

A public crusade cannot avoid certain costs, however. A public hall can have a hiring fee of anything from a few pounds a night to several thousands of pounds for a single service.

People cannot be expected to come unless they know about the meetings. Newspaper advertising (our best means) may call for money like a five-pound note for one single-column inch.

Accommodation of the team and their "travels oft," posters and perhaps salaries bring bills in like a snow shower—and just as chilling to the evangelist working on a fixed budget.

The amount given in the 1966 special appeal to Elim churches was less than £1 per church—less than half the cost of one pioneer crusade at the cheapest rate. Our campaign fund has *always* been overdrawn, and it now shows a deficit of £1,700.

The saddest letter written this year came from one of Elim's best-known evangelists, and contained this sentence: "I would love to conduct a pioneer crusade in the spring of 1968, but we have no funds."

God gives the evangelists. People must give the money. God has given us money to give, and the more we give the more we shall have.

Have you ever given to pioneer evangelism? The need has never been so urgent. Evangelism is the answer to the world's troubles.

YOUTH PAGE

WILL YOU PASS YOUR TEST ?

by J. S. Blaikley, B.A.

THE intellectual and emotional stimulus produced by a sermon or article is not at all the measure of its purpose. In fact, the purpose of a message from the Word of God cannot be said to have begun until it has affected the lives of its hearers. It is the vast gulf between the word, written or spoken, and that same word lived out through the life that has to be bridged if the modern world is again to be moved by the gospel. The Church has perhaps forgotten that its sole purpose is to change lives—radically, gloriously, miraculously, continuously—by a transformation that strikes the world as supernatural.

The hallmark of the first disciples was that they turned the world upside down. This cannot be said of most modern disciples, though there is no difference in their spiritual resources, and little in the condition of men.

It is the complacency and self-satisfaction of the average Christian that short-circuits the impact of the gospel message upon the world. After every preached or written message the first thought of the concerned Christian should be "Lord, what wouldst Thou have *me* to do ?"

Our Lord made it clear that His message was for the hearts of men and women, but that the fruit of it should be seen in a very practical way in their everyday actions and words. The enemies of Christ —the religious leaders of His day—delighted to overwhelm their opponents with the weight and intricacy of their language. However, it was never His way to answer them in kind, but to strip the problem to its stark essentials, so that men could not escape the implications of the issue.

It was in literal obedience to His first simple commission that a handful of His disciples set out to win the world for Christ. There was already entrenched in it a complexity of other religions and civilisations ; their task was basically no easier than ours today, yet they largely succeeded in the world of the Roman empire.

What attracted men to Christ in His earthly ministry was not only His teaching but that "He went about doing good, and healing all who were oppressed of the devil." Having no wealth, He gave *Himself* in ministry to others. His earlier manhood had prepared Him for this, for He had spent it, by the toil of His hands and the sweat of His brow, in making life easier for others.

Yet in the main Christians are not ashamed to be wealthy today, or to live lives of comfort and above the average standard of living of the world. One heard recently of a lay preacher who died worth many thousands, but who gave nothing in his life or in his will to help the struggling ministers and congregations whom he had patronised with his sermons. He loved to preach, but not to give ! He had evidently missed the story of the rich young ruler, or had excused himself that its literal application was only for the primitive society of Christ's day.

While believing all the basic Christian doctrines, it is nevertheless in the simplicity of our loving and sharing and helping and doing good that we shall in reality return to following our Lord's life and teaching. The complexity of our modern civilisation does not excuse us, and there should be a continual and disturbing challenge to the concerned Christian in the great inequalities that still exist in our welfare state as well as in the wider world.

Pentecostal Times.

VACATION VENTURE IN WEYMOUTH

ABOUT 100 young people made their way to Weymouth to enjoy a new type of holiday sponsored by Elim Youth Movement. Some had fears and doubts. They were not sure if it would be all work and no play. However, within a few days their fears were transformed to joy as they saw how well both were being blended together. It is a holiday with a purpose and it certainly achieved that purpose, because many souls were led to Christ by those who knelt on the beach with an open Bible, surrounded by teenagers. The coffee-bar was another huge success. A fine number of young Crusaders not only went out fishing to get young people in but "landed their catch" successfully in that they had the joy of pointing them to Christ. The venturers formed a splendid choir each night and sang during the crusade service. Nightly there were some excellent testimonies, which were a great help, as well as the various singing and

(*continued on page 708*)

Elim Missionary Society feature

MISSIONARY CONFERENCE REPORT

by GLADYS GORTON, E.W.M.A. Secretary

LAUGHTER and tears, joy and sorrow were experienced during the Elim Missionary Society conference at Elim Bible College, Capel, Surrey. Here, amid pleasant surroundings, we met missionaries on furlough, learned more about those labouring in distant lands and enjoyed fellowship with others who hold similar desires and burdens for our missionaries and their work.

We heard from Pastor David Lewis and Miss Marion Paint of the tragic problems of India. Our esteemed brother is planning to return as soon as possible, even though it will be only for a very short term, as the Indian government has decreed that no new missionary will be allowed into that country, and within the next four to five years every missionary will have left. Even now the missionary can only have his visa renewed for one year.

Mr. Clifford Gilpin, recently returned from Africa, gave a comprehensive outline entitled "The new Africa." The missionary must be prepared to work himself out of a church by training nationals and must specialise in establishing indigenous churches. Miss Joan Caudell gave a splendid talk on Elim in Rhodesia, Inyanga and Penhalonga and also showed excellent slides. Pastor Gerald Ladlow gave a lucid illustrated talk on his visit to Ghana. There were films of the Emmanuel Press, Nelspruit, South Africa, with pictures of beloved Pastor and Mrs. Hubert Phillips; of Rhodesia, showing Penhalonga and our dearly loved missionaries the doctors Brien and their loved colleagues; and of Formosa, depicting the wonderful pioneer work of Pastor and Mrs. K. McGillivray, not forgetting Miss Vera McGillivray.

Mr. Peter Kingston kept us enthralled as he lectured on "South America today," a land at the moment wide open to the gospel. We learned of the great revivals spreading over this vast continent, and of the urgent need for Bible schools. Peter Kingston and his wife are missionaries to a remote primitive Indian tribe in the heart of South America and lately returned home owing to the illness of their very young son. Pray for them.

There was a unanimous verdict that our major efforts should be upon literature, radio and Bible schools. Pastor H. W. Greenway quoted Spurgeon, "Literature is like a couched lion, let it go"; "The radio can get into places where it isn't wanted" said Pastor J. Hywel Davies; "The real need for South America is a Bible school" said Pastor J. Kennedy.

There was rejoicing in the hearts of all who attended the Elim Women's Missionary Auxiliary session. We were moved to hear that two missionaries' lives were possibly spared through our efforts. Pastor and Mrs. A. D. Bull were threatened by a new tribe among whom they are working in Tanzania, but when they saw E.W.M.A. parcels arriving they decided to postpone their execution. Surely this is undeniable proof that the E.W.M.A. was born of God. What joy to hear of the newly opened Bible school in Ghana! It was not simply coincidental that just as we achieved our target of £1,000 for the Ghana project these spacious pre-

(*continued on page 708*)

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Sunshine Corner

BLESSED ARE THE PURE IN HEART

MARY was very sad because she had not been asked to Sally's party. Sally had asked six girls in her class but not Mary, who had helped her with her homework and who walked to school with her every day. Mary was very hurt, and she said to Joan " I wonder why Sally didn't ask me to her party. I hope I haven't done anything to upset her." " Well," said Joan, " you know what to do—when you have your party don't invite Sally." " Oh, no," said Mary, " when I have my party Sally's name will be the first on the list," and Joan felt a bit mean as she saw what a very gracious girl Mary was.

Ask yourself why you do certain things. Do you run errands for grandma because she's old and can't walk very far and you really want to help her ? Or is it because she gives you some pocket money or some sweets ? Do you help dad to weed the garden because you know he is tired after a long day's work ? Or is it because you want him to buy you something special for your birthday ?

To be really pure in heart is a very difficult thing. Sometimes we do good things but with a wrong motive, or for the wrong reason. Some rich men give large amounts of money to charity, but they do not give it secretly, they want people to know and to think them to be fine fellows. Do we go to church because it is something we have been brought up to do? Or do we go really to meet with God ? There is some motive behind everything we do and it is only those who are pure in heart who can work for God with the right motive.

Jesus said that only the pure in heart will see God. An ordinary boy or girl can go into the country and see only the lovely grass and flowers and trees ; but a Christian can see more than that, he sees the God who made the flowers and trees and grass. A Christian can see God behind everything he looks at. Some boys and girls tell nasty jokes, but the pure in heart will have nothing to do with this sort of thing.

The Bible tells us that everything we do we should do to the Lord — that is just as if God Himself had asked us to do the job for Him. If we work like that our motives will be right and we can work with a pure heart and some day we can really expect to see God.

God bless you. Lots of love from

AUNTY MAY.

YOUTH PAGE *(continued)*

musical groups. On a number of occasions our Weymouth church was packed to capacity. The two late-night specials were a beach barbecue and an evening cruise. Not only were there many converts ; there were many young people who rededicated their lives to the Lord, while others received the baptism in the Holy Spirit. Will there be another Vacation Venture next year? Most certainly, for it helps the local church as well as thrilling Crusaders when they lead precious souls to the Master. Every worker deserves a lot of credit in making this one of the finest holidays ever enjoyed by Elim young people.

MISSIONARY REPORT *(continued)*

mises so suitable for a Bible school were acquired. It was God ! This was so encouraging for each member of the E.W.M.A. Mrs. Hyde gave a good report of their stall in Scarborough market, which includes the sale of gospel and Christian literature —a tremendous witness to the gospel. Pastor and Mrs. J. Hyde presented a cheque for £120 to Pastor L. Wigglesworth, who expressed appreciation to them for what they had accomplished. This amount is towards our South American project, and our aim is to assist the Missionary Society in providing a Bible school for Brazil and to meet specific needs for Guyana.

Pastor W. G. Hathaway sketched a scheme for the saving and selling of stamps—a philatelist fellowship. Send used postage stamps to Pastor G. Ladlow, 158 Hamilton Road, Motherwell, who will get them sorted and then forward them to Pastor Hathaway.

The E.W.M.A. is actually only co-ordinating and extending what has been done locally and individually for many years. Our endeavour is to serve, save and sacrifice for our missionary cause. My own vision is that as we extend we will not simply serve our missions abroad but aid our mission at home. A bi-monthly letter giving details of E.W.M.A. activities and essential information is sent to every pastor's wife.

Thought. " We do bless God for the E.W.M.A. It has made life much easier for us out here than it used to be. Hallelujah ! " Extract from a letter written by Miss Coralie Paint to her sister Marion. recently retired missionary to India.

THE REFORMATION *continued*)

all unwittingly, began " to contend for the faith once for all delivered to the saints " he set in motion a programme of renewal that has climaxed in the miraculous accompaniments of the world Pentecostal revival; the great cycle begun in Acts 2 is being completed, the day of our Lord's second coming is about to dawn.

WINDOWS ON JERUSALEM *(continued)*

Ezekiel about it in detail. Never before could Israel be described as " gathered out of the nations " or dwelling in a " land of unwalled villages," but these apt descriptions accurately describe Israel today. Zechariah speaks of the rehabilitation of the city of Jerusalem, saying " Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein " (Zechariah 2 : 4). This is true today, for there are as many Jerusalem dwellers outside the old walled city as there are inside.

Russia, coming to aid Syria, will with her combine to form the northern power described in Ezekiel 38 and 39. When the simmering of the cauldron hots up again to boiling point the setting for the last battle of this age—the Armageddon of Revelation 16 : 14-16—will be finished. In this coming conflict God will intervene in judgment upon the nations. The Scriptures make it clear that at that time there will be an unprecedented earthquake in that area which will literally shake the whole world. God's Word declares that the judgments will resemble the destruction of Sodom and Gomorrah. No more graphic picture could be given by any expert verbal artist than those given in both the Old and the New Testaments. Apocalyptic they are in many aspects, but fearful they will be in their unfolding to " them that know not God, and obey not the gospel of our Lord Jesus Christ," as the apostle Paul writes in his second letter to the Thessalonian Christians on the advent of Jesus Christ.

COMING EVENTS

BARNSLEY. November 12. Elim Pentecostal Church, Nelson Street. Visit of Don Summers (evangelist) and Peter Smith (gospel singer). At 6.30.

BIRMINGHAM, Graham Street. November 4-9. Elim Pentecostal Church. Revival services and visit of the Vice-President, L. Green. Weeknights at 7.30. Sunday at 11 and 6.30. November 18, 19, visit of J. Smith. Saturday at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Weoley Castle. November 4. Elim Pentecostal Church, Castle Square. Birmingham District Presbytery rally at 7. Preacher: F. J. Slemming (Oxford). Buses 21, 22 from city centre.

BRADFORD. November 12. Elim Pentecostal Church, Southend Hall, Leeds Road. Visit of Don Summers (evangelist) and Peter Smith (gospel singer). At 10.45. November 18-20. Annual convention. United Pentecostal rally on Saturday at 7. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: F. Lavender (Newcastle) and Gordon Weeks, District Superintendent of Apostolic Churches. Convener: Edward J. Jarvis.

CAERPHILLY. November 1-5. Elim Pentecostal Church, St. Fagan's Street. Annual youth time. Speaker on Saturday: Miss J. Caudell (Rhodesia). Convener: Roy Brock (Crusader secretary). Weeknights at 7.15. Sunday at 11 and 6.30.

CAERPHILLY. November 18. Elim Pentecostal Church, St. Fagan's Street. Visit of Philip Wiles (Italy) at 7.15. Convener: J. B. Coleman.

GLOUCESTER. November 5, 6. Elim Pentecostal Church, Park End Road. Pastor's fifth anniversary. Sunday at 11 and 6.30. Monday at 7.30. Preacher : E. J. Jarvis (Bradford).

ILFORD. November 12. Elim Pentecostal Church, Clements Road. Services conducted by D. B. Gray and the London Crusader Choir. At 11 and 6.30.

INGATESTONE. November 11, 12. Elim Pentecostal Church, High Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: L. Reeves (Norwich). " The Four Squares " singing on Saturday.

LEEDS. November 11. Foursquare Gospel Church, Bridge Street. Youth evangelism at 7. With Don Summers (evangelist) and Peter Smith (gospel singer).

MOTHERWELL. November 11-13. Elim Pentecostal Church, Airbles Road. Sisterhood weekend. Saturday at 4, E.W.M.A. tea-time conference. At 7, E.W.M.A. rally. Sunday at 6.30, Sisterhood witness. Monday at 7, Sisterhood united rally. Preacher: Mrs. Gladys Gorton.

NEATH. November 11. Elim Pentecostal Church, Briton Ferry Road. Welsh Presbytery Missionary Conference and Rally at 3 and 6.30. Preachers: L. Wigglesworth (Missionary Secretary), Mrs. R. Wigglesworth, D. Lewis (India) and Miss Joan Caudell (Rhodesia). Visit of Swansea Choir.

NEWHAVEN. November 11, 12. Elim Pentecostal Church, Meeching Rise. Church anniversary weekend. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. Newman (Coventry). Soloist: J. A. Crawley.

NEWTOWNARDS, Northern Ireland. November 4. Parochial Hall, William Street. Elim Women's Fellowship Annual Rally at 7. Preacher: Mrs. A. J. K. Magee. Convener: Mrs. W. H. Holohan.

PAIGNTON. Commencing November 4th. Elim Pentecostal Church, New Street. Evangelistic and divine healing crusade conducted by evangelist John Howard. Sundays at 11 and 6.30. Weeknights at 7.30.

PALMERS GREEN. November 25. Elim Pentecostal Church, Russell Road (off Bowes Road), N.13. Farewell service of P. Quest. At 7. Tea at 5. Preacher: J. C. Smyth (Cheltenham).

SCARBOROUGH. November 18. Elim Pentecostal Church, Murray Street (off Londesborough Road). Visit of York Crusaders at 7.15.

SHEFFIELD. November 11. Presidential visit and annual Presbytery rally. At 4 in Elim Pentecostal Church, Lee Croft, Campo Lane. At 7.30 in Scotland Street Methodist Church (kindly loaned). Singing by Presbytery choir.

SOUTHPORT. November 4. Elim Pentecostal Church, Evangel Temple, Manchester Road. Monthly rally at 7.30. Preacher: Colin Grayson (Preston). Convener: David Drury.

SOUTHPORT. November 11, 12. Elim Pentecostal Church, Evangel Temple, Manchester Road. Summer holiday Bible club reunion with Uncle Bob. Saturday at 3 and 7.30. Sunday at 10.45, 2.30 and 6.30. Preacher: B. Howells.

STOWMARKET. November 18-21. Elim Pentecostal Church, Crowe Street. Church anniversary. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: C. J. E. Kingston. Visit of Chelmsford Elim Choir. Convener: D. D. Phillips.

THORNTON HEATH. November 11-13. Elim Pentecostal Church, Mersham Road. Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 8. Preacher: Dennis Anthony (Chelmsford). Convener: Brian Edwards.

WAREHAM, Dorset. Sundays at 6 30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

(continued on back page)

More Church News

We had many visitors from other churches and were also privileged to have the musical ministry of the Colchester and District Gospel Male Voice Choir.

On Tuesday evening the Rev. A. Ransome, a missionary from Israel, was the speaker. He and his family were only half a mile from the Jordanian frontier during the recent Israeli—Arab war. It was a thrill to hear his story and illustrated lecture of the scenes and sounds of that momentous occasion.

All the convention services were convened by our pastor, to whom we are indebted for arranging such a happy and instructive series of services.

HILDA M. HAWES.

CROYDON **Pastor: W. J. Maybin**

The occasion of the third anniversary of our pastor, in September, was celebrated by a church tea. It was a joy to welcome to this Rev. and Mrs. Sheppard from America, Joseph Smith, C. J. E. Kingston and Mr. and Mrs. E. Dainton. After the tea Mr. Hopper, the church secretary, presented the pastor with a cheque from the congregation, an acknowledgment of their appreciation for blessings received through the year.

The service that followed was given over mainly to the singing of the friends from America, which was much enjoyed, as were their testimonies to the blessing of Pentecost. Pastor Joseph Smith was our guest speaker for the week, and his ministry was very much enjoyed.

The junior church anniversary was held on Sunday evening, October 1st, when a large crowd, including many parents, heard the programme "The gospel ship." The speaker was uncle Leslie Todd from the Thornton Heath church, whose ministry was apt and appropriate.

L. C. HOPPER.

AT KENSINGTON TEMPLE

NOTTING HILL GATE, LONDON, W.11

Wednesday, November 8th, at 7.30 p.m.

THE SINGING SHEPPARDS

FROM WILMORE, KENTUCKY.

GRADUATES OF ASBURY COLLEGE, KENTUCKY.

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"Their programme of sacred music will be varied, including several classics, great hymns of the church and gospel songs." Press release.

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D1302

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, November 6th — 2 Corinthians 6:1-13

" Workers together with God " (v. 1).

We are saved to serve the living and true God. We are not only saved from the guilt and tyranny of sin; we are sanctified, set apart for the pleasure of the Redeemer. This is both a sober and an inspiring thought. As a Christian I can no longer live to please myself, make my own plans, choose my own way. " Ye are not your own " writes the apostle. As we yield to the Lord Jesus Christ and seek to fulfil His will we are living to serve the Most High. There can be nothing trivial in such living; the most humdrum life will be lit with the glory of divine fulfilment.

Tuesday, November 7th — 2 Corinthians 6:14—7:1

" Let us cleanse ourselves " (v. 1).

Fellowship with God refines the human personality. Character is disciplined and moulded by the culture of the soul. It is only by this primary culture that we gain those virtues so vital to our moral defences and to the effectiveness of our work. Fragrance of character usually rises from the apparently subordinate virtues, the very virtues that are commonly neglected or ignored; gratitude, courtesy, patience, considerateness and good temper have been styled " secondary virtues," but to style them thus is to degrade their rank, so high and so princely a place do they fill in the shining equipment of the Christian. Strength and beauty of character are derived from fellowship with God.

Wednesday, November 8th — 2 Corinthians 7:2-16

" God . . . comforted us by the coming of Titus . . ." (v. 6).

The apostle Paul was passing through trying experiences which he has graphically described: " Our flesh had no rest . . . we were troubled on every side; without were fighting, within were fears." He confesses to being " cast down "—discouraged by the happenings of life and the circumstances of the Christian ministry. Let us not imagine that we shall be exempt from the rough and tumble of the daily round. All God's servants have their moments of despondency and frustration. These experiences are woven into the warp and woof of our common existence. We cannot escape them; they are inevitable, but we need not lie down beneath them. God raised up help by the coming of Titus; He will raise up help for you.

Thursday, November 9th — 2 Corinthians 8:1-15

" You know the grace of our Lord Jesus Christ " (v. 9).

The grace of God is manifold; it shines forth in different ways. Among the churches of Macedonia it displayed itself in the manner of their giving. Although beset by poverty and affliction there was no withholding; they gave cheerfully and generously. Liberality flowed like a river in full flood carrying help and relief to others in need. In Christ the grace of God is seen in all its perfection. In His self-giving there was no calculation, no measuring, no limitation. He loved and gave to the uttermost. Giving now in the light of such grace is measured not by what is given but by that which is held back. Is the grace of liberality a shining virtue in our daily walk?

Friday, November 10th — 2 Corinthians 8:16-24

" That no man should blame us " (v. 20).

Paul was careful in the administration of the fund entrusted to him by the liberal giving of the Macedonian churches that no suspicion or accusation of maladministration and personal profit could be brought against him. He arranged that the fund should not be entrusted to him alone, but that he should have companions in the trust, men who were held in high praise in the gospel. This is a worthy and wise principle. Our actions in the gospel, whatever they are, must be fulfilled not only before God but in a manner which is commendable in the sight of men. Liberality, honesty and wise administration are essential qualities in Christian stewardship.

Saturday, November 11th — 2 Corinthians 9:1-15

" God loveth a cheerful giver " (v. 7).

God's gifts are bestowed upon us in overflowing measure, but His gifts bring responsibility. A blessing is never for ourselves alone; it must always be shared. If a farmer sows sparingly he reaps sparingly, and many a Christian suffers inward poverty because he fails to scatter God's blessings with a liberal hand. God never tires of giving generously. He gives a harvest to the farmer sufficient to feed him and his family, to provide seed for the next season and to help with the feeding of mankind. The overflowing life is the life which is always receiving from God. He will never fail to meet your need. Share your blessings with others.

Sunday, November 12th — 2 Corinthians 10:1-18

" The weapons of our warfare are not carnal " (v. 4).

The Christian is engaged in an unremitting warfare with the world, the flesh and the Devil: the world, the enemy around; the flesh, the enemy within; the Devil, the enemy in the unseen. This is no ordinary fight. Our source of strength is not in our own efforts and will-power, not in our resolves and promises, not in our religious observances, not even in our Christian fellowships or past experiences. He imparts His glorious, victorious strength as we abide in Him, as we make daily contact. The power of electricity depends upon connections. You must plug in before your heater glows with warmth, your radio operates or the motor begins to turn. Keep in touch with the Lord this day.

HOW TO BECOME AN OVERCOMER

(*continued*)

makes you free, and there is an audacity about it, and there is a personality in it—it is God in you.

God is able so to transform you and change you that all the old order has to go before God's new order. Do you think that God will make you to be a failure? God never made man to be a failure. He made man to be a son, to walk the earth in the power of the Spirit, master over the flesh and the Devil, until nothing arises within him except that which will magnify and glorify the Lord.

Jesus came to set us free from sin, to free us from sickness, so that we should go forth in the power of the Spirit and minister to the needy and afflicted. Through the revelation of the Word of God we find that divine healing is solely for the glory of God, and that salvation is walking in newness of life so that we are inhabited by Another, even God.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Open all year. Splendid position, overlooking sea. Excellent food. Happy fellowship. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1392

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MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

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THE GIFTS OF THE SPIRIT IN THE CHURCH, by W. G. Hathaway. 4/6, by post 5/2, from Elim Church Headquarters, P.O. Box 8, 297-299 High Street, Cheltenham, Glos. C.1546

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ITINERARIES

The President:
November 10, Kensington; 11, Sheffield (rally); 12, Rotherham (a.m.), Nottingham (p.m.); 13, Long Eaton; 14, Derby; 15, Leicester; 16, Ilkeston; 17, Lincoln; 25, East Ham.

A personal invitation to
"A NIGHT OF YOUTH EVANGELISM"
with international evangelist **DON SUMMERS** and Gospel singer **PETER SMITH**
at the
FOURSQUARE GOSPEL CHURCH, Bridge Street, LEEDS
SATURDAY, NOVEMBER 11th, at 7 p.m.
Sponsored by the North-west Presbytery
D.1564

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London Crusader Choir:
November 4, Kensington Temple; 6, Walthamstow; 12, Ilford; 25, Westminster Central Hall; 26, Broadmoor Hospital; 28, St. Pancras Town Hall, London.

Elim Evangelistic Film Unit:
November 5, Clapham; 9, Barking; December 5, Balham.

Joseph Smith:
November 11, 12, Eastbourne.

D. C. Lewis, on furlough from India:
November 4, 5, Hastings; 6, 7, Bognor.

BIRTH

BLACKLER. On October 8th, to Bill and Joan, God's gift of a son, Christopher William, a brother for Simon.

ENGAGEMENT

McKIBBIN—KIRK. Rev. and Mrs. W. R. McKibbin, of Swindon, have much pleasure in announcing the engagement of their eldest daughter, Dorothy, to Richard, only son of Mr. and Mrs. Kirk, of Clown, near Chesterfield.

MARRIAGE

PITT—LAMBELLE. On September 30th, at the Elim Pentecostal Church, Finchley, London, N.2, James Pitt to Margaret K. Lambelle. Officiating minister: William G. Blackler.

ELIM PENTECOSTAL CHURCH, SOUTHVILLE, YEOVIL
Minister's Tenth Anniversary
Guest preacher:
L. W. GREEN (President-elect)
November 18th (7.30 p.m.) and 19th (11 a.m and 6.30 p.m.)
D.1565

COMING EVENTS *(continued)*

WESTCLIFF-ON-SEA. November 11, 12. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Minister's twelfth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: B. C. Richardson.

YEOVIL. November 18, 19. Elim Pentecostal Church, Southville. Minister's tenth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: L. W. Green (President-elect).

LIVING SOUND AND SONG FESTIVALS

presented by
REV. DOUGLAS B. GRAY
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LONDON CRUSADER CHOIR

*** ST. PANCRAS TOWN HALL, LONDON**
Wednesday, November 29th, at 7 p.m.
PARTNERSHIP FESTIVAL
LONDON CRUSADER CHOIR
CHALK FARM SALVATION ARMY BAND
and other guests

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*** FAIRFIELD HALLS, CROYDON**
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Tickets 4/- and 5/- each. From November 1st
ANNUAL SYMPHONY OF PRAISE
LONDON CRUSADER CHOIR
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THE SPRINGBOURNE FIVE
MALE CHORUS

* Tickets and further information from Mrs. Inez Ardley, Secretary, London Crusader Choir, 15 Rodenhurst Road, London, S.W.4. Tel. 674-4084.

D.1538

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THE ELIM EVANGEL

Vol. XLVIII No. 45 NOVEMBER 11th, 1967 6d

Photograph by C. Bean, York.

An autumn scene. Martindale, above Ullswater, Cumberland

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

III. GOLDEN DAYBREAK OR DAWN OF DOOM?

"When ye shall see all these things, know that He is near, even at the doors" (Matthew 24:33).

NEVER in the history of the world since Jesus ascended from the mount of Olives have conditions in our world pointed so clearly to the imminence of the return of the Lord Jesus Christ. Current events are now moving so fast that it is difficult to keep track of them. The sands of time are fast running out. This is no fairy tale, for it is obvious to all who are familiar with the Word of God and who read or hear over the radio the news of what is happening today.

In one of the visions recorded by John in the book of the Revelation he sees an angel standing with one foot on the land and the other on the sea and who cries with a loud voice that there shall be "time no longer!" Undoubtedly this refers to the present time when things are moving swiftly to the climax of the divine programme before the sounding of the seventh trumpet, the last trump, that will herald the return of the Saviour.

He is near

This rapid unfolding of the prophetic word surely indicates that it is not the time to cling tenaciously to textbook theories concerning the advent but to seek to interpret the Word of God in the light of current events. We can get a clear understanding of the prophetic word in the light of unfolding events. Jesus said: *"When ye shall see all these things, know that He is near, even at the doors."* This alone is the true key. We shall know and understand the unsealed book as we see the word coming to life in these current events.

The twentieth century, which undoubtedly is the last one before the ending of the 6,000 years of human history, has seen the most revolutionary changes of all time. Two world wars involving the five continents have come and gone. Behind these areas of human conflict lies a trail of disasters and of millions of dead—10,000,000 in World War I alone. From the onset of that first major conflict the world has never known peace. In one country or another war has continued over disputed territorial claims or racial clashes. The second one left conditions of chaos in which independence for every tribe or tongue became, and still is, the current cry.

What will happen next?

Apart from the actual battle fronts, the pressures and tensions of the continued cold war have put everyone on edge. From the politicians at the top to the man-in-the-street these tensions have had a frightening effect, leaving people wondering what will happen next.

The break-up of all the old empires has shifted the balance of power. Now the new emergent nations are ganging up in the corridors at the United Nations gatherings, trying if possible to exercise a controlling interest in vital matters under consideration. "Wars and rumours of wars" and "nation against nation" have never been more true than they are just now. The dream of "swords into plowshares" has been reversed into "plowshares into swords" as the prophet Joel predicts of these days. The world is an armed camp with frightening and ever-increasing stockpiles of armaments of every category and calibre. The gathering storm now centres not on a conflict between the great nations but around the Middle East and Jerusalem. The emergence of Israel as a virile nation has brought a new alignment of all the Arab Islamic nations against her—but more of that later on.

Famines, pestilences and earthquakes

"Famines, and pestilences, and earthquakes, in

divers places" are equally true of these days. The population explosion has given economists a headache trying to find an answer to the provision problems. India, for example, with its annual increase of 5,000,000 to 6,000,000, provides an unanswerable provision problem in a country where they do little more than scratch the surface for their crops. War, too, has always produced famine areas and this is true of the two great wars of our times. Pestilences new and old still fill our hospitals and occupy our research laboratories and medical profession. New viruses are on the prowl, and they take some locating. In the Spanish influenza epidemic of 1918 and 1919, 11,000,000 deaths were recorded against the 10,000,000 who died in World War I.

Earthquakes! What a story they make. I have records of at least twenty major earthquakes that have occurred in this century alone. One of the greatest was in Japan in 1923, when 150,000 died and an equal number were missing and were never located. Coming to recent years, in March, April and May of 1960 there were three major earthquakes: in Agadir, West Africa; in Lar and Garash in Persia; and in Concepcion in Chile. In the latter thousands of watchers in stark terror saw an entire

(*continued on page 726*)

PROVISION FOR PREACHERS

"The tent of meeting" (Exodus 33, R.V.)

By F. G. EVANS
MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

INTRODUCTION

It appears that the tabernacle described in Exodus had a predecessor erected from a pattern previously given by God (see Exodus 25-40). Whether this was the tent spoken of here is not clear. However, the tabernacle itself has this designation, tabernacle of the congregation, or, in the Revised Version, tent of meeting.

In Exodus 33 we see a wonderful picture of its use as the tent of meeting. Sin, in this instance the golden calf, had separated Israel from God. An angry God declared His judgment, but Moses' intercession prevailed. Let us see how, and thus step out of the shadow into substance, out of the Old Testament into the New Testament.

The tent of meeting sanctified

In Exodus 29 we read that God would sanctify the tent. This tent speaks of Christ, through whom alone we may meet God. It was the workshop of Aaron and his sons in their priesthood. Exodus 40 tells how it was filled with God's glory.

At Bethlehem's manger we contemplate the commencement of this sanctifying, for Jesus is our Tent of Meeting, through the incarnation. His life on earth continues this sanctifying. Hebrews speaks of it thus, and of His being made perfect by the things He suffered. Jesus spoke of His doing only the will of His Father.

The tent is pitched without the camp

The appointed place of the tent is clearly fixed: it is to be in the midst of the camp. This seems to be the only occasion when it was otherwise, and is very significant. The sin-offering was carried without the camp, but here sinners were to go outside to the tent.

Our Tent of Meeting came to His own but was rejected and slain outside the city wall. How Israel must have watched as Moses pitched the tent outside the camp! They watched as Jesus was nailed to the cross on Calvary's hill (Matthew 27:37).

The seekers at the tent

"Every one that sought the Lord went out unto the tent, which was without the camp." "There is none other name." Then and now there could be no other way, for Jesus said "I am the way." Moses and Joshua were first to seek the Lord, and what took place provides a wonderful picture of salvation. As the cloud came down and the Lord talked with Moses, so with us. At the cross we meet the living Saviour and see the glory of God. Peace is made and fellowship renewed, for God's glory is truly seen in the face of Jesus Christ. Joshua stayed at the tent and was commissioned as Moses' successor. The New Testament tells us that it is only in Christ that saving grace and its attendant blessings abound.

"Let us therefore go forth unto Him without the camp, bearing His reproach" (Hebrews 13:13).

Elim Pentecostal Church News

LONDON CRUSADER CHOIR VISITS BIRMINGHAM

FOLLOWING the great Elim rally in Birmingham Town Hall, in which the London Crusader Choir participated, the next day the choir enjoyed rich fellowship and ministry at the fine new Elim church at Smethwick. Pastor R. D. Bradley, church officers and members gave the choir a typical warm-hearted Elim welcome.

Sunday afternoon found a capacity congregation and ninety minutes of praise and worship was presented. Sharing with the London Crusader Choir was the ladies' trio (the Gospelaires) from the Elim church, Plymouth. Pastor Douglas B. Gray conducted the service and provided a programme of great contrast. The children present were not forgotten, and much enjoyed their Bible story given by Mr. Maurice Hill. The ministry of the Word by Pastor John C. Smyth was of great challenge and resulted in souls receiving Christ as Saviour.

R.R.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 8 — *BIBLE MOTHERS*

Can you name the mothers of the following men ?

CHILDREN'S QUIZ

1. **Samuel.**
2. **Isaac.**
3. **Cain.**
4. **John the Baptist.**
5. **Abel.**

ADULT QUIZ

1. **Timothy.**
2. **Levi.**
3. **Benjamin.**
4. **Seth.**
5. **John.**

ANSWERS TO CHILDREN'S QUIZ

1. Hannah.
2. Sarah.
3. Eve.
4. Elizabeth.
5. Eve.

ANSWERS TO ADULT QUIZ

1. Eunice.
2. Leah.
3. Rachel.
4. Eve.
5. Salome.

DRIFFIELD — **Pastor: E. Adams**

CHRISTIAN WITNESS RESPONSE

There was a good response to the Christian witness stand at Driffield Gala. Many people enjoyed the choruses with guitar accompaniment which were sung during the rain-storm.

Catherine Hotham, Christine Winter, David Murden and Daryl Richardson sold everything at the stand from records to pencils and combs. It was noticed that these young people had experienced what they were singing about.

The informal youth "get-together" at the Cass Hall was such a tremendous success that others will follow shortly. Gospel items were mainly sung by the "Theme," while many young people listened from the coffee tables. Problems for discussion were invited at the end. *Driffield Times.*

D. Richardson, Crusader secretary, further reports six conversions and that a similar stand was displayed at the Driffield Show. Mr. Richardson comments on the interest of the local M.P. in the effort.

GOVAN — **Pastor: G. I. Potts**

In the last few months we in Govan Elim Church have seen the Lord working so much in our small congregation that we would like all EVANGEL readers to know some of the wonderful things that have happened under the prayerful guidance of Pastor G. L. Potts.

Recently a sisters' meeting was started on Tuesday afternoons for prayer and fellowship. This meeting has been wonderfully blessed, as there is a large turnout of ladies at this meeting. It is also worthy of mention that an "Elim Boys' Bible Club" has been started on Monday evenings and an "Elim Girls' Bible Club" on Wednesday evenings. Both these meetings have been blessed, and it is a joy to work with these young people, to see their desire to know more of the Lord and to seek personal prayer with Him.

In addition, on Wednesday evenings at a later hour, our Crusaders meet for fellowship. This meeting has been wonderfully blessed of the Lord.

Our young folk go out into the streets of Govan and invite teenagers to this meeting. The response has been wonderful; five young men came into the meeting a fortnight ago and gave their lives to the Lord.

We had a harvest festival service in the church

today and have had a wonderful time of blessing and fellowship at all the services.

After the evening service tonight we had a further time of prayer and testimony. It was a joy to hear one sister testify how she had found the Lord sixty years ago in a little makeshift hall in Ireland, with sawdust spread on an earth floor, crude benches for seats, and a storm lantern for light, but it was there she found the joy of salvation.

The next testimony was one from the young man who gave his heart to the Lord a fortnight ago.

Truly our dear Lord is working for us. We would seek your prayers to serve Him more. W.G.

INDUCTION AT EALING

ON Friday, September 1st, the induction service of Pastor A. S. F. Horne took place at Ealing, ably convened by the President (Pastor R. B. Chapman), supported by the district superintendent (Pastor F. H. Coleman), Pastors B. Garrard and B. Barnett, and Mr. F. Croker (North London Presbytery secretary and treasurer).

Mr. Croker and Mr. L. Groves (church secretary) extended a welcome to Pastor and Mrs. Horne and family on behalf of the presbytery and the church respectively.

Pastor Chapman gave the charge to the minister and Pastor Horne suitably replied, stressing that he would proclaim God's Word wholeheartedly, his one desire being that Jesus would be uplifted and many brought to a knowledge of God's salvation.

Pastor Coleman gave the charge to the church, emphasising the need for unity, evangelism and enthusiastic zeal in co-operation with the pastor.

On the following Sunday the harvest festival services were held, when the Lord set His seal upon Pastor Horne's ministry by two decisions for Christ and two backsliders returning to the Lord in the evening.

SOUTHAMPTON **Pastor: A. Brooks**

A baptismal service was held at the Elim Pentecostal church, Park Road, Southampton, on Sunday, September 17th.

It was a real family night of blessing, for not only were two of the four candidates for baptism father and son but a brother and sister were among three infant dedications. To complete the family atmosphere a quartet of young people who sang and played included three members of one family. The service was conducted by the minister, assisted during the baptismal service by Pastor J. C. Kennedy from our York church.

At the Sunday school anniversary services on September 24th the theme of the evening service was "Headlines." To a packed congregation, including many parents and friends, the children really did headline the basic message of the gospel.

L. GROENENBERG. News correspondent.

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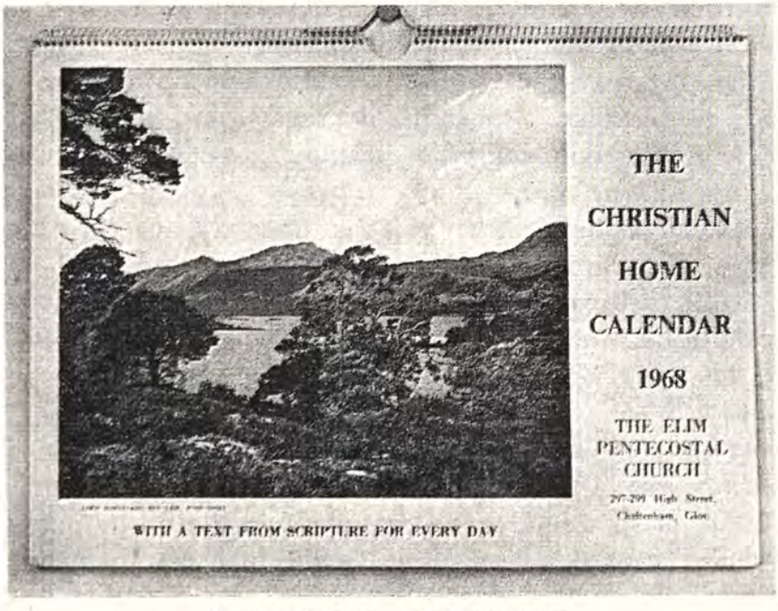

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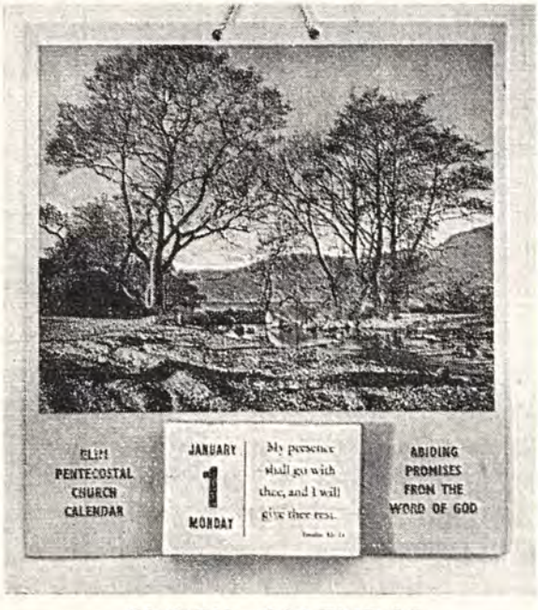

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EDITORIAL

THE facility with which philosophers analysing the world situation and recommending cures revert if not to Bible language at least to Bible ideas presents one of the less obvious signs of the times.

The only time that the Bible speaks of man's wits is in Psalm 107 : 27, and there he has come to an end of them. Mankind has come to its wits' end, rejects the Bible, but cannot get beyond Bible ideas for a panacea.

Arthur Koestler in *The Ghost in the Machine* (Hutchinson) describes the four principal props of much contemporary science, which props he vigorously assails as the "four pillars of unwisdom." For the interested the "four pillars" may be simplified as follows: evolution by the natural selection of accidents in the evolutionary process; that mental development is a physical reaction to environment; that we are animated computers controlled by our circumstances; that only things capable of being weighed and measured are scientifically valid. However, argues Koestler, there is a "ghost in the machine" somewhere.

As an aside it is interesting to note that the philosophers of the early Church age had the opposite idea. What could not be analysed, weighed and measured—in other words the spirit—counted; the physical mattered little. But the Bible told about the "ghost" in the machine 6,000 years ago, and told, too, that it was the most important part—the machine was but the instrument for the "ghost" to operate, or, to use the Biblical language of about 4,000 years ago, "there is a spirit in man" (Job 32 : 8). When the "four pillars of unwisdom" are further described by Arthur Koestler as revealing themselves as "monumental superstition" we can at last begin to hope that mankind may be emerging from the gross mental darkness imposed upon it by the theory of evolution, a scientific darkness every bit as thick as that imposed by the domination of religious superstition in the Dark Ages.

Koestler quotes an experimenter operating upon a patient: "the patient thought of himself as having an existence separate from his body." Well, that has been the view of the human race for 6,000 years; it is in the Bible, and only perverted intelligence rejects it. But why, rejecting the Bible, do we accept the evidence of very dodgy experimentation?

Further, using Bible experience if not Bible language, our author goes on to describe the "predicament of man"; he traces the ultimate cause of this predicament to a "mistake" in the evolutionary process which has "caused an explosive intellectual development" without a corresponding moral development. Well, the "mistake" is there all right; fundamentalists call it "the fall," resulting in "the heart"—the seat of our human nature—being "deceitful above all things, and desperately wicked," and the depraved intellect spawning all kinds of evils as a consequence.

(*continued on facing page*)

EDITORIAL *(continued)*

Koestler's way out is a pill that will lockstep man's moral and intellectual nature. But he has another idea that may be achieved by a "happy few": the surrender of self to some higher truth; we fundamentalists have found it—the surrender of self to Him who said "I am the truth." The philosopher may arrive at truth in a roundabout way, even as a Higher Critic, following his insights, may do on occasion, though it is doubtful, but the Christian believer is right there—spot on—from the outset of his believing. Well did Jesus say to His Father "I thank Thee, O Father . . . that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10:21). "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven" (Matthew 18:3).

It is to the simplicity of faith that the mysteries of the kingdom, the mysteries of God, of personality and of destiny, are revealed. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (1 Corinthians 2:9, 10).

ELIM MISSIONARY CONFERENCE 1967

It was a time of refreshing and renewal as well as a joy to share in such fellowship, but most of all it has quickened my vision of the overseas Church and the tremendous need for prayer for our missionaries and their stations, and for the nationals and their instruction in the faith.

Thank you for an informative and stimulating time and the privilege of meeting personally some of our missionaries. J.R.

After attending our first missionary conference at Capel we write to say what a great blessing it was to us. A very clear picture was presented of our missionary needs and endeavour throughout the world. Thank you, Mr. Wigglesworth and Mr. Gilpin, for making the conference such a wonderful success. MR. AND MRS. L. A.

I praise God for a wonderful week of fellowship and enlightenment here at Capel. The fellowship with the Lord's people was rich and precious, but the news of the work which I have heard this week has made missionary work and the needs of the fields very real to me.

To me it was a time of inspiration and stimulation, also challenging and humbling. It was a joy to have had the privilege of meeting with the saints of Elim, especially those from the vineyards. Keep up the good work; each conference will be better than the previous one, as experience is a good teacher.

One point I would like to make: your prices should be higher than those of Keswick, where one has to suffer much in the way of inconveniences and yet pays the price! It is just a thought. I do realise you are not out for profit, but we are willing and able to pay for it elsewhere, so why not at Capel? No answer required. P.H.

This is my first visit to the missionary conference. God has given me a new insight to the vast need and a greater burden to pray our missionaries through to victory in Jesus in difficult situations. E.G.

It has been a week of wonderful fellowship and of personal contact with our missionaries and Missionary Council. Very comprehensive were the conference subjects, and the speakers were excellent, giving one a real up-to-date view of the world mission situation. The times of discussion were profitable, enlightening and challenging to our hearts.

A big thank you to all who played an active part in arranging this great week at Capel. A.A.

I have been greatly blessed through this opportunity which my presbytery gave me as its missionary secretary to be present at this missionary conference.

It has been so enlightening, informative and inspiring; all missionary secretaries should have been here. We are now in the picture of current missionary events, needs, advances and problems. We are now better equipped to work and pray for this needy world. You join us next year. A.W.

ELIM EVANGEL CIRCULATION

We regret that lack of space prevents our listing all the churches showing increases, but encouraging news for "Evangel" secretaries: your October sales showed a record increase. And this week's issue shows an all-time high, being half, in one week, of October's whole record increase. For the statistically minded, in one week you increased your sales by one half of one per cent of our total circulation.

BROADCAST. G. Canty is giving a talk on "Preaching" on B.B.C.4 (Home Service) on November 14th in "Home this afternoon."

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

FIVE STUDIES IN 1 PETER

THE PERSO
TH

PETER here reveals what we did not know before; the gospels never reveal that he was an eye-witness of the crucifixion. But having denied his Lord, he overcame his remorse, pulled himself together and followed the crowd down the dusty road that led to Calvary. He saw his Master bent beneath His cross, witnessed Him stumble beneath the load upon the torn, bleeding back, ploughed into furrows by the Roman lash. He was there to watch with the crowd as the soldiers swung the hammer and pointed the nail; there to see the agony and pain as the cross was raised and dropped into its socket; there to hear the jeering and the mocking of the crowd; there to witness the gory scene of Golgotha as they mutilated the dear form of the Saviour.

No man having witnessed the sufferings of Christ is ever the same again; a person who has been to Calvary and has seen the shame and suffering that his sin has caused can never be the same again. Peter was no exception; he could never forget what he had seen that day, and in this final study I want you to see the way this impression affected Peter, and the way it must also affect each of us who reads this page. I would call these thoughts the Ps of salvation.

A positive salvation

Peter in this verse speaks in a possessive way when he says "and also a partaker of the glory that shall be revealed"; he had an assurance that made him certain of this possession. The cross was personal to Peter; he had not only witnessed the crucifixion of Jesus but had come to share that experience. In chapter 4:13 he said "Rejoice, inasmuch as ye are partakers of Christ's sufferings." What Jesus had done at Calvary He had done for Peter, and what He did for Peter He did for you and me, as he says in 1:20, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

This is the positive message of the cross; redemption is personal, Jesus died for me, died to save me from my sins; we can write our name into this truth and instead of saying with Paul in Romans 5 "Christ died for the ungodly" or, as he also says, "Christ died for you" we can say Christ died for me. This is the glorious truth of the gospel, that Jesus took my place on the cross, died for my sin and took my shame and sorrow at Calvary. Have you realised this my friend? Have you embraced this truth and made Christ your own personal Saviour?

The story is told of the wild-swearing tyrant of a sea captain called John Coutts who was taken ill in mid-ocean and with death staring him in the face began to fear the awful consequences of his wicked life. He sent for the first officer and said "Williams, get down on your knees and say a prayer for me."

But Williams had to reply "I cannot pray, captain; I am no praying man."

"Well, bring a Bible and read me a bit."

But Williams had no Bible.

And so to the second officer, and the third, and all through the ship's crew they sought for a man who could pray or who had a Bible, and it was not until they found Willie Platt the cook's boy that they discovered someone with a Bible. So Willie was brought to the captain and was asked to read from the good book. He turned to Isaiah 53, and read the verse his mother had impressed upon him before he went to sea: "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

"Stop there boy, and read that again."

So Willie read the verse again, and then, getting a little bolder, said "Sir, my mother taught me to read my own name into this verse; may I have your permision to do so now?"

"Certainly," said his captain.

So Willie read it again, putting his own name in this time: "He was wounded for Willie Platt's transgressions, he was bruised for Willie Platt's iniquities: the chastisement of Willie Platt's peace was upon Him; and with His stripes Willie Platt is healed"; and by the time Willie had read this the captain was half over the bed with excitement.

"Boy, read my name in now, read John Coutts."

Study five

NATURE OF :OSS

by H. L. Dawson

MINISTER OF THE ELIM PENTECOSTAL CHURCH, HOLYHEAD

So Willie read again, "He was wounded for John Coutts's transgressions, He was bruised for John Coutts's iniquities: the chastisement of John Coutts's peace was upon Him; and with His stripes John Coutts is healed."

With a sigh of relief the captain sank back upon his bunk and, dismissing the cook's boy, was heard repeating again and again that verse, putting in His own name. Friend, will you put your name into this verse and know that Christ died for you?

A practical salvation

Peter claims to be a witness of the sufferings of Christ, and a witness is one who speaks up on behalf of another; this is what we who are Christians are to do; we must follow Peter's example and testify of what Christ has done for us. Peter was not ashamed to take his stand by the side of the cross of Jesus after Calvary; he who had once fled before a serving maid, now realising the measure of Christ's atoning work at Calvary, stood forth and trumpeted the testimony of what Christ had done for him. This boldness is seen throughout this epistle, and in the Acts of the Apostles we read that great sermon he preached at Pentecost to the very people who nailed his Saviour to the tree.

But to be a witness for Christ is one thing, to be a witness to Christ is something far different, and in Acts 1 Jesus said to the disciples "Ye shall be witnesses unto me." Jesus wants us to be more than just a voice speaking for Him; He wants us to be a life witnessing to him. Now this means at least two things.

A holy life

A holy life is a witness to Christ, and it speaks louder and clearer than a mere voice. We are exhorted "Let your light so shine among men that they, seeing your good works, shall glorify your Father which is in heaven." Your life can betray your testimony if it is not what it ought to be; we must practise as well as preach and also practise what we preach, and as we live Jesus before men day by day our lives will be a constant witness to Christ.

An active life

An active life is a witness to Christ, for we can, and do, by our works reveal Christ to others; very often a kind deed, an act of love, a generous nature, a helping hand and an understanding and sympathetic heart, yes, even a smile, can do more to witness to Christ than a sermon. I heard of a minister who, doing door-to-door work, was meeting with much resistance when, to his surprise, as he knocked on a door a voice from within asked him to come in. He hesitated, and knocked again, and the same voice said "Come in." So he opened the door and went into a dark, sparsely furnished room, and there on a bed in the corner was a poor sick woman; she lay on the bed with few clothes to cover her, no fire in the hearth, and little food in the house. The minister took off his coat and made a fire; he went to the corner shop and bought some food and went back and made her a meal; then he left with a promise to return again to see her. On his return to that street he was surprised to see the change of attitude in that street to the gos-

(*continued on page 724*)

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YOUTH PAGE

WHY WE REJECT INFANT BAPTISM

By ALEX TEE

TRADITION and habit must never be allowed to blind us. There are certain doctrines we hold very dear and there are some which we reject. Similarly there are ordinances we hold dear and there are some we reject. One such ordinance which we reject is that of infant baptism. Before we are in a position to reject this teaching we must clearly understand exactly what is believed and taught by those who hold it.

Literature published on this subject by the Roman Catholic Church states: "The priest breathes three times on the child, which is a sign of the coming of the Holy Spirit, and orders the evil spirit to depart. He places a few grains of salt on its lips and says 'Receive the salt of wisdom.' Then the baby is held over the font by the godmother, and the priest pours consecrated water on its head, saying 'I baptise thee in the name of the Father and of the Son and of the Holy Ghost.' . . . the child has been born again." The booklet on this subject continues "To baptise means literally to plunge in water. . . . In the early centuries Christians went down into the water at baptism . . . baptism by immersion is a fuller sign of what the sacrament is, but it was not always possible to use it. . . . It became the universal practice to baptise in this simpler and more practical way."

The Roman Church accepts the fact that the literal meaning of baptism is to plunge in water and agrees that the early Christians went down into the water. In their case, then, convenience and not Christ changed this divinely ordained procedure. Christianity is not meant to be changed to suit our convenience. Comfortable and convenient Christianity is the curse of this country. The booklet goes on: "A white dress or a cloth is placed over the child as a sign of purity and a lighted candle is given to the godmother. This is a sign of the light of faith."

We reject this doctrine because sprinkling water on a child's head has no scriptural ground for any man to say the child has been "born again." Nowhere in the Bible is anyone taught to breathe into little children three times or to put salt on the lips of a baby or to give lighted candles to anybody. It is much more true to say that a child is not at all born again after having been to a christening ceremony. The two basic essentials for receiving the new birth are repentance toward God and faith toward Jesus Christ. No babe in arms is capable of either of these, and at no time are we taught in the Bible that someone can be a substitute for someone else in either of these two essentials. There is no need to comment on the giving of lighted candles to people other than to say it is not scriptural.

The Book of Common Prayer and Administration of the Sacraments is used by the Church of England. In it is "the ministration of publick baptism of infants." In the opening prayer the following appears: "Almighty and everlasting God, who . . . by the baptism of Thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin . . ." There is no place in the Bible where we are told that God sanctified water to the mystical washing away of sin. If this is the case there is no need of Calvary's blood. We are told, however, that "the blood of Jesus Christ, His Son, cleanseth us from all sin."

In a later prayer the following is to be said: "Give Thy Holy Spirit to this infant that he may be born again, and made an heir of everlasting salvation; through our Lord Jesus Christ." This whole approach is entirely without scriptural precedent. Everlasting salvation is something one receives when one personally approaches Jesus Christ with repentance and faith.

During another part of the service the following is said: "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross."

Farther on in the ceremony the following is said: "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God." We do not believe for one moment that this is the way any member of humanity is regenerated. The doctrine of regeneration as set out in the New Testament has nothing in common with sprinkling anyone of any age with water or making the sign of the cross upon anyone's forehead!

It has been argued that infant baptism is the

(*continued on page 725*)

Women's Page

by Margaret M. Ladlow

PRIZE-WINNING

THE letter from home was fat and bulky; not only did it contain six pages of satisfying news and comments but several newspaper cuttings. The first one I opened was headed "Show entries overflow at Hathersage." Immediately there flashed into my mind the picture of crowded marquees and stands laden with the produce of our earth: the flower exhibits, the pastel shades of sweet peas, flaming dahlias and gladioli, sturdy chrysanthemums and sweetly perfumed roses; the flower arrangements so choice and perfect and best of all to my mind the selection of wild flowers so eagerly gathered by the children. I could almost see the beautiful exhibits of fruit and the humbler vegetables; mounds of well-scrubbed potatoes, fat sleek marrows, runner beans and mammoth cabbages, etc. Last of all the products from the kitchen, bottled fruit, lemon curd, home-made jams, home-baked bread and magnificent fruit cake!

I continued to read on and came to the list of prize-winners and there read the names of my garden-loving uncle and his wife. How proud I felt! What pleasure is given when a prize is won, what a sense of achievement and satisfaction; all the planning and the hard work become worth while in the moment of reward and well-earned triumph.

Prize-winning can be a valuable incentive in so many walks of life. The child's first prize at school, or at the Sunday school, a prize on sports day, a reward given for academic achievement, even a prize received for winning a cross-word puzzle, all can give pleasure and a sense of worthwhile success. The apostle Paul knew the value of prize-winning as an incentive to Christian living and he challenges us in 1 Corinthians 9 : 24: ". . . you ought to run with your minds fixed on winning the prize! Every competitor in athletic events goes into serious training. Athletes will take tremendous pains—for a fading crown of leaves. But our contest is for an eternal crown that will never fade" (J. B. Phillips).

How are we progressing in the race of life? Are we first-class runners determined to win the prize? Of himself Paul writes "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3 : 14). Such words suggest that the prize is the reward for both progress and attainment. Paul admitted that he had a prize in view, an "eternal crown," and for what glorious purpose? That he might cast it at the feet of his Saviour.

Have you started to run the Christian race? Are you determined when started to win the prize? Every born-again child of God can be a prize-winner and can receive an eternal reward at the Bema (1 Corinthians 5 : 10). Of this I am certain, it must bring joy to the heart of God to see His children striving for the mark. How glad He will be when we have fully attained and, standing one day in His presence, we receive the eternal crown He has longed to give us. "It will be worth it all when we see Jesus"; surely we know this is true.

Christians in all ages have persevered as Christians should; in spite of their problems and persecutions they have ever had the "prize-day" in view. Joseph the hymnographer of the ninth century expressed the hope of the Church in the lines of the hymn I love to sing, "O happy band of pilgrims," and the translation by John Mason Neale concludes

"O happy band of pilgrims,
Look upward to the skies,
Where such a light affliction
Shall win you such a prize."

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SUNSHINE CORNER

HELLO SUNBEAMS.

Mummy finished the last chapter of the book she was reading to Jenny and closed the book. John and Peter had been listening too, even though it was a girl's book. They felt they were too old for bedtime stories, but secretly they liked to listen though they pretended not to.

"It was a lovely story Mummy, wasn't it?" Jenny exclaimed. "I am sure Sally's brothers were mad that they hadn't listened to her." The story was about Sally, a very lonely little girl, the middle one of a large family. Sally's mummy and her big sister were always busy with the little ones and her brothers were always together and had no time for girls. No one bothered much with Sally. One day she met a friend who had a very lovely garden. Sally often went to visit him during the holidays. She tried to tell the others about his lovely garden and his beautiful house, but they just weren't interested. No one asked where Sally was, and as long as she appeared at mealtimes that was all that mattered.

Sally spent many happy hours talking to her new friend. He showed her where there was a family of toads under a stone in the garden. He could name all the lovely plants and tell her lots about them. Then one day Sally's friend went away. Some time after a very important letter came for Sally. It told her that the lovely house and the beautiful garden now belonged to her.

Her family were so surprised. "Why didn't you tell us?" they asked her.

"But I tried and tried, and you wouldn't listen," she explained.

Sally's family were very envious; they might have had a share in all these lovely things if only they had listened. Now it was too late and everything belonged to Sally. Of course she shared them, but it wasn't the same as being the owner. Sally was now a very important person with a house that was her very own, and all because of her kind friend.

Mummy explained that the story was a bit like another one. Jesus was a great Friend and He had many things that He wanted to show to those who would listen. Those who had met Jesus often tried to tell others about Him and about His home in heaven, but often they wouldn't listen because they were too busy with other things. Jesus has gone to prepare a home in heaven for those who love Him, and one day He will come to take us there. Many will be like Sally's brothers—they will have missed great blessing because they were too busy to listen. They just didn't think it was important.

Jenny was very glad that Jesus was her Friend. He was much more wonderful than the friend that Sally had. "I do wish lots more people would listen and come to know Jesus," she said sadly. Are you listening, sunbeams?

STUDIES IN PETER (*concluded*)

pel. Because of his practical ministry to the sick lady the door was opened to the gospel in many of the homes in the street. They had seen that the gospel was more than words—it really worked.

A profitable salvation

We have seen that Peter claims a personal present experience of the cross; but he also expresses a hope of personal glory, for he says in verse 4 "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." So here we see two truths.

The hope of the Lord's return

Peter believed that his Lord was coming back again. This is the thrilling hope of all who love the Lord Jesus; soon we shall see Him whom we love, and at his appearing we shall also appear with Him in glory. We shall not only see Him, but be caught up to be with Him. And so we look for that great day of rapture, for it will also be the day of deliverance from this present evil world with its temptation and its sin when we shall be "for ever with the Lord."

The hope of eternal reward

To be raptured into the presence of our King is reward indeed, but to receive a crown of glory is the wonder of wonders. 1 Corinthians 9 : 25 shows the way that some strive to obtain a corruptible crown that fades away, and impresses upon us the way we must attend to our life as we reach out after the eternal crown. This is the reward for all who are proved true and faithful, the eternal profit that will be bestowed upon those who run a good race. Let us so run therefore that we may receive the reward of the faithful.

COMING EVENTS

BARNSLEY. November 12. Elim Pentecostal Church, Nelson Street. Visit of Don Summers (evangelist) and Peter Smith (gospel singer). At 6.30.

BIRMINGHAM, Graham Street. November 18, 19. Elim Pentecostal Church. Visit of J. Smith. Saturday at 7.30. Sunday at 11 and 6.30.

BRADFORD. November 12. Elim Pentecostal Church, Southend Hall, Leeds Road. Visit of Don Summers (evangelist) and Peter Smith (gospel singer). At 10.45. November 18-20. Annual convention. United Pentecostal rally on Saturday at 7. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: F. Lavender (Newcastle) and Gordon Weeks, District Superintendent of Apostolic Churches. Convener: Edward J. Jarvis.

CAERPHILLY. November 18. Elim Pentecostal Church, St. Fagan's Street. Visit of Philip Wiles (Italy) at 7.15. Convener: J. B. Coleman.

CLAPHAM. November 18. Elim Central Church, Clapham Crescent. South London Presbytery rally at 7. Preacher: Howard Carter, Kenley Bible College.

ILFORD. November 12. Elim Pentecostal Church, Clements Road. Services conducted by D. B. Gray and the London Crusader Choir. At 11 and 6.30.

INGATESTONE. November 11, 12. Elim Pentecostal Church, High Street. Annual Convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: L. Reeves (Norwich). "The Foursquares" singing on Saturday.

LEEDS. November 11. Foursquare Gospel Church, Bridge Street. Youth evangelism at 7. With Don Summers (evangelist) and Peter Smith (gospel singer).

LOWESTOFT November 26. Elim Pentecostal Church, St. Peter's Street. Farewell services of A. Greaves on his retirement. Preacher: J. A. Wright, Southend-on-Sea.

MACCLESFIELD. November 18, 19. Elim Pentecostal Church, Mill Lane. Church anniversary. Saturday at 7. Singer: William Hunter. Sunday at 11 and 6.30. Singers: Bethshan Sextet. Preacher: H. W. Greenway (Secretary-General). Convener: Ray Hughes. November 23. Visit of youth group from Bethshan Tabernacle, Manchester, at 8.

MOTHERWELL. November 11-13. Elim Pentecostal Church, Airbles Road. Sisterhood weekend. Saturday at 4, E.W.M.A. tea-time conference. At 7, E.W.M.A. rally. Sunday at 6.30, Sisterhood witness. Monday at 7, Sisterhood united rally. Preacher: Mrs. Gladys Gorton.

NEATH. November 11. Elim Pentecostal Church, Briton Ferry Road. Welsh Presbytery Missionary Conference and Rally at 3 and 6.30. Preachers: L. Wigglesworth (Missionary Secretary), Mrs. R. Wigglesworth, D. Lewis (India) and Miss Joan Caudell (Rhodesia). Visit of Swansea Choir.

NEWHAVEN. November 11, 12. Elim Pentecostal Church, Meeching Rise. Church anniversary weekend. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. Newman (Coventry). Soloist: J. A. Crawley.

NEWTOWNARDS. November 19—December 10. Elim Pentecostal Church, Court Street. Campaign by William Hartley. Saturdays at 7. Weeknights at 8. Not Fridays.

PALMERS GREEN. November 25. Elim Pentecostal Church, Russell Road (off Bowes Road), N.13. Farewell service of P. Quest. At 7. Tea at 5. Preacher: J. C. Smyth (Cheltenham).

SCARBOROUGH. November 18. Elim Pentecostal Church, Murray Street (off Londesborough Road). Visit of York Crusaders at 7.15.

SHEFFIELD. November 11. Presidential visit and annual Presbytery rally. At 4 in Elim Pentecostal Church, Lee Croft, Campo Lane. At 7.30 in Scotland Street Methodist Church (kindly loaned). Singing by Presbytery choir.

SOUTHAMPTON. November 12. Elim Pentecostal Church, Park Road, Freemantle. Minister's sixth anniversary services at 11 and 6.30. Preacher: W. J. Maybin (Croydon). Convener: A. Brooks. November 19 at 6.30. Preacher: Don Summers. Convener: A. Brooks.

SOUTHPORT. November 11, 12. Elim Pentecostal Church, Evangel Temple, Manchester Road. Summer holiday Bible club reunion with Uncle Bob. Saturday at 3 and 7.30. Sunday at 10.45, 2.30 and 6.30. Preacher: B. Howells.

SOWERBY BRIDGE. November 11-13. Elim Pentecostal Church, Willow Street. Thirty-second church anniversary. Saturday at 7. Sunday at 10.30 and 6.30. Monday at 7.30. Preacher: C. J. Watkins, Rotherham.

STOWMARKET. November 18-21. Elim Pentecostal Church, Crowe Street. Church anniversary. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: C. J. E. Kingston. Visit of Chelmsforu Elim Choir. Convener: D. D. Phillips.

THORNTON HEATH. November 11-13. Elim Pentecostal Church, Mersham Road. Convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 8. Preacher: Dennis Anthony (Chelmsford). Convener: Brian Edwards.

(*continued on back page*)

YOUTH PAGE (*continued*)

New Testament counterpart to the ceremony of circumcision in the Old Testament. It must be pointed out, however, that circumcision did not make a child a member of the Jewish race. He was already a Jew, and because he was so this ordinance followed in obedience to the law of Moses. The antitype, however, is splendid. After a person is born again, and so enters the great family of the redeemed, the ordinance of water baptism should follow. Just as circumcision involved a cutting away of the flesh, so by the act of total immersion in water we show that we mean to die to, or cut away, the old life and rise again from the water in newness of life. This is a type of the death and resurrection of our Lord. How much more in keeping with the word of God it is for us to bring our children to the Saviour asking Him to bless them and at the same time dedicate them to Him.

"I'M ADOPTED . . ."

This is one of "our" 6,000 babies happily adopted into Christian homes. For nearly fifty years we have befriended the unmarried mother and her child and we should like to continue this tender ministry. Please help us by gift and bequest.

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twenty-five-mile strip of coastline sink 1,000 feet into the sea. New islands were formed off the coast while old ones disappeared beneath the sea. Space forbids to tell of Teheran in Persia, of Barce in Libya, of Skopje in Yugoslavia, of Alaska, of the north-west of U.S.A., of Tashkent in Russia and of many other places. Earthquakes are increasing in frequency and in intensity. Scientists and seismologists know that something strange is taking place in the earth's crust and are wondering what is going to happen.

Signs in the heavens

Then, disturbances in the elements are becoming common. "*Upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear*" are the words of Jesus Himself. We also have "signs in the heavens." Satellites in abundance! Communication satellites, spy satellites and what have you! Moon surveyors and Mars and Venus probes are now nothing new. Then, too, we have these mysterious U.F.O.s. If ninety-five per cent of them are identified as weather balloons or space hardware coming down into the earth's atmosphere and burning up, or something equally explainable, we still have the five per cent of unidentified flying objects, many of them confirmed with close sightings by reliable persons. What are they? Who can tell? No one has produced any satisfactory answer yet.

Signs in social conditions

Signs, too, in our social conditions. "Many shall run to and fro" was never so true as in this age of speed, which has arisen since the opening of the century. "Knowledge shall increase"! With literacy abounding, education so much sought after, and scientific knowledge so advanced, man in his conceit and self-assertion boasts that he knows all the answers and can explain away the universe and all that dwell in it, without God! Today nations have stockpiles of atomic weapons and the missiles to deliver them to any part of the globe in split seconds, and all their plans for non-proliferation can never be effective while China remains outside the camp. Scientific knowledge today is such that man has the "know how" to blast this planet into smithereens and all its inhabitants with it.

The glorious reign of the Prince of Peace

Many believe that a third world war will break in upon us, and we shall come to the flashpoint, and total disaster will overtake our civilisation and bring this planet and all within it to an incinerated end. But God will never allow the devilry of man to destroy the world He made because it has yet to see the glorious reign of the Prince of Peace for 1,000 years. Jesus said, as He spoke about the end times and His return to earth again: "*Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.*"

Our social relationships today are such that despair seems to eat at our vitals. Crime has never been at such a level. It seems that all the restraints of civilisation are breaking down and lawlessness has run riot. Brutality and bestiality abound, and biblical taboos are being legalised by parliaments. There seems to be no end anywhere to the escalation of evil. While we as believers in the Word of God and in a living Christ look for the advent of our Saviour Jesus Christ which to us will be a golden daybreak, to those who reject that sure guide-book and turn away from the living One the end of the age cannot be anything other than a dawn of doom. Our age of speed in transport is matched only by the speed of our departure from all the old standards of morality and decency. Our economic problems have reached the stage of insolubility and despair stares men and women in the face.

The religious world conforms equally to the pattern outlined by the Saviour in His discourse on the signs of His coming and the end of the age. False Christs. False so-called Christian sects. Falling away from the true faith by many who once walked therein. Forms of godliness which have no foundation in real faith in Christ and are accompanied by denials of His deity and vicarious sacrifice and of His power to change men; sometimes interlaced with blasphemous suggestions that cast doubt on the purity of the Son of God Himself. I wonder sometimes how long God will tolerate the infidelity of this godless age. But, thanks be to God, while this is all true of the professors of faith, the possessors of true faith in Christ are experiencing the fires of revival in many parts of the world. The final outpouring of the Holy Spirit with its last call to this generation, which is seeing all these

(*continued on page 727*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, November 13th — 2 Corinthians 11:1-15

" The simplicity that is in Christ " (v. 3).

God has spoken directly and simply to His people. His commandments are neither grievous nor complicated; a man, though a fool, need not err therein. Satan has ever sought to complicate the teaching of God's word. He complicates it by raising doubts on its veracity, by removing it from its context, by going beyond what God has spoken. The false sects which have arisen in Christendom propagate perversions of the truth. Eve was deceived and defeated when she accepted the complicated sophistries of the serpent and turned from the plain commandment of the Lord. Christ preserved throughout His earthly life a simple trust in the word of God. May God preserve the simplicity of our trust in His word.

Tuesday, November 14th — 2 Corinthians 11:16-33

" In labours . . . in stripes . . . in prisons (v. 23).

Ministry flows in three directions: firstly towards God, secondly towards the Church, thirdly towards the world. It is a great privilege to minister to the Lord in worship and praise, to render to the Lord what is due to His holy name. Out of this ministry proceeds our ministry to the Church and to the world. Our effectiveness in both these spheres will depend upon the depth of our personal communion with God. To fulfil his ministry to the Church and the world the apostle was prepared for every sacrifice and to suffer if need be for the sake of the name. And how deeply he suffered in the cause of the gospel! What does it cost us to minister? What sacrifices are we prepared to make? What sufferings are we willing to endure? In the light of Calvary in what measure are we serving the Lord?

Wednesday, November 15th — 2 Corinthians 12:1-10

" My grace is sufficient for thee " (v. 9).

The apostle Paul had his high moments of rapturous fellowship with God, when he seemed to be transported from every earthly entanglement to that fair realm of heavenly glory where earthly distractions faded in the light of unclouded peace and joy. But such mountain peaks of revelation and vision were followed by the valleys of adversity, frustration, disappointment and Satanic buffetings. Both were necessary for the apostle's spiritual development and continued effectiveness. Humility is a grace that is most comely and attractive, but, like a beautiful rose of rare fragrance, it cannot be grown without thorns. We must learn that there is providence in pain, instruction in illness, sanctification in suffering, a wealth of blessing in our handicap. Our need is never greater than God's supply of grace.

Thursday, November 16th — 2 Corinthians 12:11-21

" I will very gladly spend and be spent for you " (v. 15).

Paul poured out his life gladly without any reservation, but there was an absence of love on the part of the Corinthian church for the apostle. Goodness, devotion, care, kindness and unselfish service are not always appreciated by everyone in the professing Church. Some take it all for granted and forget to express any gratitude for the service they have received. But no matter how we may be treated we are not to withhold our love, to grow resentful or bitter or even cynical of human behaviour, but to continue to spend ourselves for the good of others. There are grateful hearts that will reciprocate our love, and above all He is mindful of our labour of love.

Friday, November 17th — 2 Corinthians 13:1-14

" The grace of the Lord Jesus Christ " (v. 14).

Paul closes this epistle with a benediction. The three Persons of the Trinity are invoked, each to bestow His presence according to His essential nature, or the part which He bears to the great work of salvation. The truth of the Trinity is the foundation of all revelation, the ground of the Christian faith. To this the benediction bears witness. Paul desired that the grace which flows from Christ might be resident in the believer, that the love of God might characterise His people, that the fellowship of the Holy Spirit imparting and applying this divine fulness might be shared by all believing souls. It is in this partnership of the Spirit that the unity of the Christian Church consists, not in uniformity of thought or policy.

Saturday, November 18th — Ecclesiastes 1:1-9

" Vanity of vanities, saith the Preacher " (v. 2).

The title " Ecclesiastes " is the Latin form of the Greek word meaning " preacher." The Hebrew title is " Koheleth," i.e. the convener, or master and teacher, of an assembly. It is one of Solomon's titles. In this book the theme is " What is the chief good ? " Solomon deals with the subject negatively, what it is not (chapters 1-6), positively, what it is (chapters 7-12). The Preacher argues that to live without God, or to live for the passing things of this world, results in dissatisfaction and disillusionment. " All is vanity " he cries. The only satisfying and abiding happiness is in loving and serving God. Those who live without God have no enduring prosperity, but those who order their lives by the law of God have touched the permanence and satisfaction of all things. Hold with a light hand that which you must leave behind; grasp firmly the spiritual riches which are eternal.

Sunday, November 19th — Ecclesiastes 1:10-18

" I gave my heart to seek and search out by wisdom " (v. 13).

Man has increased his power over the material world; scientific research has created opportunities for overcoming obstacles and has made life more congenial. Wisdom has accumulated and knowledge increased, but in spite of all this progress evil remains entrenched in the hearts of men. Man is unable to straighten what is morally crooked and to furnish what is defective without God's help. The power of God is released through the gospel. When man's heart is changed he is released from the tyranny of material things and learns to live in daily dependence upon God. This alone can bring heart rest and satisfaction.

WINDOWS ON JERUSALEM (*continued*)

things, is already breaking upon us with divine attestations to the gospel of His grace.

The climax of the ages

As in the last period of the Saviour's life events rapidly progressed to that final arrest, the mock trial, and the quick sentence and execution of the death penalty on the Lamb of God, so events are hurriedly running up to the climax of the ages, in deliverance of those that look for Him, and doom to those that reject Him.

The stage is now being set for the greatest event of all time—the return of the Son of God to rule the world that once rejected and crucified Him. Meanwhile, the eyes of those that look for His return are on Jerusalem and the gathering forces for the last conflict before the dawn of the great day of God.

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ITINERARIES

The President:
November 11, Sheffield (rally); 12, Rotherham (a.m.), Nottingham (p.m.); 13, Long Eaton; 14, Derby; 15, Leicester; 16, Ilkeston; 17, Lincoln; 25 (at 3 p.m.), Canning Town (church rededication); evening, East Ham.

London Crusader Choir:
November 12, Ilford; 25, Westminster Central Hall at 7; 26, Broadmoor Hospital; 29, St. Pancras Town Hall, Euston Road.

Elim Evangelistic Film Unit:
December 5, Balham.

Mr. F. B. Phillips, with missionary film:
November 9-12, Carlisle; 13, 14, Tamworth.

Joseph Smith:
November 11, 12, Eastbourne; 18, 19, Graham Street; 20-26, Kingstanding; 27—December 3, Smethwick; 4-7, Langley Green.

BIRTH

THOMAS. On October 17th, to Roy and Wendy, God's gift of a son, Clive.

DEDICATION

TROMANS. On September 24th, at Old Hill Elim Pentecostal Church, John, son of Mr. and Mrs. G. Tromans. Officiating minister: J. J. Way.

ELIM PENTECOSTAL CHURCH, SOUTHVILLE, YEOVIL

Minister's Tenth Anniversary

Guest preacher :

L. W. GREEN (President-elect)

November 18th (7.30 p.m.) and 19th (11 a.m and 6.30 p.m.)

D.1565

ENGAGEMENT

SMITH—DAVEY. June Smith and Trevor Davey (Crusader secretary). Both active members of Chelmsford Elim Pentecostal Church. C.1567

MARRIAGES

COCKS—HOLDING. On October 7th, at Elim Pentecostal Church, Providence Chapel, Exeter, David Keith Cocks to Merlie Thelma Holding. Officiating ministers: T. E. Francis and F. H. Birkett.

MELLOR—WRIGHT. On October 21st, at the Elim Pentecostal Church, Macclesfield, Linda Joyce Mellor to Roland John Wright (both Elim Crusaders and active church workers). Officiating minister: Ray Hughes.

WITH CHRIST

CHARD. On October 13th, Helen Emily Chard, aged 84 years, of Westcliff-on-Sea. Officiating minister at funeral: G. Backhouse.

KNIGHTS. On October 7th, Mr. C. F. Knights, aged 59 years, faithful friend of Elim Pentecostal Church, Stowmarket. " For ever with the Lord." Officiating minister at funeral: D. D. Phillips.

TURNIDGE. On October 17th, Maud Amelia Turnidge, aged 56 years, of Westcliff-on-Sea. Officiating minister at funeral: G. Backhouse.

FLASH

Pastor and Mrs. H. Jeffery, Ann and Paul expect to arrive London airport Saturday, December 16th, at 3.45 p.m.

COMING EVENTS *(continued)*

TORQUAY AND PAIGNTON. November 25, 26. Great rally in Elim Pentecostal Church, Princes Road, Torquay, on Saturday at 7. Sunday at 11 in Elim Pentecostal Church, New Street, Paignton. Sunday evening at 6.30 in Elim Pentecostal Church, Princes Road, Torquay. Preacher: T. W. Walker, Field Superintendent.

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. November 11, 12. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Minister's twelfth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: B. C. Richardson.

YEOVIL. November 18, 19. Elim Pentecostal Church, Southville. Minister's tenth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: L. W. Green (President-elect).

ELIM SCOTTISH CAMP

REUNION

Elim Church, Belville Street, Greenock

SATURDAY, NOVEMBER 18th, at 7.30 p.m.

Coloured slides. Items by campers

Convener : P. SMITH

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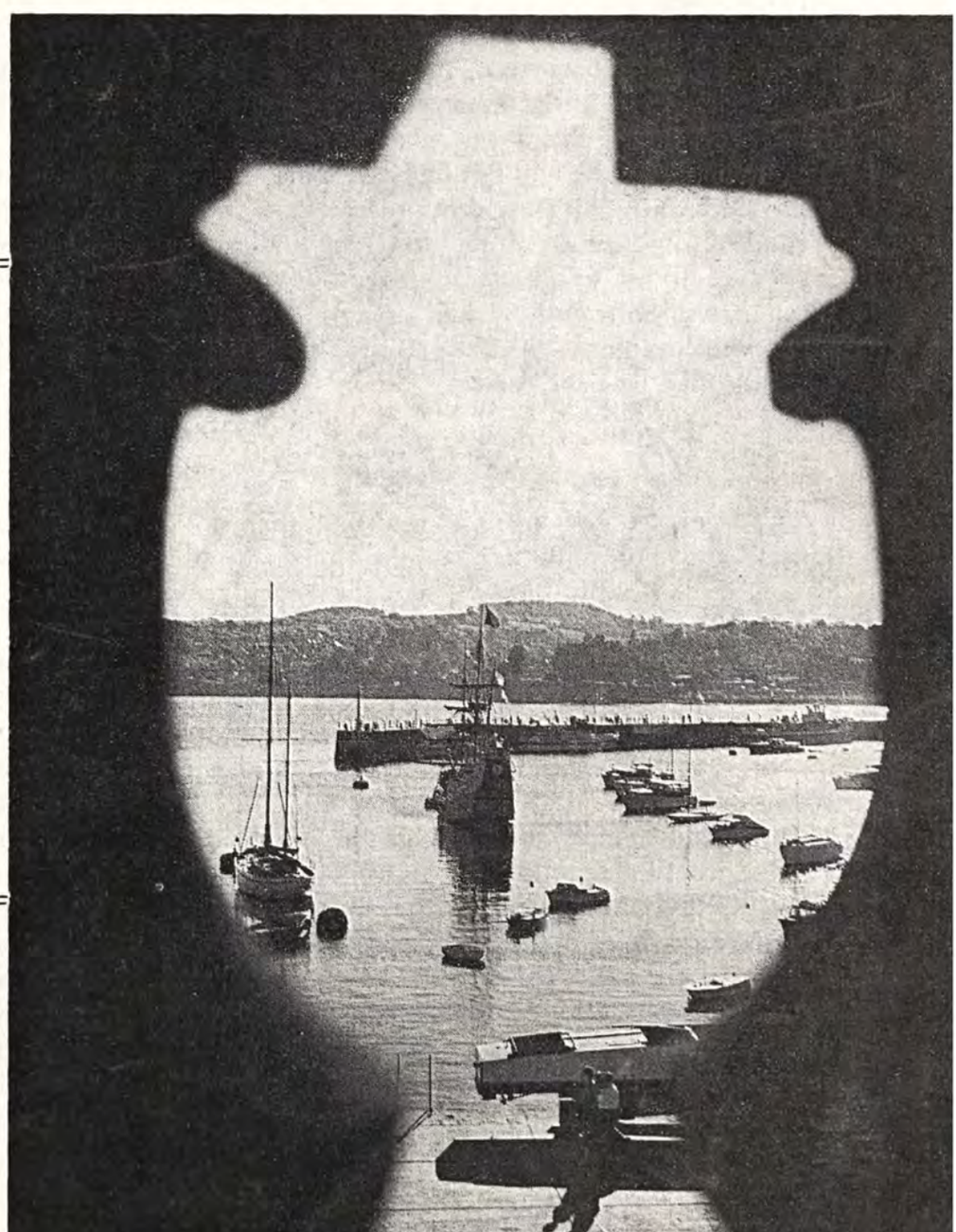
THE ELIM

EVANGEL

Vol. XLVIII No. 46 NOVEMBER 18th, 1967 6d

Torquay harbour

The recently opened Torquay Elim Pentecostal church is in Princes Road. The pastor is F. J. Taylor.



Photograph by Raymond Irons.

STUDIES IN PHILIPPIANS

CRUCIFIED MEN

By H. TOFT

MINISTER OF THE ELIM PENTECOSTAL CHURCH, BALLYSILLAN

THERE he was, nailed to a cross ! But who was he ? A South American religious devotee who, in an endeavour to imitate Christ, submitted to the agony of crucifixion, and was found dead by his parents when they came to rescue him. F. J. Huegel, who records the incident in *Bone of His Bone*, comments: "The Church rightly does not acclaim that sort of thing."

There is a tradition that Peter was crucified upside-down at Rome; but, truth to tell, it is very doubtful whether Peter ever was at Rome. If he were crucified upside-down what good would it have done him if he had not had a crucified spirit ? The Roman general Titus denuded the hills around Jerusalem of trees in order to crucify the Jews who were trying to escape from that doomed city when it was destroyed by him in A.D. 70, but the poor wretches thus killed were neither redeemed nor sanctified by their deaths.

The two thieves

Two thieves were hanged on that skull-shaped hill outside the city wall, and as they died the sun darkened, the earth quaked and the rocks rent; but their deaths were neither redemptive nor saving. One went to heaven and the other to hell, but the issue of their destiny was not settled because they were crucified, but was decided by their attitude to the One who was crucified upon that central cross.

The infinite dignity of the atoning Sufferer gave significance to that other cross. Dr. H. C. Mabie says: "What the crucifixion, as such, denotes is really the depth of humiliation to which Jesus went in submission, and so the *paradox* of a humiliated Messiah—contrary to the expectation of the Jews—who, through such voluntary humiliation and the correlative exaltation, would conquer the world." "He descended to a kind of obedience which was no necessity of His being. Hence both as a sacrifice and as an obedience the Lord's work was for us: meritorious, as not required for Himself" (Pope).

The historic crucifixion on Golgotha was a revelation, an expression, and a demonstration of an eternal fact in the heart of God. *God is wholly self-giving,* and when Jesus gave Himself for us, and "became obedient unto death, even the death of the cross," He revealed in the most effective manner possible the heart of God.

Christ died for us

The New Testament speaks of Christ's death as substitutionary: "Christ died *for* our sins according to the scriptures" (1 Corinthians 15:3). "While we were yet sinners, Christ died *for* us" (Romans 5:8). But it also teaches that we died with Him. He died for sin, that we might die to sin; His finished work reconciles us to God in order that His crucified life might be reproduced in us. Huegel says "Christ was not there on Calvary's cross alone. Our 'old self' was being crucified in the second Adam."

The Church was "born crucified," therefore the true life of the Church is a crucified life. Whether we see it or not, when we receive Jesus Christ as our Saviour we accept all the implications of our co-crucifixion with Him. "Your being a Christian makes inevitable a crucified life. The church did not come forth from the womb of the Eternal until, upon the cross, that life had been generated" (Huegel). "Know ye not," asks Paul, "that so many of us as are baptised into Jesus Christ are baptised into His death ?" (Romans 6:3, M.). Paul expounds this doctrine of identification with Christ in death in Romans chapter six. He testifies to its reality in his own life in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." In the Philippian epistle this life is demonstrated; this is the epistle not of men who are trying to imitate Christ in self-effort and fleshly energy but of men

who through the power of the cross and the crucified, risen Saviour have dethroned self and enthroned Christ.

All seek their own

Timothy was with Paul on that glorious campaign at Philippi; now, some ten years later, he is with him at Rome. With the loyalty and love of a son for a father he had served under him in the gospel, and had proved himself to be, both to the apostle and to the Philippians, a crucified follower of the crucified Lord. Paul, looking around for someone to send back to the church at Philippi, sadly concludes "All seek their own, not the things which are Jesus Christ's" (2:21). He had urged the Philippian believers to "Look not every man on his own things, but every man also on the things of others" (2:4). He had further exhorted them to "Let this mind be in you, which was also in Christ Jesus" (2:5). And he had given to them the supreme example of our Lord's self-emptying, self-humbling and obedient self-giving even to the death of the cross.

How could Paul send a man to them who sought

(*continued on page 740*)

PROVISION FOR PREACHERS

"Three truths from Peter"

Luke 5:8; Matthew 16:16; John 21:15

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

Introduction

IF we follow through the life of Peter we have a complete picture. In his experiences with the Lord are many crises, with instructions for our moments of decision. While it is true that some people seem to move from crisis to crisis instead of gradually growing, Peter appears to proceed in leaps that sometimes seem to be in reverse. With John there is little but calm growth in fellowship with Jesus, but not so with Peter. Three salient points in Peter's life are pin-pointed by three incidents. They show a progress in experience, discovery and relationship.

A truth about himself

In this first incident recorded by Luke (5:8) the disciples had toiled all night and caught nothing, when Jesus came, stepped into the boat and told them to launch out at His word. Immediately failure was transformed into success and the boat almost sank beneath the burden. Peter's response was just as quick: "Depart from me; for I am a sinful man O Lord." *A glimpse of the truth concerning Jesus led Peter to face the truth concerning himself.*

Notice the actual reaction of Peter: not "I have sinned" but "I am a sinful man." Most people consider themselves basically good although they sin occasionally. One or two misdemeanours are accepted as inevitable by society. However, it was not so much the actual sins of men that stood out in such startling contrast to the character of Jesus as His sinless nature. The good that Jesus did sprang out of His innate sinless perfection, but the very best of our actions have imperfections. It is not accidental, nor incidental, that the more we behold His beauty the more we are aware of our own sinful nature.

A truth about the Lord

The second well-known incident is in Matthew 16:16, where, challenged by Christ, Peter by the Holy Spirit unveils the deity of the Lord. The knowledge of one's sinfulness without the knowledge of the Saviour leads to death and despair. "Know thyself" is the creed of Buddha, but, alas, it ends there. Know the Saviour is the word of eternal life in the Bible. Truth regarding Christ's deity and saving power had been dawning in Peter's heart for some time, but needed to be understood. The Lord's living authority, His demands, His stupendous claims and promises could add up to no other truth.

At another time of challenge Peter expressed this truth in the tremendous statement "Thou hast the words of eternal life."

The truth about their relationship

The third incident should not only be interpreted in the light of Peter's denial, but rather as the climax of their relationship. While fear is one element in salvation, the supreme element is love as a personal relationship between Redeemer and redeemed. Christianity is not learned academically; it is a living relationship with the Saviour. If every other element be present and this not, the vital one is missing. The love that chose me before the foundation of the world will last through eternity.

Elim Pentecostal Church Reports

SPIRITUAL CONFERENCE AT SOUTHPORT

" Days of heaven on earth "

From a report by W. J. Allen

Each morning of the conference was given to a devotional session conducted by Pastors J. Noddings, J. Fry, L. Hynam and W. J. Allen on " More than conquerors " ; " Who is a God like unto Thee? " ; " Fellowship " ; and " Praise."

The series of Bible studies was centred on " The days of Samuel," with discussion relevant to the problems of today.

The evening rallies were conducted by parties from Elim churches in the presbyteries, with ministry by Pastors S. Beresford, A. Lambie, J. Fry and E. J. Jarvis.

" We shall go many days in the strength of such a feast. Thank you, Pastor Tetchner and the Lancashire Presbytery, for arranging such a spread ; it was worth travelling from Cornwall for it."

NEWCASTLE-UNDER-LYME (Silverdale)
Pastor: Tony Williams

W. G. Mullan, minister of Melbourne Street Elim Pentecostal church, Belfast, conducted a crusade for two weeks in our church. Souls were saved, bodies were healed and many who have in the past been cold in heart have found a new desire to read and study the Word of God. The young people have a new zeal to follow Christ ; the effort, work and prayer with the ministry of Pastor Mullan were worth while.

NUNEATON, Queens Road **Pastor: David E. Dean**

The hearts of the saints at Nuneaton were thrilled when four adults and three young people followed the Lord through the waters of baptism, on confession of their faith. Six were recent converts and the youngest, a teenage lad, was converted in a campaign held by Aunty Sunny two years ago. It was wonderful to hear how they met Jesus, how He was meeting needs, and how eager they were to go on with God. We also rejoice in the enthusiasm of our Crusaders and others for open-air witness, and for those who have recently been baptised in the Holy Spirit. (MRS.) SHEILA BAMBURY.

NEWPORT, MON. **Pastor: Louis G. Malhomme**

On a recent Thursday evening we gathered to say farewell to Mr. and Mrs. T. Harvey, who have now retired to live in Cornwall. Both were active members of our assembly, and they will be missed, but we believe that God is already sending in replacements ; for a few people have commenced to come to more of our meetings. Praise God for His goodness to us. Brother Harvey was church secretary for many years and also lay representative, and his wife was the pianist from the early days of Elim in Newport and took an active part in the sisters' fellowship.

The evening commenced with a service of praise, in which both took part in song and preaching, followed by a supper. Amid informal talks and kind words of appreciation to our brother and sister presentations were made to them of a beautiful umbrella stand in brass from the church members, a Bible from the sisters of the assembly to Mrs. Harvey, and a Parker pen to brother Harvey from the pastor and church officers.

The assembly at Newport is pressing on steadily and God is blessing our meetings by His presence and power ; some have been healed and converts have been made. C.G.M.

WEST OF ENGLAND DISTRICT PRESBYTERY TEENAGE RALLY

RECENTLY over fifty teenagers from most of the churches in the presbytery spent an afternoon in

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

Quiz Number 9 *WHO LIVED FIRST ?*

CHILDREN'S QUIZ

1. **Noah or Lazarus ?**
2. **Matthew or Isaac ?**
3. **Ham or Andrew ?**
4. **Thomas or Cain ?**
5. **Benjamin or Peter ?**

ADULT QUIZ

1. **Achan or Ahab ?**
2. **Apollos or Artaxerxes ?**
3. **Asher or Haman ?**
4. **Jesse or Nun ?**
5. **Hophni or Othniel ?**

ANSWERS TO CHILDREN'S QUIZ

1. Noah.
2. Isaac.
3. Ham.
4. Cain.
5. Benjamin.

ANSWERS TO ADULT QUIZ

1. Achan.
2. Artaxerxes.
3. Asher.
4. Nun.
5. Othniel.

fun and games at Westonbirt arboretum in the Cotswolds. And what a great time it was ; tea-time came on us all too quickly. Then a sing-song, and on to Bath for an evening rally—again brief, just an hour and a quarter, but packed with testimony and song, revealing with all the good fun the deep spiritual life among this vital age group. A final message from the district superintendent, Ron Jones, brought the challenge of the young man recorded in Mark who followed the Lord into Gethsemane. What a crowning joy it was when two of the teeenagers surrendered their lives to the Lord with a number of others who stood to signify their rededication to Christ.

A CECIL JARVIS,
District Youth Commissioner.

RUGBY **Pastor: A. R. Thomas**

Pastor W. J. Maybin, from Croydon, was the preacher at the harvest festival weekend at Rugby. The meeting on Saturday night was supported by the Coventry choir and Pastor Maybin convened the meetings on the Lord's day. At the evening service some of the scholars' parents attended and the ministry of Pastor Maybin gave everyone present food for thought.

J. GAMBLE.

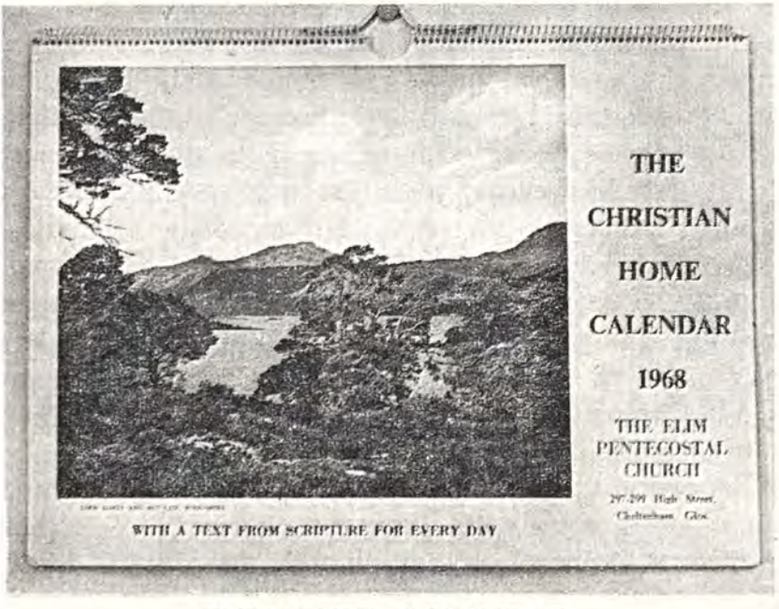
During September our pastor conducted a Sunshine Corner crusade in Rugby. This crusade was just as successful as one that took place at the same time last year. The first meeting was attended by well over 100 children and the number increased each evening. The meetings lasted for four evenings and consisted of films, competitions and chorus singing, and each evening Mrs. Thomas gave a short flannelgraph story based on the Bible. As a result of this crusade children have been added to the Sunday school, older children have joined our Junior Crusaders, and Sunshine Corner is continuing to be a success.

(MISS) J. J. ORANGE.

AN IDEA

Pastor W. G. Mullan at his church at Melbourne Street, Belfast, has a disabled Christians' fellowship. This is held monthly and members and friends of his church collect the disabled and blind people, etc., and take them to a special rally every month.

YOUR NEW ELIM CALENDAR FOR 1968



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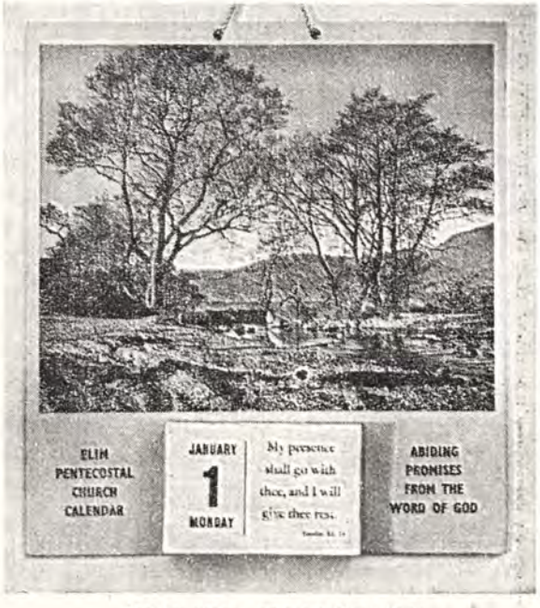

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EDITORIAL

THE contemporary situation morally, medically, socially, internationally, industrially and personality-wise supports the Holy Spirit's declaration of the divine purpose operating since the fall of man in Eden's garden that God has made the world the victim of frustration—" the creation was made subject to frustration " (Romans 8 : 20).

One supposes that in a tightly knit and highly insulated island like Great Britain more than in most areas of the world the medical profession has been able to have a go. Yet " doctors' surgeries are packed out, the pharmaceutical industry is making a fortune out of so-called tranquillisers and anti-depressants, *sickness rates are soaring* (our italics), and it is estimated that one-fifth or more of the ills that doctors have to treat are, at least in part, occasioned by stress " (*The Times* medical correspondent, October 20th, 1967). Advancing medical knowledge, but still " packed doctors' surgeries " and " sickness rates rising " testify to the fundamental frustrations that haunt human life.

Today's infants are born into a world where they can expect to live much longer than their recent predecessors, and in the more developed areas survive into their seventies and eighties; today's infants also have a greater chance of survival as infants than those of immediately preceding generations. But the consequence? We are faced with the frustration of an explosively overpopulating world.

And we should point out here that this boasted achievement of longevity compares favourably only with immediately preceding generations, which tended to age prematurely because of the appalling conditions under which they were made to live. Four thousand years ago a person's life span was seventy years (Psalm 90 : 10).

The early Church fathers were aged at death as follows : Ignatius, 45 ; Polycarp, 85 ; Papias, 90 ; Irenæus, 80 ; Justin Martyr, 65 ; Tatian, 62 ; Tertullian, 62 ; Origen, 67 ; Clement of Alexandria, 65 ; Cyprian, 58 ; Athanasius, 77 ; Hilary of Poictiers, 73 ; Cyril of Jerusalem, 71 ; Gregory of Nazianzen, 65 ; Basil the Great, 49 ; Gregory of Nyssa, 59 ; Ambrose, 57 ; Chrysostom, 60 ; Jerome, 78 ; Augustine, 76. They did not seem to do too badly 1,600 to 1,900 years ago !

Our current longevity, the boast of the medical profession, would seem to be but a return to the norm from the shortened lives of our immediately preceding forebears consequent upon the physical degradations imposed upon them.

Although labour-saving and time-saving devices cut down our labour and save our time, as a race we experience the frustration of enjoying less leisureliness than our predecessors. As Isaac Asimov comments in his introduction to his *Of Time and Space and Other Things,* " Is it entirely a coincidence that the most materialistic sub-division of our most materialistic culture, the twentieth-century American, is

(*continued on page 739*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

EVANGELISM TO STUDENTS

This week's contributor:

G. WESLEY GILPIN

THE basic spiritual needs of students at universities and technical colleges are not different from those of other sections of society. The reaction to the claims of Christ, however, is motivated according to processes of thought that result from training and specialised lines of reasoning. For this reason methods and means of evangelism to a country's student population are not only important but deserving of top priority. Apart from the influence that university graduates and key people in industry wield, revolutions and reactionary movements often start in centres of learning. It is therefore important that students should be won for Christ and influenced to direct their energies and opportunities towards the extension of His kingdom.

Evangelism to students can sometimes be carried on by plans and campaigns organised outside the universities and colleges, when suitable personnel are involved and students are persuaded to attend. Recent experience, however, has shown that the more effective means of reaching students have been those planned from within the institutions. It has been shown that a deeper and more abiding work can be done within a group living and studying together by the thoughtful approach and confidence built up in those who profess Christ and who lead the various active Christian fellowships within the organisation.

There is no short cut in this form of Christian witness. Prejudices and scepticism can be effectively met only by the consistent Christian living of converted students, resulting in a build-up of confidence as the background to personal evangelism. Christians in universities and colleges place great store on group discussion, personal friendships, and concerted prayer for named individuals showing interest in spiritual matters. God has honoured this approach in certain well-known educational centres. An annual or bi-annual mission conducted against such a background by a gifted evangelist has resulted in genuine conversions.

Working in the background and countering the spate of liberal activities, the Inter-Varsity Fellowship does a wonderful job in matching fundamentalist scholarship against destructive Biblical criticism. Thus the faith of the witnessing student is buttressed and the sceptic is answered on his own ground. Student evangelism is of tremendous consequence and is a vital element in the overall plan for world evangelism.

Testimony Time

Sent by Miss C. Paint, India

I go to Sunday school every Sunday at 4 p.m. and return home at 5 p.m. When I return home I pray, and tell everyone, such as the neighbours, the stories that I have heard about Jesus. They are very pleased to listen. That is why I go to Sunday school—to learn about the Lord Jesus Christ.

I also thank the Lord Jesus Christ. I have also confessed my sins to the Lord Jesus Christ, but as yet I am not what I ought to be; Satan wants to make me sin. In Sunday school I hear stories about the Lord Jesus Christ, and sit with great quietness because I want to learn more about Him. The Lord Jesus Christ died on the cross for our sins. He wants to put away our sins.

Having heard the story of Jesus, I can go and tell others and bring them to Sunday school too. I pray morning, noon and night.

The Lord Jesus Christ was born in Palestine. Three wise men came to bring Him gifts. In one of their hands was gold, in another man's hand was frankincense, and in the other man's hand myrrh. Then they returned to their own country. The name of His father was Joseph, and His mother's name was Mary; but Joseph was not His real father, His real father was God.

Written by Madan Prasad, aged 11 years.

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

IV. THE GREAT DAY OF GOD

"The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thessalonians 5:2-5).

THE theme of the coming of the great day of God when He will take over the control of the world is engraved on the pages of every book of the Bible from Genesis to Revelation.

God, the omnipotent One, controls and governs men and nations as they appear on the stage of time. All the events of human life, of national life and of the growth, dominion and decline of empires are known to Him throughout all time. His word, His will, His ultimate purpose in creation and human redemption are absolute. Certainly men and women decide their own eternal destiny by their attitude to His gracious mercy and love revealed in His Son Jesus Christ; but He perceives the path to which they set themselves even before they are irrevocably committed to it.

His city

The Bible declares that the key to His will, His mercy and His riches in glory is in His Son Jesus Christ our Lord. Everything centres in Him. So prophecy and the coming of the great day of God centre in Him and in Him alone. The rise and fall of empires are only recorded in the Word of God as they relate to His chosen people Israel, from whom with its throne and house of David the Saviour was destined to come. Jerusalem, their capital city, is the key to any clear understanding of His unfolding purposes in the political developments among the nations, for this is His city and in it He will reign in righteousness over Adam's scattered race. Therefore the nations that make their impact upon Israel and Jerusalem figure largely in the prophetic picture while others are never mentioned. Jerusalem is indeed a burdensome stone. No nation can hold it and survive. If it falls on them it will crush them to powder.

Seventh-thousand dispensation

The coming of the great day of God will introduce the seventh millennium of human life, the sabbatical dispensation of a thousand years. This was believed in the days of the early Church. Barnabas, companion of the apostle Paul, wrote in his epistle: "In six days, this is six thousand years, shall all things be consummated. And He rested on the seventh day: this signifies that when the Son of God shall come, and shall judge and 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, Tertullian in the early third and Lactantius at the beginning of the fourth all bear witness to this seventh-thousand dispensation as the day of the Lord.

Many people make the mistake of trying to differentiate between the day of Christ and the day of the Lord, considering it to be a twenty-four-hour day, and regarding the former as the day of the rapture and resurrection of the saints to meet Christ in the air and the latter as the day of the descent of the Lord to Mount Olivet. I can find no such difference in Scripture. The day of the Lord lasts for a thousand years.

Three Greek words are used in the New Testament to describe the coming of Christ: *parousia,* which means "being alongside" or "presence"; *epiphanea,* meaning "appearance" or "manifestation"; and *apokalupsis,* meaning "revelation" or "uncovering," which can refer to either the person of Christ or the day of Christ. On a careful study of the use of each word in its own context I find they are used interchangeably in regard to the great day of His coming.

The day of the Lord is heralded by the many signs already referred to, and leads on to the descent of Christ into the air to receive His own to Himself (1 Thessalonians 4:16, 17). This is the *first phase* of His coming. The *second phase* is His descent with His saints (Zechariah 14:2, 9). His feet will

stand then on the Mount of Olives. At this time He will deliver Israel, who will be besieged in Jerusalem by her enemies. While the encirclement of Israel is in progress Christ will descend and reveal Himself as their Messiah.

Many worthy Bible students and expositors believe in a seven-year interval between these two phases, during which the Antichrist will be ruler of the world and the great tribulation will come into being. Some of them are my own personal friends and colleagues, but I can find no scripture which tells me that there is such a period of seven years between the two. I find many scriptures that show clearly *both phases together,* thus bringing them into one great event, the two phases coming so close together as to make them one event without any appreciable interval between, certainly not seven years. As I have found from my study of this much-debated subject, this seven-year theory is built up entirely on the interpretation of the personal pronoun " he " in two verses, one in the Old Testament and the other in the New. The first is in Daniel 9 : 27. Here this two-letter word is said to refer to the Antichrist, and the seventieth week of the prophecy of seventy weeks leading to the Messiah is in this theory transported over the Christian dispensation to become this seven-year period

(*continued on page 742*)

Elim Missionary Society feature

HOME IS WHERE THE HEART IS

by ANNE RENSHAW

I HAVE often heard Africa referred to as the " land of our adoption." The longer we live here the more I wonder if we have adopted Africa or if Africa has adopted us. People say that once you have lived for a time in this land you will not settle wherever you go ; you will always want to come back to it.

What is the charm of Africa? It is a land of many contrasts. The country itself has such different scenery. As you go along the road from Arusha to Moshi you pass the foot of the great Mount Kilimanjaro towering in its 19,000-foot strength. Along the roadside is the shimmering heat of the yellow grass, dry and flat ; turn your eyes to the great mountain and on its cap you see shimmering white snow in a crystal-clear sky. And in many parts of Africa you find in the midst of a desert an oasis of rich green trees.

Even the weather has contrasts. Many people think that Africa is always hot, and in many places it is, but here in Rhodesia we have winter frosts early in the morning and bright sunshine at noon.

The greatest contrast is between the old and the new. This is noticeable in the towns that have sprung up. Beside the tall ultra-modern hotels and offices you find the ancient mosques built by Arabs centuries ago ; next door to the modern houses you find the mud huts ; intermingled with the fast cars, the railway trains and the high-powered lorries there are the ox-carts and the donkeys. Many times as we have approached Arusha we have been stopped by a herd of cattle goaded on by ragged herd-boys as they have crossed the street.

This contrast is found in the people. There is the smartly dressed, well-spoken African who lives in the town. He is well educated, has passed his G.C.E., and has a good home and a nice family. Others, maybe of that man's own family, have few clothes, have never been to school, and live in a smoky hut in the bush. Mingling together in the streets of a town you will see old men in rags, young men in expensive suits, women in traditional dress of skins and beads, young girls in mini-skirts, tribesmen in red-mudded hair and with one blanket tied loosely from the shoulder, and young lads in jeans and T-shirts listening to pop records.

Then there is the contrast between the Christian and the heathen. It is apparent on their faces—an African Christian gets a glow which you do not realise is there until perhaps he backslides and then is without it. The heathen has a face lined with sin, eyes fearful, hands trembling—a life ravaged by Satan. In the hospital a Christian says when going for an operation " Don't worry, doctor, I'm trusting in God," and sleeps peacefully ; the heathen clutches his charms and even while receiving treatment has witchcraft medicine smuggled in with his food. A Christian waits for the rain and sows his seed in

(*continued on page 743*)

YOUTH PAGE

A POOR BARGAIN

By MANSEL CHUTER
MINISTER OF WINSON GREEN ELIM PENTECOSTAL CHURCH

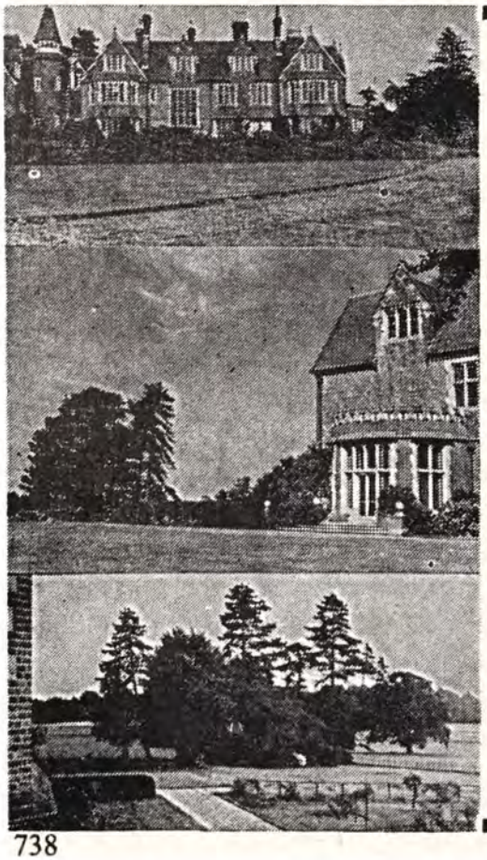
THE chairman of the magistrates of a local court told four boys who were charged with stealing fruit: "The most precious thing in life is a good character; don't spoil it for a few pears." The lads paid too big a price for the pears. As the magistrate rightly stated, a good character is the best possible asset in life. Character differs from reputation. Reputation is what people say of us; character is what we really are. It is written of our Lord that He made Himself of no reputation. His enemies said all manner of evil things about Him and that was His reputation; but as to His character, He was holy, harmless, undefiled, separate from sinners.

When D. L. Moody was asked on one occasion what character was he replied that it was what a man is in the dark—when nobody sees him but God. It is a common saying that "knowledge is power," but character wields greater influence among men than mere knowledge. A clever man without character may do incalculable damage, whereas a man of integrity with little ability will inspire confidence in any sphere of life. It is said of Benjamin Franklin that he did not attribute his success as a public man to his talents or his power of speaking, for these were very ordinary, but to his known integrity of character. Although he was a poor speaker, because of his sterling character he generally carried his point with his fellows. The best time for the formation of Christian character is in youth. The ancient proverb reads like this:

"Sow a thought and reap an act;
Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny."

Mind and heart when young are soft and pliable, take on impressions that remain throughout life. The means by which true character is formed is by the action of the word of God on the mind and heart. As we fill our minds with the word of God we are changed into Christ's image. If the mind is pure the life will be clean.

The lesson for us all is to let the word of God dwell richly in us and ever seek grace to practise it day by day. This will be an influence for God and good in our respective spheres. "Take heed to thyself and to thy teaching; continue in these things, for in doing this thou shalt save both thyself and them that hear thee" (1 Timothy 4:16, R.V.).



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Women's Page

by Margaret M. Ladlow

PRAISE THE LORD!

"All good gifts around us are sent from heaven above,
Then thank the Lord, O thank the Lord, for all His love."

LAST Sunday was the occasion of the harvest thanksgiving in our Sunday school. How delightful it was to hear young voices so heartily singing the above words and to witness the eagerness and pleasure with which the children brought their gifts to the table at the front of the church. Someone has said that praise is the highest form of worship, and surely when praise and thanksgiving go hand in hand our spirits are uplifted and our God is glorified.

Some dear friends of mine spent their holidays this past summer at Elim Bible College in the heart of the beautiful Surrey countryside. Quite by chance they visited the flower festival at the parish church in nearby Horsham. They were so blessed by what they saw there that the lady of the family wrote me a long description of the beautiful display, and when she returned home arranged for colour slides of the festival to be shown at an informal meeting of the sisterhood.

The theme of the flower festival was the *Benedicite,* the alternative canticle to the *Te Deum* in the prayer book and considered one of the oldest hymns of the Christian Church. You can read this wonderful hymn of praise at your leisure. It begins "O all ye works of the Lord, bless ye the Lord: praise Him, and magnify Him for ever." It is a psalm of praise to God for His great creation.

As I looked at the slides showing the tableaux illustrating the works of God—the sun, moon and stars, winter and summer, seas and floods, fish, fowl, beasts and cattle—I realised anew how manifold and perfect is the handiwork of the Lord of the universe; how great are His gifts to the children of men! It is certainly very necessary in these days of unbelief and materialism, when so much of life seems artificial, to strive to emphasise the wonder and beauty of God's creation. Children and young people usually respond, for they have not lost their capacity for wonder. Our children should be encouraged to appreciate the wonders of nature and then quite simply and naturally they will be led into the paths of praise and thanksgiving. There is something grand and noble about the ancient hymns of the Christian faith. Together with the psalms of David and the glorious passages in Job telling of God's power in creation they bring a dignity and majesty to our worship.

There is a tendency in these days to assume that we need to simplify and modernise the words of our hymns. This may have its place, but I feel within my soul that the great psalms and hymns of our faith should be taught and sung. They are a changeless part of our heritage. How good it is to praise the Lord, to have a praising heart, to have a keen appreciation of this "great, wide, beautiful, wonderful world" and to realise that its Creator became our Saviour.

In Pentecostal circles we have the added privilege of worshipping Him in the Spirit and with the aid of the Spirit. Isaac Watts wrote "I'll praise my maker while I've breath." Let us determine to do the same, for a praising Christian is a victorious Christian.

"O ye servants of the Lord, bless ye the Lord: praise Him, and magnify Him for ever."

EDITORIAL (*continud*)
never seen anywhere without his wrist-watch? At no time, apparently, dare he be unaware of the sweep of the second hand and of the ticks that mark off the inexorable running out of the sands of his life."

Parallel with technical progress, intended to ease the lot of mankind, we have the multiplication of the stress diseases: duodenal ulcer, asthma, rheumatism, arthritis, etc. "The world is subject to frustration"; the Christian recognises this and therefore does not set his mind on this world but on that which is to come.

Sunshine Corner

BLESSED ARE THE PEACEMAKERS

IN the Holy Land when Jews met each other they would say "*Shalom,*" which means "Peace to you," or "I wish you everything that is good." The blessing of God is for the peacemakers, those who are not afraid to stand up for that which is right even if it means a struggle to get things sorted out. There are some people who are always quarrelling; they are troublemakers, and the Devil uses them to destroy the peace which God wants us to enjoy.

The great day came for Austin to start at grammar school. He was a shy boy and didn't know any of the other boys in the class, and he felt very lonely. All the other boys seemed to chum up and find friends, all except Austin and another boy called Melvin. Melvin couldn't bear to see the other boys happy in each other's company, so very soon he started acting like a snake in the grass. He went to Tom and told him that Bill had said he'd only palled up with him because he was sorry for him, which made Tom mad, then he went to Bill and told him that Tom was always making unkind remarks about Bill's big nose, and that made Bill mad, so those two friends soon had a quarrel and fell out. This pleased Melvin very much and so he went from one set of pals to another causing trouble everywhere.

Austin saw what was happening and wondered what he could do about it. He didn't like Melvin at all. Then in Sunday school he heard his teacher tell how Jesus loved us so much that he was willing to die even for His enemies, and he learned how one of Jesus' great enemies, Saul of Tarsus, became a changed man. Austin thought "That's what must happen to Melvin"; so he went out of his way to be kind to him and to help him in every way he could. At first Melvin was very snappy, but he soon responded to Austin's kindness and became a nicer boy.

Then Austin said "We've got to put things right between Tom and Bill and the other boys. Are you willing to confess that you told lies about them?"

"All right, I will, if you'll come with me" said Melvin.

So peace was restored in that classroom, and instead of being in little cliques they found that it was much more fun to be all friends together, and they all admired Austin for being a peacemaker among them.

God bless. Lots of love from AUNTY MAY.

STUDIES IN PHILIPPIANS (*continued*)

his own and not the things of Jesus Christ?

Paul wanted a crucified man, and Timothy was that man. "For," says Paul, "I have no man like-minded [lit. like-souled], who will naturally care for your state" (2:20).

Care for others

By nature we are all selfish; but grace, triumphing over us by the cross, can make us supernaturally natural in our Christ-like care for others; and it is such whom Paul would send on church missions.

Epaphroditus belongs to this noble army of Christ-conquered men. "For the work of Christ he was nigh unto death, not regarding his life" (2:30). As messenger of the Church, in order to minister to Paul for Christ's sake "he was nigh unto death." Recovering, we find him filled with nostalgic longings and a feeling of depression; but why? Was he sorry for himself? Was he regretting the separation, the hardship, the suffering for Christ's sake through which he had gone? No!

The things of others

Nothing so reveals the Christ-filled character of this convalescent man as his concern for his beloved fellow church members at Philippi. They who had commissioned him to undertake the perilous journey to Rome had heard that he was seriously ill, and they were deeply concerned about him. "Because ye had heard that he had been sick" (2:26). This was the cause of his heaviness, this was the reason why he was filled with longing to see them, and to show himself to them as "hale and hearty." With Epaphroditus it was Christ first, then others, OTHERS! "THE THINGS OF OTHERS."

The attitude of mind which shows an interest in other people and in the "things of others" in order to get one's own way with them is utterly foreign to this epistle. Here is sincere, wholehearted, Christlike concern for others, a genuine desire to do them good for Christ's sake and for their own sake. To approach this epistle with the psychological outlook of the slick salesman is to make utterly incomprehensible many of the statements and casual references made by Paul in this letter.

(*continued on next page*)

Paul was a crucified man. His supreme passion was Jesus Christ, and for His sake others, OTHERS! " THE THINGS OF OTHERS."

His imprisonment has " fallen out rather unto the furtherance of the gospel " (1 : 12).

He has a " desire to depart, and to be with Christ ; which is far better," but to continue in the flesh was more needful for the Philippians, and so he says " I know that I shall abide and continue with you all for your furtherance and joy of faith " (1 : 23-25). He rejoices in receiving a gift from the Philippians, " not because I desire a gift: but I desire fruit that may abound to your account " (4 : 17).

He is pre-eminent among those who can say

" I would the precious time redeem,
And longer live for this alone,
To spend, and to be spent, for them
Who have not yet my Saviour known ;
Fully on these my mission prove,
And only breathe to breathe thy love."

Paul opens his heart for us, and there reveals Christ reigning within.

" It is not a great stir in the realm of fleshly doing, but a divine dying, which will bring the Church again to a flaming apostolic zeal, and a fruitfulness comparable to that of the primitive Christians " (Huegel).

NEXT WEEK'S EVANGEL:

Michael J. Priddle, B.Sc., on Drugs and drug addiction. Mr. Priddle is an Elim Pentecostal Church minister, and resident tutor at Elim Bible College.

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COMING EVENTS

BATH. November 19. Elim Pentecostal Church, Charlotte Street. Pastor's second anniversary services at 11 and 6.30. Preacher: A. Biddle (Portsmouth). Soloist: Mrs. M. Ward. Convener: Douglas O. Ward.

BIRMINGHAM, Graham Street. November 18, 19. Elim Pentecostal Church. Visit of J. Smith. Saturday at 7.30. Sunday at 11 and 6.30.

BIRMINGHAM, Kingstanding. November 20-26. Elim Pentecostal Church, Warren Road. Weeknights at 7.30 (except Friday). Sunday at 11 and 6.30. Preacher: Joseph Smith. Convener: R. J. Morrison.

CAERPHILLY. November 18. Elim Pentecostal Church, St. Fagan's Street. Visit of Philip Wiles (Italy) at 7.15. Convener: J. B. Coleman.

CLAPHAM. November 18. Elim Central Church, Clapham Crescent. South London Presbytery rally at 7. Preacher: Howard Carter, Kenley Bible College.

LOWESTOFT. November 26. Elim Pentecostal Church, St. Peter's Street. Farewell services of A. Greaves on his retirement. Preacher: J. A. Wright, Southend-on-Sea.

MACCLESFIELD. November 18, 19. Elim Pentecostal Church, Mill Lane. Church anniversary. Saturday at 7. Singer: William Hunter. Sunday at 11 and 6.30. Singers: Bethshan Sextet. Preacher: H. W. Greenway (Secretary-General). Convener: Ray Hughes. November 23. Visit of youth group from Bethshan Tabernacle, Manchester, at 8.

NEWTOWNARDS. November 19—December 10. Elim Pentecostal Church, Court Street. Campaign by William Hartley. Saturdays at 7. Weeknights at 8. Not Fridays.

PALMERS GREEN. November 25. Elim Pentecostal Church, Russell Road (off Bowes Road), N.13. Farewell service of P. Quest. At 7. Tea at 5. Preacher: J. C. Smyth (Cheltenham).

SCARBOROUGH. November 18. Elim Pentecostal Church, Murray Street (off Londesborough Road). Visit of York Crusaders at 7.15.

STOWMARKET. November 18-21. Elim Pentecostal Church, Crowe Street. Church anniversary. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: C. J. E. Kingston. Visit of Chelmsford Elim Choir. Convener: D. D. Phillips.

TORQUAY AND PAIGNTON. November 25, 26. Great rally in Elim Pentecostal Church, Princes Road, Torquay, on Saturday at 7. Sunday at 11 in Elim Pentecostal Church, New Street, Paignton. Sunday evening at 6.30 in Elim Pentecostal Church, Princes Road, Torquay. Preacher: T. W. Walker, Field Superintendent.

WAREHAM, Dorset. Sundays at 6 30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

YEOVIL. November 18, 19. Elim Pentecostal Church, Southville. Minister's tenth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: L. W. Green (President-elect).

D 613

WINDOWS ON JERUSALEM (*continued*)

after the rapture and resurrection of the saints. The second is in 1 Thessalonians 2 : 7 and refers to the hindering of the rise of Antichrist. Here this personal pronoun is said to refer to the Holy Spirit, who is "taken away" with rapture of the saints. This theory presents us with some impossible situations which I will discuss later on.

But look for a moment at two scriptures in the Thessalonian epistles alone and see how they bring the two phases together in one great advent at the beginning of the day of the Lord. The first is 1 Thessalonians 4 : 15—5 : 9. After describing the coming of the Lord Jesus for His saints in this classical passage Paul goes on to say: "*Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief.*"

Notice particularly the use of the personal pronouns to describe the two classes involved in the coming of Christ: *we, you, us, ye, yourselves,* all referring to believers who are to receive deliverance at His coming. Then we have *they, them,* referring to unbelievers who are to meet with wrath and destruction.

Now look at the second: 2 Thessalonians 1:3-10. The saints are in trouble in Thessalonica. Paul tells them that their tribulations will end when the Lord renders tribulation to those that trouble the saints. But when? "*When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord.*" But when? "*When He shall come to be glorified in His saints.*" These scriptures bring the two phases together and show that tribulation for the saints ends with judgment on the tribulators at His coming.

Notice, too, that the word "tribulation" (Greek *thlipsis,* which means pressure or affliction) has two interpretations. One is trial, in which the saints are always involved and will be until Christ comes as Deliverer. Jesus said "*In the world ye shall have tribulation; but be of good cheer; I have overcome the world*" (John 16:33). The other meaning is punishment or wrath. It is the wrath of God in judgment, and in this the saints will never be involved. Jesus also said "*He that . . . believeth . . . shall not come into condemnation* [*judgment*], *but is passed from death unto life*" (John 5:24).

(*To be concluded next week*)

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THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, November 20th — Ecclesiastes 2:1-17

" I withheld not my heart from any joy " (v. 10).

Solomon sought satisfaction in pleasure, but he failed to find it there. He tried various occupations but again was disappointed; he hired servants, bought flocks and herds, amassed wealth, procured the best music and a multitude of wives of high rank, but found that all these things provided no deep, satisfying, abiding satisfaction and happiness. To seek knowledge, mirth, wealth and life and to exclude God leaves the soul starved of that which alone can yield inner satisfaction. Things in themselves can never bring satisfaction to the heart of man. It is only as we set our affections on things above that earthly things will fall into their proper place and we shall derive satisfaction from both worlds.

Tuesday, November 21st — Ecclesiastes 3:1-15

" To every thing there is a season " (v. 1).

The government of God has appointed fixed laws for the well-being of man. We learn to adapt ourselves to these conditions of life, recognising that these laws are immutable and benevolent. God has given labour to man as a discipline and not as an end. He has made everything beautiful in its season, and has given to man the consciousness of eternity. It is indeed foolish of man to live in the midst of God's government without any personal fellowship with the Governor Himself. Those who order their lives by the law of God have touched the permanence and fulfilment of life; the fundamental sources of the universe are on their side, giving them gladness and satisfaction.

Wednesday, November 22nd — Ecclesiastes 5:1-19

" God is in heaven, and thou upon earth " (v. 2).

There is a fear of God which is slavish rather than filial; it lacks the notes of confidence, of trust and love. An intellectual belief in God which has no inner spring of faith and love never rises above the level of seeking to secure personal safety and of doing nothing which is likely to offend God. All this is good as far as it goes, but it lacks the positive note, the joyous note, the triumphant note, which notes are always present when life begins with the knowledge of the true God as He is revealed in the Lord Jesus Christ. God never intended our religious life to become a burden, an oppression, something which robs life of its joy. A true knowledge of God results in a deep and happy faith.

Thursday, November 23rd — Ecclesiastes 7:1-14

" In the day of prosperity . . . in the day of adversity " (v. 14).

The writer is arguing about life as it occurs, about the changing experiences of prosperity and adversity; it runs on along a line of a sort of balanced average. We speak about the rough and tumble of life, its ups and downs, its bright days and its grey days. The writer argues that the only way to live is to be indifferent to the changing phases or to use them to the best advantage. In other words, do not worry, take things as they come. This is the reasoning of the natural mind. The Christian has learned to relate life to the will of God. If the strain increases, if sorrows multiply, if temptations thicken, His grace will grow with every strain and match each hour.

Friday, November 24th — Ecclesiastes 8:1-13

" Who is as a wise man?" (v. 1).

Wisdom from above is the inalienable birthright of the child of God. And how much we need this wisdom as we make our way through this world ! Earthly wisdom is limited in outlook. Merely watching life " under the sun " as the writer is arguing, one reaches wrong conclusions, but observing it as a whole—that is taking in the larger view, seeing the things above the sun, beyond the material—one comes to a right interpretation. Because Christ, the true Wisdom of God, dwells in our hearts we are made intelligent, interpreting life not by the things which are seen but by the things which are unseen, not by the temporal but by the eternal. Such wisdom makes a man's face to shine.

Saturday, November 25th — Ecclesiastes 9:7-18

" Whatsoever thy hand findeth to do, do it with thy might " (v. 10).

This piece of advice is good; we should put our heart and soul into everything we do. If a thing is worth doing it is worth doing well. Although the advice is excellent the reasoning here is bad. The Preacher has had every advantage of testing the varied circumstances of life and has come to the conclusion that all is vanity. If this life is all, the earnestness will inevitably be misdirected. But there is a fuller life beyond this earthly sphere and the present is related to the future, therefore we must give a part of our thought and care not only to our appointed tasks but to ourselves. Just as men build arches of brick over a slight framework of wood, and when these are taken away the substantial, permanent material remains, so on the passing duties of the day we are building up habits and character which will live for ever.

Sunday, November 26th — Ecclesiastes 11:1-10

" All that cometh is vanity " (v. 8).

This is the language of worldly wisdom, of the man who is living on the material plane with no vital relationship with God, with no light from His word to give meaning and purpose to life. The man who sees nothing but vanity in the things of life sees nothing but vanity beyond the grave. Such a concept leads him to take hold of the present and extract from it all that he can rejoice in, because they are the only things of which he can be sure. This sums up the attitude of multitudes towards life. Faith gives breadth and true meaning to life on earth. Nothing is little, trivial or unworthy if your soul holds fellowship with God.

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C.1570

ELIM MISSIONARY SOCIETY FEATURE

(continued)

confidence; the heathen takes offerings up the highest mountain to appease the spirits so that they will send rain. The difference is based on the old choice that man has—to follow God or to follow Satan.

Africa gets into the blood—to us it is home, but most of all it is the place where God wants us to be, and

" On land or sea, what matters where ?
Where Jesus is, 'tis heaven there."

FLASH

E. J. Thomas reports that nine decisions were made at Liverpool last Sunday when they stood to their feet.

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ITINERARIES

The President:
November 25 (at 3 p.m.), Canning Town (church rededication); evening, East Ham.

London Crusader Choir:
November 25, Westminster Central Hall at 7; 26, Broadmoor Hospital; 29, St. Pancras Town Hall, Euston Road.

Elim Evangelistic Film Unit:
December 5, Balham.

Joseph Smith:
November 18, 19, Graham Street; 20-26, Kingstanding; 27—December 3, Smethwick; 4-7, Langley Green.

ENGAGEMENT

HUNTLY—TAIT. Mr. and Mrs. Hugh Tait (Clydebank) have pleasure in announcing the engagement of their only daughter, Maureen, to Stephen, younger son of Mr. and Mrs. E. Huntly, of Letchworth, and pastor of Elim Church, Aberystwyth. C.1573

WITH CHRIST

CAWOOD. On October 20th, Mr. Leslie Cawood, aged 47 years, Sunday school superintendent of Elim Church, Southend Hall, Bradford, suddenly taken, through road accident. "Severed only till He come." Officiating minister at funeral: Edward J. Jarvis.

DILLEY. On October 21st, Mr. Robert Frederick Dilley, aged 57 years, of Elim Church, Merriott (previously of Yeovil and Ilford Churches). "For ever with the Lord." Officiating minister at funeral: A. P. Atkinson.

HARRISON. On October 2nd, Mr. Alfred Harrison, aged 47 years, Sunday school secretary of Elim Church, Southend Hall, Bradford, passed peacefully into the presence of the Lord. Officiating minister at funeral: Edward J. Jarvis.

THOMAS. On October 20th, David John Thomas, aged 87 years, trustee, secretary, deacon and elder of Elim Pentecostal Church, Caerphilly (formerly choirmaster of City Temple, Cardiff), passed to his reward. Officiating ministers at funeral: J. B. Coleman, L. W. Green, J. J. Morgan, D. J. Green and J. Dick.

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THE ELIM EVANGEL

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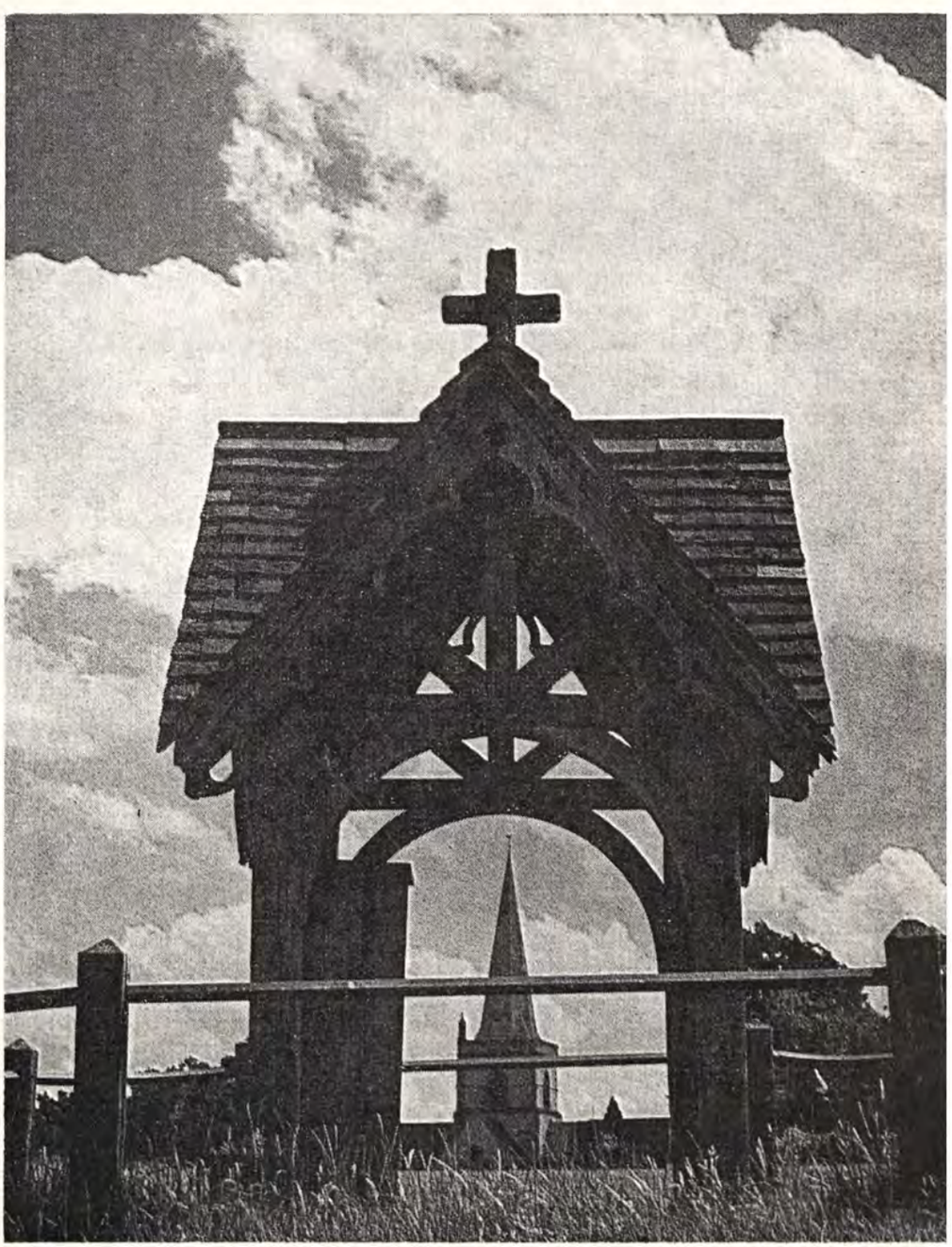
Brockham Green, Surrey



Photograph by Raymond Irons

DRUG ADDICTION

by Michael Priddle, B.Sc.,
TUTOR AT ELIM BIBLE COLLEGE, CAPEL

IN recent years the growing incidence of drug addiction in this country, especially among teenagers, has been a matter of great public concern. There are three main classes of drugs involved, namely the amphetamines (pep pills such as purple hearts), cannabis (e.g. marijuana), which are smoked, and the narcotics (e.g. heroin and cocaine), which are injected. Some addicts inject directly into a vein—these are known as "mainliners"—while others apply the needle into the flesh, a process known as "skin-popping." Many young people today take purple hearts, which are comparatively mild in effect, but these can cause addiction leading to a desire for more dangerous drugs like heroin. Hence these often intelligent youngsters, who at present take drugs purely for "kicks," will one day be lonely and unhappy, having become indescribably bound or "hooked" to one or more of them. At some time they will have arrived at what appears to be the point of no return, and their ever-increasing despair will be terminated only by an early death. A notorious drug called dextro-lysergic acid diethylamide (LSD), a powder which has to be dissolved in water and is one of the most powerful drugs of history, is even more dangerous than heroin. It can produce long sessions of amazing hallucinations—"visions of heaven and hell."

In this land it is possible for drug addicts to be registered as such by their doctors under the National Health Service, and thus their dosage can be controlled by prescription. This is at least a humane method, and probably kinder than the American approach of total restriction with harsh penalties, which only leads to crime so that money can be obtained to purchase drugs from "pushers." About eighteen months ago one newspaper gave an outline of the activities and personal views of six London general practitioners who supplied the bulk of British drug addicts with heroin and cocaine. The medical establishment accused them as a group of being irresponsible.

Attention must be given to the ages and classes of people affected by this vice. Some months ago I was deeply disturbed by a newspaper headline in which 250 schools in Birmingham were warned against the dangers of drug-taking. Heads had been instructed as to how to spot young addicts. At the sixth International Congress of Child Psychiatry in Edinburgh the secretary of the London committee for the study of drug addicts, a medical doctor, stated that schools had become hotbeds for drugs, with sixth-formers on heroin. He added that in the 1962-3 period amphetamine was the drug of initiation, but some youngsters were now taking heroin as their first drug. Also, it was becoming evident that the age of drug addicts was dropping. There have been reports, too, of drugs flowing freely among university students. One source claimed that Cambridge undergraduates could easily buy marijuana cigarettes at 2/6 each. However, drug-taking is most generally associated with the beatnik population. These folk, although usually homeless and jobless, enjoy a peculiar friendship and fellowship among themselves. Many can only be described as layabouts, and the group as a whole includes both the mentally deficient and the exceptionally intelligent. Those who have counselled beatniks will agree that they like talking and usually have strong views on most subjects, including religion. Their initiation has often been facilitated by a rebellion against society, a desire to run away from responsibility or from an unhappy home. When questioned as to why they do not attempt to readjust themselves socially they usually state that because they have no address it is impossible for them to obtain help from the National Assistance Board or to consider regular employment.

There are several ways of obtaining drugs besides the legal one of National Health Service prescription. In recent years a recommendation has been made to stop doctors treating addicts in their surgeries. Treatment centres would be established and then a doctor could only prescribe heroin or cocaine by special permission. Illegally, drugs are stolen from chemists or smuggled from abroad and circulated among young people in coffee-bars and clubs. The drug pedlar or "pusher" often earns a lucrative living by his evil practice of selling drugs at a high price. It is astonishing what addicts will pay for the sake of a "fix," and in many cases prostitution, homosexuality and other vices are the means of obtaining the price. Established addicts sometimes take more than they require from their doctors and illegally sell or donate their excess supplies. The fact that it was possible to make a drug causing hallucinations from morning glory flower seeds produced a national sensation. It should be stated that there is an international criminal conspiracy supply-

ing drugs, particularly to the multitudes of American addicts.

Lord Parker, the Lord Chief Justice, has warned that stiff sentences will be imposed on persons involved in the trade of drug-taking. Anyone found running a club where drug peddling and drug-taking took place and actively assisting the trade could expect a prison sentence measured in a considerable number of years. There has been a call for the stricter control of clubs, many of which are used for pushing drugs, and for international action. Metropolitan Police dog trainers have succeeded in training two Labradors to forget the scent of man and to pick up only the scent of marijuana. Quite naturally, there has been much concern on the part of the National Union of Teachers, which has asked the Government to act against back-street clubs where drug pedlars are building a growing trade among young people. The Home Secretary, Mr. Roy Jenkins, comparing the 1961 and 1965 reports of the Brain Committee, which is particularly concerned with drug addiction, observed that addiction to narcotic drugs in 1961 was small and trafficking negligible, except in marijuana. Since that time, however, the position had worsened considerably. Misuse of amphetamines had increased alarmingly, there had been a steep rise in heroin and cocaine addiction and LSD was now coming to the fore. The most disturbing advances were taking place among young people. In 1959 and 1965 the respective numbers of addicts known to the dangerous drugs department of the Home Office were 454 and 927, and 521 of the latter were addicted to heroin. There were no known teenage addicts in 1959, but by 1964 there were forty, and in 1965 this number had increased to 145, all but eleven taking heroin and cocaine. Mental hospitals report a very heavy failure rate in treatment. What a glorious opportunity for the Church!

A short word should be given concerning the pro-

(*continued on page 757*)

PROVISION FOR PREACHERS

"Planted by the waters" (Psalm 1)

By F. G. EVANS
MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

THE Christian life has many descriptions in Scripture. It contrasts sharply with the natural life we all possess. It is walking with Jesus. It is being born again. It is being good ground in which God's Word finds root. In Psalm 1 it is like a tree planted by the rivers of water, while Paul speaks of being transplanted into the kingdom of God's dear Son.

Transplanted into a different soil

We are all born into the natural soil of human frailty, sin and weakness, inequality, war and suspicion. The weakness of human nature and the corruption of society as well as the inadequacy of human wisdom and the ineptitude of its planning are facts we live with. Can it be possible that there is a way of escape? Men seek quiet retreats and desert islands, and some, like Sir Francis Chichester, risk life itself to escape the rat race. Thank God Jesus has made the way of the cross.

Psalm 1 shows the tremendous contrast between the godly and the ungodly man. The godly man is like a tree planted by the rivers of water. He is in the world, but with roots that go deep into the subsoil of God's provision, like the plant that seems to spring up out of the rock but roots in the earth below.

Trusting in a different person

Some people we are forced to trust, others we choose to trust, but most of us trust only ourselves in the final analysis. The Christian has come to trust in a different person, not self, or a politician, or a reformer, or a military leader, but Christ. Testimonials by the million could be provided, and I have never known one occasion where Christ has failed. Trust not in religion but in a living, wonderful, loving Saviour.

Triumphing through a different power

On the winning side even when one is sure one is losing. Not dependent upon human resources but kept by the power of God. "If God be for us, who can be against us? What tremendous guarantees are given in the Bible. Nothing can separate us, nothing can harm us; nothing we need is denied; security is ours. Perfect happiness without a single cloud is our certain portion and we are to share in His universal rule; not through war or social service, scientific discovery or £. S. D., paper or otherwise. All this is the gift of God through our Lord Jesus Christ. Still in your sin, weak and struggling, doomed to fear and judgment, because you are independent enough to go to hell without a Saviour rather than accept Jesus! Why not accept Him now?

Elim Pentecostal Church News

PAISLEY ELIM CHURCH BIDS FAREWELL TO PASTOR AND MRS. L. W. GREEN

ON Sunday evening, September 24th, L. W. Green preached his last sermon as a full-time pastor, for, after thirty-three years in the work of the Lord, to put it in his own words, he is retiring to go into full-time ministry. Our hearts were moved as we listened to the final exhortation: "Keep the great securities of your faith intact by the power of the Holy Ghost that is in you" (Moffatt's rendering). The message came to us with all the fervour and zeal so characteristic of Pastor Green's preaching throughout his three years at Paisley.

On the following evening a large congregation met to bid farewell and pray God's blessing on Pastor and Mrs. Green. With us were friends from neighbouring Elim churches and members of local evangelical fellowships.

Ministering brethren were asked to relate in two minutes recollections of their acquaintance with Pastor Green as a fellow minister, and Mrs. Ladlow, the only sister on the platform, told of some of the sweet times of fellowship she had enjoyed with Mrs. Green.

Telegrams were received from the minister and deacons of Mr. Green's previous charge at Caerphilly, and from a member of the Paisley assembly who was unable to be present. The quotations Acts

Pastor L. W. Green with members of the Paisley church session.

20:27 and Psalm 121:8 were most appropriate to the occasion.

"The fruit of his ministry is evident, for I see in the congregation tonight some who have been converted, some who have been healed and others who have been baptised with the Holy Ghost within the last three years," said one of the three deacons who spoke briefly in appreciation of Mr. Green's ministry.

The Caerphilly assembly sent a beautiful bouquet of flowers to Mrs. Green. Two Sunday school pupils presented a beautiful ornament to the pastor and his wife from the Sunday schools. Last, but not least, our treasurer presented, in his own humorous way, a cheque from the congregation as a practical token of their appreciation of the ministry of Pastor and Mrs. Green. Mr. Green acknowledged the gift, then reiterated his text of the previous evening, "Keep the great securities of your faith intact by the aid of the Holy Spirit which dwelleth in you."

ROBERT S. WIELAND.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 10 *FIRST AND LAST*

Can you fill in the blanks to complete the names of the following Bible men ?

CHILDREN'S QUIZ

1. D - - - - l.
2. D - - - d.
3. A - - m.
4. N - - h.
5. M - - - s.

ADULT QUIZ

1. A - - - n.
2. C - - - - - - s.
3. A - - - - - - - s.
4. C - - - b.
5. A - - - - s.

ANSWERS TO CHILDREN'S QUIZ

1. Daniel.
2. David.
3. Adam.
4. Noah
5. Moses.

ANSWERS TO ADULT QUIZ

1. Achan or Aaron.
2. Caiaphas.
3. Ahasuerus.
4. Caleb.
5. Agabus.

LONGTON **Pastor: A. O. Johnson**

On the occasion of a recent missionary weekend at Longton the preacher was Pastor Leslie Wigglesworth. On Saturday evening the church was full, supported by neighbouring churches. On Sunday afternoon our Sunday school gave Pastor Wigglesworth £12 in ship halfpennies. On Sunday evening we were challenged to be willing to say "yes" to God should He tell us to go. On Monday evening Pastor Wigglesworth was given £70 by our missionary secretary on behalf of Longton. Our minister, Alex O. Johnson, summed up the weekend by say-

ing we had been greatly blessed, enlightened and challenged.

J. AND R. HOLMES

CROYDON **Pastor: W. J. Maybin**

Recently the junior church took the evening service on the occasion of their anniversary. The primary section delighted the congregation with their singing, and then the older children presented a programme entitled "The Gospel Ship." Behind a very realistic model, floodlit from the sides of the church, they sang and recited, to present the gospel to all who attended. Uncle Leslie Todd (Thornton Heath) followed with a very interesting illustrated address which won its way into the hearts of old and young.

The missionary harvest services just ended were well attended, and Pastor and Mrs. David Lewis were the special guests for the day. The ministry of our brother was challenging and uplifting.

Instead of the usual display of produce, only flowers were on display, the people being asked to give their thanks to God for His goodness by contributing to the missionary cause.

L. HOPPER

SOUTHAMPTON **Pastor: A. Brooks**

The marriage of Wai How Hui (Grafton) and Kwok-Lan-Leung (Lan), two young friends from

Hong Kong, on September 16th caused much excitement at Park Road, Southampton.

Grafton, who is completing his studies at Southampton University, has been worshipping with us for a year. On learning that his bride-to-be was coming to England, Pastor and Mrs. Brooks did all they could to see that our young friends had a day to remember.

Due to the disturbances in Hong Kong, Lan had difficulty in obtaining her visa, but the Lord overruled and she arrived in England at the beginning of September.

The church members rallied round, one acting as father and another as best man, and Rita Brooks was bridesmaid. Some of the ladies were busy during the week preparing for the reception and others acted as waitresses. Another member saw they had a very special wedding cake and stand.

It was a great occasion, especially as there were seven different nationalities present: from India, Singapore, Malaysia, Hong Kong, Australia, Greece and, of course, the British Isles.

This report would not be complete without saying that a special service was held at Lan's and Grafton's church in Hong Kong, and it was wonderful to feel that although so many miles parted us we could be one in the Lord Jesus. J.W.

NEWCASTLE-UPON-TYNE **Pastor: F. Lavender**

Pastor David Ayling recently conducted a short but successful crusade in the Elim church, Newcastle-upon-Tyne. In preparation we had distributed 15,000 newspapers and about 2,000 invitation cards and letters. The crusade included a Sunshine Corner (when the average attendance was 370), adult crusade meetings and late-night specials. There were over twenty decisions, most of them by young men aged between sixteen and twenty-three. On the final night, in a well-filled church, Mr. Ayling invited those who had made decisions to come forward and take their stand at the front of the church. It was a moving sight to see the space in front of the pulpit filled with these young men testifying to their new-found faith in Christ. We are deeply grateful to God for the ministry of Pastor Ayling and for the hard work he put into the crusade.

At the first Sunday school following the crusade we had more than double the number previously attending, and the first regular Sunshine Corner meeting had over 130 children present.

F. LAVENDER

SPRINGBOURNE, BOURNEMOUTH **Pastor: J. Osman**

We rejoice in the wonderful provision of our God. Our Sunday school was badly in need of a new coach; our old one was unfit to pass the M.O.T. test and we know we would lose a large number of our scholars if we had no transport for them. Pastor Osman said, one Sunday morning,

(*continued on page 751*)

THE ELIM
EVANGEL

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EDITORIAL

SINCE the resumption of pricing freedom at the end of June the prices of more than seventy-four magazines, journals and newspapers have increased. The trade expects more increases. Last year more than 500,000,000 women's magazines were sold. Increases in charges have been as low as 1d. (*Women's Weekly* and *Women's Realm*), some have gone up by 6d. (*Woman's Story* and *True Romance,* now 2/-) and some are 1/- more (*House Beautiful,* now 3/-).

The *Colliery Guardian* costs 5/- to produce, was sold at 1/6 and now costs 2/—"a ridiculous situation" says an Argus Press spokesman.

During the past three years EVANGEL production and distribution costs have risen by about £50 per week, but our charge per copy is still held at 6d. All who know about costing will appreciate this achievement.

The acuteness of the situation is enhanced by bearing in mind the huge sales of the magazines before mentioned: *Women's Weekly* 1,500,000, *Women's Realm* 1,300,000, *Nova* 153,700 a month, *Flair* 127,300 a month. The Thomson Organisation has raised the prices of its *Family Circle* and *Illustrated Carpenter and Builder,* and more increases are planned. These huge circulations, combined with massive revenue from advertising—£30,000,000 worth in women's magazines alone last year—do not solve their almost insuperable financial difficulties. But they emphasise our problem.

Readers of the EVANGEL will be justified in feeling that all this is leading to one conclusion—the price of the EVANGEL to our readers is going up. But no! If our circulation were to increase by another 1,000 we would get by. In fact to achieve this it would be more profitable for EVANGEL readers to become two-EVANGEL purchasers, and use one copy for propaganda, than to pay 7d.-9d. for each copy at some future date. We know, of course, that many readers already buy more than one EVANGEL for propaganda purposes and for interested friends.

Of course, the EVANGEL has certain advantages the periodicals above mentioned do not have. In addition to our printers' very competitive charges no contributors receive any remuneration for their articles. We are sure that our readers would wish us to express our indebtedness to our writers for their excellent contributions to the content and success of the magazine.

Ministers can assist them and us tremendously by displaying the posters sent to them, but more by announcing the EVANGEL regularly, by encouraging new readers and by drawing attention to the help that will accrue by all members interesting themselves in our denominational magazine.

CHURCH NEWS *(continued)*

" There must be somewhere in Britain just the coach we need, so we are going to pray and ask God to lead us to it," and that is just what He did. We obtained our coach from the Russian trade delegation in London. It is in first-class condition and had been used only for taking Russian children to school. The following Sunday morning saw us all gathered on our car park at the side of the church for a service of dedication. Truly we can praise God, from whom all blessings flow.

The first weekend in August was a blessed time when Pastor Osman celebrated his twenty-first anniversary in the ministry. We were privileged to have Pastor and Mrs. H. W. Greenway with us for the weekend. September 18th was Pastor and Mrs. J. Osman's first anniversary here at Springbourne. We give thanks to God for the way He is using His servants in our midst.

A. L. WATKINS, Sunday school superintendent.

Sunday, October 15th, was our Sisterhood Sunday and our visiting speaker was Mrs. L. Walker, from Worthing. We shall long remember her address on " This is the day the Lord has made." The anointing of the Spirit was upon every item. The ladies'

The new bus being dedicated.

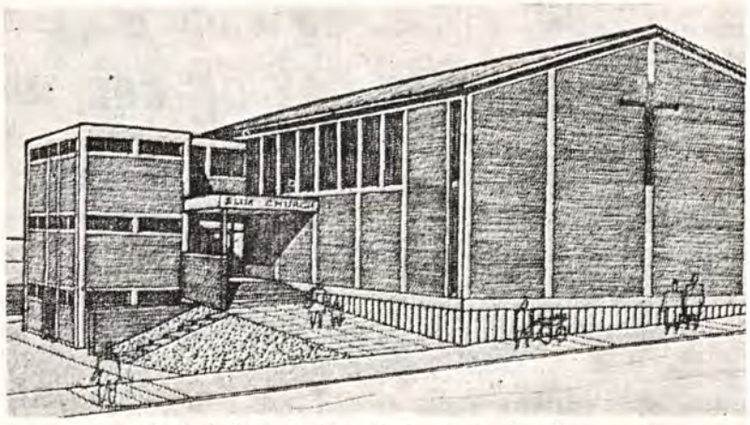
choir, trained and conducted by Mrs. Osman, rendered two lovely pieces.

It was a new venture on October 18th to hold a Michaelmas rally, when visiting Sisterhoods were asked to bring a bunch of Michaelmas daisies for delivery to the elderly. Our speaker was our own president, Mrs. M. Osman, who held everyone's interest with an address on Queen Vashti. We had as our guest choir the Springbourne S.A. Singers and our soloist was Mrs. Ruth Watkins.

W. BUSH, secretary.

ELIM PENTECOSTAL CHURCH, GRAHAM STREET, BIRMINGHAM

ONE of the greatest ventures of faith is commencing in the heart of the city of Birmingham. A new church building is being built on Newhall Hill and the corner of Graham Street. After nearly six years



Artist's impression of the new church.

of untiring effort and prayer a great company recently gathered on the new site to dedicate the site and the building work to God. There was great joy and praise as prayer was offered to God for the fulfilment of His promises in providing such an excellent site in the city centre.

The present church building is loved by multitudes of people. Thousands have gathered throughout the years at this centre of Pentecostal evangelism and Bible ministry. Ministers and missionaries from many parts of the world have ministered to crowded congregations, and wonderful manifestations of the power of the Holy Spirit have been witnessed within its walls. Now the building (approximately 150 years old) is dilapidated and ready to be demolished as soon as the congregation moves into the new church. The faithfulness of the Graham Street members is outstanding. Their generosity is an inspiration to those who pray and work for revival. The people have given to home and foreign missions with joy and gladness, and oft-times at great sacrifice. God is rewarding them now as they see the work proceeding on the new site, and, D.V., they will experience the joy and happiness of a beautiful church with facilities that will give them pleasure and happiness as they gather with their friends.

During the past six years the church has gathered over £20,000 towards this venture. The site has cost £16,300 and the building will cost a further £50,000. It is thought that there are many Christian friends who would wish to send a love gift towards this

(continued on page 757)

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

IV. THE GREAT DAY OF GOD

(*concluded*)

If we refer back again to the seven-year theory we shall find that Paul definitely did not believe in the rise of Antichrist *after* the saints were caught away. In 2 Thessalonians 2:3,4 he writes: "*Let no man deceive you by any means: for that day* [the day of Christ] *shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition . . . so that he as God sitteth in the temple of God, shewing himself that he is God.*" He also tells us in verse 8 that the Antichrist will be destroyed at the coming of Christ. I like the precise description of that coming: at the "*epiphanea* of His *parousia,*" the "manifestation of His presence." Paul makes it quite clear that the Antichrist will appear *before* the day of Christ, and be destroyed at His coming.

The fourth beast

The "he" who hinders the manifestation of the man of sin of verse 7 in this chapter was none other than the reigning Cæsar of the Roman empire. Irenæus, disciple of Polycarp, first mentions this hinderer as the Roman empire. From him downwards the fathers are unanimous that Antichrist was to reign at Rome, else why should the reigning power be a hindrance? Paul, by what he writes in his second epistle to the Thessalonians, must have known this too from his reading in Daniel that the "little horn" which would make war against the saints would arise from among the ten horns of the fourth beast, the Roman empire. This was the general belief throughout the reign of the papacy, right up to the Reformation. The theory of the seven-year period after the taking up of saints was introduced sixty years after the Reformation began, by Ribera, a Jesuit priest, in 1580, undoubtedly to try to turn attention away from the papacy, which was now recognised as the tyrannical Antichrist by the leaders of the Reformation.

Coming back to our theme, we see that the next great event in the drama of time will be the return of the Lord Christ in power and great glory. One day the heavens will glow with the splendour of His coming. Brighter than the noonday sun, a more brilliant spectacle than any sunrise or sunset, Jesus Himself, the glorified Man of Calvary, still bearing in His body the marks of His passion, will come with the clouds of heaven, descending first into the air to meet His own loved ones, the saved of all nations, kindreds and tongues, and then with them descending to the Mount of Olives, the very spot from which He ascended outside the city of Jerusalem.

Every dispensation of human life from Eden onwards has ended in tragic failure, followed by a divine and often catastrophic intervention. Jesus Himself indicated that it would be so in the day of His coming. As it was in the days of Noah, and in the days of Sodom, so would it be in the day when the Son of man is revealed (Luke 17:26-30). Such will be the advent of Jesus Christ as He steps again out of His eternity into time, as once before He came out of eternity to become the Babe of Bethlehem—a child of time. Now He comes with an impact so stupendous, so staggering, so irresistible, that the whole world will stand aghast.

Daniel's description

To use Daniel's apocalyptic description, it will be as a mighty stone striking a great image on its feet until it comes crashing down to ruins; the stone swelling into a mighty mountain that fills the world (Daniel 2:34, 35, 44, 45). It will be as the enthronement of a king in a kingly city, whose arrival from the skies bursts upon an unprepared world like ten thousand tornadoes, whose attendant courtiers will be legions upon legions of angels; whose *parousia* will be secretly communicated to myriads upon myriads of believers who await His coming. They will be suddenly, mysteriously, rap-

turously transformed by the Spirit of God and caught up in the skies, without wearing space suits or being sealed in blast-off capsules, to meet Him as He descends. They will then descend with Him as the loyalists of the new régime, to assist Him in the subjugation of a delinquent dominion!

What a crowning! What a coronation! What a gathering of the ransomed that will be!

The climax of the ages

The kingdom of God, for which Jesus taught us to pray, will come with the advent of the King Himself. His dominion will be absolute throughout the whole world. This will be the climax of the ages.

When Satan has had his fling and wrought out his most devilish designs, when he has gone to the end of his tether (for he is tethered indeed since Calvary), when man has done his worst and has flagrantly flown in the face of his finest Friend, when the combined and cumulative efforts of human ingenuity have striven to build a temple of peace on earth's green fields which in the end will only come crashing to its dismal ruin, when the dispen-

(*continued on page 756*)

Elim Missionary Society feature

THE BIBLE IN SCHOOL

By HILDA JOHNSTON

THE teaching of Scripture in our primary and secondary schools plays an important part in the education of young people. We are grateful that here in Kenya the doors are open to the teaching of the Bible in the schools. I have been engaged in this work for nearly fifteen years in the same school. This school, here in Nairobi, is one of the largest mixed African primary schools in the city. There are approximately 900 pupils. The classes are from standard one to standard seven, and the school continues to grow, with additional classrooms being built. There are over 200 children in standard one, and all the other grades are double streams.

Pastor and Mrs. Tom Johnston with Godfrey Rwakiterate, whose testimony recently appeared in "Elim Evangel."

This work is a great challenge as I try to meet the need here. I teach all the grades. There are Roman Catholic and Muslim children, and they are free to come into my classes if they so desire, and often many of them do. The lessons are all prepared and taught in series to meet the needs of the various age groups. All my lessons are illustrated and made interesting, and in this way the Bible becomes a living Book. Special attention is given to senior classes, as soon many of these young people will take their place in serving their own country, and will find themselves facing problems new to them.

God has been blessing in these classes in recent months, and several of these senior pupils have been led to the Lord right in the classroom. This gave me great joy and made me feel afresh that this work is really worth while. Recently I have also met several young people who were in school in my classes a few years ago, and how thrilled I was to know that

Mrs. Johnston discussing the Bible with some of the seniors.

(*continued on page 758*)

YOUTH PAGE

REMEMBER NOW THY CREATOR

ONE of the most thrilling texts in the Bible, as far as the purely earthly is concerned, exquisitely revealing the love of the Creator, is this: "Who hath given us *all* things *richly to enjoy*" (1 Timothy 6:17); and it was to a young man Paul said it. So Solomon, centuries before: "*Rejoice*, O young man, in thy youth" (Ecclesiastes 12:1). Youth is a marvellous gift of God. The abounding vitality, the keen edge that all pleasure has in youthful vigour, the boundless horizon, the "all things" that *may* happen, the golden dreams, the undiscovered countries—youth is, as Solomon calls it, "the springing of the dawn." It is the time when a man can still choose what he will be; life is still a vast, unexplored gold mine; eternity itself can still be made the most wonderful of all eternities. In every young man, every young woman, there lies slumbering a hero, a heroine, who can lead others up the heights of life; a warrior, in whose heart slumber later and better Waterloos; a saint, a pivot-point where God's sanctity and glory can reveal themselves afresh on earth.

Face to face with facts

But now Solomon brings youth face to face with facts. "But for all these things God will bring thee into judgment." This is not said to crush the joy, but to ensure it: so if we were sending an express train over an iron bridge which it had never before crossed we should first examine the mighty girders and buttresses to *know* that all is safe. Judgment can be the highest approval. God gives us each one youth only; no medicine, no hygiene, can keep it beyond its years: "If a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many." "For all these things God will bring thee into judgment"; therefore so invest "all these things" as to reap a joy in the judgment that angels will envy, for otherwise the judgment may fall now. The heir to a tobacco estate in America who, by his own statement, had "tried everything" made away with his life, writing in the fly-leaf of a book "Died of old age at twenty-one."

The secret of the joy worth having

So Solomon instructs youth exactly what to do: "*Remember now thy Creator* in the days of thy youth." Solomon yields the secret of the only joy worth having, the only joy that is imperishable, the joy for which God made every human soul: *God Himself*. "Rejoice, O young man, in thy youth"; and, in order that you *may* so rejoice, without limit and without sin, "remember thy Creator." He made your body for joy, and He wishes to make your spirit joy-full: He wants your youth glad, buoyant, strong, but also obedient, reverent, pure; and that is perfect joy. He would deliver you from an accusing conscience, a bitter remorse, a withered old age, a wasted life. Therefore "remember thy Creator." Remember Him—and pray; remember Him—and believe; remember Him—and obey; remember Him—and love. For the Creator is the Saviour; "all things were made by Him, and without Him was not anything made that was made" (John 1:3).

Solomon dates the memory

Finally, Solomon dates the memory. "Remember *now* thy Creator, *in the days of thy youth*." Why? (1) Because youth is the God-ordained time for salvation. It was the first-fruits and the first-born which were given to God; and the manna had to be gathered in the morning—he who waited till the evening got none. The enormous majority of conversions take place before twenty. "They that seek Me *early* shall *find* Me" (Proverbs 8:17). (2) If a business man is to be successful he must be apprenticed early; if we have any hopes of a glorious future, and plans for a magnificent eternity, it must be while our nature is plastic, and while sin's tyrannies are more easily broken. Even if we start at the earliest we can never start before God called us, or before God loved us; and we shall find the longest life all too short for the infinite ambitions of a golden discipleship. (3) Not to remember God

(*continued on page 759*)

Women's Page

BOOKS

by Margaret M. Ladlow

"OF making many books there is no end" (Ecclesiastes 12:12). These words came to my mind as I gazed at the great array of books handed in and displayed at our local "Feed the Minds" campaign. There was a great response by the public and over 3,000 books have been dispatched overseas and some 4,000 more have been put on sale to swell the funds. Books have a great fascination for many people. This was borne out by the attendance at the book sale, where I saw housewives, ministers, students, teenagers and children all poring over the stalls with equal concentration. In fact some whole families had made the trip to the sale and were obviously enjoying browsing over the books and purchasing quite a few.

In the street outside a van was being loaded with Christian books and those of educational value for dispatch to countries where people are fast becoming literate and are crying out for something to read. Let us hope and pray that the Christian Church can put good books into their hands before communistic and atheistic books are given to them.

I saw my husband looking longingly at the many boxes of theological books. What a world of Christian literature has been handed down the centuries since the Scriptures were penned and collected together to form the most wonderful book in the world and the one which is still the world's best seller. We think of the painstaking work of the scribes, the dedicated task of the translators, the courage of the printers such as Caxton, and the great flow of sound evangelical writings which came as a result of the Reformation. Each subsequent surge of spiritual life has resulted in the production of more books, and all of them stemming from the Holy Bible, the Word of God, telling its matchless stories and commenting and enlarging upon its themes and truths. I love to read those delightfully intimate words of John: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25). John would certainly be amazed if he could see the vast amount of Christian literature in the world today.

We in the western world are very privileged indeed. Let us read our Bibles and feed our minds on its life-giving truths and promises. Let us buy good books, give good books, fill our shelves with good books, for a home without wholesome Christian literature is poverty-stricken indeed. In a day when so many young people spend so much time watching television with its oft-times degrading influences we Christians should be doing all in our power to feed the minds of the young folk who come under our care with good wholesome Christian literature.

I was very touched today by a letter from David Mills, our missionary in Ghana, telling how in the village school recently commenced by Elim workers they are teaching the children to read but have no books to give them. He appeals for any kind of children's books. In a land where there are almost no books produced for children a book given to a child is a priceless possession.

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SECOND FIDDLES

IN the Old Testament God used to speak to the Jews through prophets, but for 400 years there had been no prophet and devout Jews were worried about this. Then suddenly there was news of a strange man who was doing strange things. He was a big, strong, black-haired man and he wore strange clothes made from camel's hair and had a leather belt about his waist. Now this was exactly the sort of clothing that Elijah wore hundreds of years before, so some of the people were frightened and thought it was Elijah come back from the dead to judge them because of their evil ways.

This man lived in the wilderness and fed on locusts and wild honey. He was preaching and telling the people to repent of their evil ways and to be baptised, and folk from Jerusalem and Judæa and all that district were flocking out to the desert to hear him. As soon as they heard him preach they knew that he was a man sent from God. Who was he? He was John the Baptist. The people were so impressed that hundreds of them were baptised by John and would have worshipped him, but he told them that he was only a light set in a dark place to point the way to the real prophet of God. He said "There is another coming soon to preach to you; He will tell you what to do; He is the Greatest; He is the chosen of God and He is coming to save you."

So John the Baptist was a second fiddle. That's not an easy thing to be, is it? Sometimes we start doing something for God and then along comes someone who can do it better than we can, so what do we do? Do we say "I thought of it first, so I'm the boss," or do we take a back seat and say "Please carry on; you do it so much better than I can"? God needs every second fiddle He can get, for there is only one leading violinist in every orchestra but lots and lots of ordinary violinists. So let's be as good as we can and be ourselves for Jesus. Let's do all we can to bring other boys and girls to know Jesus as their Saviour. That is what John the Baptist did, and that is what I want to do too. Then one day we'll hear Jesus say "Well done," and that will be a great day for all of us.

God bless you. Lots of love from

AUNTY MAY.

WINDOWS ON JERUSALEM (*continued*)

sations have run their course and man's day is ended, then, and then only, will the temple of peace be raised on a foundation laid in blood at Calvary, laid by the pierced hands of Him whose crowning name is the Prince of Peace.

His peace shall prevail

Then every knee shall bow to Him, every tongue confess Him, every lip bless Him. Then His peace shall prevail over the world He has made. Then the world will be reborn by His power and might as men and women are now reborn by His Holy Spirit. Then will the cry resound: "*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). "*Even so come, Lord Jesus*" is our prayer, as it was John's.

At the beginning of this thousand-year day of God which opens with the advent, Satan will be cast into the bottomless pit, but at the end of the millennium he will be loosed from his prison and allowed to go out to deceive the nations. The reason for this is that during the reign of Christ millions of people will have lived under the most ideal conditions, with no temptation, and with Christ visibly seen of men, with the curse almost totally obliterated from the earth and everyone taught to worship the Lord (Zechariah 14:16; Isaiah 66:20).

Worthy of a place

Many will have learned to love the Lord Jesus and will give Him implicit obedience and service. They will live on, and become worthy of a place in the new heaven and the new earth which God will create. Others will have obeyed Him only because they were compelled to. When Satan is released these mortals will join him in a last bid to conquer the world. They will actually encircle the holy city of Jerusalem, which is the camp of the saints (Revelation 20:9). All those mortals who choose to join Satan will die by fiery judgment from heaven. Satan will be cast into the lake of fire and the millennium will end with only those mortals

who have given unfeigned love and obedience to Christ remaining alive.

The great white throne

The great white throne will then be set up, probably in space, and all those of every dispensation whose names are not written in the Lamb's book of life will come to judgment (Revelation 20 : 11, 12).

That the earth will finally be destroyed at the end of the great day of God is clear from the second epistle of Peter. "*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness*" (2 Peter 3 : 10, 13).

(Mr. Hathaway's final studies will appear in the new year)

CHURCH REPORTS (*continued*)

work. The minister, Pastor F. Cole, will be grateful for any such kindness. Such gifts should be sent to Elim Headquarters, 297/299 High Street, Cheltenham, or to the Graham Street treasurer, Mr. H. Wells, 65 Kempson Road, Castle Bromwich, Birmingham. A number of gifts have already been received, and special mention must be made of the kindness of the Old Hill Elim church in contributing £150 towards the work.

The minister, deacons and members of Graham Street church send greetings to Elim members at home and overseas. EDWARD F. COLE.

DRUG ADDICTION (*continued*)

cess of "withdrawal," the initial period after the supply of drugs to the body has been stopped. In hospitals drugs are given to ease the effects, but the addict often undergoes it privately, when he is said to go "cold turkey." First of all there is sweating at the temples, then come hot and cold shivers, sickness, trembling, a sensation of "red-hot needles" and lastly depression. This terrifying experience generally lasts three days.

The introduction of drug addiction can probably be described as the Devil's master-stroke. How else can it be depicted when we appreciate that our own children may well be introduced to an environment of drug-taking at an early age? The Christian Church has the answer in her own hands. During the ministry of our beloved Lord a distraught father brought his lunatic son to the disciples, expecting them to be able to heal him (Mark 9 : 18). The Master's critical remarks (v. 19) make it clear that they should have been able to meet the situation victoriously. He supplied the only remedy for impotent service: "This kind can come forth by nothing, but by prayer and fasting" (v. 29). After a prolonged period of tarrying at a later date, "suddenly there came a sound from heaven as of a rushing mighty wind . . . and they were all filled with the Holy Ghost" (Acts 2 : 2-4). We must not limit the scope of the baptism in the Holy Spirit, for it is infinite. Only the reception of a power akin to that outpoured on the day of Pentecost will meet the drug addict who longs for total deliverance. We must recapture the true spirit of tarrying, of spending literally hours in the immediate presence of the Master. This will be very costly, but it is the only answer if the deep needs of addicts and others are to be met. The world should be able to look to the Church with confidence, knowing that believers have the resources in Christ to minister to them. Thus the entire problem is a personal one. Special outreach activities, including centres for the rehabilitation of drug addicts, may help, but there are no substitutes for prayer and fasting, when we deliberately shut ourselves away from the things of the world and become preoccupied with the Lord. May the realisation of our powerlessness drive us to this wonderful practice!

COMING EVENTS

BIRMINGHAM, Kingstanding. November 20-26. Elim Pentecostal Church, Warren Road. Weeknights at 7.30 (except Friday). Sunday at 11 and 6.30. Preacher: Joseph Smith. Convener: R. J. Morrison.

BISHOP AUCKLAND. December 9, 10. Elim Pentecostal Church, Tenters Street. Reopening services. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent). Conveners: F. Lavender and D. S. Williams.

LOWESTOFT. November 26. Elim Pentecostal Church, St. Peter's Street. Farewell services of A. Greaves on his retirement. Preacher: J. A. Wright, Southend-on-Sea.

LOWESTOFT. December 1. Elim Pentecostal Church, St. Peter's Street. Induction of Paul Quest at 7.30 by H. Burton-Haynes (District Superintendent).

NEWHAVEN. December 9. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: B. R. J. Garrard (High Wycombe).

NEWTOWNARDS. November 19—December 10. Elim Pentecostal Church, Court Street. Campaign by William Hartley. Saturdays at 7. Weeknights at 8. Not Fridays.

PALMERS GREEN. November 25. Elim Pentecostal Church, Russell Road (off Bowes Road), N.13. Farewell service of P. Quest. At 7. Tea at 5. Preacher: J. C. Smyth (Cheltenham).

TORQUAY AND PAIGNTON. November 25, 26. Great rally in Elim Pentecostal Church, Princes Road, Torquay, on Saturday at 7. Sunday at 11 in Elim Pentecostal Church, New Street, Paignton. Sunday evening at 6.30 in Elim Pentecostal Church, Princes Road, Torquay. Preacher: T. W. Walker, Field Superintendent.

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

BOOK REVIEWS

MUSIC RELEASE. A new booklet just off the press.

THE new *Elim Festival Songster,* No. 8, compiled by Douglas B. Gray, is now ready. It contains fifteen gospel songs for choirs, quartets, soloists, etc., and a collection of many new and a few old favourites not previously published in this country. What value—all this new material for only 2/- per copy, or 1/9 per copy if twelve or more are ordered at the same time. Supplies are available from the London office (music department), 15 Rodenhurst Road, London, S.W.4.

Some of this song material will be used during the coming months at many local and national musical events, including the great annual Elim meetings on Easter Monday in the Royal Albert Hall. Meanwhile secure your copies (there is a limited supply) and enjoy these great songs and melodies now in your home and in your musical ministry.

The booklet includes the favourites:

" No turning back,"
" On to Pentecost,"
" At the name of Jesus " (new tune),
" Wherever He leads I'll go,"
" You can tell out the sweet story,"
" Jesus Himself drew near,"
" Yes, I'll sing,"
" Jesus is the answer."

Limiting God, by John E. Hunter. A Victory Press paperback, price 6/6 net.

This is a book designed to point out that we Christians are just as guilty as the Israelites of old of limiting God's power in the world today. The theme of the book is based on Psalm 78, where we read that Israel " turned back and tempted God, and limited the Holy One of Israel."

The author shows how we may reduce God (so to speak) by our inadequate conception of Him through our selfishness, fear, unbelief, disobedience, failure, pride, etc.

It is not a negative book, but woven into its message is the answer which will ensure success in Christian life and witness.

The author, formerly a headmaster, is now on the staff of the Capernwray Missionary Fellowship of Torchbearers.

It is a book to challenge our limitations of God, and to encourage us to magnify Him like Isaiah: " Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee."

J. J. MORGAN.

Gospel Songs for the Guitar, selected and arranged by Bryan Gilbert. Published by Marshall, Morgan and Scott. Obtainable from Elim Pentecostal Church Headquarters, 5/6 (post free)

Twenty-one gospel songs, twelve spirituals and eight familiar hymns compose this compilation. Simply but appealingly arranged, this selection should add to the musical appreciation and ministry of young folk. Four teenagers have examined the book at my request and are well pleased with it. My rather middle-aged view (by comparison) is that it is rather pricy, though my support for the musical arrangements is wholehearted. One possible criticism is that a high proportion of the items included consists of very well known (and used!) material. It should be added that Bryan Gilbert really knows his stuff from a practical point of view. He records guitar music sincerely and with brilliance.

T. W. WALKER.

Israel Act III, by Richard Wolff. Obtainable from Tyndale House Publishers, c/o 2 Parkthorne Road, London, S.W.4, at 6/- net.

Richard Wolff's book demands high recommendation for its interesting and concise reappraisal of the fulfilment of Bible prophecy in the recent events of the Middle East. The prologue provides a vital statistical evaluation of the economic, political and domestic factors producing the " miracle " six-day war. For the more serious student of Bible prophecy the three-act résumé of the history of the Jews, Jerusalem and Egypt provides a condensed refresher course supported by quotations from acknowledged interpretations of leading theological exponents.

The contents of this excellent book clearly portray that human attempts to thwart the divine plan can have disastrous consequences. P. WATSON.

ELIM MISSIONARY SOCIETY FEATURE

(continued)

they are now serving the Lord. I have in school quite a number of children from Dr. Barnardo's Home, and one of them is a very keen Christian. Recently he was selected to go to America to attend the world Scout jamboree; it is my prayer that he will go on to do great things for God.

The headmaster of this school is very co-operative, and is always willing to help when the need arises. A favourite chorus with the pupils is one which Mr. Wigglesworth taught them: " What a wonderful treasure." I trust that as they plan for their future the Word of God will indeed be a lamp to their feet, and a light to their path. Thank you for your prayers for this work in the past, and in the days ahead we would appreciate your continued prayer support.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, November 27th — Ecclesiastes 12:1-14

" Remember now thy Creator in the days of thy youth " (v. 1).

There are great compensations for those who come to Christ in their early years. When you arrive at the eventide of life with your physical powers declining, and by reason of infirmity are unable to move about so readily, you will have more opportunity to wander down memory lane and recall the past. To have put God first at the threshold of life will yield in later years a rich harvest of satisfying reflection; regrets will be few, for, looking back, you will see how you were saved from false judgments, prejudiced opinions and wrong ambitions. Lamps lighted by the past send their guiding rays forward upon the future, giving encouragement and endurance for the remainder of the road.

Tuesday, November 28th — Jeremiah 31:1-14

" Thus saith the Lord " (v. 2).

The prophetic word concerning God's ancient people is being fulfilled before our eyes; God is regathering His people, and events in and around Jerusalem are of paramount interest and a constant theme for praise and earnest intercession. We pray for the spiritual awakening of Israel. That God does not seem to be in a hurry provokes the impatience of some and encourages the slackness of others. We must ever remember that " a day is with the Lord as a thousand years," that He is independent of our measurements of time and acts on a scale of His own. His word in all its entirety will most surely come to pass and intercession will be turned into fervent praise.

Wednesday, November 29th — Jeremiah 31:15-22

" Thy work shall be rewarded " (v. 16).

There is always a temptation to lose one's enthusiasm for life, to indulge the sin of sadness. It is a fine act of courage to keep confidence alive. There are times when this world seems to have nothing to give you, everything appears to be so ordinary and commonplace, it is just a case of doing the same thing every day. But God has everything to give you; therefore wait upon Him, let your expectation be from Him; that is enough for all your need. But be sure that you spare no effort to secure the thing you seek; the harvest of idleness is an empty garner, but the harvest of labour is a full barn. " Thy work shall be rewarded." Let this be your encouragement.

Thursday, November 30th — Jeremiah 31:27-37

" I will make a new covenant " (v. 31).

The promised covenant has been enacted through the atoning sacrifice of Christ and by the indwelling of God's Holy Spirit; we know within ourselves that we are brought into covenant relationship with a holy God. Three great blessings are attached to this new covenant: first, everlasting oblivion of sin; second, renewal of heart and mind; third, personal knowledge of God. And this is the order of experience. We now enjoy all these blessings, but there will be still further and fuller manifestations in the future for Israel according to God's promise.

Friday, December 1st — Jeremiah 32:1-15

" I bought the field of Hanameel " (v. 9).

Jeremiah was in prison at the time of this strange transaction. He was divinely commanded to buy a field in his native place of Anathoth. The act was remarkable in view of the fact that the land was about to pass to Babylon. God's command was confirmed when Hanameel came and urged him to buy. When the offer was presented he was assured that this was the will of God. We often have impressions which seem to come from the Lord, but as we wait upon the Lord these impressions will be confirmed or otherwise. We may also rest assured that He who commands will bring it to pass. When the call is followed by the open door we can go forward without any hesitation.

Saturday, December 2nd — Jeremiah 33:1-18

" Call unto Me, and I will answer " (v. 3).

Prayer is enjoined upon God's people; we are commanded, exhorted and inspired by godly example to seek the face of God for heavenly blessing. There are numerous promises in the Bible to encourage us to this end. Yet how slow we are to respond, how often slack, alas, in pleading the precious promises of God. When God answers prayer it is always beyond and above our expectations. We never speak to Him but He speaks back. There is in Him no sullen mood of silence; He cherishes no grudge that makes Him refuse to speak. His kindness is not miserly, measuring His grace drop by drop; His kindness is generous, it brims over and flows like a river in flood. Let us come with large petitions.

Sunday, December 3rd — Jeremiah 35:1-11

" Go unto the house of the Rechabites " (v. 2).

The Rechabites were loyal to their father, Jonadab, by abstaining from drinking the proffered wine. It was known that they would refuse, but the offer was made to bring forth that refusal. Men are absolutely loyal to a human command but refuse to listen to and obey the voice of God. Loyalty to tradition is not wrong if the tradition be founded upon what is right and true. The Rechabites were true to the will of a dead ancestor, but there were many disloyal to the highest things demanded by the living God. Here then is a higher law than that which custom has established; it is above what is popular, it transcends what is profitable, it supersedes what is merely pleasant; it is the will of God. Win or lose, sink or swim, do it; he cannot lose who sides with God.

YOUTH PAGE *(continued)*

in youth makes it almost a mathematical certainty that we never shall. " Remember now thy Creator in the days of thy youth, *while the evil days come not . . . when thou shalt say, I have no pleasure in them.*" The bloated body choked with disease or palsied with age can enjoy no more: a seared conscience, an embittered heart and sin grown as hard as the body is withered make it almost impossible to turn to God.

In the words of Dr. Frank C. Lambech: "You are about to step forth to rule the world. You have perhaps forty years of strong active life ahead of you and this planet under you. Do not decide where you will give this, the only life you have, without knowing all the facts. Study the whole world and then decide where you can do the most good."

NEXT WEEK

A miraculous healing in our Lincoln church.

George Canty's sermon, " The reformers," preached at Sparkbrook.

Wynne Lewis on " Without vision the people perish."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE. Bournemouth. Undercliff Christian Hotel. Open all year. Splendid position, overlooking sea. Excellent food. Happy fellowship. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1392

ILFRACOMBE. Maranatha Christian Hotel. Near sea. Comfortable, happy fellowship, personal supervision, good food. Coaches. Conferences catered for. Car park. Recommended. Brochure: Mulley and Gilkerson. Tel. 3245. C.1403

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 2876. C.1378

SURREY. Grenehurst Park, Capel (new home of Elim Bible College). Pastor and Mrs. G. Wesley Gilpin welcome guests. Holidays, conferences. Half-way London—south coast. Sixteen acres landscaped woodlands, lawns, tennis, croquet, putting. Fellowship, comfort, wholesome cuisine. Tel. Capel 3238. C.973

SITUATIONS VACANT

QUALIFIED teachers needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write Pentecostal Superintendent, Department of Education, St. John's, Newfoundland. C.1572

WANTED, person who, in co-operation with the Sussex Presbytery, is willing to pioneer Elim work in small towns. Reply in strict confidence to Box C.1575, ELIM EVANGEL, P.O. Box 8, 297/9 High Street, Cheltenham, Glos.

INSURANCE

CONSULT a Christian broker. Business and private insurances. Endowment policies with highest profits. Motor (up to sixty per cent no claims bonus), accident and sickness and life policies with abstainers' discount. Mortgages and house purchase arranged. Mr F. G. Applegate, 31 High Street, Cranbrook, Kent (tel. 2022). Norfolk House, The Terrace, Torquay (tel. 27872). C.1308

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, note-pads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

FAVOURITE CHRISTMAS CAROLS. Foreword by Edwin T. Shepherd. Fine selection of thirty-seven suitable carols for evangelical churches. Music copies 3/6 each. Word copies 4d. each (100 30/- post free). Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. C.1562

INTRODUCING THE "AMBASSADOR." A fully portable battery-operated amplifier designed specifically for the open-air worker. Details R. H. Eske, "Bethesda," Callander Road, Catford, S.E.6. C.1502

THE GIFTS OF THE SPIRIT IN THE CHURCH, by W. G. Hathaway. 4/6, by post 5/2, from Elim Church Headquarters, P.O. Box 8, 297-299 High Street, Cheltenham, Glos. C.1546

ACCOMMODATION REQUIRED

NORWEGIAN railway clerk wants a room and breakfast in London for three months from January 23 1968. Preferably near the centre and with Pentecostals. Write Arthur Berntzen, Postboks 209, Mosjöen, Norway. C.1574

ITINERARIES

The President:
November 25 (at 3 p.m.), Canning Town (church rededication); evening, East Ham; December 3, Croydon (a.m.), Clapham (p.m.); 5, Thornton Heath; 6, Coulsdon; 7, Wimbledon; 8, Camberwell; 9, Fairfield Halls; 16, 17, Bristol.

London Crusader Choir:
November 25, Westminster Central Hall at 7; 26, Broadmoor Hospital; 29, St. Pancras Town Hall, Euston Road; December 2, Metropolitan Tabernacle; 3, Romford, Chase Cross; afternoon, Holloway prison; 9, Croydon, Fairfield Halls; 10, Shoreditch, London, parish church; afternoon, Pentonville prison; 17, Balham, Salvation Army Congress Hall; afternoon, Wormwood Scrubs prison; 20, Brixton, H.M. prison (carol service); 22, Rochester, H.M. Borstal institution (carol service); 30, Swansea, Brangwyn Hall; 31, Elim Pentecostal church at 11, Devizes H.M. detention centre at 7.

Elim Evangelistic Film Unit:
December 5, Balham.

Joseph Smith:
November 20-26, Kingstanding; 27—December 3, Smethwick; 4-7, Langley Green.

NEWS FLASH

Field Superintendent gratefully reports that gifts for evangelism have reached over £1,000.

ELIM PENTECOSTAL CHURCH
Curzon Street, DERBY

EVANGELISTIC CONFERENCE

conducted by the EVANGELISTIC COMMITTEE

Saturday, December 2nd

11 a.m.: CONFERENCE FOR MINISTERS
Chairman: H. W. GREENWAY
Preacher: P. S. BREWSTER

3 p.m.: PUBLIC CONFERENCE
Chairman: J. J. MORGAN
Preacher: G. CANTY

6.30 p.m.: EVANGELISTIC RALLY
Chairman: T. W. WALKER
Preacher: A. TEE

D.1576

BRITISH PENTECOSTAL FELLOWSHIP • BIRMINGHAM AREA

GREAT RALLY IN THE BIRMINGHAM TOWN HALL

SATURDAY, DECEMBER 9th, at 7 p.m.

Speakers: **MR. HOWARD CARTER and MRS. RUTH CARTER**
Also **KINGSTANDING ELIM MIXED CHOIR** **MALE QUARTET** (New Testament Church of God)
Pianist: PETER JACKSON

DON'T MISS THIS GREAT MEETING

D.1568

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THE ELIM EVANGEL

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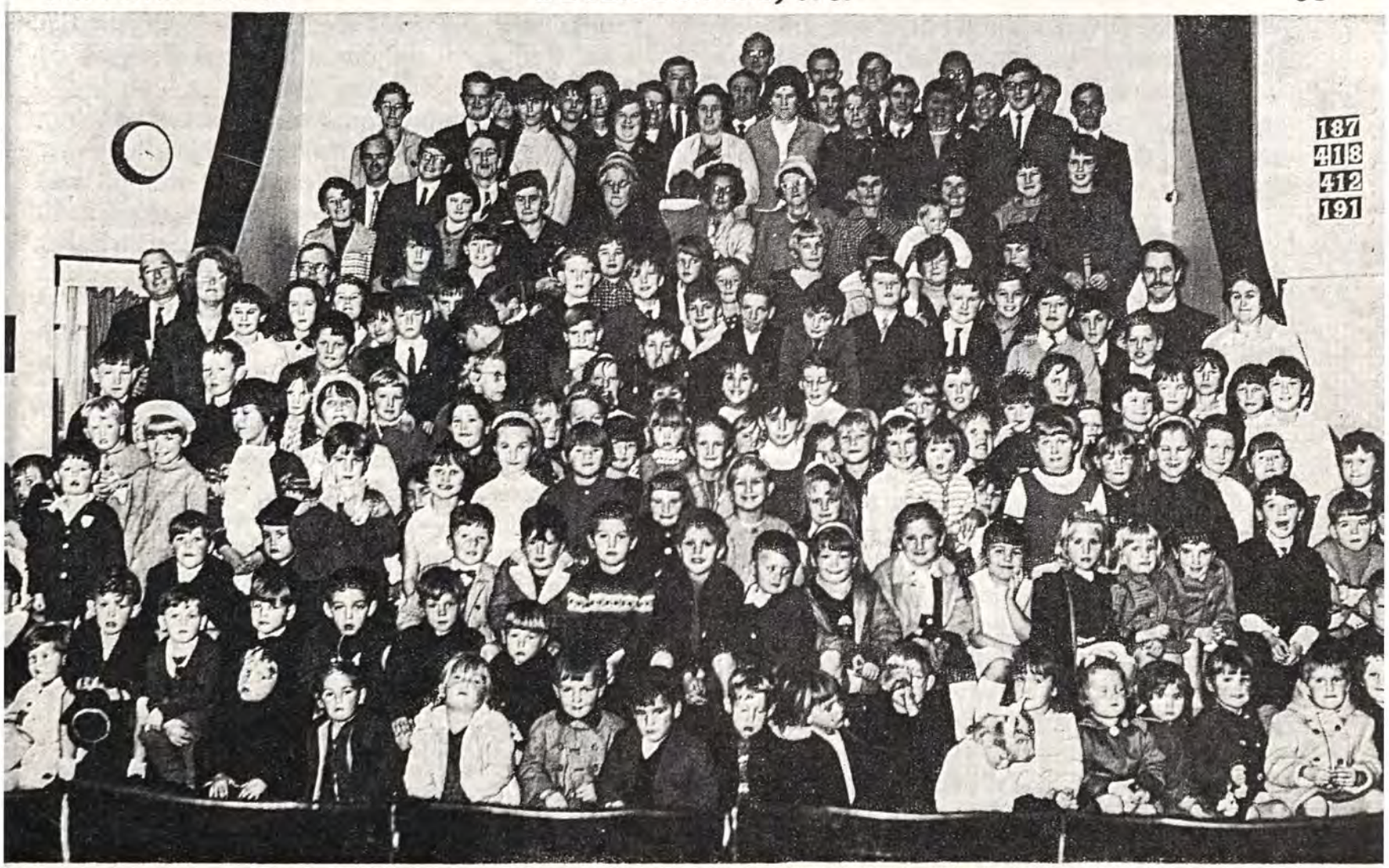

SWANSEA SUNDAY SCHOOL (*see page 772*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

WITHOUT VISION THE PEOPLE PERISH

This week's contributor :

WYNNE LEWIS

VIETNAM, Middle East, Mao Tse-tung, De Gaulle, devaluation, hippies, rockers, love-ins, immorality, divorce, homosexuality, abortion, delinquency ! What days to live in ! Yes, depressing days if we can only see the difficulties in the opportunities, but glorious days if we can see the opportunities in the difficulties. Wicked, sinful days, unparalleled in human history. What a time for the Church to have divine vision and rise to the occasion.

Need of new vision to see the opportunity

People are usually so anxious to talk about closed doors that they forget the open ones. The sorriest pastor and church member is the one who has caught up with his vision. Many Christian workers have " written off " this generation as far as the gospel is concerned. They are labouring in the " hardest town " in Great Britain, no other area is as unresponsive towards God. " It's impossible to expect God to do anything here." " We're just holding our own." Any church that is merely holding its own is on its way to the cemetery. It is reported that at a Cabinet meeting during the early blitz on Great Britain in World War II some of the members were talking in terms of giving in to the enemy. Churchill rose to speak, and his gloomy report only strengthened their belief. He concluded his talk by stating that the country was being pressed beyond measure, and that it stood alone against the might of the Nazis. After a pause he declared " Gentlemen, I relish the challenge ; I find it rather stimulating." God give us leaders and members of that sterling quality. Never was there a time in history when there were more sinners around. The population explosion and the sin explosion have provided the Church with a big enough target. The sinners are great in number and gigantic in stature. This should not overawe us and drive us to despair ; we should be overjoyed at the privilege of ministering to their drastic needs. It is truly said that you cannot be optimistic if you have mistyoptics. What state is our spiritual sight in ? Is it closed with lethargy, clouded by unbelief, misted with the tears of disappointment ? God help us to cremate our past failures and frustrations rather than embalm them. God open our eyes like Elisha's servant of old.

One day Michelangelo, browsing around a scrap yard, saw a dirty block of marble which the owner said was of no value. "It is valuable to me " said Michelangelo. " There is an angel imprisoned in it, and I must set it free." We must see sinners not so much as what they are and what sin has made them but what they can become by the grace of God. The vilest of sinners can truly believe. We must view in this light those who live perpetually beyond the ordinary ministry of the Church. Those ridiculous rockers, those hideous hippies, those loathsome louts can become the sweetest of saints. That diehard drunkard, that inveterate immoral one, that company director, that boss of yours can become the greatest of soul-winners. With such an outlook let us press on to win the lost at all costs and by all means.

Need of new vision to see the responsibility

God's heart of compassion still beats for this generation. He is still in the soul-saving business. He still trades in the gutters of humanity. We are the vehicles of communication. Responsibility is our response to God's ability. God is more than a match for the sin of this generation and this generation of sinners. The fault lies with us. The failure to communicate is our responsiblity. If they are to hear, and have the opportunity to repent and be reborn, it will be through human channels. When we are

silent heaven is silent. Carlyle once said that men do less than they ought unless they do all that they can. Are we doing our utmost to discharge our responsibility and debt to this race?

A great harvest is waiting to be reaped; golden days are ahead of the Church if she can match the need of the hour with love and compassion. If she can cause God's desire towards the lost and her activity in this direction to interact great will be the reaction. God give us a vision that will enable us, with great faith in His ability, to make great plans to reach the lost.

PROVISION FOR PREACHERS

"Three certainties from the Bible" Hebrews 9:27

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

MEN are always looking for certainties, from the punter to the scientist, but today scepticism abounds. Young and old feel only death is certain and have little hope for the future; indeed, modern wildness is often traceable to the nuclear threat. The Bible stands unchanged in a changing world and will never be obsolete. It relates to both present and future. Mankind needs an anchor and if it is not found in Scripture will seek elsewhere.

The certainty of judgment

One of the certainties the Bible declares is that of judgment. This is a fact from which we cannot escape. Judgments take place every day, for they are written into the fabric of life. Hebrews 9:27 tells us "It is appointed unto men once to die, but after this the judgment." That "but" is expressive. Death is not the end or the last thing. "Be sure your sin will find you out," if not now, later.

Every day a verdict is reached or a decision is made. Sickness can be nature's judgment upon our folly. Posterity judges without mercy and many sayings tell of what we call poetic justice. All of us will be judged many times no doubt, but the judgment that counts is God's. However, the Bible declares that if we will judge ourselves we will not be judged. In other words, if we confess our sin and call upon the Lord we will be counted as judged already and have passed from death to life.

The certainty of sinfulness

"All have sinned," and the evidence is all around us, for everything man touches he corrupts. No doubt he is clever, but mark the use of his inventive skill; almost every discovery and resource has been used to destroy, and many things put to good use were discovered because of the demands of war. As surely as man fails to control his inventive skill and prevent its being used for destruction, so surely we as individuals cannot control ourselves. Indeed, the one lack of control springs from the other. If you insist on being your own boss, in every way you will bring yourself to ruin. So please let Christ save and guide you and He will make you a success in every sense of the word.

The certainty of salvation in Christ

The Bible declares emphatically that Jesus saves, that He never fails to save and that He alone can save. Christians prove it by having the best experience of life down here and possessing the only international recipe for peace and happiness the world has ever known. The success of the worldling has always become empty and bitter when faced with eternity, but "the prospects opening to the Christian's view are grander as the days go by."

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Elim Pentecostal Church Reports

LONDON CRUSADER CHOIR IN SOUTHWARK CATHEDRAL

Extracts from a report by W. J. Maybin (Croydon)

SOUTHWARK Cathedral was the venue for another Symphony of Praise conducted by the London Crusader Choir in October. The choir was at full strength and in good singing form. As one who always enjoys its singing I would say that I have never heard it sing better. Douglas B. Gray, conducting the brass ensemble from the Chalk Farm Salvation Army band, showed himself as much at home with orchestral conducting as in choral work. It was good to have our friends of the Salvation Army with us, and their bandmaster, Michael D. Clack, A.R.C.O., delighted us with his playing of the cathedral organ.

A word of appreciation also to the male voice chorus from the London Festival of Male Voice Praise. Its rendering of very familiar pieces added much to the pleasure of the afternoon.

Our Secretary-General read the lessons, Canon Eric James led in prayer and the epilogue was given by the Provost of the cathedral, Rev. E. W. Southcott, whose word was very timely and uplifting.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number II — *ALL ABOUT JOHN*

CHILDREN'S QUIZ

1. **How many books of the Bible did John write ?**
2. **Can you name his brother ?**
3. **What was his occupation ?**
4. **He wrote about a man of the Pharisees who came to Jesus by night. What was his name ?**
5. **In which of the books that he wrote do we read the words " Behold, I stand at the door, and knock " ?**

ADULT QUIZ

1. **Can you name his father ?**
2. **Where was he exiled ?**
3. **Can you name the last book that he wrote ?**
4. **How many chapters are there in his gospel ?**
5. **Can you quote the first three words of his gospel ?**

ANSWERS TO CHILDREN'S QUIZ

1. Five.
2. James.
3. Fisherman.
4. Nicodemus.
5. Revelation 3:20.

ANSWERS TO ADULT QUIZ

1. Zebedee.
2. The isle of Patmos.
3. The Revelation.
4. Twenty-one.
5. " In the beginning."

LONDON CRUSADER CHOIR

Male section in Northern Ireland

THE male section of the London Crusader Choir, directed by Pastor Douglas B. Gray, paid their second visit to Londonderry for the twenty-first anniversary of the local choir. Within minutes of arriving at the Guildhall D.B.G. was in action rehearsing the Ulster choirs. At a reception tea welcome was expressed by local ministers and civic personalities, to which Mr. Gray made suitable reply. The festivals in the Guildhall on both Saturday and Sunday attracted large congregations to hear testimonies and musical ministry by the Crusader group. At the invitation of the minister, the morning service was conducted by the Crusader Choir in the Ebrington Presbyterian church, and Pastor Gray preached. Monday morning found the choir at Portrush (and the Giant's Causeway). From there they went to the city of Belfast, where they were given a great welcome by Pastors J. Gardiner and G. Canty and the elders and friends of Ulster Temple. The joint ministry was warmly received by a large congregation. During the appeal made by Pastor Canty decisions were made for Christ.

Can greater generosity or such quality of Christian fellowship be found than in the Emerald Isle? We have so many to thank, and in His name.

D.B.G.

MOTHERWELL — **Pastor: G. L. W. Ladlow**

Fourteen baptised in water in packed church

The church here is rejoicing in the quickening that has been received in the recent campaign conducted by evangelist Malcolm Smith and Carroll Forseth. Souls were saved, believers received the baptism in the Holy Spirit and many have testified to personal blessing received in these wonderful Spirit-filled meetings. The preaching of the evangelist challenges both saint and sinner alike.

The singing and instrumental music of Carroll Forseth were of the highest order and his beautiful paintings were a great attraction to those who do not normally attend church. The team spent hours every night in after services praying for people in their need and dealing with their problems. The youth fellowship of the church has been truly revived. On the Sunday following the campaign four-

teen believers confessed their faith in Christ in the waters of baptism before a packed church.

BAPTISMS IN THE HOLY SPIRIT AT ANNUAL SCOTTISH PRESBYTERY YOUTH RALLY

By A. ANSTEY

EDINBURGH was the venue of this year's well-supported Scottish youth rally, which was held in a fine Church of Scotland building kindly loaned. Both afternoon and evening gatherings were convened by Pastor R. Lighton, Scottish Youth Commissioner. Our guest speaker for the day was evangelist Malcolm Smith, and his Canadian co-worker, Carroll Forseth, was vocalist and instrumentalist. Following a dynamic message in the afternoon on the baptism of the Spirit about thirty people sought this blessing and many received their personal Pentecost. The excellent ministry of the Scottish Jubilee Choir, under the leadership of Mr. Clark, of Motherwell, once more excelled in the presentation of the gospel. Items of testimony and song were rendered by Crusaders from Scottish churches, and Pastor P. Smith, our youth camp commandant, told us of great blessing experienced at this year's camp at Dunkeld. Following the rally the Smith-Forseth evangelistic team continued at the Elim church, Edinburgh, with a short campaign which brought great blessing.

HARLOW **Pastor: R. Mussared**

A youth outreach was planned by the Crusaders of some of the North London Presbytery churches. An open-air service was conducted by Pastor B. Richardson, minister of our Barking church, and several people were engaged in conversation regarding their spiritual need. The Lord heard and answered prayer and a young man who had attended the open-air service came to the evening service and gave his heart to the Lord. On the following day he joined the Harlow Elim friends in worship.

We were honoured to have the President with us at the youth service. It means so much to the

(*continued on page 772*)

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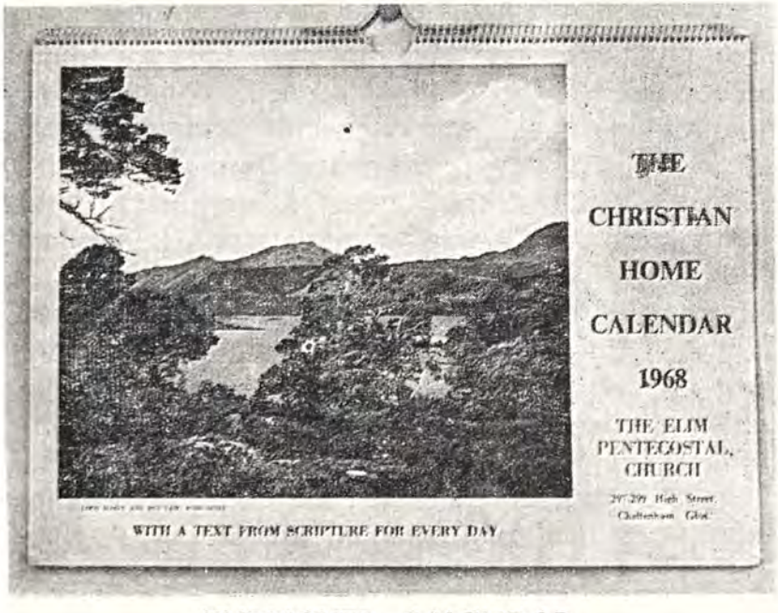

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EDITORIAL

"SINCE he first became intellectually aware, man has indulged in lofty and exhaustive inquiries into his own nature. Now this ethnological analysis by an eminent zoologist puts him firmly in his place—alongside the 192 other species of apes and monkeys, among which man is most easily distinguished by the nakedness of his skin.

"Try as he may to ignore the genetic legacy of his evolutionary past, man remains—despite his erudition and inspirations—essentially a primate." (From the blurb on the dust cover of *The Naked Ape*, by Desmond Morris.)

One cannot help the thought springing to the mind that had the Bible taught the monkey origin of man scientists would have done their utmost to disprove what they now so eagerly accept.

But, to quote again, "an eminent zoologist puts [man] firmly in his place—alongside the 192 other species of apes and monkeys."

Though we proclaim the infinite mercy of God towards the repentant, "eminent" leaders of human thought should beware lest God take man at his own valuation of himself and act accordingly. If man, having been endowed with the highest possible dignity—"Let us," said God, "make man in Our image"—and having been promised, in Christ, a restoration of that dignity lost through his disobedience, prefers the lowest possible indignity of thinking of himself only as "a naked ape" God will maybe take him at his word and act accordingly—He may be doing that even now.

The Holy Spirit gives us examples of this very thing—men being taken at their own valuation of themselves by God—even in the New Testament. Jesus said "They that are whole need not a physician, but they that are sick." Those who set themselves to guide public thinking should beware lest God should leave them, because they think themselves whole, to heal themselves. "I came," said Jesus, "not to call the righteous, but sinners to repentance." If we think ourselves to be righteous—and by this we do not simply mean not wicked, but self-sufficient for every human predicament—God may take us at our own valuation of ourselves and leave us to find our own way through.

In the context of the healing of the man born blind and the discussion arising therefrom the Pharisees asked Jesus "Are we blind also?" Jesus replied "You say, We see; therefore your sin remaineth." In other words they were taken at their own valuation of themselves.

But Romans chapter one points the universal character of our thesis. The intellectuals, the leaders of world thought, are described in terms that apply today. But God gave them up to their own valuation of Him and of themselves, with the results that are described in that same chapter, results which are a matter of history, not of speculation. And as if to reinforce the testimony of history, parallel with the present drift to humanism, we now experience the immoral

conditions described in Romans chapter one.

Even in an evangelical context the same lesson is taught by none other than the apostles. Already, in their preaching, they pronounce judgment upon the privileged Christ-rejectors. As Paul and Barnabas preached at Antioch they "waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, *and judge yourselves unworthy of everlasting life,* lo, we turn to the Gentiles" (Acts 13:46) (our italics). In other words, Paul and Barnabas declared that God would take their hearers at their own valuation of themselves.

The writer to the Hebrews states "It is a fearful thing to fall into the hands of the living God" (10:31). In the context of this statement have those who reject the high dignity in which man was created, who delight to parade their preference for relationship with the ape and who reject man's divine origin considered how much more fearful it is to fall out of the hands of the living God?

Alas, in our blindness we are unaware of the extent to which God intervenes in our world day by day to save it from disaster. But among Biblical Psychology's first principles is the acknowledgment of divine intervention—the Bible is full of it, as it is full of examples of what happens when God leaves man to his own devices.

LETTERS

HEALING IN HARLOW

Greetings in the Saviour's name!

I would like to testify to the healing power of Jesus. For many years I suffered with arthritis of the spine, and had been told by the osteopath that there was no cure for it; I would have to live with it.

But I asked for prayer according to the Scriptures and was healed—this after having to take about sixteen tablets a day for this complaint. I can rejoice and say that now I no longer have any pain, no swelling at all, and take no tablets. This is from about four to five weeks ago.

I would like to say that although we are only a small assembly, and one of the new Elim churches in Harlow, we are enjoying great blessing.

Yours in His service,

ERNEST K. CAUSLEY,
Harlow Elim church.

How refreshing to find someone facing the facts. You say in an editorial that church campaigns are not very successful, and that you can recollect only one church being doubled or trebled, or even increased by fifty per cent, as a result. I once studied the results of church campaigns and by checking the returns from these churches I discovered the attendance and offerings were the same six months after the compaign as they had been immediately before.

But—and it is a big but—why does Elim carry on all the time about adult campaigns, adult souls, adult conversions. Alex Tee writes about them in his article on evangelism, but never a word about children, yet in the same issue you have a report of 130 inquirers in a children's campaign, and a child's personal testimony on a later page.

How many of our ministers today were converted as children? How many were won in a children's campaign in one of our churches?

I beg of this movement I love to form a ten-year plan of child evangelism, and I can almost guarantee that ten years from now there is going to be an enormous advance in Elim as a flood of young people swell the ranks—energetic teenagers,

Yours in Him,

BERNARD H. NORRIS.
Thornton Heath.

As one who is unable to attend meetings regularly, I was very disappointed recently when I was prevented from participating fully in an excellent youth rally. Why? Two Christian teenagers talked throughout the message, and behind me two small children made noises common to their age.

While I believe that children should get used to going to church, there are ways of going about the business so that little offence is given to the rest of the congregation. I should like to see parents and child-minders follow some simple rules.

Please keep to the back of the church (the most popular place in most Elim churches!).

Take a child outside if it threatens to become a nuisance.

Many children are quiet with a book or pencils and paper.

Children young enough to cause a disturbance in church should be in bed at the time when evening meetings are held.

Before they start a family newly married couples would do well to consider the fact that they may have to take turns in attending meetings.

Yours sincerely in Christ,

M. WATKINS.
Hockley, Essex.

THE REFORMERS

A sermon preached in the Elim church, Sparkbrook, Birmingham, on October 28th, 1967

by GEORGE CANTY

ON October 31st just 450 years ago a German scholar of thirty-three, in monk's habit, tacked up some papers on the door of the cathedral in Wittenburg, where subjects for debate in the university were usually posted. It was undramatic and unnoticed.

A new invention, printing, put his "theses" before the people of Europe, creating violent partisanship and action. Unwittingly Luther had put a match to gunpowder. For years ideas, feelings, knowledge and trends had built up towards a new age, but it needed fire to bring about the change. What Luther said about God was the fire.

It is always theological belief that finally decides the main course of events. The truer the conception of God the higher men are lifted. The denial of God is ultimately the denial of the value of man. It is the curse of hell.

Charles Darwin, fighting the idea of God, suggested the survival of the fittest as the means of evolutionary development. Soon his apostles, like Herbert Spencer, were saying that efforts to help the poor were "contrary to natural law." In our time Darwinism produced Hitler's theory of the master race, with all its concomitant horrors. Also 100 years ago the first volume of *Das Kapital* was put before a hapless world, written by a bitter half-Jewish atheist, Karl Marx. From it have come the scourge of Communism and the deaths of 80,000,000 of its victims. Such were reformers in reverse, backing us crazily downhill to the place where humanity had begun its 10,000-year uphill climb from cultureless animalism, with a moral standpoint based on the law of tooth and claw.

The first reformer

Luther was not the first reformer. *I consider that the honour of first reformer must go to Abraham.* Abraham saw that there was one true and righteous God. In the light of that fact he discerned the rottenness and baseless nature of the civilisations of Mesopotamia and Egypt. They flourished like monstrous parasites by war and pillage, just as, guided by Darwin, Hitler's Third Reich enriched itself by the loot of her neighbours' houses—back to Assyrian night. At Sodom, Abraham refused the spoils of war and looked for a new order whose builder and maker was God, a city founded on righteousness and blessed by God. From his wilderness isolation came and grew the seed of a better age, when men would serve, not steal.

Abrahamic reforms are needed today. Not only nations but the masses of England follow a policy of getting hold of what the other fellow has, whether by hook or by crook, by bingo or tote, by "Take you pick" or "Double your money." "You work, I take the profits.

Discovery of God

When God dominates a man's life God undergirds it. God says "I will bless you, and in you shall all families of the earth be blessed." Christianity does not feed on hate, but on love. It does not set east against west, class against class, but builds a new city in which all nations find peace and glory. The road to that city begins with the discovery of God, the God of Abraham. Today's theological reformation is busy putting up a smokescreen of bafflement and words, to hide His face. What devils shall the world yet see in its tortured language and verbal vapours? O God shine upon us!

Moses brought the next reformation period. He had followed Noah's insight into the character of God. This God had taken the rainbow and declared it to be a sign that the seasons would never fail. Noah knew, long before science began, that the God behind nature was faithful, not fickle, that therefore nature itself would be orderly and not irregular. Moses lifted this one step higher—into man's nature itself. He showed God as a God of law in the moral sphere. Moses, scientist of the spirit, did not set forth authoritarian commandments

in some arbitrary fashion, but by God's spirit told the world how the universe was constructed—on such laws as the Ten Commandments. To break those laws is to be broken oneself, for the world is made that way. Law is built into everything.

Moses needs to be read again. We philosophise and squirm, but the law is there, part of the universe. We are ramshackle, disorderly, anarchist. Our lives fight the law every inch of the way. No wonder people are tense and irritable, fearful and edgy. "Great peace have they which love thy law." We are condemned already by our failure before Moses' law.

David was a reformer who developed Moses' concept of law. He perceived that there could be no glory, no beauty, without law. Anarchy and rebellion could never bring anything lovely to birth. Distort the law of God and you distort everything. So he dreamed of a beautiful temple to symbolise the true character of God, and planned its choirs, wrote its songs, invented its musical instruments. To David God was a source of joy, grace, wholesomeness and wonder, bringing success and prosperity. "My cup floweth over, surely goodness and mercy shall follow me all the days of my life."

The discipline of Christ removes the stress. You need not be at loggerheads with God. To take away

(*continued on page 770*)

"MIRACLE" MAN STARTS NEW LIFE

THIS MIRACLE, ONE OF MANY, TOOK PLACE UNDER THE MINISTRY OF PASTOR A. J. CHUTER, MINISTER OF OUR IPSWICH CHURCH, DURING A CAMPAIGN IN LINCOLN IN OCTOBER THIS YEAR.

Photograph by courtesy of *Lincolnshire Chronicle*.

Report from the "Lincolnshire Chronicle"

A FIFTY-THREE-YEAR-OLD Lincoln man who for months had been unable to move without the support of a surgical collar or to share his meals with his family spoke this week of the "miracle cure" which he claims has given him a new life.

Only ten days ago Mr. Reginald White, a former driver, of 296 Laughton Way, Ermine estate, saw himself as a man doomed to spend the rest of his days chained to his bed.

In almost three years of pain and discomfort, heartache and despondency no lasting remedy had been found to rid him of his burden. He had "given up hope."

Mr. White's "trouble" began with a head injury on August 9th, 1964.

At the time he refused to give in to the discomfort, stubbornly determined not to take time off work.

"But," said a weak yet cheerful Mr. White on Monday, "it caught up with me."

"At first I thought the pain in my neck, right arm and shoulder was rheumatism and I asked the help of a bone-setter. The pain got worse.

"It was so bad that I was unable to stand, dress or shave without help—my arm, neck and shoulders were useless."

Then began a course of hospital treatment, which included the fitting of a surgical collar.

In time Mr. White was well enough to take a light office job in Carholme Road, a position he was to hold for over a year before acute pain and discomfort struck again.

Mr. White took a completely unexpected turn for the worse in July of this year.

In addition to his physical troubles he found he could no longer digest either food or drink. He lost weight and his strength began to fail.

Repeated spells of hospital treatment brought only

temporary relief. Within days he would fall back again.

It was one of these attacks that kept him from attending his daughter's wedding in September—a blow which Mr. White found hard to take.

Thread of hope

"I came to the conclusion that the rest of my days would be spent in hospital or in my own bed," said Mr. White.

"Nothing anyone did for me seemed to make any difference. I was tired of living in a world full of pain and sickness. I was ready to die."

Then, a fortnight ago, Mr. White's wife, Edith, came upon a thread of hope. She read an advertisement for a faith-healing service in Monks Road. She was determined that her husband should go, and although Mr. White insisted he never believed in it he agreed he had "nothing to lose."

Mr. White was taken to the service by car on Thursday night. He wore his surgical collar and had to be helped to his seat in the Elim church.

He returned to his home without the collar, a new man.

Wonderful

"After the service the pastor asked those with pains and who wanted help to come to the front," Mr. White reminisced.

"He told me to take off my collar and I felt as if a weight had gone from my shoulders.

"He asked me if I felt dizzy, then supported me the length of the chapel. Now I can walk as well as you.

"It is difficult to describe exactly what happened" said Mr. White as he fought for words to give vent to his feelings.

"All I know is that I now feel wonderful. The pain has gone completely and I can eat anything."

Mr. White, who for the first time in months is able to look into the future, is planning a return to work as soon as his strength builds up.

He has every confidence that he will be able to garden, drive and generally enjoy himself as in the old days.

"I have everything to be thankful for" he added. "I never believed it could happen. It is marvellous."

And his wife confided: "He goes up the stairs whistling—I can't remember when we last felt so happy."

THE REFORMERS (*continued*)

the chaos of our disordered lives he suffered the hell of it Himself on the cross. Glorious phrase "the forgiveness of sins"! It is the beginning of health, the bloom of perfection, instead of the rheumy-eyed breakdown of God's order in your own self. Christ in you the hope of glory! All God's laws are like a vast machine making out for you instead of against you.

Centuries passed. Israel learned many skills, saw new but heathen cultures and copied them, and felt she could now discard the elemental God from which her greatness started. She had grown up and learned what God had to teach, and He could go. *Jeremiah reminded Israel that all their heritage was God,* and everything would collapse without Him. Their God was their glory, justifying their very existence, making them unique as a nation, putting them ages ahead of their times. He was a reformer who failed—but his reformation is needed today. We once more think that we can leave God, like a son leaves a father, and set up without Him, but we cannot. We are nothing without Him. We do not justify our own existence without God.

Britain needs a new Jeremiah. We need men of God to thunder at us more than we need scientists. The brain drain matters less than the moral drain. England will not sink for the want of brains but for the want of spiritual wealth. It is not the dollar gap but the religious vacuum that is at the bottom of our troubles. "O Christ, reach down Thine hand and help us, for we are sinking in a stormier sea than ever Peter walked on Galilee."

After all the reformers comes John the Baptist. He has seen the futility of mere reform. "Repent," he says—but only to be ready for something better than reform. Turning over to better things is a spiritless, cold duty. We struggle to maintain every new reformation. It needs a new power, all of it—"One comes who shall baptise you with the Holy Spirit." This is it!

So there strides on to the scene Christ, not a reformer but a re-energiser, a remaker of men, the producer of a new kingdom among men, with new powers in which men can find adequacy and fulfilment. He baptises with the Spirit. Reformers fail. Jeremiah totally failed. Christ cannot fail—He makes new creatures of those who trust Him. From His death stream life, hope, victory, a new world, new people—"Behold, I make all things new—NEW—NEW." Not a patched old garment, not old wine, not reformed old sinners, but new creatures!

No Christ, no change. No Christ, no cross, no peace, no beauty, only decay, just the dark, the gulf, an empty eternity. The grey mists of hell hang low over the horizon of our world, but beyond them shines a new day—Jesus, the Light of the world.

Women's Page

by Margaret M. Ladlow

I asked for strength that I might achieve;
I was made weak that I might learn humbly to obey.
I asked for health that I might do great things;
I was given infirmity that I might do better things.
I asked for riches that I might be happy;
I was given poverty that I might be wise.
I asked for power that I might have praise of men:
I was given weakness that I might feel my need of God.
I asked for all things that I might enjoy life;
I was given Life that I might enjoy all things.

I received the above thought-provoking lines in a letter-card from an unknown correspondent. As I read them through I realised again with new emphasis that the old Book is very true when it tells us that God's thoughts are not our thoughts, nor are His ways our ways (Isaiah 55:8). Many of us have very decided views about our lives, our aspirations and the privileges that we feel we should by right enjoy.

When God saves us He takes us completely under His control and begins His arduous task of fashioning us into the likeness of His Son and making us worthy of His name. It takes a whole lifetime to make a saint—"a saint in shoe leather," not the "stained-glass-window" variety. Speaking for myself I know that the dear Lord must be finding it a difficult task to work on me. I am sure that many of us feel discouraged by failure and a sense of our own unworthiness and the knowledge that we fall so short even of our own standards as well as those of our Master.

When this is the case we can draw comfort from the assurance implied in the poem I have quoted that God is all-wise, that He guides us with unerring hand and His priorities are always correct. Also our personal weakness need not make us unhappy; we are in good company, for did not the great apostle Paul say "For when I am weak, then am I strong"? —a paradox, but yet gloriously true! Humility of heart and utter dependence on God in the realisation of our human frailty are not necessarily negative and dismal attitudes of mind. On the contrary, they can lead to a life of triumphant faith and constant drawing on resources of power which God will give. At the last we can cry with the apostle "I can do all things through Christ which strengtheneth me." Truly the secret of inner happiness in life is to yield all to His control and accept whatever He sends as being the very best for us. Does not the scripture teach us that His will is always "good, acceptable and perfect" (Romans 12:2)?

I am reminded of the Christian lady who when she was ill was asked whether she was willing to live or die and replied "Whichever God pleases." "But," said her questioner, "if God should refer it to you which would you choose?" To which she answered "If God should refer it to me I would even refer it to Him again."

BOOK REVIEW

"The Mountain that Moved," by Edward England. Published by Hodder and Stoughton at 5/- net.

This book introduces us to the everyday life of Aberfan before and after the tragedy. The reader is taken into the home of the local minister, hitherto concerned for people who passed his door but now awakened to find the people calling in to be counselled and prayed for by a like sufferer. We are told not only of the triumphs of faith but also of the doubts and questionings of grief-stricken parents: "If there's a God, why did He allow this?" "If He wanted to take them He could have done it some other way." "Why harmless children?" I am glad that the author has told of the willing helpers, not only the local inhabitants, but vehicles loaded with ready and willing volunteers from all parts of our country.

Some discussion of the aftermath of the tragedy follows the heart-rending description of the events that involved the loss of 144 lives, including 116 children.

One might be tempted to criticize the book because it fails to answer questions in relation to God and these happenings. But it was not meant to be a theological discourse on this subject; it is an account of those happenings, which I found heart-moving reading.

R. C. STACEY.

Sunshine Corner

JESUS never promised His disciples an easy life; He asked them to give up everything and follow Him. Jesus tells us that everything we do we must do well; if it is our lessons, or piano practice, or jobs we have to do at home, everything must be done as though we were doing it for God Himself.

Joe was a Christian who loved the Lord Jesus, and he worked in a factory. It hurt him to hear the other men swearing and blaspheming the name of Jesus, and always he would tell them not to do it because God would judge them for it. They only laughed at him and called him "Holy Joe," but he didn't care about that. He used to think of a rhyme he learned when he was a boy:

"Sticks and stones can break my bones,
But names can never hurt me."

Some of the men started going slow on their work, and when the foreman was busy somewhere else they would stop work for a sly smoke, but not Joe. Soon it became noticeable that he was turning out more work than any of them, so the foreman started checking on things. This made the men angry and they told Joe that he had to work slower and do only as much work as they did.

"But we're paid good wages to do our work," he said, "and I'm going to do a good job, because even if the foreman can't see me God can."

"We'll stop you somehow" said one fellow.

Then one by one they started complaining to the foreman that Joe was taking some of the finished work from their machines, and they told all sorts of lies about him. The foreman said that if this was true he would lose his job; but Joe was willing to lose his job rather than be like the other swearing, cheating men. So he simply said "God watches me working, and I know He's there." The foreman decided he would find out for himself who was telling the truth, so next day at the usual time he walked out of the machine shop at one door and ran quickly round the building and slipped in through the back door. There were all the men standing round smoking, all except Joe, who was busy at his machine. He had soon found out the truth of the matter.

So don't worry if anyone says anything nasty to you or about you because you are a Christian. Wicked men told lies about Jesus and He was crucified. So every day He watches over us and He knows all about our troubles down here, and He has told us that we'll get our rewards when we meet Him "up there."

God bless. Lots of love from

AUNTY MAY.

CHURCH NEWS *(continued)*

"little" churches to be visited by those whom God has placed in more responsible positions.

Many thanks, young people of London and Rye Park and students of the Bible College. Your presence and ministry were greatly appreciated. May God bless you as He has blessed us.

R. MUSSARED

EASTERN PRESBYTERY SUNDAY SCHOOL RALLY

STOWMARKET was the scene of great youthful activity recently. The children of the Eastern Presbytery Sunday schools gathered in the Elim Pentecostal church there and gave of their talents by rendering action songs, reciting Psalm 24 and (the very young children) singing all the books of the Bible. Finally, an illustrated gospel message by Pastor W. R. West described the way of youth today. When they have Jesus Christ as their Saviour and Guide they become useful citizens. H. C. O. BAWTREE.

"Conscience never appeals to reason, nor sets out to prove the case. It simply declares categorically the rights and wrongs of any action and, after it has done so, nothing that we may do can alter its decision. It works quickly and with ruthless logic. We are aware only of the sentence passed. And when conscience speaks there is nothing more to be said. We cannot bribe it, or reason with it, or plead with it, or hope to silence it." D. WATSON.

SWANSEA YOUTH

Sunday school. Usually between 160 and 180 per week. Two special buses bring many of the children from the outlying estates.

Sunshine Corner. Church branch and one on an outlying estate. Usually over 100 per week each at this time of year.

Two new ventures. Sing and sew group, in which nearly thirty teenage girls meet at the church each week to make garments for the missionaries; junior Crusaders on an estate, with over sixty teenagers attending.

COMING EVENTS

BALLYMENA. December 24. Elim Pentecostal Church, Castle Street. Breaking of Bread at 10. Christmas service by the youth of the church at 6.30. December 31. Watch-night service at 11.

BIRMINGHAM, Kingstanding. December 10. Elim Pentecostal Church, Warren Road. Tenth anniversary services of opening of the new church. Baptismal service at 6.30. Preacher: R. J. Morrison.

BISHOP AUCKLAND. December 9, 10. Elim Pentecostal Church, Tenters Street. Reopening services. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent). Conveners: F. Lavender and D. S. Williams.

CHELMSFORD. December 16. Baddow Road Congregational Church, at 7, Christmas musical festival. Free admission. Tickets available from D. Barker, 50 Vicarage Road, Chelmsford.

NEWHAVEN. December 9. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: B. R. J. Garrard (High Wycombe).

NEWTOWNARDS. November 19—December 10. Elim Pentecostal Church, Court Street. Campaign by William Hartley. Saturdays at 7. Weeknights at 8. Not Fridays.

SHEFFIELD. December 9-14. Elim Pentecostal Church, Lee Croft, Campo Lane. Evangelistic campaign by Malcolm and Mrs. Smith. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30.

SOUTHPORT. December 2. Evangel Temple, Manchester Road. Film: " Windows of the soul," at 7.30. December 17. Carol service at 6.30. December 31. " In the steps of Paul," screen travelogue by Mrs. J. Richardson at 8. Watch-night service at 11.

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. December 17. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Film: " Jerusalem." Narrator: Dr. Billy Graham. At 6.30.

YOUTH PAGE (*continued*)

a plan to create the world and people it." (*Journal of Discourses,* Vol. VI.)

Now read what the Bible has to say.

Isaiah 45:18, 21, 22: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else. . . . Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me: a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Isaiah 44:8: "Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even My witnesses. Is there a God beside Me? yea, there is no God; I know not any."

And remember, we have considered just some of the blasphemous errors of this cult. There are many, many more.

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YOUTH PAGE

Know your facts—No 1. MORMONISM

By J. M. CUTHBERT, ELIM MINISTER AT NORTHAMPTON

HOWEVER much we find ourselves admiring the general appearance and sincere zeal of the usually young Mormon missionaries who knock at our doors, let us never lose sight of the fact that they represent a system of religious ideas that is anti-God, anti-Christ and anti-Christian. Perhaps the best way to show the blatant errors of this cult is to quote Latter-day Saint literature. The *Journal of Discourses* is a recognised collection of sermons preached by Mormon leaders. Sometimes Mormon missionaries will argue that the discourses are merely private views of the preachers, and not the "authorised" doctrines of the church. This is not so. The following is quoted from an advertisement in the Mormon newspaper *Salt Lake Tribune* of Sunday, March 31st, 1963. "The voice of the prophets! Read the stimulating sermons and unmatched wisdom of great servants of the Lord! *Journal of Discourses*. Every Latter-day Saint should take this opportunity of owning the written record of remarkable teachings from the L.D.S. pulpit. To the clear and vigorous exposition of Latter-day Saint doctrine is added the unmistakable authority of divine inspiration." The official Mormon Deseret Book Company is listed as the supplier at the foot of the advertisement. Now for some of their "inspired" revelations.

"The grand reason of the burst of public sentiment in anathemas upon Christ and His disciples, causing His crucifixion, was evidently based on polygamy. . . . A belief in the doctrine of a plurality of wives caused the persecution of Jesus and His followers. We might almost think they were Mormons" (*Journal of Discourses*, Vol. 1, pages 345 and 346.)

Apostle Orson Hyde stated: "It will be borne in mind that once on a time there was a marriage in Cana of Galilee; and on a careful reading of that transaction it will be discovered that no less a person than Jesus Christ was married on that occasion." (*Journal of Discourses*, Vol. 4, page 259.)

Orson Hyde also stated: "I said in my lecture that Jesus Christ was married at Cana of Galilee, that Mary, Martha and others were his wives, and that he begat children." (*Journal of Discourses*, Vol. 2, page 210.)

Brigham Young preached: "When the virgin Mary conceived the child Jesus, the father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who was the father? He was the first of the human family. . . . Jesus our elder brother was begotten in the flesh by the same character that was in the Garden of Eden and who is our father in heaven." (*Journal of Discourses*, Vol. 1, pages 50 and 51).

"Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until He has arrived at the point where He is now." (*Journal of Discourses*, Vol. 1, page 123.)

Before we go any farther, contrast this with the Bible.

Malachi 3:6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Numbers 23:19: "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

The so-called prophet Joseph Smith taught: "In the beginning the head of the Gods called a council of the Gods and they came together and concocted

(*continued on page 773*)

BOOK REVIEWS

The Wrong Pet, by Chris Wood. Published by Victory Press, Lottbridge Drove, Eastbourne, Sussex, 5/-.

This is a very interesting story for the younger boy. Billy, like most boys, longs for a dog but instead finds he has a lamb for a pet. Overcoming his disappointment, he finds he can train his pet lamb to prove himself useful in time of difficulty.

Billy finds too that the good Shepherd can help him in all circumstances.

Follow My Leader, by E. J. Warde. Published by Victory Press, 5/-.

Ted finds himself a member of a pop group with strange conditions of membership. In trying to comply with these conditions he finds himself in trouble. All ends well as he finds a more worthwhile way to lead others, by giving his life to the best Leader of all. This book should appeal to older boys.

W. TEE.

THE FAMILY ALTAR

Scripture Union Portions

Notes by H. Burton-Haynes

Monday, December 4th Jeremiah 35:12-19

" Will ye not receive instruction . . . ? saith the Lord " (v. 13).

Disobedience contracts the heart. There is nothing as narrowing and withering as sin. The vanity and pleasures of the world tend to narrow the affections and loyalties of our lives. Selfishness imprisons us within a little space. Fellowship with God and obedience to His commandments enlarges the heart, it lifts us from the exclusiveness of race, it overthrows all barriers of trivial care and parochial loyalty. Fellowship with Christ makes us partakers of the divine nature, it causes us to " run in the way of His commandments "; it is too big to be suppressed. Jeremiah pleads with Israel to yield to God.

Tuesday, December 5th Jeremiah 36:1-10

" Then read Baruch in the book . . . in the house of the Lord " (v. 10).

Baruch the scribe read the word of the Lord in the hearing of the people and the princes of the land. Eventually the book was read in the presence of the king. So hardened were the king and those around him that the king ordered it to be destroyed; it was cut up and cast into the fire. But you cannot destroy the Word of God; it will be preserved at all times. Another roll was written, and what God had declared was literally fulfilled. Many attempts have been made to burn the Bible, but the Word of the Lord has survived every attempt to destroy it. When God's judgments take the field no wrong will escape. We can never overthrow the authority of God's infallible word. " The word of the Lord abideth for ever."

Wednesday, December 6th Jeremiah 36:11-19

" So Baruch read it in their ears " (v. 15).

There is an inherent power in the Word of God. When it is read one can never measure its effect upon the hearer. From some it may produce an immediate response, from others the response may come later. If consciously rejected it will rise in judgment at the last against such people. Baruch was commissioned to deliver God's word; after that it was the responsibility of those who heard. Let us not fail in proclaiming the word of the Lord to our generation—the results we must leave with God. Although we shall be saddened by the attitude of many towards the word of God we should not be discouraged. His word will accomplish His purpose. " Preach the word, be instant in season, out of season."

Thursday, December 7th Jeremiah 36:20-32

" The king of Babylon shall certainly come and destroy this land " (v. 29).

The wrath of God is revealed from heaven against all unrighteousness and sin. This is His unchangeable attitude towards iniquity. In considering the love of God we must not overlook His righteousness. His love is a holy love. Calvary displays His love for the sinner, but at the same time we see the righteousness of God as Christ dies to uphold and satisfy the claims of a violated law. There can be no toleration of sin. The chastening of affliction came upon this people to recall them from their rebellious ways. This was not something in which He delighted; He resorted to it only because of the corruption of His people. Let us seek to walk humbly before Him.

Friday, December 8th Jeremiah 37:1-10

" The Chaldeans shall come again, and fight against this city " (v. 8).

Jerusalem was besieged by the Chaldean armies. Suddenly the siege was lifted. The Egyptian forces had moved out of Egypt, and to counter any possible attack the Chaldean army turned its attention to this new threat. The inhabitants of Jerusalem were excited by the change in the military situation and hoped that the fate predicted by the prophets might be averted. Although there was a change in the circumstances there was no alteration of God's word. In spite of every appearance to the contrary God declared through Jeremiah that the Chaldeans would destroy the holy city. Circumstances will not change what God has declared, but a change of heart in man will produce a change in the attitude and activity of God.

Saturday, December 9th Jeremiah 37:11-21

" The princes . . . smote him [Jeremiah], and put him in prison " (v. 15).

Jeremiah's ministry was not popular with the people because it brought conviction. He did not prophesy smooth words; his ministry pierced the conscience and heart like a sharp two-edged sword. They not only refused to obey God and repent of their sins but they rejected God's servant and sought to slay him. But Jeremiah was preserved. How few like Jeremiah ! The shortage of good people is a nation's worst bankruptcy. A hostile environment is never accepted as a pretext for the absence of godliness. Jeremiah kept true to God and his principles in spite of the prevailing evil. If we would live godly lives we too will suffer persecution.

Sunday, December 10th Jeremiah 38:1-13

" Then they took Jeremiah, and cast him into the dungeon " (v. 6).

Jeremiah was subjected to further harsh treatment; he was cast into a pit and his feet sank in the mire at the bottom. Down through the centuries men have paid the price of their fidelity to the word of God. Suffering and persecution have been their portion, but they have remained unshaken in their determination to keep true. Our religious liberty was dearly purchased by those who were willing to lay down their lives. We have a responsibility to the unborn generation and to the succeeding ages. We are exhorted to " contend earnestly for the faith once delivered to the saints." This trust God has committed to us. We need to live as near to God as Jeremiah if we would keep this sacred trust inviolate.

THE story is told of a super salesman who sold an incredibly efficient filing system to a certain business concern. A few months later he called at the office of the company to check up on its operation.

" How is the system working ? " he inquired.

" Beyond our wildest dreams," the manager replied.

" And how's business ? " the salesman asked.

The manager smiled. " We had to give up our business in order to run the filing system ! "

Overdrawn ? Of course. But it points to a peril in the life of every church. We can get so busy running the machinery that we have no time for the real purpose for which Christ has left us in this world. *Herald of Holiness.*

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ITINERARIES

The President:
December 3, Croydon (a.m.), Clapham (p.m.); 5, Thornton Heath; 6, Coulsdon; 7, Wimbledon; 8, Camberwell; 9, Fairfield Halls; 16, 17, Bristol.

London Crusader Choir:
December 2, Metropolitan Tabernacle; 3, Romford, Chase Cross; afternoon, Holloway prison; 9, Croydon, Fairfield Halls; 10, Shoreditch, London, parish church; afternoon, Pentonville prison; 17, Balham, Salvation Army Congress Hall; afternoon, Wormwood Scrubs prison; 20, Brixton H.M. prison (carol service); 22, Rochester, H.M. Borstal institution (carol service); 30, Swansea, Brangwyn Hall; 31, Elim Pentecostal church at 11 (Devizes H.M. detention centre at 7).

Elim Evangelistic Film Unit:
December 5, Balham.

Joseph Smith:
December 2, 3, Smethwick.

DEDICATION

BULLEN. On October 23rd, at Elim Pentecostal Church, Eastleigh, Karen Bullen. Officiating minister: W. E. Lawes.

MARRIAGES

ANTHONY—ETHERINGTON. On October 28th, at the Elim Pentecostal Church, Islington, Edward Anthony to Annie Etherington. Both loyal church members. Officiating minister: F. H. Coleman.

GALLAGHER—LIDDLE. On November 11th, at Elim Pentecostal Church, Bishop Auckland, Richard George Gallagher to Jane Ayre Liddle. Officiating minister: D. S. Williams.

WITH CHRIST

BLAKE. On October 2nd, Mr. Herbert V. Blake, faithful member and past deacon of Elim Church, Ipswich. Officiating minister at funeral: A. J. Chuter.

HICKISSON. On November 11th, Nelson Victor Rushbrook-Hickisson, aged 76 years, father of Phyllis Hickisson, of Springbourne Elim Pentecostal Church. Officiating ministers at funeral: J. Osman and F. Hughes.

MEAD. On November 8th, Mrs. Frances Matilda Mead, aged 86 years, one of the earliest members of the Salisbury Elim Church. Officiating minister at funeral: James F. Hardman.

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THE ELIM EVANGEL

Vol. XLVIII No. 49 DECEMBER 9th, 1967 6d

BAPTISMAL SERVICE AT TAMWORTH

Pastor S. C. Cain about to baptise his recently converted brother. Page 781.

But the Holy Ghost said "No"

By JOHN LANCASTER
MINISTER OF ELIM PENTECOSTAL CHURCH, EASTBOURNE

THIS is one of the most significant verses in the book of Acts, since it demonstrates a vital principle for evangelism and the work of God in general, as well as for the individual life. When Saul of Tarsus knelt in the dust of the Damascus road and said "Lord, what wilt Thou have me to do?" he was not only expressing his capitulation to the claims of Christ and his desire to know the way of salvation but was also expressing his acceptance of a spiritual principle which was to govern the rest of his life. He was recognising the fact that in surrendering to the claims of Christ as Saviour and Messiah he was also accepting the mastery of Christ in all the subsequent issues of life and service. If all the implications of this were not immediately clear to him at that moment he was still ready to accept them as they did become clear, and this became the underlying principle of his life. Though the greatest apostle of the Lamb, he saw himself as the bondslave of Jesus Christ, and he sought in all things to please Him. Thus when he came to this crossroads in his second missionary journey he was immediately willing to submit his personal judgment to the dictates of the Spirit of Jesus.

Unrivalled opportunities

Doubtless the thriving seaboard of Asia Minor, clustered round Ephesus and offering unrivalled opportunities for far-reaching communication of the gospel, must have seemed to the questing spirit of the apostle the most strategic area for his next campaign. Had he attended an evangelistic committee meeting he could have put forward strong arguments for a campaign there: population density, excellent possibilities of outreach to all kinds of social classes and, above all, the desperate need. One could imagine him bringing all his eloquent fervour: "Brethren, here is a city of a third of a million people without a single church. It is a city where a vast labyrinth of crime, vice, prostitution, drunkenness and black magic undermines the very structure of human life. Furthermore, it is a strategic centre where we ought to establish a work, because we can reach the whole district for Christ, and in addition, by special outreach programmes designed to contact seamen and merchants, we can spread the gospel across the trade routes of the world."

> *"And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them."*
>
> (Acts 16:6, 7, R.S.V.).

But the Holy Ghost said "No."

It is not my purpose to discuss why the Spirit refused permission for Paul to preach in Asia or Bithynia. It may well have seemed to Paul that he had followed the wrong "leading" when he eventually obeyed the vision of the man of Macedonia only to find himself speaking at a women's meeting in Philippi (Acts 16:13). Yet in his heart he knew that this was where God wanted him, and if he could not understand the Spirit's strategy in bringing him to Philippi instead of Ephesus he was quite content to follow that strategy.

Glib theologians

One wonders how many of the glib theologians of the "God never intends His children to suffer" school would have shaken their heads at the sight of

Paul's bleeding back in the Philippian jail and said "Ah, Paul, you must be out of the will of God." Looking back from the vantage point of time, we can see that God intended that Philippi, Thessalonica, Berea, Athens and Corinth should hear the gospel first—why we still do not know—and that later Paul should evangelise in Ephesus. Leaving aside the reasons for this, I would like to discuss a rather different point, which I believe is of vital importance to us as a movement and as churches and individuals.

Reading this story again, and trying to get into Paul's mind at this point, one is impressed by the strength of that word "forbidden." One imagines that Paul's desire to preach in Asia Minor was motivated by a sense of opportunity and a burden for the need, both of which, as we have already seen, were very great in the district round Ephesus. But the Holy Spirit forbade immediate action in spite of these pressing arguments, and this leads me to conclude that although opportunity in a strategic area and the challenge of great need are important factors in assessing any situation they are not the only ones.

To put it into a modern parallel, I may feel deeply concerned about the teenagers in a certain district and at the same time a disused coffee bar may suddenly become available to me—a combination of need and opportunity—but this does not necessarily mean that the Holy Spirit wants me to start a Christian coffee bar in that area. An empty church may become available in a needy district, and I may feel a strong inclination to take it over and "open a work" there, but again the combination of opportunity and need do not inevitably indicate divine strategy. The Holy Spirit may be saying "No." I am certainly not saying that such a combination of need

(*continued on page 790*)

PROVISION FOR PREACHERS

"Cry out and shout"

Isaiah 12:6

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

THE twelfth chapter of Isaiah comprises six of the most wonderful verses in the Bible. The climactic verse is full of spiritual significance for the New Testament Christian.

It reminds us of our privilege

"Thou inhabitant of Zion." We are here reminded of our heavenly citizenship—not British, or Elim, but Zion. We observe how zealous patriotism has changed men and their world. It has inspired deeds both noble and vile. Love of country and even city has enriched the pages of history with stories of valour and endurance where personal gain has been sacrificed to national interest. We have true reason to value our heavenly citizenship, for it is the one continuing city; its Maker and Builder is God; it is the metropolis of the coming order of things from which our coming King will reign. But we must never forget that even now we are citizens of a heavenly country and that our life is hid with Christ in God.

It recognises the source of our power

"Great is the Holy One in the midst of thee." A capital city derives much of its importance from the greatness of its ruler. We read constantly in Scripture that God is in the midst of His people. This is the true source of our power; let us never forget it; it does not come from human greatness or talent; superiority or organisation does not provide it, neither can wealth purchase it. The Laodicean church, with Jesus outside the door, was unquestionably without it. Power belongs to God. If God be for us who can be against us? The Bible declares that God is not only for His people; He is in the midst of them.

It denotes our responsibility

"Cry out and shout." Responsibility is ours when the Lord is in the midst. We are His witnesses. The shout is of proclamation; let us shout in triumph and praise and cry out in intercession. When Jesus is with us praise wells up within. Jesus has commanded us, so let us preach with heart and voice, telling the world of our wonderful Saviour. Jesus is full of compassion and able to meet every need, therefore let us intercede.

Elim Pentecostal Church News

TEN MINISTERS ORDAINED AT KENSINGTON TEMPLE

ON November 4th, at Kensington Temple, after their five years' training, ten young men were ordained by the Executive Council to the ministry that has already become their lives.

They were John Cuthbert, now pastor at Northampton; Eric Garner, at Mosborough, Yorkshire; Brian Hayes, now co-pastoring the Elim church at Newhaven; Graham Knight, from New Zealand, now at Dewsbury; Derek Lambelle, at Pontardulais, Glamorganshire; Tony Leavesley, who has been ministering at Romford since 1964; John Noddings, at Accrington, also since 1964; Eddie Lewis, at Delancey, Guernsey; George Wallace, who made the journey to London from his church at Beersbridge Road, Belfast; and David Woodfield, now at Loughborough.

For young men in the ministry Pastor J. J. Morgan had plenty of advice in his message. "The minister must have passion; he must have training," he said. "No man can be more profitable to God than the preacher. The Christian ministry is the greatest calling in the world, and the minister has one of the greatest powers in the world—preaching. It is the greatest medium God can use for giving His truth to people."

And if the message had importance for the ordinands it was also geared towards the congregation. "Don't discourage your minister. He has enough problems. Give him a little encouragement—an occasional amen or hallelujah during a service. If his message has been a blessing to you tell him so."

The ordinands were introduced by the Field Superintendent, T. W. Walker, and the service was led by the President, R. B. Chapman.

Under the direction of D. B. Gray the London Crusader Choir sang a number of pieces, but the most moving was as the ordination was in progress. Then they sang "Beneath the cross of Jesus"—a splendid touch!

D. HALL.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 12 *ABOUT WOMEN*

CHILDREN'S QUIZ

1. Who was a seller of purple?
2. Who said "The Philistines be upon thee, Samson"?
3. Who was the mother of Isaac?
4. Who was the mother of Cain?
5. Name two sisters who lived in Bethany.

ADULT QUIZ

1. Who was cumbered about much serving?
2. Who was the mother of Samuel?
3. Who was the wicked wife of Ahab?
4. Who was the grandmother of Timothy?
5. Name Ruth's mother-in-law.

ANSWERS TO CHILDREN'S QUIZ

1. Lydia.
2. Delilah.
3. Sarah.
4. Eve.
5. Mary and Martha.

ANSWERS TO ADULT QUIZ

1. Martha.
2. Hannah.
3. Jezebel.
4. Lois.
5. Naomi.

ULSTER TEMPLE WOMAN'S HOUR RALLY

THE first rally of the Ulster Temple Woman's Hour saw upwards of 350 women present on a night of gales and pouring rain; but the presence of God more than compensated for the inclement conditions.

Mrs. J. Gardiner led the service and Mrs. Joan Morrison from Kingstanding, Birmingham, preached, and her word was inspired. She took for her subject "Stones and angels," pointing out in how many instances in the Bible the two were mentioned together. This unusual address was deeply appreciated by everyone.

Musical items were rendered by Miss Ann Tate, whose dedicated talent contributed to the blessing of the service, and the Elim Girls' Trio also ministered most acceptably.

After the service was over a delicious supper was provided for all. Tribute must be paid to all who worked so hard in preparing this, and particularly to Mrs. S. Watson, who organised the rally.

ANN GARDINER.

DAGENHAM **Pastor: F. A. Hodge**

We have just concluded a two-week evangelistic and divine healing crusade conducted by our pastor and party. The Foursquares and the Victors ministered in song, and it was good to see young lives dedicated to the service of the Lord Jesus in this way. Fourteen people signified their desire to follow the Lord Jesus, and some testified to healing after hands were laid on them in Jesus' name. One woman

returned to give thanks to the Lord for healing her. Apparently she had suffered considerable pain and difficulty in walking because of arthritis, but after prayer she was set free and can now walk without pain.

IRENE R. JONES.

WHITEHAVEN **Pastor: John Cave**

A time of rich spiritual blessing was experienced at our church anniversary services under the anointed ministry of Pastors T. W. Walker and D. Anthony. The meetings were ably convened by our pastor, who is enjoying a fruitful ministry among us. Numbers continue to increase and the Sunday school has more than doubled recently, helped by the introduction of a Sunday school bus and door-to-door work by the pastor and Crusaders. Also recently, on a Sunday evening, we had an official visit by the mayor, mayoress and councillors. Our church was packed and they were much impressed by the bright singing and lively preaching.

God is blessing at Whitehaven, and there is an air of great expectancy.

E. STEPHENSON.

TAMWORTH **Pastor: S. C. Cain**

A special youth convention weekend recently commenced with a birthday tea to mark the fourth year of existence of our Crusader branch and thirty were present. Pastor Bert Mitson preached under a rich anointing from God. He began by encouraging us as young people to seek God for a fresh mantling of His Holy Spirit (speaking on Elijah and Elisha). This we did, and a number of our young people received a wonderful infilling of the Holy Spirit.

On Sunday morning the pastor and deacons extended the right hand of fellowship to twelve Crusaders, and a wonderful climax to the weekend saw eleven candidates following their Lord through the waters of baptism. Only five weeks before Pastor Cain had the thrill of leading his brother to the Lord, after years of praying for him, and he had the added thrill of leading him through the waters. Items were rendered by the Crusader choir and Crusader trio.

VERNON W. SMITH,
Crusader secretary.

☆ ☆ ☆

" The potency of prayer has subdued the strength of fire. It has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, burst the chains of death, expanded the gates of heaven, assuaged disease, repelled frauds, rescued cities from destruction, stayed the sun in its course and arrested the progress of the thunderbolt. Prayer is an all-efficient panoply, the root of the flowering plant, the mother of many blessings."

CHRYSOSTOM.

BOOK REVIEWS

Journey into Faith. Scripture Union, 4/6.

The story of a man's conversion, with all the wondrous details of the movement of the Holy Spirit in his life, finally bringing him into living faith, never fails to move me. In this little book there are no fewer than twenty-two such stories told by the men themselves. They include well-known " pop " stars such as Terry Dene and Cliff Richard, radio and television personalities, men from the world of sport, writers, business men, etc., both young and old. The book is written specially for students and young people, and should prove invaluable to young Christians who are seeking to win their class-mates for Christ. Each chapter contains a complete story, and is written in easy-to-read style. I feel sure, however, that the book would have an appeal to people of all ages, and I commend it to all those who are endeavouring to show to others the value of true faith in Christ.

GERALD L. W. LADLOW.

The Curse of Craigiburn, by J. Larcombe Rees. Published by Victory Press, 7/6.

James has been trying to discover why his father has told him their home is cursed. Disaster seems to have followed the Brodie family for years. James make many discoveries, but the greatest is when he finds Jesus as Saviour and Lord. An absorbing story for both girls and boys.

W. TEE.

Victory Quiz Series, numbers seven and eight, by John Seaman. Published by Victory Press.

Mr. Seaman's seventh and eighth Bible quizzes are simple and straightforward. Number seven is most suitable for juniors and younger age groups and number eight for older children and younger teenage groups. A varied and good selection of questions—a time-saving possession for the young people's leader.

Like suits bought off the peg ready made, quizzes are much of a style and have their limitations, but, also like ready-made suits, some are far better than others. These booklets, forming part of an excellent series, are well worth adding to your collection of quiz material. I like them and shall most certainly use them.

F. W. JONES.

Changed into His Likeness, by Watchman Nee. Published by Victory Press, Lottbridge Drove, Eastbourne, Sussex, 15/- net.

Nee To-sheng, better known as Watchman Nee, born in South China, came to know Christ as his Saviour during his student days. He has since been widely recognised as a leader among God's people and is deeply experienced in the ways of Christ. In this book one can readily discern his intimate knowledge of spiritual matters. Watchman Nee has suffered

(*continued on page 788*)

THE ELIM
EVANGEL

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EDITORIAL

NO name is attached to the half-column in the November 16th *Radio Times* about the debate between Rev. Ian Paisley and Norman St. John-Stevas, M.P., on "The Roman Catholic Church has no place in the twentieth century" at the Oxford Union on November 23rd and broadcast on B.B.C.2

The writer states: "Many people in Northern Ireland have been swept up in the whirlwind of [Mr. Paisley's] emotional oratory." But the writer can be assured that the "implacable opposition of Rev. Ian Paisley to Catholicism" is shared by multitudes of people who have never heard of Mr. Paisley, and by supporters of Mr. Paisley because he echoes their views exactly about Catholicism. Their implacable opposition results from their knowledge of the facts, their sense of history and their knowledge of the Bible concerning the Roman Catholic Church.

The anti-clericalism of the revolutions that have turned more than half the world upside-down during the past 172 years are a direct consequence of Roman Catholic misrepresentation of the message of the New Testament.

The admission of a Catholic Evidence Society speaker at Speakers' Corner, Hyde Park, some years ago, in the writer's presence, that about five per cent of France's and Italy's people attend mass points the moral. When we asked in the presence of the crowd listening to the speaker if his admission did not indicate that those who knew Rome best mistrusted her most he was nonplussed by the inference to be drawn from his admission. But he replied to us: "The moral standards of the Roman Catholic Church are so high that people get discouraged and refrain from attending mass." Needless to say, we could not get in another question. But the bulge in his cheek almost obliterated his face as he gave his answer !

Unfortunately, the anti-clericalism developed on the Continent turned to atheism. In South America today tens of thousands are turning from the Roman Catholic Church to Pentecostal Protestantism.

The writer of the *Radio Times* feature states: "Norman St. John-Stevas's rhetoric is likely to be in elegant contrast to Mr. Paisley's." That is as may be, but we understand that Mr. Paisley's church is packed every Sunday, that every Sunday souls are saved and that a bigger church is projected to house the increasing congregations.

The trouble with evangelicals is that we are too elegant. We shall never cause a riot, or be imprisoned, or cause a single humanist a moment's concern. The word that describes us today is the word "innocuous." Many individual Christians in their sphere are far from being innocuous, but the Church as a whole is harmless to evil.

The Church as such today has no message on gambling, on drunken driving, on the brewing industry, on the manufacture and sale of armaments, on industrial relationships, on evil men who direct so

(*continued on page 791*)

COMMENT, OPINION AND REVIEW

The comment below was written and set by our printer before devaluation was announced.

LET us take a short excursion into the realm of high finance. Fortunately it will be the only excursion into this realm some of us will ever take, so let us enjoy it. But we shall forget about money for the moment, if we can; as far as we are now concerned it never existed.

You manufacture cheese. I make cloth. We agree that in return for your supplying me every year with 6,000,000 pounds of cheese I supply you with 6,000,000 yards of cloth. We run along happily year after year; my employees are satisfied, they live on your cheese; your employees are satisfied, they are warmed by my cloth; you are on the pound standard, sixteen ounces to the pound; I am on the yard standard, thirty-six inches to the yard.

Then I run up against a snag. The raw material from which I make cloth becomes in short supply; I can no longer supply you with 6,000,000 yards of cloth, only with 5,000,000. However, you want to keep your employees working, so you continue as before. Thus in the next year I owe you for 1,000,000 pounds of cheese; in other words, I accumulate a cheese balance of 1,000,000 pounds. So now you know: sterling balances with this and that country. We owe good British pounds.

But next year I find I am in no better plight—I still foresee that I cannot supply the 6,000,000 yards of cloth, only 5,000,000 yards. So to get myself out of my plight I say to you "I'm going off the yard standard; my yard in future will not be thirty-six inches but thirty." You do not like it, of course, but you cannot do anything about it because you cannot get cloth anywhere else. So I still supply you with 6,000,000 yards of cloth, but at thirty inches per yard.

Of course, our readers will say that this is dishonest. Well, yes; and that is one reason, but only one of others, why Britain refuses to devalue her pound. But it is not quite as simple as that. Let us complicate our simple illustration as they do in high finance. Suppose I am supplying cloth on my new yard standard to two other business people but their yard standard is thirty-three inches to the yard; in other words, they are off my old yard standard. So you say to me "I'm going to trade with so-and-so; their yard standard is higher than your new standard."

Have a go at the permutations arising from this simple situation! For example, I can say to your new supplier "I'll sink you; no more cloth from the end of this year." Or I can say to you "O.K., I've got your cheese balance, 1,000,000 pounds of it, and it will remain a balance unless we come to terms."

It would be unrealistic in the "modern" world developing from our illustration for me to maintain my thirty-six-inch yard; financiers argue that it is unrealistic for Britain to maintain an outmoded standard in modern circumstances to the advantage of her competitors and the increase of financial burden upon herself. Hence the arguments in favour of devaluing the pound sterling.

DEVALUATION having taken place since the above was written, let us develop our obviously oversimplified illustration one step farther. I am selling you devalued yards of cloth, which puts you at a disadvantage when you export your cheese to me. So you say "This is not fair; you have devalued your yard, I am going to devalue my pound. In future it will be twelve ounces to the pound, not sixteen." So said Britain, in effect, to the world: "We are giving you too many pounds for what you are paying us; in future for every £1,000 we should pay you we pay you, in effect, £857." You will see, therefore, that you and I trading in cloth and cheese have come now to the place where the old standards are outmoded; our rates of exchange of cloth and cheese now depend (1) on the state of trade between us and (2) on the measure of confidence we have in each other. And this is the situation in the world today.

But, of course, in the international situation power politics, greed, gambling in world finance, prestige, a thousand and one factors, enter in to bedevil the situation.

But we must now bear in mind that in sending cash to our missionaries, say their salaries, for every £1,000 we sent before devaluation we must now send £1,143. Thus devaluation affects you and me *vis-à-vis* our missionaries. That is the obverse side of devaluation—we must tighten our belts to help maintain our missionaries' present salaries. That illustrates the coming austerity.

AMATEUR EVANGELISTS

This feature, intended by our Evangelistic Committee for their recent inset but omitted through lack of space, is presented as a challenge to everyone to "declare the good news."

By W. E. EMANUEL
(DURANT, FLORIDA)

Wanted—men willing to work in the kingdom just for the love of it.

THE martyrdom of Stephen and the persecution of the saints that followed served to get the lay Christians, the amateurs, out of Jerusalem and on the move (Acts 8:1; 11:19). It had been seven years since Pentecost and they had been around the home church long enough.

The term *scattered,* which occurs three times in the early chapters of Acts, is taken from the Greek word *diaspeiro* (to scatter like grain). The grain in this case was the seed of the Church—the disciples.

The book of Acts is a thrilling record of the conquest of Christianity throughout the Mediterranean countries. However, not all the credit for these victories belongs to the chief apostles; much of it goes to the amateurs. An amateur athlete enters a contest because of his love for it, not for personal gain. The amateur evangelist enters the field of Christian witness for love of Christ and His cause.

One of the early amateurs had an urge to go to Samaria. It was obvious right off that he was a novice. No experienced Jewish apostle would have gone to Samaria to hold a revival, what with the prejudice and ill-feeling between the two groups. However, the deacon-turned-evangelist felt that his six colleagues were enough to look after the indigent saints in Jerusalem. To Philip, the Lord's command "Preach the gospel to every creature" included the Samaritans.

Quite a revival

For an amateur he had quite a revival. It stirred the entire city. Then this layman got another call. This time an angel told him to take the road southward into the desert. (Where are all the directing angels these days? Maybe if there were more amateurs willing to go there would be more heavenly messengers to direct them to the next field of labour.) Philip obeyed the angel, even though it meant leaving a good revival. That was one of the characteristics of those inexperienced laymen: they went ahead with a blissful unawareness of impossibilities and with simple faith in Christ accomplished things.

Who were they? Just ordinary believers with ordinary talents, from the rank and file. Their names are recorded in the heavenly bureau of vital statistics.

Some of them, or at least some of their converts, may be identified in Romans 16. The third verse gives quite an insight into the character of these dedicated laymen: "Give my greetings to Priscilla and Aquila, my fellow workers in Christ, who risked their lives, endangering their very necks—for my life" (A.N.T.). In verse after verse Paul commends these workers for their "labour" and "work in the Lord."

The word *amateur* is derived from the Latin *amator,* meaning "lover." These disciples fit the description. They risked their lives for love of the brethren and worked without thought of reward because of their love for Christ. Amateurs indeed!

They were seldom hampered by prejudice and Jewish tradition. "Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus" (Acts 11:20). These Greeks were Gentiles, not Greek-speaking Jews. The church at Antioch was a strong church, second only to the assembly in Jerusalem. It had a number of apostles and prophets among its worshippers.

Who but amateurs?

Who but inexperienced amateurs would have gone to that city to hold a revival? Yet to the Greek quarters they went with the message of salvation. "The hand of the Lord was with them; and a great number believed, and turned to the Lord."

News of this revival disturbed the elders back in Jerusalem, and they sent Barnabas to investigate. But then, Barnabas was more or less an amateur too. Seeing how God had poured out His Spirit upon the meeting, he got blessed and exhorted the Gentile converts "that with purpose of heart they would cleave unto the Lord."

No doubt his report to the apostles in Jerusalem was favourable, assuring them that everything in Antioch was under control, and that souls were being saved—even if they were Gentiles.

Perhaps it crossed his mind that he too might have to face the credentials committee when he re-

turned to headquarters—as Peter had done some time previously for ministering to the household of Cornelius. If so, he did not let the thought bother him.

An amateur, like young David, cannot do battle clad in the armour of the seasoned professional, and he knows it. But let him go forth with the sling of faith and the stones of confidence and no giant can stand against him.

In the early days of the twentieth-century Pentecostal outpouring it was the amateurs, the laymen, who carried the message throughout the United States and into foreign lands. We thank God for the experienced leadership that has developed as the movement has grown and matured, and for our full-time evangelists, but they cannot carry all the load. The Church needs more amateurs—laymen who feel a sense of personal responsibility for the lost and who witness wherever they go because they are constrained by love.

The millennium

THE impression is sometimes given, whether intentionally or not, that the Church immediately succeeding the apostles did not believe in a coming literal kingdom of Christ on earth, lasting for 1,000 years; and therefore the admissions made by scholars who are utter disbelievers in the truth of the millennium are exceptionally valuable.

So Harnach says in the *Enclopædia Britannica*: "All scholars must acknowledge that in former times millenarianism was associated—to all appearance inseparably associated—with the gospel itself."

Singularly clear is the admission of Dr. C. A. Beckwith, writing the article on the millennium in the *Schaff-Herzog Encyclopædia*—a literal "millennium" which he himself totally denies. Dr. Beckwith says: "In the first centuries millennial teaching formed a constant, though not an unquestioned, part of the Church's doctrine, until a radical change in external circumstances and attitude forced it into a position of heresy It is found in the orthodox writers of the post-apostolic age, in the epistle of Barnabas (XV), and in fragments of Papias (in Irenæus, Haer., V, xxxiii). Echoes of it are to be found also in the first epistle of Clement (i, 3), in the Shepherd of Hermas (3), in the Didache (x, xvi), in the epistle of Clement, the Apocalypse of Peter, Irenæus (Haer. V, xxxii), like Papias, founded his belief in it on the words of those who had been taught by the apostles themselves. With the Reformation began the second period of the history of millennialism. The interest in Scripture and the belief that the Apocalypse contained in type the whole history of God's kingdom on earth caused men to seek in it the explanation of the signs of troubled times."

Dr. Elliott, in his *Horæ Apocalypticæ* (vol. iii, p. 276), well sums up the literal acceptance of the prophecies in the early Church: "It is, I believe, the fact that for the first four centuries the days of Antichrist's duration given in Daniel and the apocalyptic prophecies were interpreted literally as days, not as years, by the fathers of the Christian Church." We give some examples of the early Church on Antichrist and a consequent advent and kingdom.

1. "This is the unjust judge whom our Lord mentioned. He shall remove his kingdom into Jerusalem, and shall sit in the temple of God, leading astray those who worship him, as if he were Christ. Three years and six months constitute the half week."—IRENAEUS, born between A.D. 120 and 140.

2. "The Saviour appeared in the form of a man, and he too will come in the form of a man. The Saviour raised up and showed His holy flesh like a temple, and he will raise a temple of stone in Jerusalem."—HIPPOLYTUS, martyred in 235 or 250.

3. "The image of the beast is a golden statue of Antichrist which is to be erected in the temple, and from which Satan is to utter oracles."—VICTORINUS, martyred in 303.

4. "He who reads this passage even half asleep cannot fail to see that the kingdom of Antichrist shall fiercely, though for a short time, assail the Church before the last judgment of God"—AUGUSTINE.

The immense emphasis of divine inspiration on a physically returning Christ, involving and creating the millennium, Hubert Brooke well expresses: "Turn to the New Testament and notice the striking fact that out of the twenty-seven books into which the New Testament is divided only four are without

(*continued on page 787*)

YOUTH PAGE

Devaluation should make us consider

MISSIONARIES AND MONEY

By ALEX TEE

DEVALUATION of the pound is going to hit our missionary work. This means that to keep things going at their present level we must step up our giving. If we do not we will be faced with vital problems.

All missionaries throughout their lives are called upon to make sacrifices in a number of ways, and this involves earthly loss. This does not mean that we should expect them to do so and simply take it for granted. On the contrary, it should cause us to go the second mile in our giving to offset some of the burdens they bravely accept. We should do all in our power to give all of our missionaries as much luxury as possible, as the conditions in which they work are in themselves most trying. We should never buy anything for ourselves which we would not be delighted for our missionaries to have!

Recently I visited missionaries who have problems we seldom stop to consider. For example, the education of children is not free in most foreign countries. To leave your children some hundreds of miles from your mission station in a foreign land among entire strangers is a big sacrifice. Tropical diseases and language difficulties, as well as a foreign way of life, are but a few of the fearsome problems which young missionaries' children have no option but to accept in many cases. Should they not be often in our prayers? However, over and above this there is the problem of paying for their education and for their keep in these boarding schools. There is no free health service abroad, and missionaries are exposed to lots of disease. Dental charges are very high. Then, too, things wear out much more quickly in tropical temperatures than they do at home, and clothes are exceedingly expensive in many areas where missionaries operate because transport costs are much higher as well.

The roads are often so bad that motor vehicles have a very short life. Repair and servicing costs cannot be charged up to the church treasurer. Where do they come from? Petrol is expensive and regular visits must be made to outstations. Again, to bring missionaries home and for them to return to the field is now a colossal problem in comparison with what it used to be. We all know that money does not go nearly as far as it once did.

Many of the countries where our missionaries operate are finding the rise in the standard of living an overwhelming burden. Ordinary European food has rocketed in price. Again, at one time a full-time national worker could be paid a few shillings per week and run an outstation with a few village branches. Today wages are much higher in these countries, and so even to maintain the present number of native workers is almost impossible unless we do something very definite about it. To build a branch church or mission station involves not only higher wages but higher cost of materials. If we in this country need teaching aids in our Sunday schools how much more do native children need them, being so backward. But who pays for these teaching aids?

In our country the standard of living has shot up considerably and our wages have gone up quite a bit as well. A young typist in London can easily earn £15 per week, whereas a few years ago she would have been fortunate to get more than £3. Has our missionary giving shot up fivefold during this same period?

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Women's Page

by Margaret M. Ladlow

LIFE IN THE MIDST OF DEATH

THE herbaceous border has been a riot of colour from the first days of spring with the advent of the daffodils among the bushes until the fading of the Michaelmas daisies and the falling of leaves from the red-berried rowan trees a few days ago. The first keen frosts of winter have cut down the dahlias, and looking out through my window it seems such a dreary scene after the former glory. However, the other day was bright with autumn sunshine, and so I was tempted to lay aside my household chores and tidy up the garden. As I cut down the withered flower stems and thought of the beauty that was past I gave an inward sigh and tried not to think of the dark, dreary days of winter that lie ahead. It was then that my attention was drawn to the wonderful evidences of the new life to follow. I noticed that on so many of the branches from where the dead leaves had fallen there were the beginnings of the new leaf buds for the spring-time, new crowns were forming round the roots of the primulas, and as I cleared the leaves the first shoots of the bulbs were beginning to appear. Here was life in the midst of death, and abundant assurance of the fullness of life and beauty still to come.

So often we are asked why the Christian can speak so confidently of resurrection and the glories of the future life. Is it not because of the evidences of the new life already at work within us although we are surrounded by all the signs of decay and ultimate physical death? The seed of eternal life has already rooted vigorously in our spirits and, to use the words of the hymn-writer, we "feel the throbbings of immortal life grow stronger as the days go by."

This evidence, this glorious hope born of the resurrection of our Saviour, and affirmed so strongly by Him and by the New Testament writers, is particularly precious to us as we become older. In youth one does not entertain the thought of death or the uncertainty of life, but as one grows older the lack of permanence and the frailty of human life are so apparent to us. Illness takes its toll of those we love, we read in the paper of our contemporaries passing away, maybe school friends or one-time workmates. We say farewell to dear ones who played a big part in our childhood, who were our mainstay and whom in those far-away days we could never envisage losing.

I am sure to be writing to someone who has suffered a bereavement recently, and my message is not a gloomy one. I have discovered that the reality of heaven and the sure and certain hope of a glorious resurrection becomes more definite when a loved one goes home. This is the way God works it out. Heaven becomes nearer and clearer, we have the inward witness, we have the evidence. I cannot explain this, but I have found it so wonderfully true in my own experience. Nor can I explain how when looking on apparent death in my garden on a still November day I saw unmistakable evidence of new life—it was just there. Surely "our faith is the evidence of things not seen, and the substance of things hoped for." Jesus the Lord of life calls to you, dear sorrowing friend, and says "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall He live."

THE MILLENNIUM *(continued)*

some reference, statement, or allusion to the second coming of the Lord Jesus Christ; these four have only nine chapters between them—Galatians, Philemon, and the second and third epistles of St. John. Think for a moment of the fact that the Lord's supper is alluded to and explained in four books of the New Testament, and silence is kept about it in twenty-three; but the Lord's second coming is emphasised in twenty-three books, and only four keep silence about it. If, therefore, we were to observe the proportion of Scripture we should be speaking six times as often of the ordinance. Judge for yourselves whether that is the proportion which this subject generally receives in the thoughts, meditations and study of God's people."

So in the very first century Clement of Rome wrote: "Wherefore, let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing."

SUNSHINE CORNER

IN Palestine lived a nice family. They were all happy together and loved one another. One day young Joseph came to his mother and said "Look, mother. What is this funny spot on my foot? It's beginning to hurt me." Mother looked at his little foot and suddenly she felt a chill go right through her. "We must go and see the doctor right away" she said. The doctor looked at Joseph's foot, but he was careful not to touch it. "Your fears are right," he said to Joseph's mother, "it's black leprosy. You will have to keep him away from all the rest of the family and he must not play with any other boys or girls." "But isn't there anything you can do for Joseph?" she asked. "No, I'm very sorry but there's no cure at all; he'll just get worse and worse," he said sadly.

So Joseph's father built a small hut at the bottom of their garden and Joseph had to live there on his own and his food was taken down and left nearby. He was very lonely and he longed to be able to climb on to his mother's lap and be loved by her —but he was a leper and so was called unclean. His father bought a bell for him and if ever he went out into the street he had to ring the bell and cry "Unclean, unclean," and all the people would run away from him because they were afraid of catching this awful disease. So Joseph grew up into a very lonely man and the leprosy had spread all over his body. He could not do any work and had to rely on his family and friends for everything he had. He was a very sad young man.

Then one day he heard that there was a young man named Jesus who was healing all the sick people and He was coming to this very town. In great excitement he made his way down to the main street to see Jesus go by. When he saw Jesus he ran and fell down at Jesus' feet and cried out "Please, Lord Jesus, make me better," and to his amazement Jesus put out His hand and touched him. No one had actually touched him for years, and the look of love and pity on Jesus' face was wonderful. "I will heal you" said Jesus, and immediately all the disease vanished and his flesh was wonderfully clean. Joseph was so very thankful that he wanted to live the rest of his life for Jesus, and in helping those who were sick or crippled.

I hope that this story is going to make you extra kind to poor little boys and girls who are not as strong as you are. Do all you can for them, spare some of your time to go and visit a sick child, and you will be pleasing Jesus. He sees and knows everything we do, and He loves to see us doing a kindly action, specially to those who are poor and needy.

God bless you. Lots of love from

AUNTY MAY.

BOOK REVIEWS *(continued)*

much in the cause of his Master, and it is evident in this book that his life in Christ has been like an anchor to him. The contents originated from a number of addresses given in China in 1940 and are an exposition of God's dealings in the lives of Abraham, Isaac and Jacob. The exposition is good and in some respects quite new. The experiences of the patriarchs are applied to problems in our own lives. It is the kind of book that is needed. It is interesting and spiritual, but nowhere is the practical side of our life in Christ lost sight of.

WILLIAM J. HILLIARD.

Seal Island Secret, by George Canty. Boys and girls 9-12 years. Published by Victory Press, London and Eastbourne.

Boys and girls who enjoy a good adventure story will find plenty of excitement in *Seal Island*. Peter hopes for adventure on the holiday he is spending in Scotland with his friend Frank and his sister Susan. He finds long-buried secrets, and two of his friends find the greatest treasure of all and give their lives to the Lord Jesus Christ.

Story Time One, by Pamela Dowman. Published by Scripture Union, 3/6.

This book contains short Bible stories told from fourteen New Testament incidents.

With the young child in mind, they are written in simple everyday language and in an imaginative and interesting style.

The writer of the book has years of experience in writing for and teaching primary children, and this valuable experience becomes obvious in the writing.

Young children, in particular the under-five age group, need to hear Bible stories in a way that they can understand. This achieved, they will grow up to recognise the Lord Jesus Christ as a very real person.

A sentence prayer follows each story, just enough for a little one to comprehend.

Recommended for teachers, mothers and all who have opportunities to teach young children.

M. J. BROOMHALL.

LETTERS

I would like to give this testimony of answered prayer to the glory of God. During the week preceding Whitsun our granddaughter, Karen, aged three months, had been very ill, the doctor being unable to diagnose the sickness. She was rushed on the Friday afternoon to Great Ormond Street Hospital for Children with suspected meningitis. After a series of tests the doctors discountenanced meningitis, for the baby became paralysed and stopped breathing. After resuscitation, while still paralysed, and after further tests, the doctors took my daughter and her husband away from the ward, telling them that the tests showed that the baby's brain was damaged and she was dying with encephalitis. There was no known drug to help her and nothing more could be done for her. "Do not wait to see the end" they were told; "we will send the police to notify you of her death." On the following day, when we were told of the baby's desperate illness, earnest prayer was offered for her and at the Whit-Saturday service in the Elim church at Letchworth prevailing prayer was made for her. At eleven o'clock that night a report from the hospital said she was critically ill but holding her own. On Whit-Sunday, both at Barking and Letchworth Elim churches, continual intercession was offered, and on that night the paralysis passed away. On Whit-Monday morning the news from the ward sister was that the baby had begun crying and they were giving her a little nourishment, the first she had taken for nearly a week. On that afternoon, during the conference at Bracklesham Bay, earnest prayer was made for a complete recovery. That night when my daughter and her husband visited the hospital the baby was perfectly normal, and was smiling and cooing. The doctors expressed amazement at such a miraculous and complete recovery. Further tests have proved her brain to be completely normal. The photograph taken three months later shows her a normal and perfectly healthy child, given back to us by our wonderful Saviour and Lord, the great Physician.

REV. GEORGE HILLMAN.

THANK YOU

It has been an honour and a blessing to minister these autumn weeks in many of your Elim churches. Mrs. Sheppard and I wish to take the opportunity to thank the many friends who were so kind to us, made us so welcome in their homes and took us to their hearts in Christ-love. Pastors have been so very gracious. We do thank you all from the depth of our hearts.

We return to the U.S. with part of our hearts left in the Elim Church, and do trust the Lord will allow us to return next year for another period of ministry. The new choruses "In the name of Jesus" and "I get so thrilled with Jesus" are now a part of our musical ministry. We hope "Glory, hallelujah, I will praise Him" will keep ringing in hearts.

We covet an interest in your prayers for our ministry. May the joy of the Lord continue to abound in each of your churches and give you the desire of your hearts.

MR. AND MRS. CHARLES SHEPPARD
The Singing Sheppards.
Wilmore, Kentucky, U.S.A.

COMING EVENTS

BALLYMENA. December 24. Elim Pentecostal Church, Castle Street. Communion and worship at 10. Christmas service by the youth of the church at 6.30. December 31. Watch-night service at 11.

BECCLES. December 23. Elim Pentecostal Church, Alexandra Road, off London Road. Carol service at 7.30.

BISHOP AUCKLAND. December 9, 10. Elim Pentecostal Church, Tenters Street. Reopening services. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Preacher: T. W. Walker (Field Superintendent). Conveners: F. Lavender and D. S. Williams.

CHELMSFORD. December 16. Baddow Road Congregational Church, at 7. Christmas musical festival. Free admission. Tickets available from D. Barker, 50 Vicarage Road, Chelmsford.

NEWHAVEN. December 9. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: B. R. J. Garrard (High Wycombe).

NEWTOWNARDS. November 19—December 10. Elim Pentecostal Church, Court Street. Campaign by William Hartley. Saturdays at 7. Weeknights at 8. Not Fridays.

WESTCLIFF-ON-SEA. December 17. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Film: "Jerusalem." Narrator: Dr. Billy Graham. At 6.30.

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

CHANGE OF FLIGHT

H. Jeffery now arrives **Gatwick** airport December 16th at 5 p.m. British United Airways, flight 662.

and opportunity may not be God's way of indicating His purpose for any given situation—indeed, I believe God often does open doors and give a burden in this way—but what I am seeking to stress is that we must never regard these things as the inevitable leading of the Spirit.

There is a spirit of restless activism abroad today which is sometimes confused with the Spirit's leading. Phrases like "up and doing," "burning out for God," "seizing the opportunities," and so on, sound good but they are sometimes catch phrases which hide a failure really to discover what God's will is. A flurry of waving arms and shouted slogans may look good, but more often than not it is one well-timed blow that proves decisive. A crowded diary or a church programme bursting at the seams may look impressive among our colleagues at the next presbytery meeting, but it may be grieving the Holy Spirit. The Lord of the Church may be saying "I know thy *works* . . . but I have somewhat against thee."

Yieldedness

This does not mean that there is any justification for sitting round like the crowd of impotent folk at the pool of Bethesda "waiting for the troubling of the waters"—Paul's autobiography in 2 Corinthians 11:23-33 reveals that the Spirit-led man is far from inactive—but it does mean that we must not confuse our impulses or even our opportunities with the definite leading of the Spirit. Increasingly, whether at the personal level or in the wider circles of church and movement, we need to seek for the leading of the Spirit, and this will demand humility, a sense of dependence upon God, and much prayer. Paul, brilliant though he was, did not regard himself as the early Church's director of evangelism but rather as the "bondslave of Jesus Christ," and we need to learn afresh that it is not our experience, our learning, our energy or even our "passion for souls" that will make us adequate to meet the challenge of our day, but only our humble yieldedness to the constraints and restraints of the Spirit as day by day and hour by hour He moves within us, a yieldedness that obeys even when its own schemes are set on one side and when it cannot understand why the Spirit is saying "No."

The mind of the Spirit

For this we need to pray as a movement. What is God's purpose for us as a movement? Our answer to this question can only truly be given when as a movement we constantly seek to know the leading of the Spirit of God. It is vital that in all our decision making we are men of earnest prayer. The most important thing about our Executive Council is that it must be a Spirit-led body of men, and the most important thing about any other committee, whether it influences the life of the movement as a whole or whether it be a Crusader committee or an E.W.M.A. committee in a local church, is that it must be Spirit-led. This means that throughout our movement we must be men and women who are constantly seeking to know and do the will of God. We cannot afford to act on assumptions about God's will; we cannot take it for granted that it is necessarily God's will for us to seize every opportunity that seems to present itself or every need that challenges us. "I did not send the prophets, yet they ran," says God in Jeremiah 23:21, and this is a reminder that enthusiasm is not enough. Golden opportunities sometimes tarnish quickly, and what may appear to human judgment as the "psychological moment" may only result in spiritual breakdown. It is therefore vital that nationally, locally and personally we seek to know the mind of the Spirit. As a movement we should expect our Executive Council to be men of prayer, but we ourselves should pray for them. In the same way we should pray for the various committees which serve the movement. Nor should we forget to pray for our ministers and diaconates, that God will guide them in the running of the local church. And in the last analysis we should pray for ourselves, that in the day-to-day strategy of personal life we may be led by the Spirit.

"If the Lord will"

In all our decision making let us heed afresh the words of James: "You ought to say 'If the Lord wills, we shall live and we shall do this or that.' As it is, you boast in your arrogance. All such boasting is evil" (James 4:15, 16, R.S.V.). And let this scripture dominate our thinking throughout the movement, from the highest council to the humblest committee and through them to the most ordinary individual: "Do not be foolish, but understand what the will of the Lord is" (Ephesians 5:17, R.S.V.). If the Spirit says "No" to some of our more grandiose schemes let us accept His will; but when He says "Yes" let us be like men who are ready to take every risk for Christ's sake.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, December 11th — Jeremiah 38:14-28

" Zedekiah . . . said unto Jeremiah, I am afraid of the Jews " (v. 19).

Zedekiah feared the people more than he feared God, and to avoid their displeasure and wrath was prepared to fly in the face of the Almighty. How strange is the human heart! How desperately wicked! How deceitful above all things! But before we condemn this king let us look into our own hearts. How prone we are to be influenced by what men say instead of submitting ourselves to God and giving Him absolute obedience. The path of obedience is oft-times a solitary way (Jeremiah found this to be so), but it is the pathway that imparts strength of character, effectiveness in witnessing and satisfying fellowship with God. " Teach me to do the thing that pleaseth Thee " was the prayer that shaped a great life.

Tuesday, December 12th — Jeremiah 39:1-14

" The city was broken up " (v. 2).

Retribution overtook Zedekiah, the word of God was fulfilled and Jeremiah's faithful ministry was divinely vindicated. You cannot win if you take sides against the living God. Zedekiah feared the people; God had promised to deliver him and the city if he would obey His word. In going against God Zedekiah suffered the loss of everything. Zedekiah's desire to escape from a difficult situation created a situation from which there was no escape. When you are tempted to avoid a difficult situation always run in the direction of God and His word; you will find strength and patience to win the victory. If your flight is to Him you need not leave the place that holds you. It is not the place that counts, it is His presence.

Wednesday, December 13th — Jeremiah 39:15—40:6

" Thou shalt not be given into the hand of the men of whom thou art afraid " (v. 17).

Jeremiah was also afraid of men; they had been so hostile, so vehement in their opposition, so threatening and persistent in their attempts to destroy his life. Fear comes to all; it accompanies the bravest of men. But Jeremiah was courageous; he never allowed fear to master him but faced his fears in fellowship with God and overcame them. Man is permitted to go so far to fulfil the purposes of God, but beyond the province of God's will he is powerless. Because Jeremiah trusted in God he was delivered out of the hands of those who purposed to slay him. Zedekiah thought only of saving his own skin; he had no inclination to obey God.

Thursday, December 14th — Jeremiah 42:7-22

" Be not afraid of the king of Babylon " (v. 11).

Here we have another example of fear and its consequences. Jeremiah, by the word of the Lord, directed certain of the captains of the armed forces and the people to abide in the land. Through fear of the king they hesitated to take such a step. But they were not only fearful; they were insincere. They sought guidance but had no intention of following it. If we would be delivered from all our fears there must be an honest seeking after God for His enabling strength. The time of fear is the time to trust. When shadows thicken into darkness trust and keep trusting; hold on, and ere long His dawn will break through the gloom. When life closes in upon you and every door is shut you still can trust. " What time I am afraid, I will trust in Thee."

Friday, December 15th — Jeremiah 43:1-13

" They obeyed not the voice of the Lord " (v. 7).

It is always wise to defer to the word of the Lord. God had decreed that Egypt should be destroyed by the Chaldeans. In disobeying the divine counsel and resorting to Egypt for protection the military commanders and those who followed them shared the same fate. God sees the end from the beginning, the future lies open before Him, nothing can escape His foreknowledge. Our vision and understanding are limited by the immediate. How foolish we are to act according to our own wisdom. Let us always seek His guidance in life. He knows what is best for each of His children. He understands our nature, knows our limitations, feels our pain, stoops to bear our trouble and has made full provision for tomorrow.

Saturday, December 16th — Jeremiah 44:20-30

" Hear the word of the Lord " (v. 24).

It is never too late to repent, never too late to forsake the way of disobedience for the ways of God. Right up to the last moment the Lord gave His people every opportunity of turning to Him in penitence. He pleaded with them through the faithful ministry of Jeremiah. The time had come for the last message to be delivered. How solemn is the thought! In spite of every appeal these people openly, defiantly, turned from the worship of Jehovah to that of the moon, the queen of heaven. When nations or individuals come to a definite decision regarding their attitude towards God the government of God compels them to abide by that decision to its ultimate issue. God is merciful, but we dare not presume.

Sunday, December 17th — Jeremiah 51:54-64

" Thus shall Babylon sink " (v. 64).

Babylon was God's instrument of judgment upon Jerusalem and its inhabitants. In Jeremiah's concluding prophecies he foretold the complete overthrow of Babylon, the city itself and the nation. What they had meted out to God's people and to other nations would fall upon themselves. The spirit which actuated Babylon is still in the world today. Being the spirit of Antichrist, an evil spirit, it finds other places in which to dwell. At the centre of Babylon was Satan himself. This spirit excludes God and attempts to achieve everything along the line of human effort, whether in policies, or wars, or education, or religion. Babylon, the sphere of earthly and human domination, is under sentence of God's righteous judgment. God has decreed that the kingdoms of this world are to become the kingdom of His Son. He must reign.

EDITORIAL (*continued*)

much of the thought-processes of our population, or on war; only a few individuals raise protesting " voices in the wilderness." The Church salves its conscience by spending money in millions on crusades, but just will not change its thinking regarding the evils that rampage about us.

Every vested interest from Roman Catholicism to the armaments industry, from the Press to the brewing industry, has vested interest also in silencing those individuals and groups who persist in voicing their opinions, in spite of opposition and denigration, against error and evil wherever they are found.

More power therefore to Ian Paisley. May more vociferous men of like mind be raised up, willing at any cost to speak out against error and evil wherever they lurk.

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ITINERARIES

The President:
December 9, Fairfield Halls; 16, 17, Bristol.

London Crusader Choir:
December 9, Croydon, Fairfield Halls; 10, Shoreditch, London, parish church; afternoon, Pentonville prison; 17, Balham, Salvation Army Congress Hall; afternoon, Wormwood Scrubs prison; 20, Brixton H.M. prison (carol service); 22, Rochester, H.M. Borstal institution (carol service); 30, Swansea, Brangwyn Hall; 31, Elim Pentecostal church at 11 (Devizes H.M. detention centre at 7).

DEDICATION

TATTERSALL. On November 5th, at Elim Pentecostal Church, Woolwich, Andrew David, son of David and Carol Tattersall, was dedicated to the Lord by Pastor A. R. T. Whittall.

WITH CHRIST

ESTCOURT. On November 15th, Harriett Minnie Estcourt, aged 86 years, suddenly called to be with her Lord. Faithful member of the Elim Pentecostal Church, Clapham, for forty years. "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake in Thy likeness" (Psalm 17:15).

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THE ELIM EVANGEL

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Waterlow Park, Highgate, London

Photograph by Rita M. Irons.

U.F.O.s and prophecy

by George Canty

ON June 24th, 1947, a businessman-pilot, Kenneth Arnold, coined the phrase "flying saucers." He had observed nine strange discs near Mount Ranier moving at approximately 1,600 miles per hour.

Following this, about 300 accounts of peculiar aerial phenomena came to the British authorities alone every year. There has been a short lull, but once more stories are flowing in. The Parliamentary Under Secretary for Defence (R.A.F.) gave the number as 153 in the last six months. He added that most of them had been explained. We add we hope they have.

Three times this morning I have been asked what I think about them. Newspapers and broadcasts carry news of a police car following a "bright cross" for an hour, which was seen by others also. Within hours other sightings occurred, though some might be discounted as due to people seeing what they meant to see.

No likely clue

The Royal Observatory, the Meteorological Office, Bristol University and the Ministry of Defence could offer no likely clue as to the origin. The suggestion that police were deceived by a bright light shining through a car's curved windscreen is not very flattering to those officers.

Jacques and Janine Vallee have published a book, *Challenge to Science,* contesting the too-specious explanations of U.F.O. data, and further deploring the indifference to a vast amount of alarming evidence for which nobody can produce any theory. More than 5,000 sightings, fully documented, puzzle every kind of expert. They cannot be weather balloons, spent rocketry, astronomical or natural phenomena, hallucinations, birds, or normal terrestrial craft. Thousands of other reports could be put down to things of this sort, but the suspicion still remains that they may not be.

Science, it is assumed, can explain everything. If it cannot already we have the most touching confidence that one day it will. We may call this the basic faith of our age. What, however, does science do when events contradict every known law? It simply considers they never happened. Thus people today believe all the Bible miracles when they can be shown not to have been miracles. Those that no science could ever rationalise are occluded as myth. This attitude is reflected in the U.F.O. problem—what was not birds or balloons was nothing.

The elephant's trunk

Except that sometimes the impossible dangles before our very eyes, like the elephant's trunk. In June a 999 call brought two police officers to Stoney Cross in the New Forest, where they watched, and described over their radio, a circle with an orange glow round it doing aerobatics. With them to confirm it were two pilot officers of the R.A.F. Volunteer Reserve.

Such happenings are still filed away and forgotten, uninvestigated. At last, however, the American Air Force has engaged a team of specialists at the University of Colorado, who are also inviting Britain to share with information and money. The 10,000 well-documented U.F.O. stories in the U.S.A. have been whittled down to a hard core of 646 mysteries, now to be thoroughly scrutinised.

Don Iddon, New York correspondent of the *Mail,* said some years ago that "queer things are happening in the skies above New York." What are they? Secular opinion says they are either extra-terrestrial visitants or just hallucinations.

My mind feels unsatisfied with either theory. Hallucinations do not come on radar screens, like some of these, nor as a major packet deal. On the other hand, if men from outer space are visiting us is it not time they made a soft landing and came out to meet the natives? If they have intelligence they would know how worrying their antics can be to people besides Auntie Augusta.

When we turn to the Christian world we have, as in so many things, a new range of thought. This is as it should be, for Christian conversation utterly changes one's view of the world.

Now in America if you see something queer above you there are people to tell, such as N.I.C.A.P. (National Investigations Committee of Aerial Phenomena). This is one of the unofficial bodies concerned,

and the chairman of the Massachusetts area committee is Raymond E. Fowler. Writing in *Christian Life* and in *The Christian*, he suggested that U.F.O.s are angels or closely connected with angels, like Ezekiel's visions and the pillar of fire and cloud in Exodus, or even that some visions were in fact sightings of U.F.O.s.

A British writer, Arthur Longley, published a small book, using a very striking logical argument based on Scripture, to say that angels may use space ships for the invasion of earth at Christ's return. Yet another, Gordon Cove, accepting the stories of actual beings having spoken to humans from their space-craft, puts it down to demonism, and sees it all as a terrible return to antediluvian spiritualism (*Who Pilots the Flying Saucers?*).

For myself I cannot credit such theories. Ezekiel's visions, for me, had nothing in common with things seen on the Brighton road by policemen. They were

(*continued on page 806*)

PROVISION FOR PREACHERS

"The importance of believing"

Acts 16:31. Romans 10:9

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

"FAMILIARITY breeds contempt" they say, and we must take heed lest our familiarity with these texts and this subject hide its extreme importance from our eyes. The answer of Paul to the Philippian jailer opens up the way of salvation, and indeed the reception of all the blessings of God. We deal with just one word in these wonderful texts, the word "believe." We are not to forget in whom we are to believe, and we need also to consider the great necessity of believing.

The importance of believing

Unbelief is rife even among professing believers. F. B. Meyer wrote and preached on "the five musts" of the Christian life, but here is a most vital must. The jailer asks "What must I do?" The answer is "Believe." Jesus had died and risen again, and the way was made, for God loved the world and Jesus died for the whosoever; but believe we must if we want to reap the benefit. In war-time people sang "When the lights go on again in London," and with peace they did, but it was still necessary for each one to switch on in his own home. In the book of Exodus we read that the land of Palestine was given to Israel and that they left Egypt, but many perished in the wilderness, because the word given was not mixed with faith in those who heard it.

There are promises in the Book of victory and salvation; you can be saved and healed, for the power of the Lord is present to meet your need, but all God's provision will be useless to you unless you believe. Believing is a must. It is all-important.

The nature of belief

What is believing? There is a tremendous difference between popular assent and personal belief. This was shown when Israel faced rocks and enemies and deserts. A crisis has a way of discovering true faith. Belief is accepting something as truth and fact and responding to it according to its demands. To believe truly is to act accordingly, and a personal belief demands a personal response. We can unerringly test our belief by this simple test: "Am I willing to stand by and cast myself upon my belief?"

The Bible declares all men condemned already unless they believe upon the Lord Jesus Christ. It does not say all men are miserable if they do not believe upon Him, but it does say they are lost and will be cast into hell if they do not believe. The sense of self-preservation is too strong for us to take any other but the way of escape when danger threatens, and if we do anything else with Jesus but believe and accept Him it means in effect that we do not believe. If we do not we will certainly perish in our unbelief as Israel of old.

Bible believing is on the Lord Jesus Christ

This brings us squarely to face the issue. It is Jesus or nobody. It is salvation or nothing, for His is the only name given and He is the only way. This answer of Paul in Acts 16 and the plain statement of 1 John 5:10 show clearly the sharp issues between belief and unbelief. This is the record God has given, and this is what must be believed. Here is the true must of salvation. If you reject it you make God a liar and stand eternally condemned. If you believe and accept you have eternal life, you are saved.

Elim Pentecostal Church Reports

FAREWELL TO MISS G. M. GARTON ON HER RETIREMENT FROM FULL-TIME MINISTRY

At the annual convention, held in the Town Hall on Saturday, October 28, Pastor D. W. Anthony, of Chelmsford, ministered, to the delight and enrichment of the very good congregations. A group of friends from Colchester, under the leadership of Pastor L. V. D. Tiller, gave support to the services with song and testimony. Yet there was a sense of sadness mingled with the blessing of the day, since this was the last convention that Miss Garton would arrange and conduct. The very next day was to be not only the occasion of her farewell to our Yarmouth church but also the day of her retirement from full-time service. Pastor Anthony conducted the morning service and Pastor A. Greaves took the actual farewell service in the evening. Mr. Greaves paid tribute to Miss Garton's faithful and untiring ministry throughout the past almost thirty years, saying that she had been a minister beloved by her fellow ministers and the churches she had served.

Mr. Robinson, the church treasurer, presented Miss Garton with an envelope containing the gifts of the friends of our Yarmouth church. He also paid tribute to our sister's faithfulness and understanding during her three years as minister of the church. Miss Garton responded by saying that any success of her ministry must be partly attributed to the faithfulness and prayers of the people she had served. God bless you, Miss Garton, for everything.

A. GREAVES.

TEST YOUR BIBLE KNOWLEDGE

Quiz Number 13 *TREES AND TIMBER*

CHILDREN'S QUIZ

1. **There were seventy trees at Elim. What kind were they ?**
2. **What wood was used by Noah to build the ark ?**
3. **Elijah sat under a certain kind of tree. Do you know what kind it was ?**
4. **What kind of tree did Zacchæus climb to see Jesus ?**
5. **On what kind of tree did Jesus find nothing but leaves ?**

ADULT QUIZ

1. **What kind of trees were plentiful at Lebanon ?**
2. **The Israelites in captivity in Babylon were so sad that they hung their harps on certain trees. What kind were they ?**
3. **What trees was Bashan famous for ?**
4. **This tree is mentioned five times in Romans chapter eleven.**
5. **Jesus spoke of this tree in a parable, saying that when this tree is grown the birds of the air come and lodge in its branches.**

ANSWERS TO CHILDREN'S QUIZ

1. Palms.
2. Gopher wood.
3. Juniper tree.
4. Sycomore tree.
5. Fig tree.

ANSWERS TO ADULT QUIZ

1. Cedars.
2. Willow trees.
3. Oak trees.
4. Olive tree.
5. Mustard tree.

MISSIONARY CONFERENCE AT NEATH

By J. H. SAINSBURY,

MINISTER OF NEATH AND BRITON FERRY ELIM CHURCHES

THE first ever missionary conference organised by the Welsh Presbytery was held in November in our Neath church.

The meetings were ably convened by our national and local missionary secretaries, who were supported by two fine missionaries: Miss Joan Caudell (Rhodesia) and Pastor D. C. Lewis (India).

The afternoon meeting was different in that the preaching period was given over to public discussion of missionary work. Questions and answers flowed in a seemingly ceaseless stream. The congregation had done their homework well. They had come to extract as much useful information and advice as possible from Pastor L. Wigglesworth and the missionaries. They were not disappointed.

The closing meeting of the day was a great occasion, with plenty of Welsh " Hwyl." The missionaries warmed to the task of ministry until every heart was burning with desire for God to do and to work through them for the glory of His great name.

The singing of Calon Lan, the introduction of a young man going out to Ghana as an honorary missionary, the ministry of David Lewis (from Ezekiel 3 : 15), the appeal of Joan Caudell for young teachers for the Rhodesian field, the moving singing of a young guitarist, the day's offerings of almost £40—all these and much more resulted in a glorious climax of praise as the Swansea male voice choir finished their anointed singing of that great hymn " We shall rise."

ELIM CRUSADERS AT CAPEL

AT Elim Bible College sixty-five Elim Crusaders from the Eastern and North London Presbyteries spent what was entitled "A Pentecostal weekend"—and Pentecostal it was; many shed tears of repentance as the Holy Spirit convicted us of how we fall short of the glory of God, and caused us afresh to lay all on the altar for God.

Pastors E. Corsie, M. J. Priddle and A. S. Brewster spoke on "Pentecost and the individual," "Pentecost in the church" and "Pentecost in outreach" respectively. These addresses stirred us for our group discussions and times of waiting on God. The film rally on Saturday night, efficiently organised by Mr. R. Heffer, also did much to cause us to consecrate our lives to God.

The whole weekend was very ably organised by Pastor P. Stormont, and Pastors Seeman and B. C. Richardson were the hosts.

BRIAN R. RICHARDSON.

PLYMOUTH **Pastor: L. P. Cowdery**

Mrs. G. M. Gorton, who founded the Plymouth Elim Sisterhood in 1942, was the special speaker when the Sisterhood celebrated its twenty-fifth anniversary recently.

To many of the older members it was a time of happy reunion, and to all a time of refreshing from the presence of the Lord. At the close of the service on Sunday two young men yielded to the claims of Christ. One, whose ship was in H.M. dockyard at the time, was brought by another sailor converted at Weymouth while the ship was there during the summer.

On Monday afternoon representatives from Sisterhoods in the city and from the Newquay, Falmouth and Exeter Elim churches met. Musical items were rendered by the "Gospelaires," and Mrs. Gorton was presented with a bouquet by three-year-old Martin Knox.

On Monday evening Mrs. Gorton again ministered to us and, emphasising the need of personal witnessing, presented us with a challenge which we trust will bring its own results in our lives.

ALFREDA PEARSON.

CAERPHILLY **Pastor: J. B. Coleman**

God blessed the efforts of our Crusaders during youth week in a wonderful way. They portrayed missionary work with facts and figures to emphasise the great need at home and overseas. On Wednesday night eighteen young people stood in tears as the Spirit of God moved, and one young man made known his desire to enter full-time service.

On Saturday we were blessed with the visit of Miss Joan Caudell (Rhodesia); during the day the young people had spent time in prayer and fasting. On Sunday morning a time of prayer from 8 till 10.45 saw almost all our Crusaders at this meeting. God blessed the evening service, when we took a look at the call of C. T. Studd to China.

ROY D. BROCK,
Church secretary.

MACCLESFIELD **Pastor: R. Hughes**

YOUTH OUTREACH

When we first saw the evangelist for our youth crusade, Gordon Bailey, we wondered if we had made a mistake. There he stood in the latest "mod" gear—black reefer jacket, white polo-neck sweater, tight-fitting grey slacks and green suede shoes. After a week in which over forty teenagers asked for a Bible correspondence course, hearing the gospel night after night in simple but modern, often illustrated or dialogue form, we thanked God for his coming. During the day the evangelist "taught" in the local secondary modern school, and through this influence many a young person attended the evening meetings in the church. Since the campaign concluded attendances at our youth and gospel services have increased, and such is the interest aroused that we have had requests for the correspondence course both from teenagers who attended the meetings and from young people who have seen the course being done by their friends.

Earlier in October we commenced junior Crusaders to "bridge that gap"—midweek meetingless days when we do not see our many Sunday school scholars. This was our third attempt, two previous efforts having failed. From the humble beginnings of twelve our numbers have increased to over fifty, and one of our members on an outlying estate has opened his home for a meeting there. May this encourage others to "have a go"—maybe again.

NEWCASTLE-UPON-TYNE **Pastor: F. Lavender**

Our visitors, Mr. and Mrs. F. B. Phillips, brought a weekend of real blessing, and gave us much food for thought as our hearts were stirred by the films they showed, which revealed what a prayer-answering God we have. It was heart-stirring to see how God is using converted Africans to carry on His work and we were thrilled to see in the film "Out of every tribe" about eighteen Africans going through the waters of baptism. As doors are being

(*continued on page 803*)

THE ELIM
EVANGEL

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EDITORIAL

THE paper which carried this week a balanced assessment of our country's economic situation and of the pros and cons of the devaluation of the pound had in its same issue a feature which pointed, partly, the cause of our predicament. Actually the feature was an advertisement. The banner headlines ran: "Over 6,000 people work for Gallaher in Northern Ireland." The advertisement continued: "Gallaher is one of the world's best known names in cigarette, cigar and pipe tobacco. . . . As the second largest employer in Northern Ireland, Gallaher *makes a big and constant contribution to the country's economy and welfare.*" The words we have put in italic must have been written by the advertisement compiler with his tongue in his cheek. Let us see. For the tobacco that had to be imported we paid in exports—exports that could have bought useful machinery, for example. As we stated a week or so ago, Britain's balance of payments problem would be solved overnight if we all became non-smokers. To process the tobacco used in this small factory alone 12,000,000 man-hours each year are expended at a cost of, we would say, £6,000,000. The tragedy is that in spite of a certain amount of re-export the lot goes up in smoke, not to the country's welfare as the advertisement states but, according to the medical profession, to the detriment of its health and at the cost of the health service. Now spread our figures over the whole tobacco industry and you have a clue to the colossal waste of industrial potential in our country under this item alone. Add to this the brewing industry's colossal misuse of industrial potential in time, capital and man-power, plus, in its case, the destruction of raw material, and the armaments and gambling interests' similar misuse of industrial potential—time, capital and man-power—and we shall discover that not less than one-fifth of our economic capacity—land, capital, time and man-power—is expended in non-productive, or even harmful, effort.

The country's economic plight is only partly financial—it is principally moral. In this sphere of national activity the Church could not appear to be more supine. The Church, as the nation's conscience, fails conspicuously to emphasise the virtues of duty, honesty, hard work, a fair return of cash for labour and of labour for cash, and the full employment of time; the evil of the diversion of a large part of our national energy to manufacturing wasteful, harmful and useless products; the evils of pilfering, slacking and loafing; the duty of service and sacrifice; and the need for rejection of self-interest. These are moral issues which the Church fails to impress upon us all in every stratum of society. That the nation might not respond to its "conscience" is irrelevant—the trouble is that the Church fails to speak.

But the solution to our problem lies in our own grasp, in spite of the mistakes of politicians, the wangling of financiers or the intrigues of national leaders.

COMMENT, OPINION AND REVIEW

READERS, doubtless, will often have wondered, with us, whether the benefits of the invention and development of printing counteract its evils. We refer primarily to the press. One thinks of the proprietor of a well-run youth club in a south coast town who, in describing its success, told of how one news reporter bribed a gang of hooligans to smash up this club to give him a story. We fear that this incident more accurately represents the general irresponsibility of the press than any contrary story would. Unfortunately our attitude to the press still seems to be "It's in the papers: it must be right" instead of "It's in the papers; it's probably propaganda."

If it be thought that this is an exaggeration let us bear in mind the misrepresentation, the exaggeration, the slanting of news to support a particular paper's policy, the innuendo and the exacerbation of delicate political and industrial situations by biased reporting and comments continually indulged by the daily and weekly press. Even as we write we glance unintentionally at the paper on the margins of which we are writing this article and see "Government and the Press," by the Right Hon. George Wigg, P.C., and read the following:

"The mood and spirit of some current journalism seeks salvation by assuming a posture of perpetual opposition to *any* government. Criticism—violent, personal and destructive—gives comfort in the face of an uncertain future. Careful presentation of facts and policies appears to be unrewarding in terms of circulation.

"A vivid example was the press treatment of Mr. George Brown's encounter with Lord Thomson at that notorious dinner party at the Savoy. During the astonishing days that followed some newspapers suggested that a verbal punch-up with a press lord was a sufficient reason for the resignation of a Foreign Secretary! I cannot believe that even those political power-hungry fellows the late Lords Beaverbrook and Rothermere were ever as stupidly pompous as all that. Nor can I imagine Lord Beaverbrook permitting one of his journals to run a public opinion poll on so fatuous a newspaper stunt.

"The catalyst of the Savoy incident was a journalistic operation which must have outraged the feelings of many people. This operation raised a traitor whose activities have resulted in imprisonment and death for many men to the status of a James Bond folk-hero. Philby's part in the enterprise must have been endorsed by his paymasters, Soviet Intelligence. And their purpose is not in doubt. It is to infiltrate the British press and undermine confidence in the security afforded Great Britain by the work of dedicated men and women in our secret services—services which Philby sought to debauch before he finally betrayed them. The fact that a creature like Philby could become the tool of any newspaper's lust for circulation-raising sensation provides a more savage indictment of the British press than its fiercest critic ever conceived. Is the exploitation of the traitor Philby less reprehensible than using the memoirs of convicted murderers? That is the moral problem which editors must face."

We need add no more. George Wigg, P.C., more than we, drives home the point we make.

But exactly the same attitudes were taken by the major portion of the British press over the devaluation of the pound. Instead of carefully setting out the pros and cons of devaluation, its effect upon our economy and the family budget, the effect of de Gaulle's policy and influence to bring down the pound—now we learn he seeks to bring down the dollar!—newspapers in general joined to use the situation to exploit their own points of view. We are all aware of de Gaulle's intense efforts to compensate for France's weak political and military position by sowing discord internationally and domestically where he can. But how many papers, in the present situation, carried the following fact: "One key to French foreign policy over recent years has been the desire to exploit the external weakness of the pound and the dollar. This has been seen as the only way in which France can exercise over British and American policy an influence which is not warranted by her political and military position. In the case of the pound, France may have overreached herself, like the blackmailer who drives his victim into himself publishing the blackmail. With the pound at its new realistic exchange rate French leverage over British policy now depends entirely on the power to veto the United Kingdom's entry into

(*continued on page 801*)

DREAMS AND VISIONS

by H. W. Greenway (SECRETARY-GENERAL)

DREAMS and visions are allocated by the very nature of our physical make-up to the old and the young. Memory is the habit of reminiscence, of looking back and recapturing thrills and lessons of the past. Thus the old men of the "last days" who participate in the great pentecostal outpouring foretold in the Word of God will confirm their faith through the experiences they have had. The effectiveness of their witness lies in the testimony they are able to give to the truth of God's message, for what is a dream but the gathering up and the repeating of events into a new pattern of history? You cannot dream unless you have lived. We cannot, therefore, cast aside with impunity the valued experience of the old.

But what is a mere memory unless it projects its lessons into the future? We must have the prophetic outlook, the forward view; and this is the prerogative of youth—"your *young men* shall see visions." This prediction of Peter, taken from the ancient prophet, tells how the outpouring of the Holy Spirit in the last days would result in an objective programme for the future. Men who have visions are looking ahead.

Dedicated persistence

A vision for the future will do two things for us: it will move us to action, for a vision is both stirring to the emotions and stimulating to the will; and it will create a spirit of dedicated persistence. "Without vision the people perish." Our calling in the service of the Lord will perish, our zeal will die, our love will wilt, and if we fail through our couldn't-care-less short-sightedness the generation in which we find our area of service will also perish for lack of the gospel we are commissioned to bring to them.

Life's objective

Have we an objective in life? Do we see clearly the plan of God in our lives? The great pioneers of the truth have been men who have kept before them the forward prize. Standing before king Agrippa Paul declared "I was not disobedient to the heavenly vision," and he goes on to add in his testimony: "Having therefore obtained help of God, I *continue unto this day.*" Floods, persecution, imprisonment, the care of the churches, betrayal by false brethren, none of these could defeat his spirit of determination or deflect him from the path of duty; the vision was always before him. It was the divine disclosure of spiritual vocation that dominated the decisions and directions in Paul's life. George Whitfield, John Wesley, General Booth and other great evangelists who created lasting monuments to the glory of God and the salvation of men and women were men who kept before them the vision of God's task to which they had been called.

Are we merely drifting with the popular tide, or have we dedicated our lives to some worthwhile project? There never was an hour when the challenge confronting the Christian Church was greater. With the threat of atomic and bacteriological doom hovering over him, modern man shrugs his shoulders with apathetic negligence and goes his way to live it up in a merry-go-round of free-for-all in matters of other people's possessions and other people's wives. Down are the moral barriers and up go the flags of individual licence.

Determination is more relevant to our present need perhaps than explosive enthusiasm. Marshal Foch always said that the British Tommy won his battles because he could hold out five minutes longer than the other fellow in the enemy lines. The strength of our determination will achieve results that last through all eternity. Young people have the future in their hands; to them belongs the door of hope. Tradition has not for them the halo of sanctity. Let them not lose therefore the sense of significance and urgency for the days ahead, but let them not sneer at the dreaming greybeards whose lesson from the past may help them to avoid the pitfalls that success or popularity may bring. Just as dreams can be distorted, as so often they are, so visions can be blurred by selfishness and lack of clear visibility.

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

JOYS AND PROBLEMS OF CAMPAIGNING

This week's contributor:

GEORGE CANTY

I ONCE conducted a campaign which might have prompted the question "Is the Lord with me or not?"—like an echo of Psalm 44. All night prayer was made, and yet we seemed to be holding services for the sake of fulfilling the engagement to do so.

Two days after concluding I had begun another effort in another part of the country, and the entire aspect of things was different, with many saved every day and many visibly healed. "Judge not the Lord by feeble sense," for if I had done so it would have appeared that the Lord was with me in one place and not in another.

That of course is nonsense. Evangelistic success depends on many factors, and only one of them can be guaranteed, namely "Lo, I am with you always, even unto the end of the world." That is the greatest joy of all; as Wesley cried after fifty years of campaigning, "Best of all, God is with us."

Oddly, as the years have gone by, I have heard in the most unexpected places of the effects of the effort I had always called a "flop." Others had thought it far from a failure. "The Lord was in that place, and I knew it not."

Now during the worrying days when I was conducting that "flop" my wife, my children and I had to live in inconvenient circumstances, possessions and members of the family being scattered around the district. I ate some meals here and some meals there, and one good host said "It must be wonderful to travel around campaigning and seeing the different places, Mr. Canty." My Yorkshire upbringing is a good excuse sometimes for telling the undiplomatic truth. I replied "On the contrary, I hate it. It harasses me to travel, and it is no pleasure to live out of a suitcase. I am quite content in my own church and my own home. Only my great sense of obligation to bring the gospel to the maximum number of people could ever winkle me out of my burrow."

Of course, I do see some lovely country in the course of evangelism, but no more, I think, than I would have seen if I had never entered the ministry at all, and possibly not as much. Many towns are alike—Woolworths, supermarkets, Lloyds Bank and traffic lights. One always makes new friends, and the hospitality and kindness of many Elim people add richness of a unique order to life even in the drab towns. Nevertheless it is not luxury of fellowship that takes evangelists away from wife and church, but the joy of seeing the gospel make its impact upon people who sit in darkness. Paul said of his converts "Ye are my joy, and my crown of rejoicing."

Campaigning brings many worries and anxieties, ups and downs, praise and criticism, but the hope of gaining somebody for God is the real motive—it is the highest of all pleasures, and makes every inconvenience small and every advantage secondary. It is a joy open to all believers, whether they campaign abroad or just witness "in Jerusalem."

ANNUAL THANKOFFERING—£1,250 TO DATE

The Field Superintendent writes on behalf of the Evangelistic Committee to express grateful thanks for the wonderful response to this year's annual appeal. Gifts to date total more than £1,250 and contributions are still arriving at Headquarters. The need remains very great, but the Evangelistic Committee wishes to place on record its heartfelt appreciation for the practical interest of so many ministers, deacons, churches and individuals. We thank God for this encouragement to the committee in its work.

T. W. WALKER.

COMMENT, OPINION AND REVIEW (*continued*)

the European Economic Community."

We have every reason for believing that the press bears a heavy responsibility for the present widespread apathy to duty, the duty of service, of self-control, and of humble acknowledgment of our dependence upon God. To a nation Micah put the question, as it may well be put to us as a nation: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (6:8).

YOUTH PAGE

Know your facts—No 2. Christadelphianism

By JAMES F. HARDMAN (*lecturer on cults at the Elim Bible College*)

IN examining the cult of Christadelphianism we shall look briefly at (1) its origin and (2) its doctrines.

ORIGIN

Christadelphian teaching began in Britain through a Dr. John Thomas in the middle of the last century. His chief lieutenant was Robert Roberts, whose book *Christendom Astray from the Bible* is the textbook of the cult. They are one of the smaller heretical sects. There were a number of divisions over points of interpretation during the second half of the century, and even at the present time they are convulsed over certain points of doctrine. The name "Christadelphian" literally means "brothers in Christ," coined from two Greek words, *Christou adelphoi*. In categorical terms they denounce the organised Church as no part of the body of Christ. In their own words: "We object to the fundamental doctrines of Christendom; the religion of the churches and chapels is a negation of Bible teaching on almost all points" (*Who are the Christadelphians?*).

DOCTRINES

We do not seek to attack personalities, but we have a responsibility to expose their errors (cf. Jude 3, 4, New English Bible). While Christadelphians lay an apparent emphasis on the Bible, in point of fact many of the fundamental doctrines of Scripture are either repudiated by them or watered down to the point of becoming unrecognisable. In this brief article we can only touch upon a very few of their doctrines.

(1) *God*. Christadelphians deny the orthodox doctrine of the Trinity, and in fact caricature it by speaking of it as "belief in an eternal Trinity of Gods." In common with one of the earliest heresies of the Christian era (second to third centuries), the Monarchians, they believe that God is a single Person as well as a single Being.

(2) *Jesus Christ*. They deny Christ's deity and eternal Sonship, and thus aim a fatal blow at the whole scheme of redemption. Like the Arians, a fourth-century heretical sect, Christadelphians argue that the Father/Son relationship implies that the Father existed before the Son. In other words, the Son had no existence prior to His birth in Bethlehem. Such teaching will not stand the test of Holy Scripture. Jesus said "Before Abraham was, I am" (John 8:58); again, "Glorify thou Me . . . with the glory which I had with Thee before the world was" (John 17:5). The Bible also clearly teaches the deity of Christ (cf. John 1:1-3, 14; Colossians 2:9; 1 John 5:20; Titus 2:13). We find Christ accepting the worship of men (Matthew 14:33; John 20:28), whereas the apostles expressly forbade those who attempted to do the same to them on the grounds that only God should be worshipped. Any doctrinal scheme which denies the full deity and humanity of the Son of God is a faith without foundation and all its accompanying tenets are suspect.

(3) *The Holy Spirit*. Their view of the Holy Spirit is most inadequate. Strangely enough, they deny the personality of the Spirit but admit His eternity. This failure to accept the Bible doctrine of the personality of the Holy Spirit is a feature common to the majority of the heretical sects, yet it is clear that almost every reference in Scripture to the Holy Spirit implies or asserts both His personality and His deity. He has personal attributes (cf. Matthew 12:31, 32; John 16:13, 14; Acts 5:3; 8:29; 1 Corinthians 2:9-11; 12:11; Ephesians 4:30). Christadelphians also say "There is no manifestation of the Spirit in these days" (*Christendom Astray*). This is surely a direct contradiction of the New Testament teaching and ideal of the Christian life.

(4) *Atonement and salvation*. They teach that Christ's death contained no expiatory element. R. Roberts presents their view in his book *The Blood of Christ*, where he says "The idea that Christ has borne our punishment and paid our debts . . . is demoralising." This denial of the atonement is difficult to maintain in the light of Isaiah 53:5; Matthew 20:28; Romans 5:9; 2 Corinthians 5:21.

Justification is through Christ, but in practice little stress is laid on this truth by Christadelphians, and the way of salvation is presented in legalistic terms of obedience to God's commands. The difference here between Christadelphians and evangelicals over practical obedience is that the former substitute faith about God for the New Testament's living faith in God. To them Christian faith is not in a person, but is the acceptance of certain doctrines. Christadelphians have therefore no doctrine of assurance. Salvation depends not on what Christ has done but on

(*continued on page 806*)

Women's Page

by Margaret M. Ladlow

Christmas preparations

CHRISTMAS has an uncanny way of creeping up on one. We seem to be sailing sweetly through November and then comes the first week in December, when —hey presto !—we are caught up in the whirl of Christmas preparations. For the housewife it is certainly a mixed blessing, for together with the pleasure of planning surprises in the form of presents and anticipating happy family gatherings there are the problems of ways and means, and all the work and extra shopping to be done. There are cakes to be baked, puddings to be mixed and mincemeat to be made ; there are many shopping expeditions to be planned to purchase cards, presents, extra groceries, the Christmas tree and the decorations ; there is the turkey to be ordered—in fact all the gay trimmings that go with Christmas.

A seasonable glow envelops the house, many bulky parcels appear on the top of the wardrobe, and we are warned not to open this cupboard or that drawer ; there are secrets and surprises, and the knock of the postman is very welcome. In view of all the preparations I have described and the comfort and prosperity so many of us enjoy I want to challenge my readers to share their Christmas with others. If not, it will be lacking in true significance. " For God so loved the world that He gave His only begotten Son." Giving is essential to Christmas. Can we not share our homes, our provisions, our happiness and our Christian fellowship with others ? The teaching of the Lord Jesus has always moved me when in the sermon on the mount He asks the questions " If ye love them which love you, what reward have ye ? " and " If ye salute your brethren only, what do ye more than others ? "

Do we gather only our intimate friends and family around us at Christmas ? Do we entertain only those who we know will in turn invite us to their homes ? Jesus says emphatically that there is no merit in this. What of the stranger, the newcomer in our neighbourhood or church, the elderly, many of whom live alone, the widow, the young person in lodgings, the unmarried mother and her child or the student far away from his homeland ? All these should be lovingly considered and remembered. Do not leave them vaguely to someone else, but begin yourself to give, to care and to invite.

I have made it a practice every Christmas since my marriage to invite someone outside our family circle to share our festivities, for I feel it is the teaching of our Saviour. We feel we must reproach the innkeeper at Bethlehem because he was unable to find a place for Mary and Joseph, yet so often we refuse to open *our* homes to others or to share them with the lonely and sad. Shall we ask God to show us or lead us to the one to whom He wants us to show His love in unselfish giving ? You may be sure that God will guide you aright, and this coming Christmas will be bright with His joy in the knowledge that you are doing His will by giving fresh evidence of His love to the world.

CHURCH REPORTS (*continued*)

closed to our own missionaries the gospel is being preached through the national converts.

In a heart-searching message Mr. Phillips spoke on Sunday morning on the text " God made man in His own image." We also rejoiced when one young man accepted Christ as Saviour at the close of the Sunday evening service.

(MRS.) M. STEPHENSON.

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SUNSHINE CORNER

NO ROOM AT THE INN

THE Roman soldiers had conquered the Jews and so Roman law had to be obeyed by every Jew. One day the Roman emperor Cæsar Augustus made a rule that every man must go back to the place where he was born and take his family with him. This was for them to pay taxes and also so that the Jews could be counted, and Cæsar would know exactly how many Jews there were in the land.

In Nazareth there was a carpenter named Joseph living with his wife, Mary. They were expecting to have a new little baby and Joseph was very busy making a lovely little cradle, and then they got this command that they must go back to Bethlehem where Joseph had been born.

It was a long way to travel and they didn't have buses or cars in those days, they either had to ride on a donkey or walk. Joseph was worried about Mary having to go such a long way, but she said "Don't worry, dear, God will look after us," and so they set out on the long journey to Bethlehem. They had to carry their food with them, so they couldn't carry much luggage besides. As the journey went on Mary got more and more tired, and as they got near to the little town she said "We will have to find a room quickly, Joseph, because I think our baby is going to be born tonight." Joseph searched everywhere for a room but could not find one because the whole place was full of travellers like themselves.

They came to the inn and Joseph pleaded with the innkeeper to let Mary have a room, however small or poor it might be, but the innkeeper said "There is simply no room at all to spare." Then as he looked down at Mary and saw how tired and poorly she looked he said "There's only the stable left; you can go there if you like and I'll give you some fresh straw to lie on." So he took them to the courtyard of the inn, where there was a fire burning. The cattle were all in stalls around the fire, and it was here that Mary's baby boy was born, and she wrapped Him in the clothes she had carried with her. This was just a square piece of cloth with a long piece sewn on at one corner. She wrapped the baby in the cloth and then the long strip was wound round and round—this was the swaddling cloth. And Mary put her precious little baby in an animals' feeding trough, or a manger.

The baby was, of course, Jesus. There was no room for Him in the inn and that was the pattern for His life. The only place where there was room for Him, indeed the only thing that was specially made for Him, was the cross. Jesus tried to get the Jews to open their hearts to Him but they wouldn't; they crucified Him. Jesus is looking for boys and girls who will find a place for Him in their lives. If Jesus came to you tonight would you say "No room"?

"No room on this earth for the dear Son of God,
only a cattle shed;
No room on this earth for the dear son of God,
nowhere to lay His head,
Only a cross did they give to my Lord, only a
borrowed tomb,
Today He is seeking a place in your heart; will
you still say to Him 'No room'?"

God bless. Love from

AUNTY MAY.

Letter

Although a great admirer of Derek Green's work and ministry, and the many points of view expressed in his article, I must confess that my heart sank at his suggestion of no religious instruction in schools. If this were so the ministry of such teachers as Gill Merill and others like her would be lost. Last year, in junior Crusaders, we had some girls from very ungodly homes, who were difficult to handle and impatient at the gospel message, yet they spoke with real enthusiasm about the teaching of a Christian R.I. mistress at school. On our contacting this mistress she was willing to come and minister to our junior Crusaders, and so formed the basis for an evangelical meeting which increased our numbers considerably. My daughter has now commenced at this same secondary school, and after only a few weeks has been told by her form teacher that God did not make the world in six days and that most of the Bible is a myth. But I have found that these queries form a basis of discussion at home and at junior Crusaders, where our full gospel teaching stands us in good stead. Yes, although in many cases unsatisfactory, for the sake of the true Christian teachers I believe that R.I. should be

maintained in schools, where God can most surely use His own in the ministry of the Word.

KATHLEEN E. M. PARK.

BOOK REVIEWS

Tortured for Christ, by Richard Wurmbrand. Published by Hodder and Stoughton, 5/-.

This book, one of the most moving, inspiring and challenging I have read, should be read by every Christian. There are three parts: the bestiality of man, the Christian's love for that man and the appeal of a man.

Innocent Christian men and women are thrown into prison by the Communists in Rumania and there subjected to the most degrading and devilish tortures ever devised. If anyone has any doubts as to what goes on behind the bars of a Communist prison this book will answer those doubts by indisputable facts.

Christians under pressure can produce an unconquerable spirit of love for even the vilest. The supremacy of Christ's way, " to love your enemies," is demonstrated in this book by pools of blood gushing forth from wounds of love. But what a resounding victory is displayed when a man like Richard Wurmbrand and thousands of others can pray without any bitterness for those who " despitefully use them " ! Against such Christians the Communists are losing the battle and can do nothing about it. The Church of Christ in Rumania is winning converts all the time, and neither threats nor torture can stop these heroes of the cross.

The author makes a passionate appeal for prayers, love and practical help from the Christians of the West. This appeal must be answered, and the latter part of the book tells us how it can be done.

Read this book and you will be horrified, moved and humbled, and I trust we shall all see that in Europe today there is something which demands our interest, love and wherewithal.

A. A. BIDDLE.

This Marriage Business, by Margaret Warde. Scripture Union, price 6/-.

I like this book, and would confidently commend it to our young people. It deals with perplexing problems in a pleasing and delicate way and with much sound common sense. In this very readable book I particularly felt the appeal of the chapters on laying foundations, parent-school relationships, and latchkey children. The last could profitably be read by all parents and not only Christian ones.

ARTHUR V. GORTON.

Note. The book " Seal Island Secret," published by Victory Press and reviewed on December 9th, was written by George Lazenby.

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just visions. Elijah was not taken off by a space-ship. Did another space-ship bring him back to the mount of transfiguration, preserving him alive in space for 1,000 years?

Angelic aerobatics?

Why should angels perform aerobatics in the New Forest? Was it a baby cherub showing off? There are super-personalities and intelligences in deep heaven, certainly unlike us in every way, and surely capable of transformation to any shape or form, but beings from the side of God's throne are hardly likely to become zooming discs around mountain valleys, appearing as pips on radar screens.

Turning to Scripture, the prophet Joel did predict wonders in the heavens and in the earth (2:30), and Christ warned us that "fearful sights and great signs shall be from heaven" (Luke 21:11). Certain other curious reference is made to what is obviously cosmic disturbances, such as it being neither day nor night at the day of the Lord (Zechariah 14:6), and "the sun shall be darkened, and the moon turned into blood" (Joel 2:31), and "men's hearts failing them for fear, and for looking after those things that are coming on the earth, for the powers of the heavens shall be shaken" (Luke 21:26), and "the stars of heaven shall fall" (Matthew 24:29).

Our planet swings around the sun, which itself is wheeling through space at an unthinkable velocity as part of the galaxy in which we live. What energies and interactions are loose in inter-galactic immensity? Experience and knowledge can tell us little. We have no idea of the possible effects that could be produced in our small environment by unknown conditions on our ever-new path through time and space. What would Aristotle have made of the aurora borealis, for instance? The pattern of visuality could be effected today by causes of which we have no more conception than Aristotle had of radiation. Perhaps, studied sensibly, U.F.O.s could indicate new knowledge unreachable by normal laboratory research.

Christians ought not to indulge in pseudo-theologico-scientific speculations, which have so often brought the faith into derision. Christ's warnings of "fearful sights and great signs from heaven" have been shown reasonable by world-wide experience of the present inexplicable events in the sky. When thousands of people stand together in Rome and watch with high-ranking Italian Air Force officers an object plainly visible which from that day (September 17th, 1954) has defied understanding we are pretty near to a fulfilment of these great and strange prophecies which herald the real invasion from a non-earthly dimension, namely the coming of the Lord with angels and saints.

Meanwhile, despite the refusal of official scientific opinion to see anything at all, the minds of the masses are being prepared for the credible appearance of non-humans on this planet. When God lets loose His angels to walk through our cities, and to bring judgment against the godless and the evil, against war and want and everything that creates wrong, to vast millions it will look like an invasion from another world, and they may even resist. Those who know the Scriptures will know better than to try. Michael can net every missile in the sky.

Christ is coming. At His first appearance, especially at His death, nature was convulsed, the planet reeled and the sun was darkened. His return will be attended by cosmic upheaval. Men's eyes are being turned upwards to space, if only by the thousands of pieces of apparatus we have ourselves flung into orbit, "from whence our Saviour shall appear."

What exactly the U.F.O. is nobody knows. What is its significance we do know, as believers, and everybody should be told.

---

what they do. Even baptism, regarded as indispensable, can do no more than make the individual "a lawful candidate for that 'birth of the spirit' from the grave which will finally constitute him 'a son of God, being children of the resurrection'" (*Christendom Astray*). How different is the New Testament's note of assurance of a present salvation through Jesus Christ (cf. John 3:36; 5:24; 1 Peter 2:24; 1 John 5:12, 13).

Christadelphians also reject the personal Devil and regard Satan as representing "sin in the flesh." Consistently with this, they hold that although Jesus did not commit sin "His body was as unclean as those for whom He died." This is contrary to Scripture (cf. 1 John 3:5; Hebrews 7:26).

There is no place for heaven in the Christadelphian scheme, since all are unconscious between death and the resurrection. Christadelphianism is, on many points, proved to be a counterfeit of true Christianity. One writer says: "It substitutes a modified Unitarianism for Trinitarianism, it robs Christ of His pre-existence, deity and sinlessness; it degrades the Holy Spirit to the level of an impersonal power, denies the personality of the Devil, caricatures the atonement . . . and leaves us to take care of our own salvation."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, December 18th — Ruth 1:1-9

" Naomi said . . . Go, return each to her mother's house " (v. 8).

Life for the most part is composed of the trivial round and common task. Each day brings its toil and rest; the stream of our existence glides along like a river, now fast, now slow. Then suddenly there comes a change. The current of life is agitated; the stream flows much faster. The river begins to race towards a cataract; what was just like a lake is now a rushing waterfall. The stillness of placid life is exchanged for hours of meaning and moments that are full of emotion. An important decision must be made which will affect the future course of life. Such a moment came to Ruth. On the one hand Moab with its call to ease, pleasure and safety; on the other Bethlehem with its call to duty, compassion, faith and love.

Tuesday, December 19th — Ruth 1:10-22

" Ruth said, Intreat me not to leave thee " (v. 16).

Ruth made her decision firmly and resolutely. She decided to go with Naomi. For her there was no turning back. She had burnt her boats behind her. Safety lay only in going forward. Decision is persistence with reason. Obstinacy is persistence without reason. There may be times when we are right in revising a decision, but having prayed for guidance and come to a final decision let us hold on our way in faith and trust. The man who makes up his mind firmly at the start and holds it unswervingly to the end is the man who finally wins. Ruth's decision was challenged by Naomi, but she held to her purpose. Decisions made in the will of God are safe, successful and satisfying.

Wednesday, December 20th — Ruth 2:1-13

" The Lord recompense thy work " (v. 12).

Ruth had put God first. When God and His kingdom are given the primary place, secondary things, material blessings, are conferred by God without their being sought at all. When secondary good is put first the primary good is forfeited altogether and there is no certainty of success even in seeking the secondary. Ruth had put her trust in God and was recompensed beyond anything she could have ever dreamed. The reward of such a life is absolutely certain. The life that is absorbed in God is essentially immortal. It lives after death, reproduced in others. Ruth's great decision has influenced countless multitudes to act similarly. This was one of her rewards.

Thursday, December 21st — Ruth 2:14-23

" The Lord, who hath not left off His kindness " (v. 20).

All things work together for good to those who, inspired by love for God, move forward to do His will. Ruth saw the hand of God in her daily circumstances; they were divinely overruled to lead her footsteps into the fulfilment of His purpose in her life. If we put God first circumstances will be so arranged by His loving hand that our highest good will be secured and His plan brought to pass. Undoubtedly Ruth had her trials and humiliations in the harvest fields on account of her foreign birth, but she received a hundredfold in this life and in the world to come eternal life. " Lord, teach me Thy way."

Friday, December 22nd — Ruth 3:1-18

" Is not Boaz of our kindred?" (v. 2).

Boaz was related to Ruth by her marriage to Naomi's son, and therefore it was his right to redeem her if the next of kin waived his right. His desire to exercise this prerogative was inspired not by any legal obligation but by his love for Ruth. Here we have a beautiful picture of our great Kinsman-Redeemer. For love of us He entered into the stream of the human race and took our nature. He gave His life to redeem our souls and to give us an inheritance. He lives to vindicate our cause and to unite us to Himself in the closest and dearest of ties. What a word is this—" My Kinsman-Redeemer-Vindicator ! "

Saturday, December 23rd — Ruth 4:1-22

" So Boaz took Ruth, and she was his wife " (v. 13).

By her marriage with Boaz Ruth not only found love and happiness but gained immortality. She entered the " royal line " of Scripture, becoming the grandmother of Jesse, who was the father of David, and so the progenitor of the Saviour of the world. It was fitting that He " to whom there is neither Jew nor Greek " should have among his ancestors Rahab the harlot and Ruth the alien. He came to conciliate and reconcile all men of every tribe and nation and therefore, as Dr. Matheson has so aptly said, " the marriage bells of Ruth were the same which sounded at the marriage supper of the Lamb." How privileged we are to be united to Christ the Lord. Let the joy bells ring !

Sunday, December 24th — Matthew 1:18-23

" He called His name Jesus " (v. 25).

Bernard has delightfully said that the name of Jesus is honey in the mouth, melody in the ear and joy in the heart. There is no name as precious as the peerless name of Jesus. Meditate upon its greatness, its worth, its power, and it will bring sweetness to the palate; sound it forth in testimony to others, and it will sound like music in their ears, soothing and healing the troubled soul; magnify that name in worship and praise, and your heart will rejoice in holy song. This name was given before He entered upon His glorious redeeming work of the cross, but this illustrious name has been completely justified by facts. " O come, let us adore Him."

PRAYER AND PRAISE
by F. H. Coleman

Upheld arms. How blessed is the man or woman whose arms are upheld by faithful relations or friends ! The battle was long and hard. Moses stood with arms upraised and while he did so Israel triumphed. Human arms soon grow weary, and when the arms of Moses dropped to his sides the enemy triumphed. So the great thought of supporting the arms of God's servant was given to Aaron and Hur, and with one on either side the arms of Moses were supported until Israel finally gained the victory.

How glad we are when some kind friend gives us support in prayer, in upholding the arms so that we do not grow weary in the fight for God against sin and Satan.

I have known times when I have definitely been held up in prayer by others. Some years ago I lost a loved one very suddenly. Many of my friends were sad at my loss and prayed for me but gradually I felt the prayer support getting less and less as one by one they gave up praying for me.

A great friend of mine told me that at his farewell service before setting off as a missionary many promised to pray for him and send him letters. For about a year they kept their promises, but then the letters became a mere trickle until at last only his mother was faithful in writing to him.

God's servants need your prayers; fellow Christians need your prayers. Will you not uphold them in prayer ? Above all, do not give up.

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ITINERARIES

The President
December 16, 17, Bristol.

London Crusader Choir:
December 17, Balham, Salvation Army Congress Hall; afternoon, Wormwood Scrubs prison; 20, Brixton, H.M. prison (carol service); 22, Rochester, H.M. Borstal institution (carol service); 30, Swansea, Brangwyn Hall; 31, Elim Pentecostal church at 11 (Devizes, H.M. detention centre at 7).

WITH CHRIST

LOVELAND. Emma Florence, one of the original members of East Ham Elim Pentecostal Church, passed peacefully into the presence of her Lord on November 23rd in her 82nd year. Officiating minister at funeral: G. N. Backhouse.

FLASH

PASTOR AND MRS. H. JEFFERY, ANN AND PAUL EXPECT TO ARRIVE AT GATWICK AIRPORT SATURDAY, DECEMBER 16th, AT 5 P.M. NOTE NEW TIME AND PLACE OF ARRIVAL.

COMING EVENTS

BALLYMENA. December 24. Elim Pentecostal Church, Castle Street. Communion and worship at 10. Christmas service by the youth of the church at 6.30. December 31. Watch-night service at 11.

BECCLES. December 23. Elim Pentecostal Church, Alexandra Road, off London Road. Carol service at 7.30.

BELFAST. December 25, 26. Ulster Temple. Christmas convention. Monday at 7. Tuesday at 3 and 6.30. Speakers: Pastor G. Williamson (Bury), Pastor G. Hills (Dublin).

DUNDEE. December 30—January 2. Elim Pentecostal Church, Dudhope Crescent Road. New year convention. Saturday at 7.30. Sunday at 11, 6.30 and watchnight service at 11 p.m. Monday and Tuesday at 7.30. Preacher: W. J. Hilliard.

GREAT YARMOUTH. December 24. Elim Pentecostal Church, Albion Road. Christmas Eve service at 6.30. Carols, musical items, Christmas features. Preacher: E. J. Smith (resident minister).

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. December 17. Elim Pentecostal Church, Electric Avenue (near Fairfax Drive). Film: "Jerusalem." Narrator: Dr. Billy Graham. At 6.30.

NEXT WEEK

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THE ELIM EVANGEL

Vol. XLVIII Nos. 51 and 52 DECEMBER 25th, 1967 One Shilling

CHRISTMAS DOUBLE NUMBER

The question in the heart

"Where is He that is born King

Christmas greetings from the President, his wife and family

IN the famous Zion city, nigh two millenniums ago, wise men asked this question as, following their long and tedious journey from the east, they searched for the incarnate Messiah. There are several angles from which this inquiry can be answered and we shall look at five of them in this Christmas article.

Historically

It was not long before the magi had their searching query fully answered as they located the infant King in a house in nearby Bethlehem. There, in the presence of the virgin mother, they worshipped Him and presented their treasures of gold, frankincense and myrrh. Myriads of visitants from all over the world still make their pilgrimage and pleasure trips to view the venerable places traditionally associated with this momentous occasion which changed so radically the very course of history.

Residentially

The instant answer to our question may be written down in the annals of ancient history, but there are other answers of a more modern and personal nature. Where is the King now? The location from this aspect is equally clear. Following the supernal scenes of ministration, crucifixion and resurrection, let us view Olivet, and, from Bethany, behold the ascension as the Lord Jesus is "carried up into heaven" (Luke 24 : 51). With the mission to man completed and the law of gravity devastated, the Son of God returned in glorious exaltation to His rightful domain and resumed a heavenly residence. The impetuous Peter describes the situation thus: "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Peter 3 : 22). With the work of salvation finished and the one full, perfect and sufficient sacrifice once offered for the purging of sin He took His seat "on the right hand of the Majesty in the heavens" (Hebrews 8 : 1). There elevated to a worthy and kingly throne the One "born King" in Bethlehem now shares the Father's regal splendour, and with priestly magnificence He "ever liveth to make intercession for us" (Hebrews 7 : 25).

Spiritually

In person the Saviour now occupies a royal and heavenly seat, yet in spirit He has undertaken, by means of His omnipresence, to be elsewhere too. On earth He breathed a glorious promise: "Where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18 : 20). Upon the basis of this honourable undertaking, wherever the most limited number of true believers assemble, in cottage or kraal, in palace or temple, on lonely islet or jungle track, there in spirit is the Son of the living God. What a pledge of divine condescension! In spite of this, however, thoughtless and immature people of self-assuming spiritual superiority have been heard to say "The Lord was not present in that meeting," or some will pray "Lord, come and meet with us in this place." Such thoughts are an indictment of the character of the Lord, a reckless judgment against the integrity of His words. Provided a company gathers in the Lord's name there abides the irrefutable promise of divine presence. Whether our limited senses, our vacillating emotions or our unreliable temperaments

# of all wise men

by the President
R. B. CHAPMAN

?" (Matthew 2:2)

An informal photograph of Pastor and Mrs. R. B. Chapman, their daughters and their son-in-law, Mr. B. Barrell.

allow us to be conscious of the Master's nearness is immaterial ; the promise stands, the Lord is present. His pledge is not abrogated by fluctuating human feelings, nor is His presence dismissed by man's uncertain faith. With bewildering wonder the fact remains that the King of all glory is " in the midst " of every congregation—irrespective of size—which truly meets in His holy name.

Ecclesiastically

It is evident from Revelation 3 : 14-22 that as far as the Laodicean church was concerned the One who had been born to be its supreme Head had been evicted. Where was He ? He was *outside* the church, its door was closed against Him, and He was knocking, with earnest desire, for admission. What a pathetic scene, but one, nevertheless, that has often been repeated throughout the Church's history. In Laodicea a precoccupation with materialism, and an infiltration by indifference, had caused the expulsion of the divine Monarch from His rightful place and the consequence was a deplorable destitution that was sickening, even to God. Whenever Christ is relegated, or robbed of His regal role, within a church or a denominational community similar deterioration is inevitable.

There have been occasions when Jesus Christ has been dethroned in favour of some powerful personality, some convenient creed or some avaricious ambition. He has been forced into the position of junior partner instead of reigning sovereign, and the result has been disastrous. In speaking to churches with this dethroning and evicting tendency it is most significant that the glorified Christ portrays Himself as being " beside My Father on His throne," as if to remind them of His correct status. He advises them in the words " Shake off your complacency and repent " and to the responsive and victorious. He extends " the honour of sitting beside Me on My throne " (J. B. Phillips).

God grant that throughout our movement the Lord Jesus Christ will always hold the pre-eminent place of utmost authority and never be denied the kingship to which He is entitled. Let Him be King

(*continued on page 835*)

For such a time as this!

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The unique place of Christmas in world religion

聖誕節

by J. K. McGILLIVRAY

ELIM MISSIONARY IN FORMOSA

LOOK through any contemporary Chinese calendar and you will find an impressive array of birthday celebrations for Chinese sages and scholars through the year. Each bears the name of the person whose birth is remembered; thus we have Confucius's birthday, Sun Yat-sen's birthday, and even Buddha's birthday—though Gautama Buddha was Indian, not Chinese. Only when we come to Christmas is there a difference, when the occasion is known as *Sheng Tan Chieh* (holy birth festival or the holy [divine] birthday). Until very recent times the day passed with only Christians marking its significance, but the Government of Free China in Formosa declared the day a public holiday, overriding the objections of the militant Buddhist majority and others, who asked "Why should this day not be called just Jesus' birthday?" while its official designation remains vaguely known as "Constitution Day." This is not accidental, and while our Christmas celebrations in the western world have associations with early pagan festivals thinking people still cannot avoid its religious significance. Christmas tells us the loveliest thing God ever did: "Be not afraid; for, behold, I bring you good news of great joy, which will come to all people" (Luke 2:10).

What makes Christmas unique among the religions of the world, first and foremost, is that it is a message about God.

IT IS A RELIGION OF DIVINE REVELATION

Others are human in their origin. In their original form they made no claim beyond an ethic, a philosophy of life, or a social order. But the Christmas message is not about human virtues or ideals at all; it is a message about God—that the living God, eternal, immortal and invisible, revealed Himself in a unique way. Once and for ever, in an actual life lived out on this earth, God has given a full and final revelation of Himself.

When the saintly Simeon stood in the temple in Jerusalem and looked on the Babe Mary and Joseph brought on the eighth day for circumcision he said "Now, Lord, lettest Thou Thy servant depart in peace . . . for mine eyes have seen Thy salvation." How could anyone, in an eight-day-old baby, see such eternal prospects were they not revealed to him by God?

Or think of John the Baptist, the earthly cousin of Jesus, who when he saw Him thirty years later pronounced "Behold the Lamb of God, which taketh away the sin of the world." As yet no miracle had been performed, nor was there any supernatural evidence of His divine origin. Like John, His home had been in an obscure provincial village. He had been born in a stable off the main yard of a roadside inn. Without official position or a name well known and no influential friends when He left Nazareth to start preaching, how could John declare Him to be "the Lamb of God" were it not given to him by divine revelation? Because Christmas celebrates the unseen God becoming visible, revealing Himself,

Christmas is rightly unique among world religions, for it is the holy (divine) birthday.

Another characteristic which makes Christmas unique among the religions of the world is that

IT IS A RELIGION OF COMFORT

The angelic host declared "Fear not," and in one form or another Jesus brought comfort to troubled hearts and rest to weary spirits. Seven hundred years earlier Isaiah had prophesied: ". . . and the government shall be upon His shoulders . . ." (Isaiah 9:6). Jesus Himself identified this work as being His peculiar prerogative. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . take my yoke upon you, and learn of Me . . . and you shall find rest unto your souls."

There is one thing that glares out from the religions of the world and sharpens the contrast with the Christian message, and that is the authoritative message for the need of man in every age. The human heart is unchanged in its loves and sorrows, frustrations and hopes. When Moses faced the challenge of leading the nation of Israel out of Egypt through the Sinai desert, quite naturally he shrank from such an impossibly complex demand and said "Who am I . . .?" But God answered him "I will be with you . . ." (Exodus 3:7-12). "The government shall be upon His [God's] shoulders." Later, when Joshua came to lead this nation into Canaan he received the assurance from heaven "Be strong, and of good courage . . . for the Lord your God is with you wherever you go" (Joshua 1:9). "The government shall be upon His [God's] shoulders." This revelation of God in Christ does not hark back to a remembrance of some person long since

(*continued on page 836*)

The Field Superintendent reviews the year

JANUARY. Eleven souls, including five men, decided for Christ at Cardiff. The London Crusader Choir's thirty-eighth anniversary was celebrated at Kensington. "From my diary" by T. H. Stevenson resumed in our magazine, only to be lost to us again when our dear brother became ill at the conference. Swansea were declared winners of the shield and Cadle branch, Swansea, winners of the diploma in the Sunday school competition. Miss M. Hopper began her work in Rhodesia. Eight were baptised in water at Rochester.

FEBRUARY. Perry Ellis crusaded at Oxford, D. G. Hathaway at Bolton and V. J. Ensor at Banbury, and D. B. Gray conducted a symphony of praise in London. Miss F. M. Munday celebrated her twenty-eighth anniversary at Gosport. Vera McGillivray busily toured the Birmingham area. John Noble spoke and the Swordsmen and Chelmsford choir sang at an East Ham rally. Croydon contributed £130 in three missionary services conducted by F. B. Phillips, S. J. Brown's twenty-one years in Elim's ministry were recalled in a special event at Mountain Ash. Caerphilly rejoiced in achieving their sixteenth anniversary.

MARCH. Wynne Lewis and Alexander Tee shared in a splendid united Midlands youth rally in Birmingham Town Hall. David Lewis toured the Lancashire area churches. P. S. Brewster and Ron Jones conducted West of England rallies at Oxford. Arthur and Dorothy Bull were in the Welsh Presbytery. Easter conventions proved of great blessing in many centres. H. W. Greenway ministered at Bath on Easter Sunday and led the great meetings in London on Easter Monday. J. C. Kennedy and J. W. Newman spoke in Trafalgar Square. Tom Johnstone (Canada) preached in the Albert Hall, John Perry, G. W. Gilpin and A. Tee, among others, also taking part. Birmingham united choir shared the musical ministry with the London Crusader Choir and the massed youth chorus, D. B. Gray presiding in his customary sensitive and dedicated style. George Wallace conducted a crusade at the new church in Dublin. Arthur and Dorothy Bull farewelled from the Worcester church.

APRIL. The Youth Committee convened a conference and rally in Holdsworth Hall, Manchester. Whitfield Foster and R. Gilmore spoke at Newtownards. Much benefit accrued from special meetings concerned with the work of the Holy Spirit, Ilford being one of the centres. S. Beresford spoke at Ulster Temple. Signs of progress, particularly in the Sunday school, were reported from Harlow.

North Midlands Presbytery held a successful "Youtharama" in Loughborough Town Hall, D. J. Ayling being the speaker. He also preached at two rallies in Glasgow arranged by the Scottish Presbytery. Vera McGillivray farewelled from Croydon church. Wynne Lewis campaigned at Old Hill, A.

Flashback to the baptismal service at Gloucester, when candidates from Gloucester and Cheltenham were baptised by Pastors C. Jarvis and D. Sandford.

Caple at Scarborough. Ballysillan church was reopened after modernisation.

MAY. It was Bracklesham Bay again! Conference attendances were obviously higher. R. B. Chapman gave his presidential address. L. W. Green was elected Vice-President. Don Summers brought pointed evangelistic messages. Revs. A. Morgan Derham (secretary of the Evangelical Alliance) and Teodor Maksymowicz (Poland) were welcome visitors. Mrs. H. C. Phillips's missionary talk and the welcome home to Gerald Ladlow after service in Ghana were highlighted. Ellesmere Port, Harlow and Stevenage churches were officially accepted. 1968?—Blackpool, D.V. Join us! A. Tee led a great crusade at Northampton, when many souls were saved and bodies healed. A fine church resulted, J. M. Cuthbert being appointed first minister. H. Palliser spoke at a festival of praise at Bradford.

JUNE. "A fine day" describes much more than the lovely weather at Elim Bible College open day. Adolph Hunziker (Geneva) was guest speaker. Mrs. Chapman convened and Mrs. Dainton spoke at a women's rally in London. Lee College Singers (U.S.A.) visited various centres with great acceptance. A. Tee campaigned at Yeovil. Norwich church held a grand convention. E. Garner spoke at a Lancashire rally at Southport. Joseph Smith's ministry enriched many churches throughout the year; he was at Abercynon in early June. J. J. Morgan addressed a South London rally at Kingston-on-Thames. W. Plowright ministered at the Welsh youth rally in Cardiff. Rochester reported a series of splendid meetings celebrating their fortieth anniversary.

JULY. Jack Glass preached at Aberdare convention, S. Huntly at Pontardulais. Torquay church took an important step forward in transferring to premises in Princes Road. The eighth world Pentecostal conference took place in Rio de Janeiro. P. S. Brewster was elected chairman of the presidium. Alex Tee was one of the speakers. After the con-

A presentation to Pastor and Mrs. H. W. Greenway by Mrs. Wells and Mrs. Pitcher on the occasion of the Rochester church's fortieth anniversary.

ference these brethren visited Elim work in Brazil and Guyana. Birmingham Presbytery held a united Crusader picnic in Sutton followed by a rally in the Town Hall. A series of campaigns by the Smith-Forseth Trio included one at Brighton.

AUGUST. J. Osman celebrated his twenty-first anniversary in the ministry, H. W. Greenway being the guest preacher. Vacation Venture at Weymouth was a pronounced success. A. Tee, A. Caple, B. G. Edwards, L. E. Lambert and T. Partington led a fine group of youth in two weeks' intensive evangelism. Camps were held at Dunkeld, Felixstowe,

Bridlington and the Isle of Wight. Many were saved and others baptised in the Spirit. G. Canty led a campaign at Port Talbot, John Harrison taking charge of the new church which was founded. Bank holiday conventions were held in many places, including Barking, Bristol, Hereford, Pontypridd, Romsey, Southport, Westcliff and Worthing. Kevin Brotton left for Canada *en route* eventually for Taiwan. Hubert and Mrs. Phillips wrote with gratitude of their joy in their brief visit home to Britain.

SEPTEMBER. A grand missionary conference convened at Elim Bible College. This annual event deserves much greater support. L. F. W. Woodford's devotional ministry was specially appreciated. The whole conference was thoughtful and thought-provoking. L. Wigglesworth guided proceedings throughout. E. J. Thomas campaigned at Briton Ferry. The Midlands rally in Birmingham Town Hall produced real results. Miss F. M. Munday's testimony and A. Wilson's ministry were outstanding. O. G. Miles retired after almost forty years' service as pastor of Bridge Street church, Leeds. T. W. Walker and L. Wigglesworth were present at a very moving farewell service. Smethwick's fine new building was opened by the Secretary-General. Don Evans addressed the national youth rally in London, when many teenagers were present and shared a march of witness.

OCTOBER. The B.P.F. annual meetings were held in Glasgow, Elim's President being the main speaker. A. V. and Mrs. Gorton preached at Trealaw's twenty-first anniversary convention. The second Sunday was Evangelistic Sunday, when churches arranged times of fasting and prayer for evangelism. Over £1,350 was raised for home evangelism. John Cave conducted a civic service at Whitehaven in the presence of the mayor and councillors. The Singing Sheppards, a husband-and-wife team from the U.S.A., included Coatbridge in an extensive tour of Elim

Pastor Derek J. Green presents the book "This is your life" to Pastor P. S. Brewster, minister of Cardiff City Temple.

Pentecostal churches. D. B. Gray conducted a great festival of praise in Southwark Cathedral. J. G. Cooper held evangelistic services in Bolton, G. Canty

(*continued on page 837*)

Exuberant youth at Cardiff City Temple.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

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Cover photograph by Raymond Irons.

from the Editor

THE unintentional omission of those characteristic words and phrases that form so interesting a feature of the New Testament in the Authorised Version, characteristic words and phrases that serve to drive home the writers' purpose, from modern versions constitutes one of their less obvious drawbacks.

What pastor, for instance, has not given series of studies on the characteristic words and phrases of the letter to the Hebrews: "let us" (occurs 13 times), "more excellent" (3), "better" (13), "heavens" and "heavenly" (15), "perfect" (11), and so on, and shown how they point the writer's purpose to demonstrate the new covenant's superiority to the old? Or who has not studied the "heavenly places" in the letter to the Ephesians: the heavenly place of blessing (1:3), the heavenly place of exaltation (1:20), the heavenly place of victory (2:6), the heavenly place of manifestation (3:10), the heavenly place of warfare (6:12)? Yes, the heavenly place of blessing is the heavenly place of warfare too! Or, again in Ephesians, the words "walk" (occurs 8 times), "according" (10), "riches" (6), etc.?

Who has not noticed, following our line of thought, the remarkable appearances of Jesus "in the midst" seven times in the New Testament: "in the midst of the doctors" (Luke 2:46), "in the midst" of the church (Matthew 18:20), "in the midst" on Calvary (John 19:18), "in the midst" on the first Sunday of our dispensation—Thomas being absent (John 20:19), "in the midst" on the second Sunday of our dispensation—Thomas being present (John 20:26), "in the midst" of the seven candlesticks (Revelation 1:13), "in the midst" of the throne of eternity "stood a Lamb as it had been slain" (Revelation 5:6)?

Were the Russian empire to triumph in the universe there would be on that throne a bear; or the Roman empire, a wolf; or the British empire, a lion; but the kingdom of God is to triumph and a Lamb occupies the throne of eternity.

This sevenfold reference in the New Testament to Jesus "in the midst" is in obvious reference to Isaiah's great word "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isaiah 12:6).

Great in the midst of the doctors; great in the midst of His Church; great in the midst on Calvary; great in the midst of eternity's throne—He is great: great to save, great to heal, great to baptise in the Holy Spirit. Though born in humility His greatness inspired a multitude of angels to ecstasies of praise.

The recognition that the circumstances of His birth were consonant with His greatness will show our need to renounce pride and self-assertiveness and to be clothed with that spirit that possessed Him who "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Corinthians 8:9) and "who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:6-8).

E.W.M.A.

A STORY OF A SIXPENCE

by Gladys M. Gorton

" THERE'S your sixpence, it's dropped down," I heard a man say to an immaculately dressed woman while I stood waiting for my husband in the entrance of a " services " area on one of our motorways. Adjacent were two gaming machines, " one-armed bandits " I think they are called, and I turned to see her pick up the sixpence, put it again in the slot and pull the handle with the hope that she might win more than the sixpence. She failed and walked away with a shrug of her shoulders. Idly I watched her and her husband nonchalantly get into a Jaguar and drive away.

Only a sixpence! Sixpence did not mean much to them! My imagination followed that little sixpence all jumbled up with many others in that steel container and this is how my " story of a sixpence " began. Let it speak for itself.

I came out from the Mint a shining silver sixpence with the date 1964 stamped clearly upon me, so I'm not very old. Why was I made? What use would I be? These were questions which continually throbbed and burned in my small being. My short life, until quite recently, has not been very varied. A few times I've been used to pay a bus fare; I have found myself being used by a boy or girl to buy a lollipop; now and again I have been tossed into a shop till or handed over the counter as change to a customer. But, strange to relate, more often than not I have discovered myself among many other sixpences deep down in the heart of a gaming machine.

What a life! Is this *really* what we were intended for? Is there no way of escape? What language one hears from some of the sixpences who, like me, are heaped together in this foul prison!

I decided that somehow I must change my way of life. My chance came quicker than I anticipated and in a most easy manner. It happened that I lay snugly content in a woman's silk-lined purse. She opened it and took me out with another sixpence and my heart failed within me when I saw that she stood beside a gaming machine. Not again, I thought! Holding me in the palm of her hand by her two fingers, with her thumb and forefinger she pressed the other sixpence into the slot machine and I heard it rattle its way down and fall with a ringing thud into the steel box. Naturally I expected it

Miss Betty Woods presenting a cheque to Mrs. G. Gorton, of the E.W.M.A., on behalf of the sisters in the Bolton Elim Pentecostal church. Mrs. S. Smith, the minister's wife, in the centre.

to be my turn next, but to my great relief she tucked me into her coat pocket, where I sidled into a corner and instantly noticed a slight hole. I wheedled into this hole as my lady walked, deftly making my way through it, and suddenly I was free! Falling on to grass I wasn't heard. There I lay for a long time. It was refreshing to feel the heat of the sun, the freshness of the air, the gentle rain; such a complete contrast to my experience in the gaming machines. The days passed, until I became bored and then seized with a terrible dread that I was lost for ever.

"A sixpence! What an answer to prayer!" I heard an excited voice exclaim. A woman had picked me up and shown me to her husband as they walked together. I heard them talk of salvation, of missionaries, and of God who heard and answered prayer; all sounded strange to me. The conversation I had listened to mostly hitherto had been to do with bingo, gambling, drink and sex; but to hear human beings talk of God, their Creator, giving His only begotten Son for their eternal redemption was news indeed!

"This sixpence which I picked up is an answer to prayer, George," she said. "I am longing to be able to give more to the Lord. We tithe, we hold a mission box and a building fund box, we give to our utmost. I prayed that if the Lord wanted me to help in the Elim Women's Missionary Auxiliary I would find a sixpence—and I did! Now I'm going to save as many as I can."

She dropped me into a little china money-box which was shaped like a crinoline lady and from time to time other sixpences joined me, one by one and two by two. Eventually we were gathered into a small plastic bag and taken to an E.W.M.A. meeting, where we were given to aid these aforesaid missionaries.

"With these sixpences and other money which

(*continued on page 831*)

LITTLE IS MUCH IF GOD IS IN IT

by A. S. F. Horne

MINISTER OF OUR EALING CHURCH

Presentation to Pastor A. S. F. Horne by Howard Emmens when he farewelled from Hastings.

THE Bible has much to say about little things—a little coat, flocks of kids, a little maid, four things which are little on earth, little foxes, and so on.

The Christmas message, when you come to think about it, is a message about small things, ordinary everyday things, a stable, a manger, a Baby.

THE STABLE

How unimportant—little in value and in size, just one of very many. But a little stable can be much if God is in it. My dear friends, God was in that stable and that which was of no value, unimportant and insignificant, became important; that lowly stable became heaven's royal residence. Can I hear someone saying "I am poor, I have no talents, I am not good-looking, I am an outsider"? So was the stable. Can I hear someone saying "I am unclean"? So was the stable. But Jesus came into that working, outside, unclean place; little became much because God was in it. With the hymn writer we sing "Come, Desire of nations, come; fix in us Thy humble home." I say "Come, Lord Jesus, come."

THE MANGER

Little, a place of no comfort, until God came and dwelt there. Then the feeding place of cows, sheep and donkeys became a royal cradle. Your

little life, your little service, is much, it is ennobled, it becomes important when indwelt by Jesus.

The body of an ordinary Jewish mother became the vehicle of His divine condescension. Peter's old boat became the pulpit for the Master's message, and the little lad's five little loaves became His text. Mary's spikenard became the prophecy of His burial. The stranger's donkey became the carrier of the King of kings and Joseph's tomb became the site of His great miracle. " Little is much if God is in it."

Do not let the Devil say you are of no use. With Jesus in your life you can do much service and bring great comfort to many. Sing today " Cast out sin and enter in : be born in us today."

In the early days of the nineteenth century men were following with bated breath the march of Napoleon and waiting for the latest news of the wars. And all the while in their own homes babies were being born ; in one year, midway between Trafalgar and Waterloo, there came into the world a host of heroes. During that year 1809 Mr. Gladstone was born at Liverpool ; Alfred Tennyson drew his first breath at the Somersby rectory ; Oliver Wendell Holmes was born ; on the self-same day Charles Darwin was born at Shrewsbury and Abraham Lincoln was born in old Kentucky. Music was enriched by the birth of Frederic Chopin at Warsaw and Felix Mendelssohn at Hamburg. All little babies, babies that mattered more to the world than all the wars. When God wants to change the world He sends a baby.

THE BABY

A baby born to a poor family, little, but little is much when God is in it. That little baby lying in that little manger in that little stable was the Son of God who filled all space. He was not only with God, He was God. John said " The Word was made flesh "; He who was in the bosom of the Father from all eternity " He hath declared Him." Step into the stable, bend over the manger and look at God in a baby's eyes and lips, hands and body. In the Bible Adam is the first man, Jesus is the second man—all those between are negligible. Someone has said " In mathematics the figure one placed first makes six ciphers into a million." Put Jesus

(*continued on page 829*)

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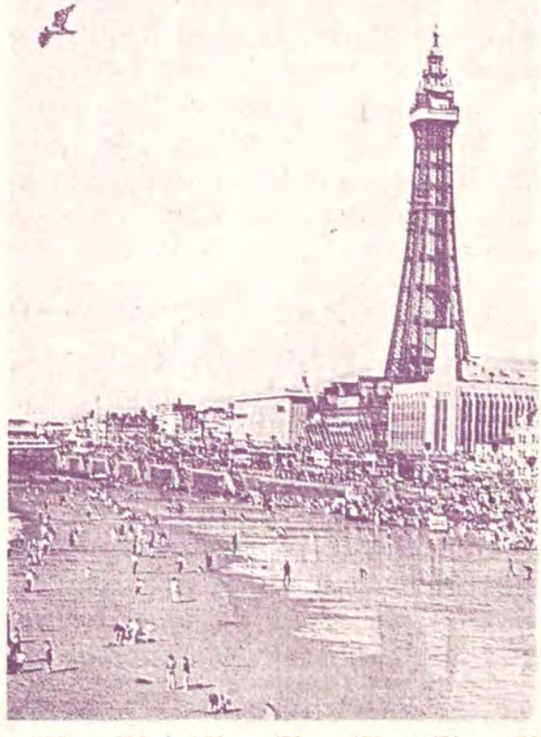

THE SEARCH O

"Where is He that is born King?"
(Matthew 2:2)

I SAT and pondered the Christmas story and felt again the thrill of that wonderful night when the King of glory came down to Bethlehem's manger. He had not laid aside His kingship but only changed the location of His throne, for the wise men from the east declared that He was born King. He was not, as Dorothy Sayers designated Him in her book, "the man born *to be* King"; He *was* King, even at His birth, for, as the psalmist of old asserted, "the Lord is king for ever and ever." The Babe of Bethlehem *is* the King of glory. "Who is He in yonder stall, at whose feet the shepherds fall? 'Tis the Lord! Oh, wondrous story! 'Tis the Lord, the King of glory!"

I mused upon the difference between that morning of His birth and the modern Christmas scene—no longer unknown by the world at large, for here today His birth is recognised in the calendar of almost every land and nation. The sweet message of the Christmas angels is sung joyfully by millions throughout the earth, the wheels of commerce and industry in many a land cease to turn and man lays aside his daily labour to celebrate this great day. I thought again of the inquiry of those wise men: "Where is He that is born King?" Certainly it would seem to be a strange inquiry, for whoever heard of the birth of a king that was unknown and unheralded and, in the very land of His birth, of men who were ignorant of the fact and of wise men who had to make search to find Him?

How different is our world from theirs! The evidences of His advent are on every hand, for the Babe of Bethlehem has left an indelible impression upon every sphere of human life and activity. Yet as I pondered I seemed to hear the wise men asking me the same old question, "Where is He that is born King?" They appeared to ask "In the midst of all the festivities, the rejoicings, the carol singing, the bellringing, the bright lights, the fun and the frolic which ostensibly celebrate His birth, where can we find the King?" I decided to join them in their search for Him at Christmas 1967.

A search in vain

We looked in the colleges, universities and halls of learning, more numerous than at any time in history; surely we should find Him here. But alas, in spite of nearly twenty centuries of convincing evidence of His kingship there seemed little acknowledgment of His authority and rule. Atheism, agnosticism, speculative philosophy and godless humanism, which deny the teachings of the Christ, abounded on every hand. While the Christmas bells rang out glad tidings, bringing hope and joy, the intellectuals sought to "explode the Christian myth" and sink man in the depths of despair.

I remembered how of old the magi made inquiry at the palace of the ruler in Jerusalem but the newborn King was not to be found there. Things have surely changed since then, for men have learned that "blessings abound where'er He reigns; the prisoner leaps to loose his chains; the weary find eternal rest, and all the sons of want are blessed." Confidently we visited the council chambers, the conference halls, the parliaments and administrative courts where men rule nations and peoples; but once again our search was in vain, for He was not to be found there. While

THE MAGI IN 1967

by Gerald L. W. Ladlow

MINISTER, ELIM PENTECOSTAL CHURCH, MOTHERWELL

the sweet carollers sang of One who brought peace on earth the statesmen talked of nuclear war; while the Christmas message of good will was being proclaimed the problems of race hatred and international greed seemed more prevalent than ever. While the words of the old prophets were being recalled, which told of One who would reign in righteousness, new legislation was being put upon the statute book to legalise sin and impurity.

Few know Him

In their search so long ago the magi sought the help of the professing church, for inquiry was made of the scribes and priests, who were able to tell what had been prophesied concerning His coming, though they neither joined in the search for Him nor came to worship Him. We entered the church and saw the crib and the Christmas decorations; we listened to the singing of the Christmas carols and the playing of the beautiful Christmas music. Surely the One born King is here. And yet we were made to wonder. There were many who could tell about Him, but few seemed really to know Him. How many seemed to live without Him! How much appeared empty ritualism, sham and hypocrisy!

Leaving the church we travelled down the High Street. The beautiful lights were strung across the street in exquisite designs. The shop windows were gay with attractive displays. We saw the wines and the spirits, the turkeys and the puddings, and all the great assortment of Christmas fare. We read the advertisements for Christmas Eve dances and saw the gay preparations for all the parties. All this supposedly in celebration of His birth. A commercial racket, a money-spinner for shrewd business men and an excuse for sensual pleasure for worldly folk. We thought of another keen business man in Bethlehem long ago who had no room for a poor family and offered them only a stable. As we looked at this modern scene we asked "Where is He that is born King?" Surely once again they have pushed Him aside and relegated Him to the stable.

Must our search in 1967 prove a fruitless one? Is there nowhere where the King can be found? When the wise men came to Bethlehem they did not find Him in the stable. Matthew tells us that they found Him in a house. Someone had opened their door to the King and in their home He received their royal gifts and kingly worship. Their home had become a palace, a holy shrine and blessed sanctuary. Thank God that in 1967 He can still be found. In the midst of all the insincerity of the modern Christmas scene,

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in face of all that seems so contrary to His rule and authority, there are those who have opened the doors of their hearts to Him and there He reigns as Lord supreme. These are they who can sing with gladness of "the Saviour, Christ the Lord" and, living under His lordship, enjoy peace and show good will toward their fellow men.

As I sat and mused, my thoughts carried me back to Christmas a year ago. We sat in a classroom of the Ghana Technical College at Koforidua. It was nine o'clock on Christmas morning, and I looked upon the shining black faces of the assembled company. How joyful they looked! What a radiance seemed to surround them! This company of jubilant people had come from their little villages and hillside communities to celebrate Christmas together. They had spent the night here in the school and now, all clad in their bright clothes, with the boys and girls in their new Christmas garments, they waited expectantly for the service to commence. How lustily they sang the only two carols that we had translated into three languages so that folk from different tribes could join in worship together. Then followed the time of thanksgiving. One by one men and women came forward to tell what Christ had done for them. They told of deliverance from heathenism, ju-ju worship, fear and witchcraft, drunkenness and immorality, hatred and selfishness. They told of the peace, the joy, the love and the power the Christ had brought to them. Their words were interspersed with outbursts of singing, clapping and occasionally dancing for sheer joy. Now came the time of prayer, and how earnestly they poured out their thanksgiving to God! Then in a time of solemn silence, when even the little children were still, we broke bread together. Shall I ever forget the sense of His presence in those solemn moments? And now we stood to sing the final hymn. Yes, it was the same carol with which we had commenced the service four hours earlier, but how joyfully we sang it from grateful hearts: "O come, let us adore Him, Christ the Lord." I hear again the question of the magi, "Where is He that is born King?" and I answer most emphatically "He is here!"

Ron Jones (BRISTOL CITY TEMPLE) says "There is something to sing about"

IN no year in our lifetime has the world needed the good news of a Saviour's birth more than we need it today. All around us are the hungry, the suffering, the joyless, the bruised and the enslaved. And all this can happen in our age of welfare states and scientific advancement. In all nations are multitudes unled and misled, multitudes knowing not our God, multitudes whose hearts within them are desolate. The world needs a revival of the Christmas message of that first holy night. This generation needs a new song.

"And the angel said"

It is the divine intention that there be a song worth singing. Forget the shepherds if you like, and let them return to their sheep never to be heard of again, perhaps to die and be buried with only themselves believing the fantastic story of the newborn babe who was the Son of God. Let the wise men go back to where they came from if you so wish, and let them be thought of as deluded astrologers who put too much trust in the stars. Let the Child be hunted and hounded to the borders of Egypt by the soldiers of Herod. Let the heathen rage and let the rulers and kings of the world unite to crush out the remnants of the Saviour's story from the earth; let them ravage, taunt, persecute, ridicule, crucify, the story will still be told, the song will still be sung. It will be sung though bitter and powerful attempts be made to drive its singers from the land; though some churches fail in their

mission and some preachers preach everything but a Saviour's coming; it will be told because it is the divine purpose.

"Fear not"

So said the angel. "Fear"! We are on familiar ground here. It may seem strange that the first word to come from the angel's lips should have been "Fear," but the plain fact is that fear seems to have been then, as it is now, the one obsession of the world; fear gripped the human heart and clouded the human vision; fear sapped its joy.

There can be no joy where there is fear. People who are afraid cannot rejoice, simply because they are afraid. The poor shepherds, seeing the spectacle before them, fell upon the ground and buried their faces in their hands. But His voice calmed those fears. Friends, if there is no answer to fear in the heavenly message we are wasting our time ringing the bells and singing the carols; it is useless trying to pump up from the outside a joy which can never come while fear reigns within our hearts.

Fear is very closely allied to unbelief. To fear is not to trust. To fear is to enlarge upon our dangers instead of being sure about our defences. But the message of Christmas can bring a divine something into our lives which will drive out the cringing cowardice and plant peace and joy within the soul. We cannot have Christmas in our hearts, and believe that God cares, if we are in bondage to fear: fear of tomorrow, fear of the bomb, fear of failure—fear, fear! Praise God for the Christmas message—"Fear not."

"Good news"

"For behold, I bring you good news." Not a joy with no sure foundation but a joy based on good news, heaven's good news, God's good news. I understand that the word used in the Greek text means more than ordinary good news. It rather means something which gets hold of the heart; something which almost chokes the throat with laughter and makes strong men weep for sheer joy. Here is something worth singing about. Christ has come. This is news and there is none better.

He is here: Christ—the outstanding miracle of all the ages, the Lion of the tribe of Judah, the Light of the world, the root and offspring of David, the Image of the invisible God; wondrous Christ! To blind men He gave sight, to deaf men He gave new ears, to dumb men He gave new tongues, to crippled men He gave new limbs. The sick He healed, funeral processions He broke up, sinners He forgave, to the desolate He gave new hope. "Christ the Saviour is born." Here is something worth while to sing about. Good news. Heaven's bread for earth's hunger is here; heaven's water for earth's thirst is come; heaven's delight for earth's despair is with us.

"Of great joy"

"Tidings of great joy" said the angel. We have a joyous song to sing. It is mandatory that the followers of Jesus have to be joyous; they have a faith for every situation. There are Christians who have faced the most tragic of sorrows, but they have faced them with great courage. Let me explain for a moment exactly why the Christian has a song of joy bubbling up within his soul. There is the stanza of love. Divine love stooped down that first Christmas and addressed the world in terms of forgiveness, and heaven drenched the world with the perfume of God's wondrous grace.

There is the stanza of worship. The shepherds worshipped and glorified God; the wise men worshipped. People get joy through real worship. Take away the right to worship and people perish. Worship took a new and more wonderful form when Jesus Christ came. Let our worship be simple and humble, as it was on that first Christmas night. Let our worship services be filled with the joy of adoration. A new breath of the Holy Spirit can transform our Sunday mornings and lift them from Pentecostal formalism and change them into joyous anointed anthems of praise.

There is the stanza of redemption. This captivates the basest of sinners. The song of Christmas proclaims "He shall save His people from their sins." This is all part of the great plan of redemption. When we really discover that Jesus not only came to give the shepherds something to sing about but came equally to give us a song we begin to experience more of the joy of our salvation. Jesus came

(*continued on page 832*)

The purpose o

by James F. Hardma

Unto you is born . . . a Sa

F. W. BOREHAM once said: "Tell a child the story of Bethlehem and he will drink it in. The celestial angels and the wise men from the mysterious East will fill him with rapture. But tell a grown-up, and he will ask you for your theory of the incarnation!" Now while we cannot dispense with theology, as, I am sure, Dr. Boreham would have agreed, we must be careful lest we are too intellectually proud to listen to the message of the angels, learn from the Scripture and thus discover something of the great purpose of the incarnation.

One of the greatest mysteries of all ages is that Christ was God incarnate! The truth cannot be fathomed by the finite mind, and even if it could human words would be inadequate to explain it. The manner of Christ's coming is to many a great problem, and it will always remain an unsolved problem to those who reject the divine revelation of the Word of God, that He was born of a virgin. The prophet Isaiah tells us that the virgin birth—or perhaps it is better to speak of the virgin conception—is a sign. It is something extraordinary. It does not belong to the realm of the natural but to the supernatural. The angel of the Lord said to Joseph, ". . . . that which is conceived in her is of the Holy Ghost." The incarnation is a sign of the wonderful power of God. A sign stands out vividly by its contrast to its background or its surroundings. The art of advertising is to obtrude upon the ordinary by the extraordinary. To draw attention to Himself and His works, God goes farther. He obtrudes upon the natural by the supernatural.

The question arises, why did Christ become incarnate? The importance of the question cannot be overstated. First and foremost, of course, because it was the *only* way of accomplishing man's redemption. The angel declared: "Unto you is born . . . a Saviour, which is Christ the Lord" (Luke 2:11). "Ye know," says the apostle John, "that He [Christ] was manifested to take away our sins" (1 John 3:5). The task of saving man has baffled the brilliance of philosophers, the power of kings and the heroism of social reformers. The incarnation was a sign ot God's salvation. When Simeon took up the child Jesus in his arms he said "Lord, now lettest thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation" (Luke 2:29, 30). The whole teaching of Holy Scripture places the incarnation at the centre of the methods of God with a sinning race. Many other reasons could be listed for the incarnation, but in this brief article there is a threefold statement of purpose which I propose to make.

(1) Christ became incarnate in order to become God's Prophet.

God was desirous of speaking to mankind. He had spoken through human prophets, through His dealings with Israel, but never did God speak in any age as He did in His Son. "God, who at sundry times and in divers manners spake in time past . . . hath in these last days spoken unto us by His Son" (Hebrews 1:1, 2). The revelation through the messengers of the past was "incomplete but never inaccurate, progressive but never final." The revelation through Christ who fully declared God was characterised by completeness, perfection and

ıe incarnation

ISTER OF ELIM PENTECOSTAL CHURCH, SALISBURY)

, which is Christ the Lord

(Luke 2:11)

finality. All Old Testament revelation converged on Him (John 1:45); all New Testament revelation radiates from Him (John 14:9). No mortal being could reveal the Father's purposes to us fully, thus a greater than man should represent God to man, and that One was Christ.

(2) Christ became incarnate in order to become our sympathetic High Priest.

As it was necessary for God to have a perfect representative on earth, so it was necessary for man to have a perfect one in heaven. "Wherefore in all things it behoved Him [Christ] to be made like unto His brethren, that He might be a merciful and faithful high priest in all things pertaining to God" (Hebrews 2:17). Even the high priest of the old covenant had to be one "who can have compassion on the ignorant, and on them that are out of the way; for that he himself is also compassed with infirmity" (Hebrews 5:12). The Son of God understood human infirmity because He inhabited a human body. He is, therefore, qualified to be the link between God's interests and man's need. God interested Himself in human affairs long before the incarnation, but by becoming man He stepped into the realm of human feeling as well. Christ became incarnate in order that He as God might know human life from the inside by personal experience. "Though He were a Son, yet learned He obedience by the things which He suffered" (Hebrews 5:8). By the incarnation He entered the realm of temptation, suffering and death. "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). Christ has accepted all our experiences, sin excepted. He knows the drudgery of toil, the everyday joys and sorrows of man; the dull, unrewarding duties. Have we been tempted? He was tempted in all points as we are. Have we suffered? He suffered more than tongue can tell. The Greek word which is translated "touched with the feeling of" is *sumpatheia,* from which comes our word sympathy. It occurs once more in the New Testament, where it is translated compassion (Hebrews 10:34). Carefully note, it is with our infirmities that He sympathises, not our sins. "If we yield to sin," says Sir Robert Anderson, "we need not look to Him for sympathy, though a penitent confession will bring pardon full and free through His atoning work." The incarnation, however, assures us that our great High Priest now in the heavens is "the great nerve-centre to which thrill all sensations which touch us who are His members." And what else is there in Christian experience more tender than Christ's sympathy? Lawrence of Arabia once said: "No man would lead the Arabs except he ate the ranks' food, wore their clothes, lived level with them, and yet appeared better in himself." That is true of human and divine relations. Jesus came among us, ate our food, wore the clothes of ordinary life and lived on the level of common people. It is certainly a reversal of the social scale when the infinite, perfect God concerns Himself with the imperfect creature of time. The *élite* despise those of humble birth. The aristocracy remain aloof from the plebeians. Great social barriers separate humanity into classes and kinds. By the incarnation God smashed a more formidable social barrier; He made the greatest social improbability a glorious fact by clothing Himself with human nature and having fellowship with man.

(3) Christ became incarnate in order to be the rightful heir to the throne of David.

To be heir to that throne it was necessary to be born of David's seed. Christ through the incarnation became heir to that throne, and He will yet sit thereon and rule in His kingdom of peace as declared by the prophet: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto

(*continued on page 829*)

YOUTH PAGE

THE NATIONAL YOUTH DIRECTOR ASKS

IS THERE A DISPLACED PERSON IN YOUR —MAS?

VIETNAM is a pawn for politicians and a pool of poverty, filled with the tears of women and children. They cannot understand why their homes have to be evacuated and why they must go away to some unknown part of a big cold world. All they want is to be left alone in peace, to be happy and enjoy their own surroundings. Our hearts go out to them.

The Israelis won the six-day war, but what about the million and more Arabs who find themselves without the bare necessities of life? What about their children, who know nothing of proper sanitation, living in tents and squalor? They exist on a mere pittance and are likely to go on doing so. We feel sorry for people who have been displaced, but seldom stop to think that the basic cause is that Someone has been displaced from His rightful place in this world.

The good will of which the angels sang has given place to the selfwill of sinful mankind. The Prince of Peace has been displaced, and indeed relegated by many to the dustbin of mythology. Is there any wonder that the superstructure of society is showing cracks when we realise that something is amiss in its foundations?

A teenager was heard to say when selecting some Christmas cards: "Imagine, they're even trying to bring religion into Christmas." How far has our nation fallen?

Christmas was not introduced into humanity for avaricious businessmen to commercialise on the love of God. The giving of gifts and greetings is to remind us of God's gift and of the angelic greetings. The green eyes of greed have displaced the Person and the purpose of Christmas. To them cash is better than Christ. What foolish, short-sighted thinking. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8 : 36).

Again, the pure fellowship around the Man of the manger, with its singing and thanksgiving, has been displaced by modern youth in many cases. It has been replaced by parties where drinking and dancing are followed by an evil aftermath which is dressed in a mini-morality. True lasting joy has been displaced by the needle and the drug. This mocking substitute leaves its victim bewildered, frustrated and utterly miserable. The Christ of Christmas said "I am come that ye might have life, and that ye might have it more abundantly." How sad to see so many of our fine young people replace the pure and lasting joy which Christ can give for the glittering, dangerous substitute that has ruined so many young lives.

We are sorry for the displaced peoples of the war-stricken areas, but have we ever stopped to think how the displaced Son of God must feel? He created Christmas. He is the King of Christmas, but, alas, He has been dethroned.

As a Christian I must remember that Christ is to be enthroned as Lord and controller of my entire life. Today there are many who want to be followers of Christ, but only thus far and no farther. They are not truly willing to give Christ and His claims the place that they should have. Many people do not mean it when they sing "Take my life and let it be ever, only, all for Thee." There are a number of cherished irons in their fire and their lives are somewhat departmentalised. They are prepared to accept the evangelical message, believe in Christmas, Calvary and Christ, but they do not want

FLASHBACK TO TWO HAPPY OCCASIONS

The marriage of Graeme John Thomson, B.A., son of Pastor and Mrs. T. W. Thomson, of Reading, to Margaret Jennifer Briggs, B.A., in Bangor, N.I., in August.

Sheffield Elim Crusaders with Pastor A. V. Gorton enjoy an outing near Sheffield.

Photograph by K. Dickinson (Crusader secretary)

to let this interfere with other aspects or departments of their lives.

Jesus Christ, the King of heaven and of eternity, is not willing to be a departmental head. He has to be either Lord of all or not Lord at all. Our living must be moulded around His kingship, or else there is a displaced Person in our lives.

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Hello children

A very happy Christmas to you all

THE ANGELS AND THE SHEPHERDS

REUBEN was twelve years old and that meant he thought he was grown up now. He came from a poor family, his father was a shepherd and his job was to look after the flocks that belonged to the temple. Every morning and every evening a perfect lamb had to be sacrificed in the temple, so there were certain men chosen to look after the temple flocks. Theirs was a hard job and they had to be with the sheep day and night to prevent wolves and wild animals from killing the sheep. They were poorly paid and uneducated men, and their children had to start work when they were very young.

One night when dad was getting ready to go to the mountains Reuben said "Can I come with you tonight dad? It is a nice fine night and I am old enough now." So dad said "All right my boy, you can come if you wish." Of course Reuben was thrilled; this was the first time he had ever been allowed to stay up all night and it was a great occasion. His mother made him put on some extra clothes and take his warm cloak, and off they went to mind the sheep.

The other shepherds had got a fire burning by the time Reuben and his dad got there and they all sat round talking, and they teased Reuben and said "My! Aren't we grown up now? Staying up all night too." Occasionally one of the men would walk around all the sheep to see that everything was in order. It got darker and darker and Reuben could hear many strange noises; he could hear the noise of foxes in the distance and the call of birds. When he looked away from the fire it was all pitch black and he was a bit afraid, and rather glad that his father and the other men were there too.

Suddenly there was a great flash of light in the sky and as they turned towards it they saw a beautiful angel shining with light and power. They were very, very scared and tried to hide their faces, but the angel said "Don't be afraid. I've come to tell you some good news—tonight there has been a little baby boy born in Bethlehem. He is the Saviour you have been looking for; you will find Him wrapped in swaddling clothes and lying in a manger at the inn." Reuben thought "That's funny, whenever a baby is born all the people come out into the street and sing; that is our custom, we always do that, but we have heard no singing." Almost as if the angel had read Reuben's thoughts he lifted up his hand, and once again something happened suddenly. There was a great company of angels all singing and praising God that a son had been born. The baby was Jesus, and He was born in that stable about eighty miles from his parents' home in Nazareth, so there were no friends and relatives out in the street singing, but God sent His angels instead. Wasn't that wonderful?

Then when the angels disappeared the shepherds all ran to see if this was true. They forgot about their lambs and went to look for the Lamb of God. Did they find Him? Yes, they did, just as the angel had said they would. It was the custom to give

Mrs. Hilda Johnston with some of her scholars in day school, Nairobi, Kenya.

presents to new babies, but Reuben had no gift to give. As he knelt there in the straw and looked at the lovely child Jesus, he gave Him his heart's love and adoration. And that, boys and girls, is what Jesus wants from you this Christmas. Simply that you give Him real love and worship and be thankful for all the good gifts He has given you: your presents, your parents, your home, your friends and, most important of all, your salvation.

God bless you and give you a very happy Christmas, and I trust that you will all be little rays of sunshine in your homes.

Lots of love from

AUNTY MAY.

" God is my Father, I shall have no need. He lets me rest under the blossoming cherry tree. He takes me up to the refreshing waterfall. He guides my heart. He leads me along the path of well-doing for Christ's sake. Though I fear death, I will not be frightened. For I will place my hand in His, and He will lead me where I cannot see. He will give me rice and tea as I need it. My cup is filled by His love. His love and peace will surround me until life's sunset ; then I shall dwell with Him evermore."

An African version of Psalm 23.

THE PURPOSE OF THE INCARNATION

(*continued*)

Me that is to be ruler in Israel" (Micah 5:2). Again we read: "The Lord God shall give unto Him the throne of His father David . . . and of His kingdom there shall be no end" (Luke 1:32, 33). It would be well for world powers if they realised Christ's unquestioned right and fitness to reign, and the fact that He finally will reign. Not that His forefathers had won a throne by bloody conquest, but because He was the "Son of David" and that He became incarnate in order to reign.

Thus the incarnation was necessary to fulfil Christ's threefold office of Prophet, Priest and King. Bethlehem lies at the threshold of God's redemptive purpose relative to man. If there had been no Bethlehem there would have been no Calvary, no glory ; Satan would have triumphed and sinful man would still be without hope. Let us, therefore, ponder these truths in our minds and hearts this festive season, and we shall say with the shepherds of old "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Yea, let us worship "God manifest in the flesh."

LITTLE IS MUCH IF GOD IS IN IT (*continued*)

first and you multiply your life. "Little is much if God is in it." Here, my dear friends, is true greatness of value, service and size, a life indwelt and ennobled by Jesus Christ. Where is Jesus? And what does Jesus mean to you at this Christmas time?

THREE GATES

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

From the Arabian.

Women's Page

THE HEART OF THE CHRISTMAS STORY

by Margaret M. Ladlow

And didst Thou leave the shining courts above,
And lay Thee meekly in a manger bare;
Make common men the objects of Thy love,
Sit where they sat and share their menial fare?

And didst Thou leave Thy footprints in our sand,
And bless our fish, and make our flowers and sheep
Sweet parables; and by Thy piercèd hand
Swing wide our tombs, and make our death a sleep?

Oh gracious, kingly, condescending Christ,
Who doth with grace o'erflow and grace impart,
Enter the shabby stable of my life,
Be born within the manger of my heart!

I DISCOVERED these lines in the front of my grandfather's Bible, which had been passed on to me as a precious keepsake by my mother. In three short verses is expressed all the wonder and the amazing condescension of the incarnation.

To the Christian, Christmastime can never be commonplace. Disregarding the question of the historical accuracy of when we celebrate Christmas, the fact remains that it is our joy, and certainly to our spiritual benefit, to remember this tremendous event. When I read the story over again in the gospels I am struck by the sheer beauty of the narrative. It is a perfect story, the details so lovingly described. Who but our God Himself could have planned such a breath-taking event? The humble Jewish couple, the shining angelic messenger, the star of wondrous brightness, the reception at the inn, the scene in the stable, the worshipping shepherds and the heavenly choir—these all captivate our hearts. Never in the world's history has there been a night that can compare with it.

There is a great deal of sentimentality attached to the keeping of Christmas, and the world has rushed in to commercialise the occasion; nevertheless, I believe that we as God's children can rise above all this and dwell upon the truth that lies at the very heart of the Christmas story—the truth expressed in the message of the angel to the wondering shepherds: "For unto you is born this day in the city of David a *Saviour*, which is Christ the Lord."

To Joseph the angel had said "Thou shalt call His name Jesus, for He shall save His people from their sins." To Mary had been given the great revelation "Thou shalt call His name Jesus, and He shall be called the Son of the Highest." With wonder and amazement we gaze at the babe in the manger and see Him, the Son of God, born to be our Saviour. No matter how many times we celebrate Christmas we shall never fully understand God's great love in giving His Son to the world and the steps of humility taken by the Son when He left the "shining courts above" to become our Saviour.

As our own hearts thrill to this message of Christmas shall we not try to convey the wonder of it all to others who have not experienced His Saviourhood? We have many opportunities to do so at Christmas services and in our family gatherings. We are all either mothers, grandmothers, aunts, cousins or Sunday school teachers, and the children with whom we come in contact can be our special care. Christmas is in many ways the children's festival, and they respond eagerly if challenged by the

true significance of Christmas. In fact my elder daughter was won for Christ as a child by hearing the Christmas story given in her own inimitable way by " Auntie Sunny."

It was near to Christmas, and as my grandfather lay dying his mind dwelt continually on the things of God. He must have been thinking of the coming of his Saviour and ours into the world, for before he passed over Jordan he was heard to murmur the longing of David " Oh that one would give me drink of the water of the well of Bethlehem " (2 Samuel 23 : 15). David longed for the water of the well to be found in his own dear town which he had known from his earliest years. It reminded him of happy boyhood days and a loving family, of peace and security, and in the midst of exile and turmoil brought comfort to his heart. What of us? Shall we not pilgrimage once more to Bethlehem, where we found the first revelation of the certainty of our salvation and whence we obtained such great joy, peace and satisfaction? Like the refreshing water of the well, such a pilgrimage will bring us fresh inspiration in the midst of the trials and troubles of this old world! May we all say with the shepherds " Let us now go even unto Bethlehem, and see this thing which is come to pass."

A STORY OF A SIXPENCE *(continued)*

you have so wonderfully given we shall be able to send Christmas presents to our missionaries and their children " I heard a woman behind the table say to the company before her. It was delightful to see such joy registered on their faces, and I was happy too in the reality of actually being used in this good cause. Incidentally, I have found myself again and again being given to such a needy work. *This* life is *worth* living!

I trust the moral to this story of a sixpence will impress you with the thought that a careless, uncontrolled way of life is a waste for time and eternity. One sixpence alone cannot accomplish much, but joined with others it can achieve a mighty project. So it is with you and me ; united in Christ we can become mighty through God to the pulling down of the strongholds of sin and Satan, for we are workers together with Him. " The giving which counts in the sight of God is that which comes not from surplus but from sacrifice."

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Prayer and praise

by F. H. COLEMAN

THE story is told of Mary and Joseph arriving at the inn in Bethlehem to be told that there was no room for them. Joseph pleaded in vain with the innkeeper. No room even for Mary, who was expecting her baby so soon. Yes, there was a room, they were told, but it was reserved for the king they were expecting. The room remained empty. The innkeeper never saw the king, but when He arrived He was given a place in the stable.

This season of the year can be very crowded with our duties and activities. May God help us not to crowd Him out but to have time to spare to be alone in prayer with the King.

This is a time of the year when God can give us wonderful opportunities to work for the Master. Some years ago I spent Christmas at the home of some friends, and among the guests was a young man who had grown cold in his love for God and was backslidden. When all had gone to bed tired after the day's festivities it was a joy to kneel together in the lonely hours of the morning alone with Christ. When we rose from our knees my friend was fully restored to his Saviour and Lord.

Alone with Thee! Alone with Thee!
O Friend divine!
Thou Friend of friends, to me most dear,
Though all unseen I feel Thee near;
And, with the love that knows no fear,
I call Thee mine.

Alone with Thee! Alone with Thee!
Now through my breast
There steals a breath like breath of balm,
That healing brings and holy calm,
That soothes like chanted song or psalm,
And makes me blest.

Alone with Thee! Alone with Thee!
In Thy pure light
The splendid pomps and shows of time,
The tempting steeps that pride would climb,
The peaks where glory rests sublime,
Pale in Thy sight.

Alone with Thee! Alone with Thee!
My sorrowed heart
Floats on the flood of love divine,
Feels all its wishes drowned in Thine,
Content that every good is mine
Thou canst impart.

Alone with Thee! Alone with Thee!
There not alone,
But with all saints, the mighty throng,
My soul unfettered, pure and strong,
Her high communings shall prolong
Before Thy throne.

"THERE IS SOMETHING TO SING ABOUT"
(*continued*)

to this world as the pardon of God. To know this is to know supreme joy.

"For all people"

"Which shall be to all people" said the angel. This is not a private joy. We must proclaim the vastness of the divine orbit. We, who have received Christ, must sing out the message in clear tones for all to hear. Here is the message for this unreconciled, alienated, sin-troubled world. We have it. We must sing it.

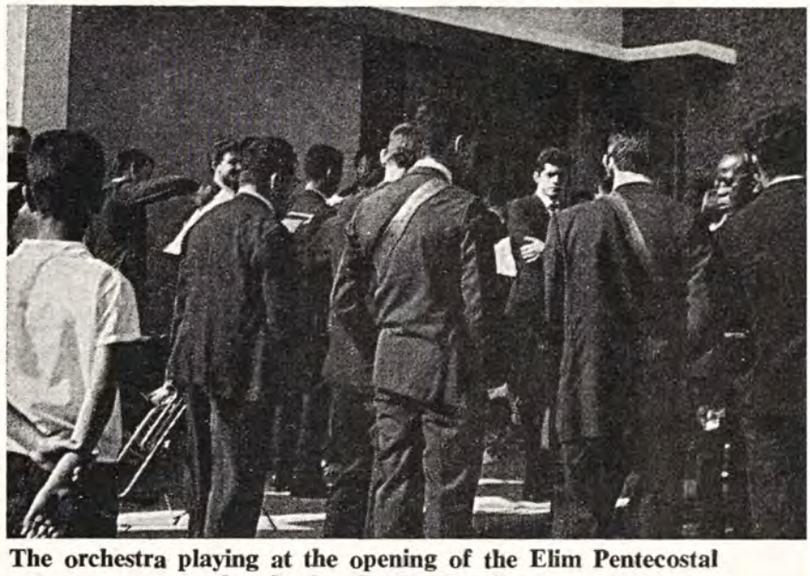
As we come to the end of this Christmas meditation let us remind ourselves of an important scripture in Colossians 2 : 6 : "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." For this song our feet are even more important than our voices. This song continues when the dusty decorations are put back in the box ready for next year. It is a mode of conduct; it is life in the Lord. If we do not sing through our walk it is better for us not to walk anywhere to sing. May God make us walking songs over this Christmas—and always.

Elim Missionary Society
1967 Review
by L. Wigglesworth (E.M.S. Secretary)

MINGLING with the hope that we shall see the Son of God in all His transcendent glory and enjoy the raptures of the eternal ages are other anticipated pleasures. The Lord of our salvation will be the central, dominating and adored Person ; but do we not read in the Scriptures of mansions and a place prepared for us, of rivers and trees and of splendours that will surpass even the beauties of this earth ? All these will be for the joy of the believer. I am sure that many of us will want to hear that superlative choir made up of the redeemed out of every tribe and nation. We shall even essay to join in the glorious anthem and to sing to the Lamb of blessing, honour, glory and power. What triumphant acclamations will be expressed as with one heart and voice we magnify the One who sits upon the throne !

The shepherds heard magnificent bursts of celestial sound when Jesus was born. The king missed it. The hierarchy of God's house was completely deaf to it. This was a heavenly directive to the people of the earth : " good tidings of great joy, which shall be to all people." The proclamation of the angels continues to be a part of the missionary message and the news of salvation through Jesus has brought joy to multitudes. In all areas of the earth saved men and women are learning to sing the song of the redeemed in preparation for the day when we will reciprocate with an expression of joy to heaven. We will then participate in a surging anthem of spiritual harmonies in a combined effort to say " Thank you " to our God. The angelic beings who announced His advent will look on with wonder as in our turn we allow our innermost beings to express our intense love and adoration for a great deliverance from sin.

Since our last Christmas message the comings and goings of our missionaries have continued, reminding us that we are still occupied with trying to fulfil in some measure the great commission. The beginning of the year was quite busy, and in January the Missionary Council called a special meeting of our India workers to consider the grave possibility of another—to us—closed door. Doors are never shut to God, and He can appear even in hopeless situations. India has occupied our prayers and thoughts because of the tendency of political parties to refuse visas, so it was a sad session, as such serious difficulties face us. We triumph in the Lord, however, and have hope in Him for the future.



The orchestra playing at the opening of the Elim Pentecostal church, Sao Paulo, Brazil.

Miss V. McGillivray sailed from us to enter into a very precarious situation of tension in Hong Kong, but she is ready to accomplish what she can as long as the way remains clear for her to work for the Lord. Pastor and Mrs. A. D. Bull also left us, and sailed to Tanzania with mixed feelings, but in spite of opposition they are preaching with success and souls are being won from Satan's grasp. Easter saw the arrival home of Pastor and Mrs. H. C.

Phillips, a rare occasion for all of us. They ministered in many rallies and returned to the Transvaal after a ninety-day visit, leaving a very fine impression upon our churches. Shortly afterwards Pastor

Ruth Johnston with Mbagathi Sunday school scholars, Nairobi.

G. W. Ladlow returned from Ghana and his conference message at the missionary rally will be long remembered.

Several missionary conventions and rallies have encouraged us and given an indication that presbyteries are keenly aware of the great needs overseas. The great rally during conference week was a challenge to everyone.

Elim Pentecostal Church members, Dareda, Tanzania, with Mrs. Sheila Thomas.

Later in the year Kevin Brotton flew to Canada *en route* for Formosa, where he will join Pastor Ken McGillivray. We have had so few missionaries at home this year, Pastor David Lewis and Miss Joan Caudell have carried the burden of itinerary work, and have done a valiant job of deputation. Before Christmas we hope to see Pastor and Mrs. H. Jeffery and their two children from Brazil.

Many missionaries will be thinking wistfully of family gatherings and conventions in the homeland as they contemplate the season of good will. Christmas, however, is not here in the U.K. ; it is centred in Jesus the Saviour and in His coming to earth to save us. So wherever our representatives meet overseas and rejoice in the fellowship of national Christians they will be quietly aware that these have been won for the Lord through their efforts and sacrifices. " Joy to the word, the Lord is King " will be sung in every clime and in many tongues. The true meaning of Christmas will be localised in towns and villages far remote from these shores. Believers everywhere will witness to their neighbours that Jesus Christ was born for their salvation. The commercial aspect of this sacred institution will be practically non-existent, but the true spirit of worship will acclaim Jesus Christ as Lord. The hills and the forests will echo again with pure adoration as thoughts of Bethlehem are revived. This is the value of preaching the gospel in the uttermost parts, and some reward for our friends who have forsaken all to follow the calling of the Lord.

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THE QUESTION (*continued*)

in every church and we shall reign with Him in conquest.

Individually

Where is the King in relationship to the personal life of each individual reader? As we look out upon this sadly drifting though brilliantly achieving world we have to acknowledge that regarding countless lives the Lord Jesus is given absolutely no place. Many have banished Him long since to the dim dreamland of myth and fairy story, some to the archives of a past and forgotten dynasty, others to the disintegrated dust of the grave of a mistaken fanatic. Few, alas, have much room for Him at all today, and the modern breakdown in the standards of morals and ethics bears sad testimony to the deplorable consequences of such exclusion of the Holy One of God from the majority of the lives of the populace.

Whenever the Lord Jesus is allowed to enter a person's life He commences a work of transformation; He removes the accumulated rubbish of past years, cleanses away the marks of sin, purifies the thoughts, adjusts the relationship with God and sets the course towards heaven. The induction to God's Christian family is when the refining Saviour is admitted to the human heart. "To as many as did receive and welcome Him, He gave authority to become the children of God" (John 1 : 12, Amplified N.T.). When the kingly infant came to Bethlehem long ago there was "no room" for Him in the main region of activity—business, pleasure, travel and a host of other demands held prior claim and only the adjacent stable was found to be available. In similar manner there are sensitive and sympathetic souls who find a convenient place in their lives for the erstwhile Carpenter of Nazareth, but it is only a limited corner, a spare room, an unclaimed location; the central area is still occupied by other claimants. A king needs and deserves a *throne*, therefore let us yield Him the throne room of our souls and without let or hindrance allow the One who was born a King long ago to rule with undisputed authority over the entirety of our lives. In the shadow of this great Christmas season I would make a personal appeal to all associated with our cherished Elim family to "let King Jesus reign" over each individual life. On the threshold of a new year and concerning our own personal position and responsibility let us ask the wise men's age-old question, "Where is He that is born King . . . ?" If He is fully enthroned we shall find that 1968 will be a most glorious year to us and to our movement. With this thought in mind I would wish you each a very happy Christmas and a new year filled with the rich blessings of the Almighty.

CHRISTMAS COMPETITION

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

All the following quotations are to be found in either Matthew chapter 2 or Luke chapter 2. With the help of your Bible see how quickly you can separate those in Matthew from those in Luke, then place them in the order that we find them in the Bible. Try this as a competition with your friends or family.

1. **"And all went to be taxed, every one into his own city."**
2. **"Glory to God in the highest."**
3. **"Go and search diligently for the young child."**
4. **"They departed into their own country another way."**
5. **"There came wise men from the east to Jerusalem."**
6. **"Because he was of the house and lineage of David."**
7. **"And she brought forth her firstborn son, and wrapped him in swaddling clothes."**
8. **"And he sent them to Bethlehem."**
9. **"The glory of the Lord shone round about them."**
10. **"Gold, and frankincense, and myrrh."**
11. **"He demanded of them where Christ should be born."**
12. **"Where is he that is born King of the Jews?"**
13. **"They presented unto him gifts."**
14. **"Keeping watch over their flock by night."**
15. **"Because there was no room for them in the inn."**
16. **"And on earth peace, good will toward men."**
17. **"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."**
18. **"When they saw the star, they rejoiced with exceeding great joy."**
19. **"When Jesus was born in Bethlehem of Judæa."**
20. **"Fear not: for, behold, I bring you good tidings of great joy."**

Answers (in order of appearance)

No. 19 (Matthew 2:1). No. 1 (Luke 2:3).
No. 5 (Matthew 2:1). No. 6 (Luke 2:4).
No. 12 (Matthew 2:2). No. 7 (Luke 2:7).
No. 11 (Matthew 2:4). No. 15 (Luke 2:7).
No. 8 (Matthew 2:8). No. 14 (Luke 2:8).
No. 3 (Matthew 2:8). No. 9 (Luke 2:9).
No. 18 (Matthew 2:10). No. 20 (Luke 2:10).
No. 13 (Matthew 2:11). No. 17 (Luke 2:11).
No. 10 (Matthew 2:11). No. 2 (Luke 2:14).
No. 4 (Matthew 2:12). No. 16 (Luke 2:14).

THE UNIQUE PLACE *(continued)*

past, but faces us with the challenge of a living Person. The sceptic is still ill at ease before Him ; the agnostic today is still troubled by this unique Person. The thing that worries them most is that men and women in the Church today find the same undeniable experience of His living, comforting presence. Something further makes Christmas unique among world religion, and that is

IT IS A RELIGION OF JOY

" I bring you tidings of great joy." And so it is that we find that incomparable hymn-book of literature the Psalms, throbbing with praise and joyful worship, placed right at the centre of the Old Testament. Mary exulted in the announcement of the angel, saying " My spirit hath rejoiced in God my Saviour " (Luke 1 : 47). Jesus declared " There is joy in heaven over one sinner that repenteth " (Luke 15 : 7). When Philip preached the gospel in Samaria " unclean spirits came out . . . and many who were paralysed or lame were healed. So there was joy in that city " (Acts 8 : 7, 8). Then, a little while later, the Ethiopian eunuch, hearing from Philip " the good news of Jesus," believed and was baptised " and went on his way rejoicing " (Acts 8 : 26-40). And so we could quote endlessly through the history of the Church until today. Islam made its conquests with the sword, and not with a song. Buddhism penetrated the Orient with ethics which have since become overgrown with a dense, tangled thicket of superstitious briars and idolatry but is totally lacking in praise and worship. The Stoics taught endurance, but never found expression in happy rejoicing. The humanistic Confucianists and superstitious Taoists sound their gongs, clash their cymbals and wail out their chants and sutras in a minor key with never a note of praise to express inward joy. The negative, reactionary songs of Marxism are strident, militant and bombastic ; what is described as " joy through work " has come to be seen in those cities of unsmiling faces Peking, Moscow and Tiranë.

What makes Christmas unique among the religions of the world is that

IT IS A UNIVERSAL RELIGION

" which shall be to all people." On that first Christmas morning the thrilling news was carried by Jewish shepherds and it was also told by " wise men from the Orient." Unlike Hinduism, which is a religion for the Aryan and the Dravidian only, the Christian message is to all people. Today, in the frozen northland of Canada and in the Coptic churches of the Nile valley, Christians rejoice in this event which has bisected history. While Red Guards have virtually closed every permitted church on the mainland of China, Chinese Christian believers still pause to joy in the dominating fact that His power will still be more to reckon with when little red books of Mao Tse-tung's thoughts are no more than museum items. In the steaming jungles of Vietnam, among people torn in a cruel war, there will probably be more than a superficial recognition of this day in the Christian calendar. In the cold steppes of Mongolia where the sub-zero winds bite across the Gobi desert, or south of the Sahara, or in North America or Europe, on every continent, He has a universal power and influence far greater than any single human figure of history.

What, then, would be the most fitting way in which to celebrate this momentous day ? The wise men from the East came to worship ; the shepherds of the Judæan hills said " Go . . . tell " and spread the news. How better could we observe this season : worship and evangelism ? For this is a unique occasion among all religious festivals in world religion.

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COMING EVENTS

BALLYMENA. December 24. Elim Pentecostal Church, Castle Street. Communion and worship at 10. Christmas service by the youth of the church at 6.30. December 31. Watch-night service at 11.

BECCLES. December 23. Elim Pentecostal Church, Alexandra Road, off London Road. Carol service at 7.30.

BELFAST. December 25, 26. Ulster Temple. Christmas convention. Monday at 7. Tuesday at 3 and 6.30. Speakers: Pastor G. Williamson (Bury), Pastor G. Hills (Dublin).

DUNDEE. December 30—January 2. Elim Pentecostal Church, Dudhope Crescent Road. New year convention. Saturday at 7.30. Sunday at 11, 6.30 and watchnight service at 11 p.m. Monday and Tuesday at 7.30. Preacher: W. J. Hilliard.

GREAT YARMOUTH. December 24. Elim Pentecostal Church, Albion Road. Christmas Eve service at 6.30. Carols, musical items, Christmas features. Preacher: E. J. Smith (resident minister).

GREENOCK. December 30 to January 4. Elim Pentecostal Church, Belville Street. Great annual new year convention. Preachers: John C. Smyth (Cheltenham), T. W. Thomson (Reading). Saturday at 7.30. Sunday at 11 and 6.30, watchnight service at 11. Monday to Thursday at 7.30. Convener: William J. Patterson.

RAYLEIGH. January 6, 7. Elim Pentecostal Church, Castle Road. Pastor's third anniversary. Saturday at 7. Sunday at 11, 3 and 6.30. Preacher: D. Phillips (Stowmarket).

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

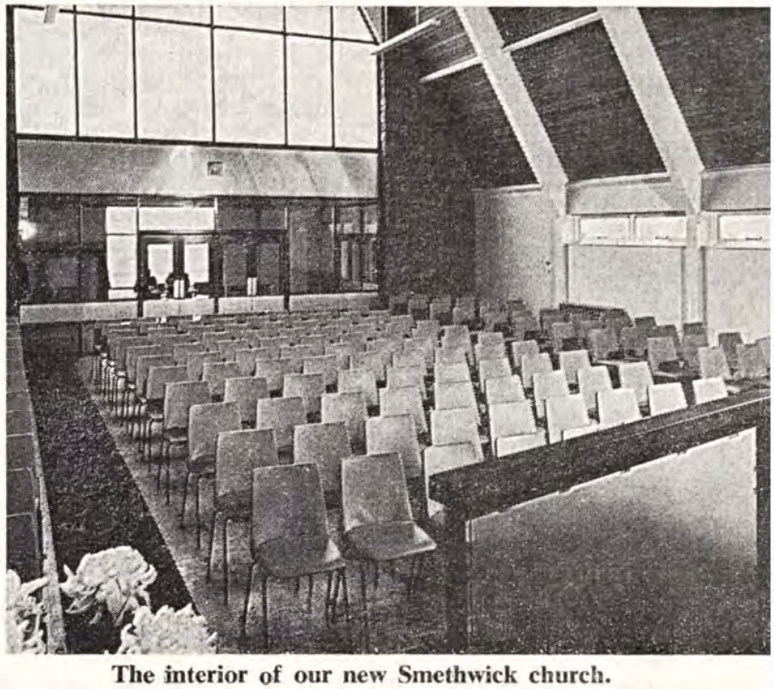
FIELD SUPERINTENDENT'S SURVEY

(continued)

Carcade at Old Hill, Birmingham, during Wynne Lewis's campaign.

in Belfast, D. G. Hathaway in East Ham and A. P. Johnston in Erdington. J. J. Morgan spoke at an excellent united rally in Harrogate.

NOVEMBER. Kensington Temple was the venue for the ordination service, when J. J. Morgan preached, the President convened and E. Garner, J. M. Cuthbert, G. R. Knight, D. A. Lambelle, A. W. Leavesley, E. P. Lewis, J. H. Noddings, G. H. Wallace, D. G. Woodfield and B. J. Hayes were ordained. L. W. Green preached at L. E. Lambert's tenth anniversary at Yeovil. Sowerby Bridge rejoiced in their thirty-second anniversary, C. J. Watkins being their special speaker. G. Canty spoke in "Home this afternoon" on B.B.C. radio. A number of young people were converted in a special youth effort in Cheltenham.



The interior of our new Smethwick church.

DECEMBER. The Evangelistic Committee conducted a conference at Derby. Howard and Ruth Carter spoke at a B.P.F. rally in Birmingham. The London Crusader Choir's annual Christmas event took place in Croydon. Bishop Auckland church was reopened after extensive renovations. Henry Jeffery and his wife and family were due home from Brazil. Christmas activities were planned everywhere.

Christmas greetings from the Elim Missionary Council to all our friends in the uttermost parts of the earth—good tidings of great joy which shall be to all people.

L. Wigglesworth.

The Family Altar

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, December 25th — Matthew 2:1-12

" They . . . fell down, and worshipped Him " (v. 11).

The wise men worshipped the Child, not Mary His mother. They deeply respected her, but their worship was reserved for her Child. There is no teaching in the word of God that gives any countenance to the worship of Mary. Those who worship Mary give her an honour that would be in the last degree distastful. Mary in her Magnificat rejoiced in God her Saviour, realising her need of salvation, and never sought or desired the worship of men. Having offered their worship to the Christ-Child the wise men presented their gifts. This is the divine order. Unless our gifts are offered in the spirit of worship and surrender they are not acceptable with God. In worship we give ourselves.

Tuesday, December 26th — Matthew 2:13-23

" Herod will seek the young child to destroy Him " (v. 13).

The Christ-Child was not only the object of worship; He was also the object of hatred and planned violence. All hell was stirred when He was born; the malevolence of Satan expressed itself in Herod's attempt to slay the infant Redeemer. Satan and the forces of darkness are untiring in their efforts to oppose the Christ and His purpose for mankind. But above all the machinations of the prince of darkness is the overruling providence of God. Satan opposes but God disposes. God had decreed that His Son should abide in Egypt for a while; Satan's opposition brought God's word to pass. To trust in God is to live victoriously.

Wednesday, December 27th — Nahum 1: 1-15

" I will make thy grave " (v. 14).

A century before Nahum prophesied of Nineveh's destruction Jonah had preached in her streets the message of repentance. The city repented and was spared. But, alas, Nineveh returned to her evil ways, and continued her oppression and cruelties. She became defiant, and through Sennacherib expressed her contempt of the living God. The divine sentence of judgment is delivered by the prophet: this great, arrogant and brutal power will be broken and buried. History records the overthrow and destruction of Nineveh. It should be observed that the prophet is careful to insist upon God's goodness; His judgments proceed only against those who have finally resisted His mercy. Pride, cruelty and vice will be destroyed because God is good.

Thursday, December 28th — Nahum 2:1-13

" Behold, I am against thee " (v. 13).

God is always against evil. Because Nineveh, the proud city of proud appearance, of accumulated treasure and luxury, chose the way of evil and oppression it discovered that God was against it. In the hour of judgment this vile nation could offer no real resistance; the heart melted, its inward courage failed and the faces of its inhabitants paled in death. " It is a fearful thing to fall into the hands of the living God." God is always on the side of obedience. This gives the trusting heart comfort and courage. If God be for us who can be against us ?

Friday, December 29th — Titus 1:1-16

" Unto the pure all things are pure " (v. 15).

Purity of heart is essential to the Christian. He should always be exercised to have a conscience void of offence before God and man. With the whole heart he should worship and serve God. If the heart is pure all the things of this life, such as appetite, food, desire, marriage, business and recreation, will be maintained in purity. To the impure these things become opportunities and occasions for impurity. Man-made rules and regulations can never save the ordinary things of life from defilement if the man using them is impure. On the other hand, the man whose heart is pure may enter them all, and not only will he not be defiled by them but he will not defile them; he will hold them in pureness.

Saturday, December 30th — Titus 2:1-15

" Adorn the doctrine of God our Saviour in all things " (v. 10).

These words were addressed to slaves living under exceptionally difficult circumstances; in fact, conditions for slaves in Crete were of the worst. The Cretans had a reputation for being liars, gluttonous and evil. In such an environment these believers lived. Although their circumstances were so unfavourable they were by God's grace to " adorn the doctrine of Christ." By submitting to their masters and serving them in all honesty and well-pleasing, by daily diligence and conscientious industry they would win their masters' recognition and respect. In our profession of Christ we are to adorn the doctrine with worthy conduct.

Sunday, December 31st — Titus 3:1-15

" The . . . renewing of the Holy Ghost " (v. 5).

Every day our physical life is renewed by rest, food and exercise. We may not always be conscious of this physical renewal, but daily when the body is healthily functioning mind, heart, muscle, nerves, sinews, blood and tissue are being reinforced with vital life forces and we are enabled to fulfil the task of living from day to day. This is also true in the spiritual realm. The inner man is being renewed by the Spirit of God in communion with God. There is a renewing of strength, of desire, of purpose; there is a building up of faith, hope and love; there is a deepening in knowledge; there is a willingness to deny the self life; and there is a fuller yieldedness to God. Quicken thou me according to Thy word.

Monday, January 1st — 2 Samuel 1:1-16

" The Lord's anointed " (v. 16).

Although David had suffered at the hand of king Saul he never ceased to regard him as the " Lord's anointed," and God honoured him for his respectful attitude. He never lifted his hand against him and even when Saul was lying asleep at his feet in the cave he restrained those who would have killed him. If David had slain Saul he would have taken things out of God's hands, and to seize the initiative could have been disastrous. David recognized the sovereignty of God in Saul's appointment to the throne and he waited for the fulfilment of His purpose in his own life. How

easy it is to take the initiative; how hard to wait for God! God works for those who wait for Him.

Tuesday, January 2nd 2 Samuel 1:17-27

" How are the mighty fallen! " (v. 27).

This beautiful song which David composed upon the death of king Saul and Jonathan, in which he honoured the memory of both father and son, points a solemn lesson. The people had clamoured for a king like the nations around them. They were not satisfied with Jehovah as their King. God gave them their request. When Saul was appointed king they gloried in him. And here is the tragic conclusion. The king and the royal heir lie dead upon the battlefield. Whenever people or individuals make anything their chief glory other than God Himself the hour comes when the idol is broken. Jehovah is the true glory of His people.

Wednesday, January 3rd 2 Samuel 2:1-17

" They anointed David king over the house of Judah " (v. 4).

David was chosen and anointed to be king of all Israel. But he never enforced his authority upon the people; he only accepted what was offered to him. David assumed the throne at Hebron when it was offered; he mounted the throne and reigned over all Israel when that was offered to him. He waited to be invited. For a while there was civil strife and rebellion, but at last the arms of rebellion were laid down and David's supremacy was undisputed. God has made His beloved Son both Lord and Christ irrespective of man's endorsement. We can rebel against His kingship but we shall suffer loss; we can accept His sovereignty of our own volition and we shall be richly blessed. Enthrone Christ now as King of your life!

Thursday, January 4th 2 Samuel 5:1-12

" David took the stronghold of Zion " (v. 7).

David's kingship was marked by conquest and ever-increasing power and influence. Jerusalem was unconquered until David came to the throne; the Jebusites were too strong for the children of Israel and they could not cast them out. David, whose power had been underestimated by the Jebusites, dispossessed them of their territory and Zion became his stronghold. A victory which seemed to be impossible became amazingly easy when David was king. Strongholds in our lives which we cannot subdue, which have caused us so much grief in spite of all our efforts to conquer them, are not beyond His power. When He reigns all things are placed beneath His feet. He comes into our lives to establish His kingdom.

Friday, January 5th 2 Samuel 6:1-15

" The ark of God " (v. 2).

The ark was the symbol of God's presence; the ark in the midst was a recognition of God's sovereignty. David, having come to the throne, wanted God's presence with him so that he might rule with authority, power and wise leadership. The manifest presence of God was essential in the affairs of the kingdom. Therefore he set his heart upon restoring the ark to its lawful place—in the very heart of his kingdom. We cannot really live and serve as Christians without the conscious experience of God's abiding presence. Without this sense of His presence our purpose weakens, our spirit grows faint, we are liable to make wrong decisions. Grant us, O Lord, the blessing of Thy manifest presence.

Saturday, January 6th 2 Samuel 7:1-17

" Shalt thou build me an house? " (v. 5).

David's desire to build a permanent house for God was perfectly natural. In this good resolve he was encouraged by Nathan. But God said " No " and the prophet was sent to David to deliver a message which was in agreement neither with David's desire nor with his own opinion. Our desires and opinions must be submitted to the wisdom and will of God. We may not always appreciate at the time the reason for His denials. If God does not give permission to some cherished desire, like David, we need not lose the glow of the desire. Encouraged by the Lord's word " It was well that it was in thine heart," David set about gathering the materials for another to build. He kept the glow of desire burning in his heart.

Sunday, January 7th 2 Samuel 7:18-29

" David . . . sat before the Lord " (v. 18).

David reacted in a commendable way when he received the Lord's message which cut right across his own personal desire. He sat before the Lord and thought upon His goodness. As he reflected his heart was filled with gratitude, leaving no room for any resentment. Rising up, he gave himself wholeheartedly to the task of gathering the materials for the temple. If we cannot build we can gather the materials. If God has not sanctioned our desire we can make it possible for someone else to fill the place on which we had set our heart. Before the judgment seat of Christ we shall be credited with a harvest as great as we would have reaped on the mission field.

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